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General correspondence, 1954.

LARCHMONT TEMPLE RELIGIOUS SCHOOL

75 Larchmont Avenue

LArchmont 2-6120

LARCHMONT, NEW YORK

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JANUARY 7, 1954

RABBI ABBA HILLEL SILVER
ANSEL ROAD TEMPLE
ANSEL ROAD & 105TH STREET
CLEVELAND, OHIO

DEAR RABBI SILVER:

AMONG THE PUBLICATIONS THAT OUR CHILDREN ARE ASKED TO BUY AT THEIR PUBLIC SCHOOLS IS THE MAGAZINE "HIGHLIGHTS." IN SOME OF THE LOWER GRADES IT IS MANDATORY THAT THE CHILDREN SUBSCRIBE.

FROM WHAT WE HAVE SEEN, THE MAGAZINE IS AN EXCELLENT EDUCATIONAL DEVICE. OUR ONLY QUESTION ABOUT IT CONCERNS ITS EMPHATIC RELIGIOUS ORIENTATION DURING THE CHRISTMAS AND EASTER SEASONS. IT IS OUR FEELING THAT A NON-DENOMINATIONAL MAGAZINE OF THIS SORT SHOULD DEVOTE ITS WINTER ISSUE TO SUBJECTS LIKE "FESTIVALS OF LIGHT ALL OVER THE WORLD," EMPHASIZING THE UNIVERSAL KINDLING OF LIGHTS IN ALL LANDS AND IN ALL AGES AS THE DARKEST DAY OF THE YEAR APPROACHES. IT SEEMS PATENTLY UNFAIR THAT A PUBLIC SCHOOL MAGAZINE SHOULD BE SO COMPLETELY DEVOTED TO A SINGLE RELIGIOUS VIEWPOINT DURING THE CHRISTMAS SEASON.

WE KNOW THAT WITH YOUR MANY DUTIES IT IS DIFFICULT FOR YOU TO MAKE A DETAILED EXAMINATION OF THE PAST ISSUES, BUT YOU ARE THE JEWISH REPRESENTATIVE ON THE EDITORIAL BOARD. A WORD FROM YOU WOULD PROBABLY HAVE ENORMOUS EFFECT.

WE WOULD APPRECIATE YOUR TAKING THIS MATTER UNDER CONSIDERATION.

SINCERELY YOURS,

RABBI

Leonard S. Schofer

PRINCIPAL

Mary Adler

MM



Zionist Organization of America

LONG ISLAND ZIONIST REGION

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January 8th, 1954

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

Dear Rabbi Silver:

The year 5714 marks the 20th anniversary of the Long Island Zionist Region. I have been given the honor to serve as Chairman of the Jubilee Year Committee. The 8,000 members of the Region in its 40 constituent Districts are on a series of ceremonial celebrations in honor of the Region's services in those fateful two decades. This is a project close to my heart as I am a Past President of the Region and have ever been close to it.

I would deem it an honor if you, as one of the great historic leaders of the Zionist movement and our people so devotedly served by the Long Island Zionist Region, were to join with me in this Jubilee celebration as one of the Co-Chairmen of the Honorary Committee.

It is our hope that the celebration will infuse even greater spirit into the work of the Region and will mark a milestone of renewed dedication and service to Israel and the Jewish future. I know that you will lend your name to this significant anniversary and that I can count on your early response.

Cordially,

Rabbi I. Usher Kirshblum, Chairman
20th Jubilee Year Committee

IUK/rny



FOUNDED—MARCH 12, 1912 • CHARTERED BY CONGRESS—MARCH 16, 1950

Girl Scouts of the United States of America

NATIONAL HEADQUARTERS

155 EAST 44TH STREET, NEW YORK 17, NEW YORK

TEL. MURRAY HILL 2-2505

January 8, 1954

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

Dear Rabbi Silver:

I am most grateful to you for the beautiful editorial on the Tercentenary of the first Jewish settlement in our country, which you wrote for the April issue of "The Girl Scout Leader." We feel greatly honored that you were willing to do this for Girl Scouting.

Sincerely yours,

Virginia Greene

Virginia Greene, Editor
"The Girl Scout Leader"

VG:ob

1334 Twelfth Street, Northwest

Canton 3, Ohio

January 12, 1954

*George B.
Lieberman*

Dear Rabbi Silver:

Mr. Myron Chase, the chairman of arrangements, placed in my hands the treasured letter which you wrote to him in connection with the testimonial banquet. I appreciate the kind sentiment you expressed about me. The nice things that were said warmed my heart and lifted my spirit. With all my being do I thank you for your wonderful message.

I am sorry that the chairman troubled you with his request. You have enough to do without the bother of composing tributes.

Your letter arrived late probably as the result of the mail at this time of the year. However, your letter will be published in our bulletin and will serve even a greater purpose.

It has come to my attention that you are scheduled to speak in Rockville Centre this coming Spring. I look forward to seeing you and hearing you there.

Your son's article in "The Reconstructionist" impressed me greatly. I can well understand what a source of pride it is to you and Mrs. Silver.

For you and your family I send warmest greetings and best wishes, in which Sylvia joins me.

Sincerely yours,

George

GBL:SP

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

THE NEW SCHOOL
66 West 12th St. New York 11
Oregon 5-2700

January 13, 1954

Rabbi Abba Hillel Silver,
Congregation Tifereth Israel
Cleveland, 6, Ohio

Dear Rabbi Silver:

I have read, with deep interest, the manuscript of a book by Lucille Milner, the Education of an American Liberal. I wrote a brief introduction for it--something I never do--but I have known Lucille Milner these twenty-five years and have admired her brave fight for the liberty I cherish, in her capacity as executive secretary of the American Civil Liberties Union.

Lucille Milner I have counted on through all these years to fight remorselessly against any forces, well meaning or ill meaning, that seek to break down our priceless heritage of liberty.

I know how you are burdened down with duties. If I did not know this, you would not be the kind of person to whom I appeal. What I ask of you is a little time, and time is precious to you. I never ask for anything that is not precious.

I ask you to let me send you the proofs of Lucille Milner's book. Look at them; if you agree with me that it is a real book, significant for our time, write me two or three lines that can be put on the jacket.

You know as I do, in these days, the best book can go dead. This book won't go dead, if you give me these few lines.

Sincerely,


Alvin Johnson

AJ/rn

Highlights for Children
Myers

January 13, 1954

Leonard S. Schofer, Rabbi
Larchmont Temple Religious School
75 Larchmont Avenue
Larchmont, New York

Dear Rabbi Schofer:

We have tried for several years to limit our traditional Christian emphasis to the December issue. But we think you have a point in believing we made this emphasis unduly strong in our last December number. Henceforth we shall try to include something in each Christmas issue recognizing some of the Judean religious traditions of that time of the year. We did run "The Feast of Lights," by the late Rabbi Manello, in December, 1951.

Perhaps you would like to write about 500 words about the subject "Festivals of Light all over the World" for the 1954 Christmas issue. Rabbi Folkman of Columbus, Ohio, has written on Purim for the March, 1954, issue.

I wish you would examine the editorial in our November, 1953, issue. I am mailing you a copy.

Except for December, our Bible story is taken from the Old Testament. Until his death, Rabbi Manello wrote the Bible stories for over a year. He also wrote the following:

"The Jewish New Year"	September, 1950
"The Holiest Day"	September, 1952
"A New State Is Born"	September, 1951

In January, 1953, we carried a story on Jewish Sabbath music together with a simple arrangement of "Sholom Aleichem."

Indeed, we have done far more to present materials in explanation and appreciation of Jewish traditions and religion than any other children's magazine. And we have gained satisfaction from doing so.

Incidentally, our "senior" artist is a Jewish boy, though Mrs. Myers and I happen to be Methodists.

Leonard S. Schofer, Rabbi

-2-

January 13, 1954

Furthermore, in my daily column, addressed to parents and syndicated by King Features, I have often tried to encourage brotherhood between Christians and Jews.

Thanking you, Rabbi Schofer, for your kind letter, I am

Cordially and sincerely yours,

GARRY CLEVELAND MYERS
EDITOR

GCM:1
cc: Rabbi Silver

January 19, 1954

Rabbi T. Usher Kirshblum
Long Island Zionist Region
161-10 Jamaica Avenue
Jamaica 32, New York

My dear Rabbi Kirshblum:

Replying to your kind letter of January eighth and complying with your request, I shall be very happy to be one of the co-chairmen of the Honorary Committee which you are organizing in connection with the 20th anniversary of the Long Island Zionist Region.

With all good wishes, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:rms

HIGHLIGHTS FOR CHILDREN, INC.

EDITORIAL OFFICES, HONESDALE, PA.

The Methodist Publishing House



SALES DIVISION • 810 BROADWAY • NASHVILLE 2, TENNESSEE

Department of Church School Literature
SEWALL B. JACKSON, Manager

W. L. SEAMAN
Director of Sales

C.K.

REQUEST FOR EXTENSION OF PERMISSION TO REPRINT

To Mrs. Dorothy Koslen
The Temple
East 105th St. at Ansel Rd.
Cleveland 6, Ohio

January 20, 1954

Date

On Oct. 7, 1953 you granted permission to our editor
Miss Joy Bayless to use in April CHRISTIAN HOME

"America," by Rabbi Silver.

This appears in a section of the magazine which we customarily permit The Otterbein Press to reprint in OUR HOME, their periodical similar in type and purpose to our CHRISTIAN HOME.

Will you extend your permission so that your material may be carried in the Otterbein magazine too? It will be understood, of course, that Otterbein will show exactly the same credit line as in our magazine.

We shall look forward to hearing about this, and will appreciate it if the extended permission can be given.

Sincerely,

Betty Jane Giles

Department of Church School Literature
THE METHODIST PUBLISHING HOUSE

ES

January 21, 1954

Dr. Alvin Johnson
The New School
66 West 12th Street
New York 11, New York

My dear Dr. Johnson:

I shall be very pleased to receive the proofs of Lucille Milner's book, Education of an American Liberal. I shall go out of my way any time to read any book which you feel deserving enough to recommend.

With warmest regards, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:rms

DEWEY D. STONE
53 ARLINGTON STREET
BROCKTON 8, MASSACHUSETTS

January 25, 1954.

Rabbi Abba Hillel Silver,
Cleveland,
Ohio.

Dear Rabbi:

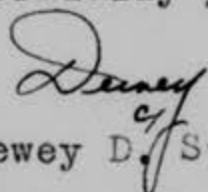
When we chatted for the few moments we had together in Boston, you mentioned that the Friends of the Middle East were receiving substantial financial help from the Ford Foundation.

Last week I mentioned this to Mr. Ford's personal public relations adviser, and he was quite shocked at the news and asked if I could furnish him with some confirmation of this statement. I feel sure that if you could send this to me that something can and would be done to avoid any repetition.

I know that you will be pleased with the continuing solicitation that is being made in the Boston area as a result of the stimulation created by your presence and inspiring speech.

It was nice to have seen you after a long time and I hope that our paths will be crossing again soon. Please give my kindest regards to Mrs. Silver and the boys.

Cordially yours,


Dewey D. Stone

dds:rc

The
CHURCHMAN

118 EAST 28th STREET, NEW YORK 16, N. Y.

MURRAY HILL 9-8040

January 26, 1954.

Dear Dr. Silver:

A few weeks ago Dr. Bradbury, editor of the Watchman-Examiner, and I went to Washington as the result of an appointment made by Dr. John Mackay and had an interview of an hour with Senator Hendrickson (Republican) of New Jersey, who is chairman of the Senate Sub-Judiciary Committee. The enclosed petition, addressed to the chairman of the Judiciary Committee, is the result and will explain our mission.

Senator Hendrickson assured us that such a petition, sent to Senator Langer, would be referred to him and that upon its reception he would inaugurate a series of hearings on the question involved. In our talk Senator Hendrickson seemed deeply concerned and sincere, stating his opinion that the matter was one of basic importance. He suggested that such a petition as the enclosed be signed by ten or twelve leading churchmen, rather than by a larger group. The petition has since been shown the Senator by Dr. Mackay and has his approval. It is now being sent to those who have already agreed to sign it, including Bishops Nash, Gilbert, Donegan, Lord and Hartman, and Donald Cloward, John Howland Lathrop, Edwin Dahlberg and Dr. Bradbury.

Would you be willing to sign it? I am asking only you and Ralph Sockman to complete the dozen!

Just as a personal note, perhaps you know that certain of the paid informers used as witnesses by investigating committees have admitted under oath that they have lied in their testimony, one of them going so far as to add that he would do it a thousand times for his government.

Best of wishes always,

Cordially yours,

Guy Shipler
Guy Emery Shipler
EDITOR

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



FOUNDED 1804

January 26, 1954

Miss Betty Jane Giles
Department of Church School Literature
The Methodist Publishing House
810 Broadway
Nashville 2, Tennessee

Dear Miss Giles:

In response to your note of January twentieth, it would be perfectly permissible for Rabbi Silver's poem, "America," to be reprinted in the Otterbein magazine, OUR HOME.

Very truly yours,

(Mrs.) Ruth M. Sparrow
Secretary to Dr. Silver

JOHN A. GREENE
750 HURON ROAD
CLEVELAND

February 1, 1954

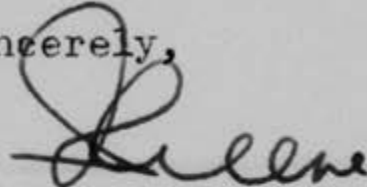
Rabbi Abba Hillel Silver
The Temple
Cleveland 6, Ohio

Dear Rabbi Silver:

Television Station WEWS has informed me that they have contacted you to make a Brotherhood Week address during the Brotherhood Week celebration February 21 through February 28 over their facilities.

As Brotherhood Week Chairman, I hope that you will be able to fit this commitment into your already crowded schedule. It would mean much to the community.

Sincerely,

A handwritten signature in dark ink, appearing to read "J. A. Greene". The signature is fluid and cursive, with a large loop at the beginning and a long, sweeping underline.

Chairman, Brotherhood Week

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February 2, 1954

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

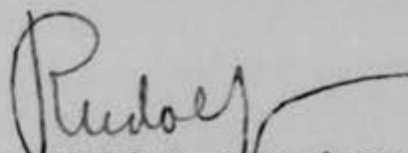
Dear Abba:

I am pleased to inform you that you have been elected Vice-chairman at the annual meeting of the United Israel Appeal Corporation held in New York City, January 31, 1954. I look forward to the opportunity of continuing our close association on behalf of our common interest.

Your election to this office automatically makes you a member of the Executive Director of the UIA.

Best wishes and regards.

Sincerely yours,


Rudolf G. Sonneborn
National Chairman

RGS:GG

Constituent Agency of the Nationwide United Jewish Appeal

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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

W. P. MARSHALL, PRESIDENT

FX-1201

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DL = Day Letter

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RABBI ABBA HILLEL SILVER=

THE TEMPLE EAST 105 ST AT ANSEL RD CLEVE:

MAY WE HAVE YOUR PERMISSION TOO MAKE A FACSIMILE CUT OF
YOUR SIGNATURE FOR YOUR GIRL SCOUT LEADER EDITORIAL?
PLEASE WIRE ME COLLECT=

VIRGINIA GREEN EDITOR=..

FEBRUARY 7, 1954

TELEGRAM TO

MISS VIRGINIA GREEN, EDITOR
THE GIRL SCOUT LEADER
155 EAST 44TH STREET
NEW YORK 17, NEW YORK

PERMISSION GRANTED TO MAKE FACSIMILE CUT OF RABBI SILVER'S
SIGNATURE FOR GIRL SCOUT LEADER EDITORIAL.

MRS. E. M. SPARROW
SECRETARY TO RABBI SILVER

THE CHURCH OF THE COVENANT
PRESBYTERIAN
11205 EUCLID AVENUE
CLEVELAND 6, OHIO

February 8, 1954

Dear Rabbi Silver:

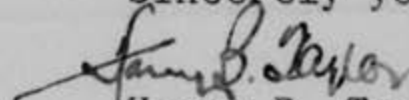
This is a personal invitation to be a guest at a small meeting of rabbis at the Mid-Day Club, Union Commerce Building, 925 Euclid Avenue, on next Monday, February 15, at 12:00.

Euclid

The purpose of the meeting is to consider the fact that 1954 marks the Centennial of the Cleveland YMCA and the possible implications of this fact for the temples and synagogues. It will mean much to me if you will favor us with your presence.

Will you please telephone your acceptance to my secretary, Mrs. Curd, at GA 1-0482? I shall look forward to seeing you.

Sincerely yours,


Harry B. Taylor

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

February 9, 1954

Mr. Dewey D. Stone
53 Arlington Street
Brockton 8, Massachusetts

My dear Friend:

Thank you for your letter of January twenty-fifth. Please pardon the delay in replying to you. I have been on a short vacation in Florida.

With regard to the Friends of the Middle East, I am enclosing herewith the minutes of the meeting held on October 23rd in Philadelphia, and I have noted on it the statement which was made at the meeting that approximately \$270,000 had been collected of which 60% came from the Dearborn Foundation. I assume that this is the Ford Foundation. Please return the memo to me after you have read it.

I was very happy to see you in Boston. I thought that the meeting was a splendid one.

With warmest regards, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:rms

Enc.

LOYOLA UNIVERSITY OF LOS ANGELES
WEST 80TH STREET AND LOYOLA BOULEVARD
LOS ANGELES 45, CALIFORNIA

DEPARTMENT OF ECONOMICS

TELEPHONE OREGON 8-1131

February 11, 1954

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

Dear Rabbi Silver:

By means of the Los Angeles Educational TV Channel our university plans to present a series of programs tentatively titled "Know Communism". We wish to make this an analytical and philosophical inspection of the subject matter. Our presentations will study historical backgrounds, the internal structure of Communism, and Communism's actions and impact in World society.

While a truly scholarly presentation probably would not achieve our goals, we believe that it is only through truth, facts, and real understanding that an effective campaign may be waged against the inroads of Communist doctrine. We hope to present specific, nonemotional materials which will enable our audience to know and understand the philosophy of Communism. Thus, each audience member may become a force against the foes of Democracy.

For the beginning of each program we would like to have a one or two minute film in which a nationally prominent person speaks on the need of the American people to know and understand Communism. Of course this is an attention getting device. We hope it will persuade our TV audience members to stay with the program and give some thought to its contents. We will use all the appropriate elements of show business. This subject matter is not too easy for an audience to take.

We should like very much to find a short film clip in which you are saying something regarding the importance of a knowledge of Communism. Undoubtedly several appropriate statements lie in kinescopes or newsreels of your speeches. Would you be kind enough to help us locate the desired material? Perhaps you have films in your library from which a print could be made. Perhaps you can recall one of your speeches which contained an appropriate statement. Could you give us the date and place of such speeches? Do you happen to know which newsreel or TV company filmed the speech? Any assistance will be most appreciated.

Thank you for your very kind consideration of this request. We sincerely hope that our venture may in some small way contribute to the resolution of democratic society's number one problem, Communism.

Sincerely yours,

John F. Boles
Professor John Boles

JB:cc

February 16, 1954

Dr. Guy Emery Shipler, Editor
The Churchman
118 East 28th Street
New York 16, New York

My dear Dr. Shipler:

Please pardon the delay in answering your kind letter of January twenty-sixth. I have been away on a vacation, and my correspondence has unfortunately lagged.

I shall be very pleased to have my name appended to the petition which is to be addressed to the chairman of the Judiciary Committee of the United States Senate along with the other religious leaders whose names are mentioned in your letter.

With warmest regards, I remain

Very cordially yours,

ABRA HILLEL SILVER

AHS:rms

February 16, 1954

Dr. Alvin Johnson
New School for Social Research
66 West Twelfth Street
New York, New York

My dear Dr. Johnson:

I wish to thank you for giving me the opportunity to read the proofs of Lucille Milner's book, Education of an American Liberal. I found it a very absorbing story of a valient fight for the preservation of civil liberties in our country over a period of a quarter of a century, during which time Lucille Milner was associated with the American Civil Liberties Union. It is less a story of a brave and admirable woman whodedicated her fine talents of heart and mind to the defense of the great American tradition as it is the story of the many grave moments during that turbulent quarter of a century of wars, depressions, witch hunts, and bigotry when these traditions embodied in our Bill of Rights were gravely menaced by one force or another under one provocation or another.

There is much guidance to be found in this volume for our own times, which have again moved into the weather of fear and repression. There is much courage to be derived from the events recorded which demonstrate that time and again, with the lessening of fears comes the lessening of intolerance, and that the good sense of the American people does assert itself time and again after recurrent periods of hysteria and returns to renewed confidence in free speech and the rights of man - not, however, without the unwearied efforts of the faithful few and the unintimidated men and organizations who are strong enough to steer a stout-hearted course and out-ride the storm.

With all good wishes, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:rms

Here are the proofs of Lucille Milner's book on civil liberties, EDUCATION OF AN AMERICAN LIBERAL.

It would be deeply appreciated if your statement on this book could be received as quickly as possible. Many thanks.

Alvin Johnson
New School for Social
Research
66 West 12th Street
New York, N. Y.

A stamped self-addressed envelope is enclosed for return of the galleys.



COUNTY OF CUYAHOGA

CLEVELAND, OHIO

FRANK T. CULLITAN
PROSECUTING ATTORNEY

February 18th, 1954.

CRIMINAL COURTS BUILDING
1560 EAST 21ST STREET

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

Dear Rabbi Silver:-

One of my associates, Mr. Francis M. Surtz, handed me a paper which he found in the letter box this morning, which is entitled "The Coming Red Dictatorship." This paper no where states who is the editor or publisher. However, it does state that if you wish more copies of this sheet, or if you wish to buy copies of the "PROTOCOLS" you may do so by ordering from COMMON SENSE, The Nation's Anti-Communist Paper, 530 Chestnut St., Union, N. J.

You will notice that your picture appears on one side of this sheet.

I have known, of course, of the existence of numerous hate sheets throughout the United States. I must confess, however, that this is the first one I have ever seen. It is certainly a very filthy, scurrilous and most abominable scandal sheet. Frankly, I hate the idea of mailing it to you. However, I thought that it might be advisable, never-the-less, for you to know about this.

Sincerely yours,

MF/HN



Rabbi Maurice N. Eisendrath, President

838 Fifth Avenue New York 21, N. Y. Regent 7-8200

February 19, 1954

Rabbi Abba Hillel Silver
The Temple
East 105 Street at Ansel
Cleveland 6, Ohio

Dear Abba:

I am very happy to know that soon you are to have the joy of having my good friends, Dr. and Mrs. James Parkes, with you. I am sure that Dr. Parkes, through his lectures, will render an inestimable service to our cause in your congregation and community.

By this time you have undoubtedly received a letter from Dr. Baeck which describes a particularly pressing problem which Dr. Baeck brought to my attention likewise when I was with him in London this past summer. I am hopeful that Dr. Baeck's letter may be helpful to you in securing some tangible aid, not so much for Dr. Parkes personally, who would be able to maintain himself in a country parish, but for the sake of the unique contribution which Dr. Parkes -- and he alone -- has been making to an understanding of the relationship of Judaism and Christianity.

I trust that you may be able to get together a small but influential group of your lay leaders so that you might, in the name especially of Dr. Baeck, present this pressing problem to them with what I hope may be tangible and substantial results.

Perhaps you have a Foundation in your community which you might interest in this project, or some individual whose especial concern might lie along this particular line.

Have you any names to suggest with whom a personally addressed letter from Dr. Baeck would be more helpful, as Dr. Baeck has indicated his willingness to send such personal letters to any party whose interest may be elicited in this regard.

Hoping that you may be able to be of utmost assistance in this important matter, and that I may hear from you in the near future, I am

Very cordially yours,

MNE/lm

Maurice N. Eisendrath

THE NEW SCHOOL
66 West 12th St. New York 11
Oregon 5-2700

February 19, 1954

Dear Rabbi Silver:

I am very grateful for your
inspiring comment on the brave book of my
friend Lucille Milner.

Dear Rabbi Silver, I think
I have met you only once, personally. But
how many times in my life, when I have thought
over the personalities who stand up true and
unwavering for what is best in our civilization
I have put at the top of my hope, the Rabbi
Hillel Silver.

God bless you, my noble friend.

Sincerely,

Alvin Johnson
Alvin Johnson

aj:is

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

GIRL SCOUTS OF THE UNITED STATES OF AMERICA

NATIONAL HEADQUARTERS
155 EAST 44TH STREET



NEW YORK 17, NEW YORK
TEL. MURRAY HILL 2-2505

February 24, 1954

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

Dear Rabbi Silver:

There has been a slight change in our plans for your article on the Tercentenary of the first Jewish settlement in the United States. The Editorial Board of "The Girl Scout Leader" feels that it should be an article instead of an editorial, and that it should be pointed up with an illustration to call attention to it. For this reason, we are postponing it to the May issue. (The only reason for April was in case you wanted to mention the Passover.)

I trust this change will be satisfactory to you, since the article will undoubtedly find a larger audience this way.

Sincerely yours,

Virginia Greene

Virginia Greene, Editor
"The Girl Scout Leader"

VG:ob

Cleveland Heights City School District

SERVING CLEVELAND HEIGHTS AND UNIVERSITY HEIGHTS

O. E. HILL
SUPERINTENDENT

Board of Education Office

. 1749 LEE ROAD
CLEVELAND HEIGHTS 18, OHIO

February 24, 1954

Rabbi Abba Hillel Silver
The Temple
Cleveland, Ohio

My dear Rabbi Silver:

In view of the close relationship between the spiritual and inspiration benefits derived from church and Sunday School contacts and that of the public schools I feel that it is fitting that we should understand each others positions a little better.

In my attendance at the Unitarian Church and occasionally at other churches of the city I am impressed by the broad views of the sermons and the inspiration they give me for my daily living. Some time back I taught classes in the Unitarian Sunday School, and am fully aware of the splendid job that is being done in the present day churches.

Many of your teachers are also public school teachers, and by the same token much spiritual and moral education is taught either by concept or precept in the public schools. In Cleveland Heights we have a school camp in which we feel that there is a splendid opportunity to put into practice the best modern philosophy in intercultural understanding, and an awe of the wonders of nature. In fact the Sunday sermon has frequently been the inspiration for our campfires.

Though we have children at camp for only one week with their teachers, we feel that much can and is being done which goes hand in hand with the work of the modern church or temple. For this reason we do wish there could be a closer understanding and appreciation of the interrelationship of our work.

We extend a standing invitation to all ministers, rabbis, priests, and other religious leaders to visit our camp on any week day from March 1st to May 27th, but to be specific we are asking you to set a definite date. (See enclosed reservation sheet.) We would like you to come for the full day if possible, if not you are most welcome at any time during the day, particularly for the evening meal at 5:30 through campfire from 7:30 to 8:30 after which we would like to have a short discussion period. Won't you try to keep some period of one of the dates suggested open for a visit to camp?

We are enclosing a block schedule for a week so that you may be able to decide which part of the day would be most valuable for your visitation.

Sincerely yours,

Viola Stevens

Viola Stevens, Director
Camping Education
Cleveland Heights Public Schools

RE M I N D E R

VISIT THE CLEVELAND HEIGHTS SCHOOL CAMP

TIME

9:00 A. M. - 8:30 P. M.

LOCATION

Red Raider Camp - 1/2 mile east of Rt. 306 on Rt. 87

CHECK THE DATE YOU CAN COME

Friday - April 16 _____

Friday - April 23 _____

Friday - April 30 _____

RESERVATION FOR CAMP VISIT MAY 1, 1954

A group of _____ will visit camp from about _____ a. m. - p. m. to _____ a. m. - p. m.

Reserve places for _____ for lunch at 12:00 @ \$.60

Reserve places for _____ for supper at 5:30 @ \$1.25

Signed _____

Affiliation _____

(Please Have Reservations in by Wednesday, April ⁹~~28~~)



Senator and Mrs. James Glenn Beall
and a group of friends of
Judge and Mrs. Simon E. Sobeloff

request the pleasure of the company of

Dr. & Mrs. Silver
at Dinner

to celebrate the induction in office of the new
Solicitor General of the United States
on Thursday, February twenty-fifth
at seven o'clock

Ballroom, Mayflower Hotel
Washington, D. C.

R. S. V. P.
443 Senate Office Bldg.

Black Tie

ABBA HILLEL SILVER
CLEVELAND, OHIO

Dr. and Mrs. Silver regret that
they will be unable to accept the kind
invitation of Senator and Mrs. James Beall
to a dinner for the Sobelcoffs

February twenty-fifth

PICTORIAL JEWISH-HOLIDAY REVIEW
אילוסטרירטע יום-טוב בילעטער

פאָר יום-טוב און אַ גאַנץ יאָר

547 WEST 142nd STREET - NEW YORK 31, N. Y.

PHONE: AUDUBON 3-1215

February 28, 1954

Rabbi H. Silver,
E.105 & Ansel Road,
Cleveland, Ohio

Dear Rabbi Silver:

We take the liberty of writing to you, as one of the greatest Jewish leaders of our generation, to ask you to grant us an interview for the next issue of our magazine.

We have always taken great pleasure in having you as one of our foremost subscribers, and since you are no doubt well acquainted with our publication, you know that each issue contains interviews with prominent representatives of American Jewry. We think it is of the utmost importance, at this particular time, to acquaint the Jewish elite with the real Rabbi Silver, his present activities, his opinions and thoughts about the current problems of Jewish life. For this Jewish elite, our magazine is a source of culture and authoritative information, and we believe this is a proper setting for an interview with you, as we all know that your word is action.

Since our next issue is scheduled to appear before Passover, we would appreciate an appointment for an interview that would allow us to meet our deadline. We would be very grateful if you would be kind enough to advise us as to the details of the place and date for this projected interview.

We thank you in advance for your earliest attention to this matter.

Sincerely yours,

S. Londynski
S. Londynski
Editor

DEWEY D. STONE
53 ARLINGTON STREET
BROCKTON 8, MASSACHUSETTS

March 2, 1954.

Rabbi Abba Hillel Silver,
East 105th Street at Ansel Road,
Cleveland 6, Ohio.

Dear Doctor Silver:

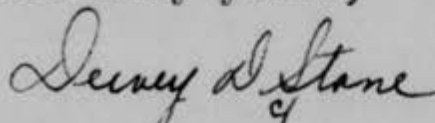
I am sorry that I have been unable to make an earlier response to your recent letter in regard to the information I requested on the Friends of the Middle East.

I am sending the information you have sent to me to Alfred May, who is the public relations adviser to young Henry Ford. As soon as I have any further information from him, I shall relay it to you.

I heard about your fine speech at the Florida meeting and I was very happy to see the 1954 UJA get off to such a good start.

I am going to the coast and am planning to spend a few weeks at Phoenix, Arizona, for my winter vacation. I do hope by the time I get back we will have some positive word with regard to the Ford money and that we may be able to do something to stop this if it is true that the Dearborn Foundation has Ford connections.

Cordially yours,



Dewey D. Stone

dds:rc

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March 12, 1954

Rabbi Abba Hillel Silver
The Temple
Cleveland, Ohio

Dear Dr. Silver:

"TURNING POINT IN AMERICAN EDUCATION -- Conformity or Freedom -- Teachers Must Choose."

This is the theme of the Eighteenth Annual Educational Conference of the Teachers Union to be held March 20 at the Hotel Commodore, New York City. The program consists of four panel discussions of current professional problems, followed by a plenary luncheon session in the Grand Ballroom.

Each year the climax of the conference, which is generally attended by some 2,000 teachers, is the presentation of an Award for distinguished service in the cause of education. We have been honored by having as recipients of our Award men who are among the foremost scholars and scientists in America. The last five, going backward from 1953, have been Alexander Meiklejohn, W.E.B. DuBois, Thomas I. Emerson, Albert Einstein, Harlow Shapley.

You will agree that this high tradition is continued in the selection of Robert M. Hutchins for our 1954 Citation. We are honored to pay tribute to him for his valiant and unswerving defense of intellectual freedom.

In connection with our conference ceremonies we plan to present to Dr. Hutchins a bound album of greetings from other renowned educators and public figures who honor him, as we do, for his immense contribution in the struggle of our time for the preservation of culture and liberty. It will give us great pleasure to include a message from you. May I hear from you as soon as possible.

Yours very sincerely,

Rose V. Russell

Rose V. Russell

CHICAGO JEWISH COMMUNITY'S TESTIMONIAL

HONORING J. I. FISHBEIN'S 10th YEAR AS EDITOR OF THE SENTINEL

10 North Dearborn Street

SEeley 8-1611

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Dear Rabbi:

As you probably know for more than 43 years the Jewish citizens of our State have depended upon our weekly magazine, The Sentinel to convey news and information vital to the growth of the religious institutions of our faith. During this period The Sentinel has achieved an honored place among the religious journals of our country, dedicated to the advancement of Judaism and true Americanism.

On April 3rd, the Jewish community of Chicago, headed by a group of prominent leaders representing all three wings of Jewry -- Orthodox, Conservative, and Reform -- are planning a Testimonial Dinner honoring J. I. Fishbein, Editor and Publisher of The Sentinel on the occasion of his tenth anniversary as Editor and the completion of twenty years of continuous service with the publication. Philip M. Klutznick, national president of B'nai B'rith will be guest speaker.

Mayor Martin H. Kennelly has seen fit to proclaim the week of April 3rd to April 10th as "Jewish Community Press Week" and has assured us that he will be present at the Testimonial to convey the official greetings of the City of Chicago.

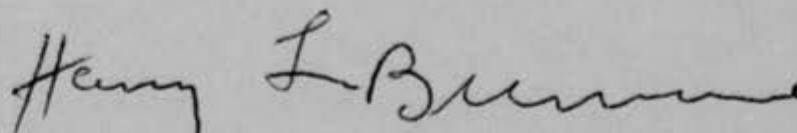
Our committee would be most grateful if you would extend a message of greeting that could be read to the audience that evening and published in our official program.

Trusting that this invitation will meet with a favorable response, I remain,

Sincerely yours,

HLB:m

Judge Henry L. Burman



APRIL 3, 1954 • GRAND BALLROOM • MORRISON HOTEL



MARTIN H. KENNELLY
MAYOR

CITY OF CHICAGO OFFICE OF THE MAYOR

Proclamation

WHEREAS, the week of April 3 has been designated as Jewish Community Press Week; and

WHEREAS, for the past 43 years The SENTINEL has served the Chicago Jewish Community, publishing weekly an account of the news and events of topical interest to our citizens of Jewish faith; and

WHEREAS, throughout its history The SENTINEL has sought to instill in the hearts and minds of its readers a deep understanding of the problems of the men and women representing many races and creeds who make up our community; and

WHEREAS, our country derives its moral strength from the concept of "the Brotherhood of Man and the Fatherhood of God" which The SENTINEL has sought to further; and

WHEREAS, the Chicago Jewish Community, with distinguished leadership from Orthodox, Conservative and Reform Jews, is to honor the Editor and Publisher of The SENTINEL, J. I. Fishbein on his 21st anniversary of service with the publication and his eleventh year of editorship;

NOW, THEREFORE, I, Martin H. Kennelly, Mayor of the City of Chicago, do hereby proclaim the week of April 3rd as JEWISH COMMUNITY PRESS WEEK IN CHICAGO, and urge all citizens to be mindful of the importance of our religious press generally and the Jewish press particularly as an effective means of infusing our American democracy with a sense of religious and moral values.

Dated this 19th day of February, A.D., 1954.

MARTIN H. KENNELLY,
Mayor

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1954

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Dear Dr. Silver:

The Synagogue Council of America has assigned me the task of writing a service for the Tercentennial observance to be distributed to all the member synagogues, Orthodox, Conservative and Reform, in the country. I should like to include your poem "America" in this service, with your name as author, of course. Have I your permission to do so?

Belated thanks for your 'good try' in the matter of Rockville Centre. I was too distressed at the time to speak or write when the bubble burst.

Most cordially

Albert S. Goldstein

P.S. Sarah G. Baker would want to be remembered if she knew I was writing.

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

March 23, 1954

Rabbi Albert S. Goldstein
2064 Grand Concourse
Bronx 57, New York

My dear Albert:

Thank you for your letter of March 18th. Of course you may use my poem, "America," in the service which you are planning for the Tercentennial observance.

I trust that you are well, and with warmest regards, I remain

Very cordially yours,

ABRA HILLEL SILVER

AHS:rms

NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE

20 WEST 40th STREET, NEW YORK 18, N. Y.

LOngacre 3-6890

March 23, 1954

Rabbi Abba Silver
19810 Shaker
Cleveland, Ohio

Dear Rabbi Silver:

At the instructions of the National Board of Directors of the NAACP I am inviting you to do us the honor of serving on our National Church Committee.

We do hope you will render us this service. The duties will not be onerous, consisting of as much or as little time as your schedule permits to help us make America a more truly democratic nation.

The prestige of your name will be a valuable asset to us.

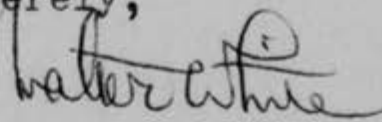
Whatever you may do through writing, sermons, speeches and conferences to interpret the objectives and methods of the NAACP towards the elimination of race prejudice will be of great value.

We would like also the privilege of calling upon you from time to time to speak to religious and other groups on behalf of the NAACP.

And, finally, whatever you can do towards promoting the ten-year Fight for Freedom campaign and raising the necessary funds for its implementation which was launched at the great Freedom Fulfillment Conference in Washington on March 10, addressed by President Eisenhower, Dr. Ralph J. Bunche, Senator Herbert H. Lehman and others, will help most effectively towards making the NAACP even more the secular arm of the church in achieving justice for all Americans irrespective of race, creed or national origin.

We need your help. May we count on you?

Ever sincerely,



Executive Secretary

WW:ob

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March 23, 1954

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

Dear Rabbi Silver:

Mr. Ben Ledsky, a member of the Board of Directors of our National organization, has informed us of your willingness to prepare a statement endorsing the value and importance of Big Brother work.

As he perhaps told you, we are preparing a printed enclosure listing the statements of prominent American citizens in all walks of life.

If possible, will you keep your statement to not more than 75 words.

We are indeed grateful if you are willing to join with us in publicizing this important national movement.

With kind personal regards,

Sincerely,

Felix Gentile

Felix Gentile
 Executive Director

FG/b

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March 23, 1954

Judge Henry L. Burman
10 North Dearborn Street
Chicago, Illinois

My dear Judge Burman:

I have been apprised of the Testimonial Dinner which the Chicago Jewish community is tendering to honor Mr. J. I. Fishbein's tenth anniversary as editor of The Sentinel. I believe that I have been a reader of The Sentinel for that many years.

I should like to add my own testimonial to those of his many friends and pay tribute to a most capable and conscientious editor who has served the best interests of the American Jewish community with fine ability and high devotion.

Very cordially yours,

ABBA HILLEL SILVER

AHS:rms

ARTS

INC., PUBLISHERS

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NEW YORK 17, NEW YORK

21

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— TELEPHONE —
PLAZA 7-6657 - 8

March 25, 1954

Rabbi Abba Hillel Silver
The Temple
Cleveland, Ohio

Dear Ribbi Silver:

Harold Manser suggested that we send you this
book and would appreciate getting your endorsement when
you finish reading it.

Sincerely yours,

A. Roberts
Allen Roberts *ob.*

ar/ob

ZIMRIYA - HAZAMIR



הזמיר

SECOND WORLD ASSEMBLY OF JEWISH CHOIRS — JULY 1955, ISRAEL

Under the patronage of His Excellency Mr. M. SHARETT, the Prime and Foreign Affairs Minister
MR. I. SPRINZAK, Speaker of the Israeli Parliament, honorary president.

250 West 57 Street Room 1013
New York 19, New York

Judson 6-5230

March 26, 1954

Rabbi Abba Hillel Silver
The Temple
Cleveland, Ohio

Dear Rabbi Silver:

You have most probably heard about the First Song Festival in Israel which took place in 1953 with the participation of 780 singers from ten different countries of Europe and 1500 from Israel. The U.S.A. and Canada were represented by 400 singers.

Despite some technical difficulties, the Festival was a great national event which contributed highly to the fostering of the cultural bonds between Israel and the participants and in spreading the Hebrew and Jewish folk song.

The Hazamir Committee in Israel is now in the process of organizing the Second Song Festival for the summer of 1955. The Israeli Government Committee for Festivals has approved the date of July for this event. Mr. M. Sharet, the Prime and Foreign Minister, has kindly agreed to give his patronage to the Zimriya and Mr. I. Sprinzak has been elected Honorary Chairman.

All the choirs from the U.S. and Europe, who participated in the First Festival, were very happy to learn of the preparations for the second one and are already working towards their participation in it. A Committee of Conductors has been established and the Messrs. Adler (representing the Educational Department of the Jewish Agency), Bugatch, Coopersmith, Grossman, Heifetz, Landau, Lew, Malik, Rauch, Silbermintz, and Weiner have joined this committee.

The prospective participants from the U.S.A. alone number approximately 500 singers.

ZIMRIYA - HAZAMIR



הזמיר

SECOND WORLD ASSEMBLY OF JEWISH CHOIRS — JULY 1955, ISRAEL

Under the patronage of His Excellency Mr. M. SHARETT, the Prime and Foreign Affairs Minister
MR. I. SPRINZAK, Speaker of the Israeli Parliament, honorary president.

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New York 19, New York

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2.

Rabbi Abba Hillel Silver

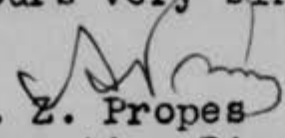
March 26, 1954

With the experience we have gained through the organization of the First Festival, we are certain of achieving an outstanding success with the Second. Everything will be done, this time, to make it a great national and cultural event for all concerned.

We are now organizing an American Honorary Committee. I have the pleasure of asking you, in the name of the Israeli Hazamir, to lend your name to this committee, knowing that by doing so you will provide great moral support to the Festival. We hope you will honor us by lending yourself to this purpose.

We shall be glad to keep you informed as to the progress of our work and are, in the name of The Hazamir Committee of Israel,

Yours very sincerely,


A. Z. Propes
Executive Director

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RABBI HAROLD I. SAPERSTEIN
170 Hempstead Avenue
Malverne, N. Y.
Telephone: LYnbrook 9-6794
Study: Telephone LYnbrook 9-4521

SOL NAGEL, Pres.
156 Central Avenue
Lynbrook, N. Y.
Telephone LYnbrook 9-2853

March 26, 1954

Rabbi Abba Hillel Silver,
Cong. Tifereth Israel,
E. 105th St. & Ansel Road,
Cleveland 6, Ohio

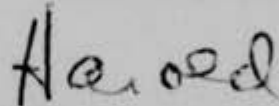
Dear Dr. Silver:

The CCAR Committee on Projects for Israel, of which I am Chairman, is very much interested in getting some articles concerning Liberal Judaism into the Israeli Press and periodicals. Mr. Elizer Livneh of the Knesset and editor of B'terem is very anxious to cooperate. We also have access to other significant periodicals if we can supply the proper material.

An article by you would be more effective than anything else I could think of for our cause. It need not be especially written for this purpose but should be appropriate and current. If you should have occasion to speak or write on some aspect of Liberal Judaism in relation to Israel ~~in general~~ or Liberal Judaism ^{in general}, could you send me a copy of your text so that it can be forwarded to Israel without too great a delay. I am assured of competent translation into Hebrew.

I wonder if you would be willing to record one of your addresses on a theme of this character on tape, preferably in Hebrew. The Kol Yisroel would be very happy to use such material for broadcast. I shall look forward to your response.

Sincerely yours,



Rabbi Harold I. Saperstein, Chairman CCAR
Committee on Projects for Israel



National Multiple Sclerosis Society

270 PARK AVENUE • SUITE 7G • NEW YORK 17, N. Y.

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*Executive Committee

An Association for the Advancement of Research in Multiple Sclerosis

March 27, 1954

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

Dear Rabbi Silver:

The National Multiple Sclerosis Society is about to start a campaign to raise funds for its activities in support of research, dissemination of information, and establishment of clinics. This Society, now seven years old, has grown gradually and has financed projects totalling more than half a million dollars, aimed at casting light on the cause and cure of multiple sclerosis, a mysterious disease of the central nervous system that causes great suffering and hardship.

Multiple sclerosis hits principally young adults and is intermittently progressive to the point that many of its older victims are bound to wheelchairs or are bedridden. It is common enough that almost everyone knows someone who is afflicted with it, yet it is so little understood that no proven remedy is known.

The Society has a good record, and its cause is a worthy one. It needs your moral support and to that end I am asking you and a few others to lend your names to our list as sponsors in the coming campaign. Mrs. Dwight D. Eisenhower has agreed to head the list as Honorary Chairman.

No obligation of solicitation is involved or implied in allowing your name thus to be used, but by permitting its use, you will help us in raising the funds needed to carry on in our unceasing effort to find the key to the cause and cure of multiple sclerosis. I hope you will consider the matter carefully, act affirmatively, and let me know via the enclosed card that we may list you as one of our sponsoring committee.

Very truly yours,

Oliver E. Buckley

Oliver E. Buckley
Chairman of the Board

Enclosures 2

Answered affirmatively on enclosed card 4/1/54

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WILLIAM L. PATTERSON
National Executive Secretary

March 30, 1954

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

Dear Rabbi Silver:

Enclosed you will find a report and the key-note address delivered at the "People's Conference to Repeal the McCarran Act", that met in Washington, March 7 and 8. Also included is a reprint of "Tooling Up for Mass Repression" by Laurent B. Frantz, a reprint from the Civil Liberties issue of the Nation; and "The People VS McCarthyism -- The Case Against the McCarran Act" -- a pamphlet written by John Abt, noted constitutional lawyer.

I am sending you this material because it directly concerns the issues you and other clergymen recently raised with Senator William Langer -- that is, "...the use being made of the testimony by informers and the character of the persons whose testimony is being used to besmirch the reputation of American citizens, many of them Protestant clergymen and Jewish Rabbis, some of whom are no longer living and able to defend themselves.

In the prevailing struggle between the forces of democracy and those seeking its destruction, I believe that your letter struck a telling blow. With you, I am sure, are many men and women of goodwill, who deplore the abuse of Congressional investigating power. They have, at long last, been startled into an awareness of what is being done to the democratic institutions and documents which constitute the foundations of our country by self-seeking men and forces behind them who aim at seizing the political control of the nation, and usurping the power of the people.

But may I point out that the unAmerican procedures to which you take such strong exception began, not with the current spate of "investigations" but with the old "Dies" Committee, and made its most sinister advances at the First Foley Square Trial of Communist leaders, where many of the informers you now deplore played their first open wretched roles.

Since November 25, these informers have been put through their evil paces in hearings before the Subversive Activities Control Board. These hearings under the McCarran law (Internal Security Act of 1950) are being held to compel several organizations to

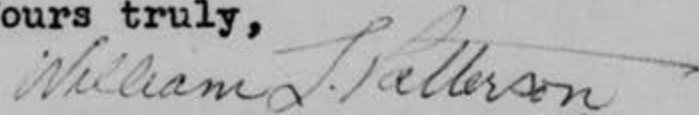
"register" with the Attorney General as "Communist fronts". They have not proceeded with the attendant noise and publicity as can be boasted of by Senator McCarthy and his Committee. But in this, they have the most sinister implications for Americans, in that the proceedings are in fact "McCarthyism" on the law books of the land.

The brilliant legal analysis of this law and the proceedings by John Abt, together with the equally brilliant expose by Laurent Frantz, constitute, I believe, excellent material for those deeply interested in the welfare of the nation.

I am sure you recall the wide protests that defeated the forerunner of the McCarran law, the Mundt-Nixon bill, in 1948. Such a protest movement is needed today, to win the repeal of the McCarran law and to prevent even more devastating attacks on the people as are planned in the Goldwater-Rhodes and Butler bills and a number of other proposed legislative measures designed to empower the SACB under the McCarran Act to scuttle labor unions.

It is in the spirit of your letter to the Senator that I forward you this material, and urge that you give it your attention to the end of inspiring support in this crucial phase of the struggle for democracy.

Yours truly,



William L. Patterson
National Executive Secretary

March 31, 1954

Mr. Walter White, Executive Secretary
National Association for the Advancement
of Colored People
20 West 40th Street
New York 18, New York

My dear Mr. White:

I am pleased to accept your invitation to serve
on the National Church Committee of your association.

With warmest regards, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:rms

YMCA

THE CHURCH OF THE COVENANT
PRESBYTERIAN
11205 EUCLID AVENUE
CLEVELAND 6, OHIO

March 31, 1954

Dear Friend and Colleague:

It has been my pleasure to serve as chairman of a special committee on YMCA Sabbath in our congregations in connection with the celebration of the YMCA Centennial this year. May I give you a report of our work and thus transmit some information of importance?

First, the date chosen for the observance by the Churches is Sunday, May 2 with April 25 as an alternate date. It is requested that you share in this community-wide observance selecting whatever date suits your convenience.

Second, we send under separate cover a brochure which I think will be found helpful in preparing sermons.

Third, we also enclose a copy of a bulletin cover and an insert message from the President of the YMCA which you may order in desired quantities by return of the enclosed postal card. If you wish not to use the bulletin cover, you may order the insert message separately for placement in your regular bulletin. These materials will be sent to you promptly.

Fourth, your attention is called to the "Hymn to the YMCA" which you may wish to use in your service.

Fifth, lay speakers can be provided. Call SU 1-8030, ask for Speakers Bureau, Mrs. Arthur Griffith.

Finally, of course, you will decide how to observe this YMCA Centennial in your congregation. The important matter is not the exact form but the fact. The YMCA is one of the best friends which the churches and congregations have. Let us show our appreciation especially at this significant anniversary.

Faithfully yours,

Harry B. Taylor
Harry B. Taylor

COMMITTEE REPORT ON
RELIGIOUS EMPHASIS IN THE YMCA

Introduction

The Young Men's Christian Association is the oldest Christian movement organized on a world scale. It was founded in London, England, on June 6, 1844.

The YMCA is perhaps the most inclusive of the Christian world movements, since it embraces members of Protestant, Roman Catholic, and Eastern Orthodox Churches and enlists in its activities many members of other faiths. In some countries the YMCA is predominantly Eastern Orthodox, in others Roman Catholic, and in others Protestant.

The YMCA is an operating unit in 77 nations.

"There is wide diversity within the YMCA Movement. Each National Movement is autonomous; it cannot be required by any central authority to adopt a uniform policy or program. This type of organization has the advantage of facilitating adaptation of the YMCA to different social and religious environments. Policies established in some associations do not necessarily represent the opinion of the whole YMCA movement...

"Although there is great freedom of operation among local Associations, there is a central tendency in the YMCA Movement, and there are official statements of policy. There is a basic unity within the diversity. A large measure of consensus and coordination is achieved through National Councils of YMCA's and the World's Alliance of YMCA's with headquarters in Geneva."*

1. Historic Christian Basis of the YMCA

A. From the beginning the Young Men's Christian Association has been frankly and positively Christian in purpose. It has sought to unite young men who believe in Jesus Christ and to associate them in efforts to extend the kingdom of God. It has not sought to enroll them in any given church or to infringe upon their accepted beliefs with respect to any established faith. The YMCA is universal in character.

*THE YMCA AND CERTAIN INTERCONFESSIONAL QUESTIONS, presented to the Executive Committee of the World's Committee, Athens, Greece, September 4, 1952

3. The YMCA has always conceived its chief contribution to be in the application of Christianity to daily life. Its field of emphasis is not "faith and morals" but the bearing of Christian principles on personal living and social relationships.

The YMCA has sought to penetrate or impregnate its program with the teachings of Jesus, to have young people acquire Christian habits and attitudes by precept and example.

The YMCA uses its program consciously for teaching purposes. In stressing social adjustment where needed, habit formation, and the development of knowledge, skills and interests as well as experience in democratic living, the YMCA has an excellent opportunity to practice applied Christianity.

The YMCA staff is experienced in the ways and techniques of applying Christian principles to the normal, everyday pursuits of young people. Baseball, swimming and other activities purposely bring to bear the need for fair play, concern for other people, reverence; i.e., Christian ethics.

Meetings and meals in such programs as summer camps, Hi-Y, Gra-Y and others are preceded by prayer. On Sundays at camp young people are not only encouraged but enabled to attend the church service of their choice.

YMCA staff men are expected to have a sense of dedication to Jesus Christ. Their professional training stresses group work, physical education and leadership skills. Courses in religion are prerequisite to certification as a YMCA secretary. The underlying principles and motivation are comparable to those required for service in the church.

C. "The YMCA has always been a lay movement. It has carefully avoided administrative control by any ecclesiastical organization. It has sought no official relationship with any church body, except consultative status and friendly partnership in Christian work. It is not a substitute for the Church; it is supplementary to the Church."*

2. The Relations of the YMCA to the Churches

A. The first YMCA on the North American Continent was founded in Montreal on November 25, 1851, one month before the first YMCA in the United States in Boston. These Associations and the others that soon came into existence were founded and led by churchmen. John R. Mott, one of the world's great spiritual leaders gave his leadership to the YMCA's main objective: world brotherhood under the banner of "common loyalty to Jesus Christ."

What is the YMCA today and what is the measure of its cooperation with the church? This is the official statement of purpose printed on membership cards throughout the nation:

"The YMCA we regard as being a world-wide fellowship of men and boys united by a common loyalty to Jesus Christ for the purpose of developing Christian personality and building a Christian society."

Dr. Floyd L. Sampson, head of the Department of Religion at the University of Denver has written:

"The personality objectives of the Y are to build in persons integrity, idealism, confidence, purpose, responsibility, a creative approach in a destructive age, and respect for persons."

B. The current public interest in spiritual matters and the increase in church membership are reflected in the growth of concern with spiritual matters in the YMCA. In many ways the churches and the YMCA have been brought closer together; they have followed parallel courses.

Several factors have contributed to this community of spiritual concern:

- the rise of secularism in the last three or four decades.
- the development of new social attitudes such as non-discrimination on the basis of race or color.
- the growth of interest in the social sciences and the human approach as opposed to the scientific.
- the renewal of emphasis upon the individual instead of the state.

As a result, some four decades ago, churches began to express their awakening social consciousness by building recreational facilities, such as gymnasiums, and swimming pools. Realizing a social as well as a spiritual obligation to the communities in which they were located, they entered into programs of social action.

In most cases they soon found themselves in an unfamiliar role. It was only natural that they often turned to the YMCA for assistance in a field which the YMCA itself had developed -- social and recreational programs with a character-building purpose. The YMCA, too, abandoned many of its specifically religious types of programs and launched even more extensively into recreation fields.

Today in Cleveland several YMCA Branches are located in recreational facilities built by churches. In many other instances the YMCA uses church facilities for youth outposts operated away from YMCA buildings.

3. The YMCA Has Changed Its Methods But Retains Its Basic Religious Emphasis.

A. The tremendous social changes in American life that occurred during the first 50 years of the 20th century made it necessary for the YMCA to change its methods, but it has not altered its basic ~~Christian~~ ^{religious} approach to people. The change in character of the American population, more diverse and complex, was reflected in the YMCA membership -- non-religious as well as religious, Roman Catholic, Jewish and Protestant.

B. The YMCA became more urban in character; it also was decentralized. The Cleveland YMCA, serving an extremely diverse population, began to establish Branches in specific neighborhoods, so that the YMCA carried on different types of programs in different neighborhoods, seeking to meet purely local needs. One area was largely Slovenian and Roman Catholic, another largely Anglo-Saxon and Protestant, another largely Negro, still another largely Jewish. These Branches are incorporated into an Association with a central administrative body which permits a large degree of autonomy on the part of local groups.

C. The inclusive character of the YMCA, as dissimilar as its various elements were, began to be a source of strength and solidarity. In a complex society where divisive influences were strong, the YMCA became a uniting and healing force. Its boards and committees brought together persons of all races and faiths. Under such circumstances sectional differences tended to become less important and racial outlook was broadened.

Today the YMCA is different, as the churches are different from what they were in the 19th century. But the basic religious emphasis is the same.

Originally the YMCA program contained a high degree of formal religious education. Bible classes and religious libraries were integral to each Association. Today, for the most part, this has been replaced with a modern concept -- a ~~Christian~~ ^{religious} emphasis which embodies the spiritual development of the individual within the framework of his particular faith, be he Roman Catholic, Protestant, or Jew.

An appropriate creed for the YMCA today might well be this sign in a Buffalo YMCA lobby:

"Be you Jew, Catholic or Protestant, the YMCA respects your religious faith and confidently expects your cooperation in maintaining an atmosphere and activities with its own Christian character and commitments."

Harry B. Taylor, Chairman
Charles H. Smith
Clyde F. Varner
Clarence F. Deeter
Wayman H. Thomasson

THE YMCA, RELIGION, AND THE CHURCH

(Some Basic Principles)

I. IN NATURE AND PURPOSE, THE YMCA:

1. Is a fellowship of persons united by a common loyalty to Jesus Christ for the purpose of developing Christian personality and a Christian society.
2. Each Association is owned and controlled by its members.
3. As a fellowship has no creed or dogma, no single tradition of belief and practice.
4. Is a fellowship which individuals join because of their interest in the purpose and program.

II. IN METHOD AND PRACTICE, THE YMCA SEEKS:

1. To realize its purpose through activities which reflect primarily the interests and needs of its members, conducting them in a positive ~~Christian~~ ^{Religious} spirit.
2. To motivate, train, and sustain leaders with ~~Christian~~ ^{Religious} ideals and practices.
3. To conduct appropriate religious education activities using such means as prayers, religious music, scripture readings, ^{and} Bible study, ~~talks and discussions on religious topics, religious symbols and pictures, induction ceremonies under conditions not in competition with the churches.~~
4. To infuse all its activities with the spirit ^{of} ~~and teachings of~~ Jesus, ~~attempting by precept and example to help persons develop such Christian attributes as:~~ reverence and love for God, love and respect for all people, a worthwhile life purpose, personal integrity, a spirit of service to others, a feeling of universal brotherhood, personal humility, and respect and care for one's own mind and body.
5. To encourage persons to seek those satisfying religious experiences which come through loyal participation in the life and work of their churches.
6. To reach and serve persons in classes, discussion groups, clubs, teams, leagues, and other activities, arranged to suit their interests and needs.
7. To serve individuals through personal counselling.
8. To help in personal growth and maturity by developing a sense of responsibility for the moral, spiritual, civic, political, educational and economic welfare of society.
9. To recognize the variety of religious beliefs and experiences of individuals and because the YMCA is a non-sectarian, non-authoritarian religious organization in a democratic society, to maintain religious freedom and help people to understand, appreciate, and preserve the rich variety of our American religious heritage.

III. PRACTICAL SUGGESTIONS:

To effect the application of the basic principles stated on page 1:

1. Reaffirm and emphasize that the YMCA is a Christian Agency, concerned with the welfare of youth and devoted to the purpose and ideals of Jesus.
2. Declare their loyalty to the Christian Church and their desire to cooperate with all churches in seeking to realize our common objectives.
3. Make their resources available to the churches, under a working arrangement that is mutually satisfactory, for a cooperative program for youth in such matters as:
 - a. Sharing and training leadership;
 - b. Jointly sponsored activities and clubs;
 - c. Sharing facilities and equipment;
 - d. Organizing and guiding youth councils;
 - e. Recreational and camping activities;
 - f. Encouraging persons not affiliated with the Church to relate themselves to the churches of their choice, and urging church-related persons not in the YMCA to become active in its program.
4. Conduct programs on a Christian basis, guiding youth in the light of the principles and teachings of Jesus;
5. Enrich the lives of their members by encouraging them to engage in the fellowship of the churches, with their formal worship, preaching, religious education, traditions, sacraments, and Christian social action;
6. Encourage all staff members, directors, officers, committeemen, and other employees to be active in the churches of their choice.
7. Elect directors and officers who exemplify Christian principles, have genuine concern for the welfare of youth, and show skill in managing the affairs of the Association;
8. Maintain an atmosphere and program which will demonstrate functional and cooperative Christianity at the heart of the community;
9. Select, in consultation with the churches, a representative group of the YMCA and church people to explore ways in which the YMCA and the Church may work together. A rallying center for all religious faiths.

May 2nd Bulletin

Article on Centennial of Y. M. C. A. for Bulletin

(~~new letter from Taylor~~)

TO THE CONGREGATIONS OF GREATER CLEVELAND

This year marks the one hundredth anniversary of the founding of the Young Men's Christian Association of Cleveland.

For a century the Association has marched with youth in Cleveland ministering to the deepest needs of body, mind, and spirit.

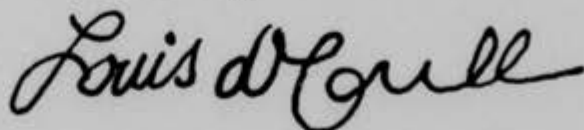
Its membership over this span of time exceeds a million, and today in 19 neighborhood branches it serves each year more than sixty thousand.

The Association acknowledges its indebtedness to the congregations for the loyal and devoted support given its work throughout the years.

It has been sustained and advanced in all of its growth and development by vast resources of spiritual and material assistance given by congregations.

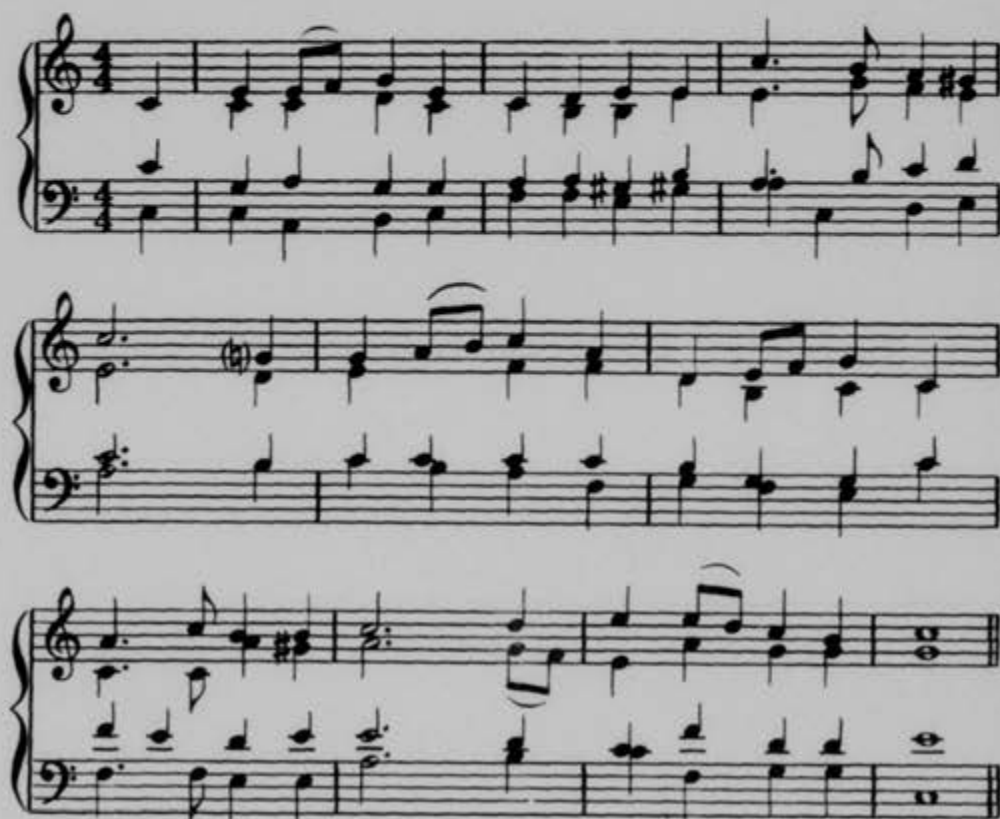
Ours is a common task, the comradeship with young people in their struggle for all the finest things in life. As we stand upon the threshold of our second century, it is our hope and prayer that we may know an ever deepening fellowship in promoting the rule and reign of our Heavenly Father in their hearts and lives.

Sincerely,

A handwritten signature in cursive script, reading "Louis D. Cull". The signature is fluid and elegant, with a large, sweeping "L" and a long, trailing flourish at the end.

Louis D. Cull, President,
Young Men's Christian Association
of Cleveland

HYMN TO THE YMCA



1 *Domain and refuge of all men
Who thirst for brotherhood,
Thy years are more than ten times ten.
Thy aim, the greater good.*

3 *Thy banners fly the world around,
Thou servest every need.
With deepest joy thy work is crowned,
By every race and creed.*

2 *In peace or war thou givest aid,
At home, and o'er the sea,
Through deeds of kindness thou hast
made
The real democracy.*

4 *Keep true the trust which thou hast
earned,
Break prejudicial bars,
That man may live with eyes upturned
To God's eternal stars.*

ROELIF LOVELAND



Music composed by E. E. Ferguson

May be sung to the tune—St. Anne —
"Oh God Our Help in Ages Past"



March 31, 1954

Mr. A. Z. Propes
Executive Director
Zimriya-Hazamir
250 West 57th Street
New York 19, New York

My dear Mr. Propes:

Thank you for your letter of March 26th. I shall be very pleased to serve on the American Honorary Committee which you are organizing.

With all good wishes, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS;rms

March 31, 1954

Mr. Felix M. Gentile
Executive Director
Big Brothers of America, Inc.
Suburban Station Building
Philadelphia 3, Pennsylvania

My dear Mr. Gentile:

Enclosed please find the statement which
you requested.

Most cordially yours,

ABBA HILLEL SILVER

AHS:rms
enclosure

Americans of all faiths and of all walks of life are happy to join with you in the celebration of the 50th anniversary of the Big Brothers of America. I have had occasion to observe the vital and constructive services which you are rendering to the youth of America, and I am most happy for this opportunity to add my word of tribute and appreciation to your splendid organization.

Personal human service, mind to mind and heart to heart, is of the very essence of all ethical religions, and sharing our insights and our experiences to help young people develop themselves into good citizenship belongs to the wisdom of a free society. May the coming years increase your scope and your influence.

ABBA HILLEL SILVER

March 31, 1954

[104-105 217]

“Mommy, Did We Kill Jesus?”

by
Henry Enoch Kagan

"Mommy, Did We Kill Jesus?"

by Henry Enoch Kagan

[We asked a number of Christian clergymen to write a brief paragraph in which each was to pretend that he was a Jewish mother asked by her youngster the question, "Mommy, did we kill Jesus?" Answers were received from twenty-six prominent clergymen from eleven states and Canada; in the East, from Massachusetts, Connecticut, New York, and Pennsylvania; in the Midwest, from Ohio, Wisconsin, Illinois, and Iowa; in the South, from Florida and Texas; and in the West from California. The clergymen represent a number of Protestant denominations—Methodist, Presbyterian, Episcopalian, Christian, Congregational, and Lutheran. More replies were received than was anticipated and it will not be possible, therefore, to publish all the interesting answers. We also found that the answers were so varied that a more careful analysis was indicated. We therefore asked Dr. Henry E. Kagan, rabbi of Sinai Temple, Mount Vernon, N. Y., to present an interpretation which will incorporate some of the answers of the Christian clergy. Dr. Kagan, a qualified psychologist as well as rabbi, and author of CHANGING THE ATTITUDE OF CHRISTIAN TOWARD JEW: A PSYCHOLOGICAL APPROACH THROUGH RELIGION, published by Columbia University Press, is an expert on Christian-Jewish relations.—Ed.]

CHRISTIANS ARE OFTEN SURPRISED to hear that Jews hold the crucifixion story responsible for initiating anti-Semitism. On the contrary, Christians cannot understand how it is possible to teach the New Testament in a manner that could excite ill-will against the Jews. If this were the case, would there be so many Jews who still remember being taunted by Christian children with the words, "You Christ killer!"

The charge of deicide against the Jewish people is derived from certain

passages in the New Testament. These are slanted to make all the Jews not only primarily but eternally the guilty ones. According to the gospel of Matthew, Pilate, the Roman governor, condemned Jesus to be crucified with the connivance of a group of quisling Jewish priests. But after the trial, Pilate asked the "crowd" gathered at his court whether they wished him to release Jesus. When the "crowd" demanded the death penalty, Pilate washed himself of all responsibility. It was the Roman soldiers and not Jews who are described as the actual crucifiers of Jesus, but the crowd made itself responsible when it said: "His blood be on us and on our children" (Matthew 27:25).

Who Hated Jesus?

Now Matthew, the earliest biographer of Jesus, makes it perfectly clear that "the crowd" included only a group "persuaded by the high priests" to attend. Indeed, in many places Matthew indicates that this small group of quisling conspirators had to do their plotting in secret because they "feared the multitudes (the Jews), because they (the Jews) held him (Jesus) to be a prophet" (Matthew 21:46). Mark and Luke likewise declare that the Jewish people as a whole, the three or four million who lived in Palestine and in neighboring territories at the time, had nothing to do with the plot. Indeed, these three gospel writers declare that had the Jewish people as a whole known about the trial of Jesus, they would have rioted against the authorities. "The chief priests and scribes sought to lay hands on Him . . . but they feared the people" (Mark 12:12 and Luke 12:19).

In other words, while the three most authentic New Testament biographers of the life of Jesus, Matthew, Mark and Luke, do blame some Jews, they do not blame the Jewish people for the crucifixion of Jesus.

However, there is one biographer in

the New Testament who does blame all the Jews for the death of Jesus, even though he admits that only the Romans could perform the act of crucifixion itself. He is the writer of the gospel of John. This biographer was the most removed from the actual event and is considered by most scholars to have been a non-Jew. Whereas in the earlier three gospels, the writers take great care to distinguish between the innocence of the majority of the Jews and the guilt of the Romans and of their quisling conspirators, in John there is a studied deliberate effort to make all the Jews guilty. Here Pilate is portrayed as an innocent man unhappily involved in the crime of the Jews. Throughout the chapters of John, Jesus is practically disassociated from his Jewish people. ("His own people received Him not.") One might infer from this peculiar sentence in John, "The disciples said to him, 'Rabbi, the Jews were but now seeking to stone you,'" that the disciples were not Jews and that even the term *rabbi* referred to a non-Jew. Indeed, in John whenever any Jews did show favor to Jesus, they are referred to as "people." ("When the people saw the sign He had done, they said 'This is indeed the Prophet' . . . 'yet many people believed in Him.'") But whenever the acts of Jesus are disapproved, his critics are always referred to as "the Jews." ("The Jews then murmured at Him." . . . "The Jews sought to kill Him." . . . "The Jews took up stones to stone him.") Therefore, according to the planned attempt in John to make all the Jews guilty, Pilate declares Jesus innocent, but "*the Jews* answered, 'We have a law and by that law He ought to die'" (John 19:6).

What John Started

There is no doubt, then, that those who believe the gospel of John presents the word of God could consider the Jews as a whole guilty of the crucifixion. And it was John, rather than Matthew, Mark or Luke, who determined the attitude of the official Christian church toward the Jews for centuries. Indeed, the statement which appears only in Matthew and which Matthew of course attributed only to a small group of quislings at the trial, namely, "His blood be on us and on our children," was later attached to the attitude of John. According to John, all the Jews, albeit only those living

in the time of Jesus, were guilty of the crucifixion. But now, by carrying over the Matthew sentence into the John account, the early and medieval church accused all the Jews in every generation and for all eternity guilty of killing Jesus.

If the twenty-six clergymen who replied to the editor of *AMERICAN JUDAISM* had to keep to the New Testament Christian tradition because they are Christians, they could give only one of these three different answers to the question of the responsibility of the Jews for the crucifixion of Jesus: 1) The Romans crucified Jesus, but a group of Jewish quislings were also responsible for his death. 2) The Romans crucified Jesus but the Jewish people who lived then were responsible. 3) The Romans crucified Jesus but the Jews today are still responsible.

As we study the twenty-six answers, we observe that with three exceptions they range between these three degrees of guilt on the part of the Jew—partial guilt in the past, total guilt in the past, and continuing guilt in the present.

Partial Guilt of Jews

This is an example of one of twelve answers based upon the *partial guilt* of the Jews in the past. Speaking as a Jewish mother to a Jewish child, this clergyman writes:

Of course, we did not kill Jesus. He lived long ago and none of us ever knew him. However, some people blame the death of Jesus upon the Jewish people who lived at that time. That, too, is wrong. It is done by people who do not know the full story of what happened.

Jesus was himself a Jew. He grew up in a Jewish home and was taught many of the same things about God that you were taught. He always was glad for his Jewish family and teachings. He did many good deeds to help people of his time, and teach them about God. He became a teacher, or as we would call him, a *rabbi*.

However, some people were afraid of Jesus. They feared him because he was popular and he always stood for the right—even against the rulers. Some of those who were leaders in the Temple were anxious to get rid of Jesus and finally they succeeded in persuading the Roman governor, Pontius Pilate, to try him and have him crucified. These Temple

rulers and the high priests were Jews.

It could be accurately said that some of the people who were responsible for the death of Jesus were the Jews. But it is very wrong to blame the whole race for his death. There is another side to this story, too.

There were many Jewish people who were the friends of Jesus. They were his first followers, or disciples, too. So, while the Romans, supported by the high priests, did crucify Jesus, it is also true that Jesus would have had no friends or supporters if it had not been for the Jewish people. Many seem not to know or understand this. It must always be remembered that Jesus' family, his first friends, and the founders of the Christian church were Jewish. To say that the Jews killed Jesus is also to deny this very important fact.

Total Guilt Reply

The answer of one of four clergymen who base their replies on the tradition of the total guilt of the Jewish people in the past, is illustrated by the following:

No, son, we did not kill Jesus. He lived and died a long time ago—long before any one of us was alive. But he was killed by the people who hated him and wanted him out of their way. Why did they hate him? For many reasons, I suppose. Some disagreed with his teachings; some were afraid he was going to get the Jewish people in trouble with the Romans; some resented the fact that his disciples claimed him to be the Messiah. He was a Jew, but the ones who hated him enough to ask the Romans to kill him were Jews, too, but the Roman officials actually put him to his death.

It is apparent that the sixteen clergymen, who approached the question from either the guilt of a part or of all the Jewish people living at the time of the crucifixion, are aware of the antagonistic attitude toward contemporary Jews which these New Testament assumptions could excite. Therefore, to counteract this anti-Jewish influence, they add that one should not forget that Jesus was a Jew, his supporters were all Jews, and the founders of the Christian church were Jews. "To say that the Jews killed

Jesus is also to deny this very important fact."

This counter-argument is found in all the answers based on the partial guilt of the Jews which, of course, leaves room for those who were not guilty, namely, the Jewish supporters of Jesus. But when the ministers proceed from the premise of John, the total guilt of the Jews, they find it more difficult to counteract the anti-Jewish implications. They can only state that the event happened a long time ago. "So we Jews aren't even *like* the people who killed Jesus," as one minister in this category would put it. Or, as another minister adds: "Jesus would have suffered the same fate had he been born in any country, for it was evil in the hearts of the men of his day that caused Jesus' death." This, in effect, leaves the Jewish child with the answer that the Jews were responsible for the death of Jesus because they were evil like evil men today.

A Child's Broken Heart

One minister's reply is of unusual interest. It practically admits that if you proceed from the New Testament as an accurate account either in its charge of the partial or total guilt of the Jews, it is nigh impossible to counteract the anti-Jewish influence which results. This clergyman pretends he is a Jewish father discussing with his wife the unhappiness of their seven-year-old daughter because a dear girl friend of her same age, a Christian, told their daughter that the Jews killed her God. The minister puts this answer in the mouth of the Jewish mother:

But, darling, we didn't kill Margy's God. He lived a long time ago, long before we were born. What happened then is not our fault. The Jewish child answers: But her teachers told her the Jews killed Christ. Her mommy and daddy heard her tell me so. Why didn't they tell her that she was wrong? Then the clergyman ends his story on this note. I have never witnessed anything to be compared with the broken heart of my daughter because she was accused of killing Christ.

He is, of the twenty-six ministers, the one who makes the most successful effort to put himself in the place of a Jewish parent, who is troubled by a child frightened by this charge. He is

emphatic to the feeling that a Jewish parent has about the suffering for which this charge has been responsible, but he concluded: "For hours, the wife and I tried to solve this problem that has defied solution for 2,000 years."

In effect, this Christian clergyman says that so long as the crucifixion story is taught as it is described in the New Testament, it is extremely difficult to counteract its anti-Jewish influence.

Continuing Guilt Theory

If it is difficult to overcome the anti-Jewish effect of a crucifixion story that charges the Jews who lived 2,000 years ago with either partial or total guilt, how much the more difficult if a Christian believes this guilt is transmitted from generation to generation even unto contemporary Jews! There are two answers among the twenty-six which imply that they are based on this third Christian category, namely, the continuing guilt of the Jews so cruelly emphasized by the medieval church. As an example of such an answer, we read this reply from one Christian minister:

No, my dear, Jesus was killed by Roman soldiers after being sentenced by the Roman official, Pontius Pilate. There was, however, a large group of Jews and Jewish high officials who pressed the Roman officials to sentence Jesus to death, and there were other Jews who loved him and honored him who were deeply saddened by what was done. Down through history there have always been large groups of official people followed by many ordinary people who are afraid of a prophet and who hate the hard words he says to them about what is wrong in their lives and conduct. There was such a group in Athens who demanded and took the life of that wonderful man, Socrates, and there were men in Rome who demanded and took the life of Giordano Bruno, and in Florence who took the life of Savonarola, and in Geneva who took the life of Servetus. This hatred of prophets is a terrible thing and we Jews must repent and be deeply sorrowful for the share we had in taking the life of this son of the Jewish people, Jesus.

It need hardly be said that a Jewish mother would be instilling a deep

sense of guilt and fear in her child if she told the child, "We Jews must repent and be deeply sorrowful for the share we had." True, this minister states that other good men were murdered in history. He might have, therefore, concluded that the Jews today should no more be held responsible for the death of Jesus than the modern Greeks for the death of Socrates, he mentioned. Instead, he would have the Jewish mother say, "We Jews must repent and be deeply sorrowful for the share we had." It comes somewhat as a shock to find in these days two of the twenty-six answers based on the extreme charge of the continuing guilt of the Jews.

In addition to the eighteen answers based on the partial past, total past, or continuing present guilt, there are five more answers which do not question the veracity of the New Testament account of the crucifixion. In effect, these five clergymen say, "Yes, the Jews were either partly or wholly responsible, but not just because they were Jews. They were responsible because of their 'attitude of mind.'"

The following extracts illustrate this view: "What do we mean by 'we,' sonny? (when you ask 'Mommy, did we kill Jesus?'). If you mean we Jews, the answer is no, but if you mean we humans, then the answer is yes." Or, "It was not any Jewish or Roman people who killed Jesus . . . Jesus himself, we know from his way of thinking, would be the first to say that what killed him was the evil in men's hearts that is common to all races of people in all generations."

If we are to accept the New Testament account as authentic, then the answers of these five clergymen are the most acceptable. Though they imply there was responsibility for the death of Jesus at least on the part of some Jews, these Jews were guilty because they were evil, not because they were Jews. This is a fine ethical point presented to counteract prejudice against Jews. Whether such a fine distinction of "an attitude of mind" can be understood by a child, Christian or Jewish, is doubtful. To a child it may sound like "We Jews are guilty but we didn't do it!"

Only three of the twenty-six answers categorically placed the blame on the Romans alone. Such is the view of a clergyman whose answer to the Jewish child's question is as follows:

Jesus died, darling, nearly 2,000

years ago, so we could not have had anything to do with the death of Jesus, could we? Jesus was a Jew like we are Jews, and he was a good member of our people, but at the time that he lived in Palestine it was occupied by enemy soldiers like Poland is occupied today by Russian soldiers. Those soldiers were soldiers of the Roman empire, and you must always remember, dear, that many things that are wrong, and many things difficult to understand, take place when enemy soldiers occupy your homeland. Many people in Poland and in other occupied countries today have been falsely accused and put to death—just like Jesus was put to death by the Roman soldiers, long, long ago.

If Jesus lived among us today, dear, we would honor him as one of our great teachers.

Three Blame Romans

While all the ministers make a courageous effort to understand the feeling of a Jew regarding the charges of the crucifixion story, twenty-three of the twenty-six Christian clergymen could not change their commitment to the account as described in the New Testament. The three who placed the blame on the Romans are the exception. They make no reference whatsoever to any culpability on the part of the Jews. We cannot be sure whether they believe the Jews were wholly or in part involved in demanding the death of Jesus, because they confine their answer to the word "kill" and declare the Romans did the crucifying. These are strong statements which exonerate the Jew of the actual crucifixion. However, none of the three ministers categorically state that the Jews were in no way involved. The Roman soldiers carried out the order. No Christian has ever questioned that. But was the crucifixion ordered by the Romans or demanded by the Jews? The answer to that question is the crux of the problem. Do we not hold today the judge, jury, and society responsible for capital punishment and not the executioner?

Is the New Testament Accurate?

That twenty-three of the twenty-six find the Jews specifically culpable in some manner or other for demanding the crucifixion is of considerable significance. In recent times there has been a great deal of scholarly investi-

gation into the veracity of all the New Testament accounts of the crucifixion. Notable Christian scholars like James Parks, R. Travers Herford, C. H. Moehlman, and Jewish scholars like J. Klausner, C. G. Montefiore, S. Zeitlin, as well as Christian popularizers of the findings of these scholars like Pierre Van Paassen and Malcolm Hay, have all presented serious doubts about the involvement of the Jews. They definitely refute the innocence of Pilate as well as the possibility of a trial of Jesus by Jewish religious authorities on a Jewish Holy Day of Passover. They doubt whether even a Jewish "crowd" could have been present at Pilate's court on that day. They are certain that the statement, "His blood be on us and on our children," recorded as having been said by this supposed Jewish crowd, is pure invention for propagandistic purposes. While they admit the Pharisees, the major Jewish religious authorities, had their differences with Jesus, they could in nowise have been involved in the trial or demanded the death penalty. They consider the arrest, the trial, and the crucifixion to have been purely a political matter of state important to the Roman rulers who considered Jesus guilty of treason as a dangerous rebel. Despite these modern findings, it would appear from the answers these Christian clergymen suggest that there has been little alteration among Christians in their general acceptance of the New Testament account, which not only involves the Jews but the religion of Judaism as well.

Is Crucifixion Story Needed?

One reason why it may be difficult for Christians to alter the New Testament account is not because it is historically accurate but because, according to Christian theology, the crucifixion of Jesus is a necessity. If mankind is saved by the suffering, death, and resurrection of Jesus, then he had to be painfully put to death. Furthermore, if Judaism was to be superseded by Christianity as a new grace and dispensation, then the old had to be involved in the birth of the new. It is apparent from the language many of the clergymen use that they are talking less as Jewish parents to a child and more as Christian theologians. Their answers are more a study of what they as Christians believe can be done to offset the anti-Jewish influence of the New Testament charge.

They accept the New Testament story as verifiable but they appeal for leniency toward the guilty Jews by praising Jesus as a Jew or by stating his followers were Jews, or by declaring that the Jews today are no more responsible than the modern Italians are for Pilate.

Could not a Christian still be a devout Christian, in the spiritual and the less doctrinaire sense, to whom the crucifixion might no longer be considered a salient part of the life of Jesus? To such liberal Christians the guilt of the Jews would no longer be indispensable to prove the superiority of Christianity or to establish the doctrine of Christian salvation by personalizing the anti-Christ in the Jews.

You will recall the one clergyman who deeply felt the anxiety of his supposed Jewish daughter who asked the question, "Mommy, did we kill Jesus?" He is sensitive to the suffering which the Jew has experienced because of the New Testament charge, and he is the one clergyman who fully realizes that unless there is to be a complete and conscientious reevaluation of the New Testament account, there can be no truly satisfactory answer which a Jewish parent can give his child. As a Christian, he confessed, "For hours the wife and I tried to solve the problem that has defied solution for 2,000 years."

How to End Ill-Will

As a Jew, therefore, I am compelled to conclude from a study of these twenty-six answers that a solution to the ill-will against Jews which has stemmed from the Christian account of the crucifixion of Jesus will depend on a more thoroughgoing reinterpretation of the New Testament account, based upon pertinent and true facts to be found in authentic contemporary sources other than the New Testament. Until this is done (as both Jew and Christian have been willing to reinterpret the Old Testament), there is always the possibility that when the crucifixion story is related not only in its most damaging form, namely, involving the Jews as having a continuing guilt in the present, but even when the story as related involves the Jews as being partly or wholly guilty in the past, with the extenuation of this charge as being "but an attitude of mind" or that the Romans actually carried out the crucifixion, that a Christian child may still be left with

the impression that it was the Jews who were nonetheless responsible.

Since, from the replies of the clergymen, the New Testament account of the crucifixion which profoundly involves the Jews still serves as a deep emotional background for the attitude of Christian toward Jew, it should be apparent why favorable information about Jews, even when enhanced by moral exhortation, is insufficient to change the negative attitude this story instills. As I believe I demonstrated in my recent study on this subject of changing attitudes of Christian toward Jew, there must be much more than *talking about* these matters. The prejudiced must first themselves *talk out* their emotional hostility in properly guided groups before room is made in the mind for welcoming a new attitude. When we continue to rely solely on information and exhortation as not only these twenty-six clergymen but many Jewish apologists do, a Jewish child may even today come home troubled by the charge a Christian child in anger may still level against him, and ask, "Mommy, did we kill Jesus?"

Rabbi Kagan's Answer

To that question, I, therefore, offer this answer:

No, my child, we did not kill Jesus. He was arrested, tried and executed by a man named Pilate. When the Romans conquered our forefathers, they sent this man to govern Palestine. Pilate killed many thousands of Jews because they opposed the cruel tyranny of the Roman dictator. All the Jews wanted to be free men like all Americans today. Pilate also ordered Jesus to be executed by Roman soldiers because he thought Jesus would lead a Jewish rebellion and help to free his fellow Jews.

Jesus was a Jew and a good man. He had certain religious ideas about being the man God had sent to free the Jews. Such a religious man the Jews in those days called the Messiah. Some Jews believed Jesus was this Messiah and were his followers and hoped he would free them. Most Jews did not believe Jesus was the Messiah, but because Jesus was himself a Jew and was on the side of the Jews, the Jewish people could never have wanted him to be killed by their enemy, the Romans.

We Jews today appreciate the

goodness of Jesus, but we still do not believe he was Christ, which is another name for the Messiah. Many years after Jesus was executed by the Romans, some men who wrote about him in the New Testament got some of the facts mixed up. They all remembered and they all say that the Romans really killed Jesus. But because most of the Jews did not believe that their fellow Jew, Jesus, was a Messiah, these Christian writers got this religious difference mixed up with the Roman political trial and said the Jews had something to do with it. We do not believe the Jews had anything to do with it. Many good Christian teachers are trying hard to get this cleared up because they know that facts about something which happened 2,000 years ago can get mixed up. When they straighten out the story, they see how the Romans were responsible for the death of Jesus. These good Christian teachers also know that though we Jews do not believe Jesus was a Messiah as they believe him to be, our religion and their religion are working together nonetheless for a world of love. To build this world of love, good Christian teachers and parents tell their children not to say mean or hateful things about Jewish children, just as good Jewish teachers and we, your parents, tell you not to say mean and hateful things about Christian children.

This is only a suggested answer for a Jewish parent. It is based on facts

that one, who does not have to believe in the unalterable infallibility of the New Testament, can accept. But important as it is to give a factual answer to our children to the ancient charge of deicide, it is even more important the parent be alert to the *tone* in which a Jewish child may ask the question, "Mommy, did we kill Jesus?" If a child shows signs of fear when asking the question, as though he were ashamed of being a Jew, as though he were not merely inferior to Christians but guilty because he is not a Christian, then a factual answer alone will not suffice.

A Jewish child emotionally upset by the charge of the crucifixion story reveals that he has inadequate inner Jewish spiritual resources to meet the challenge. A child who has not absorbed a positive love for his own Judaism by parental example in the home and by proper training in the religious school can only react negatively to the attack. He has no spiritual power to fight with or to fight for. He does not have what the psychologists call the apperceptive background to deal with the question. Not merely because a more thoroughgoing reevaluation of the New Testament story has not yet received wider acceptance among Christians, but also because a child will be healthier if he loves his own religion, the *best answer* is the development early in the life of a Jewish child of an active, positive affirmation of and creative joy in the faith of his fathers.

For Extra Copies Write to:

American Judaism
Union of American
Hebrew Congregations
838 Fifth Avenue
New York 21, N. Y.

REPLIES FROM CHRISTIAN MINISTERS FOR JEWISH MOTHERS
ASKED: "MOMMY, DID WE KILL JESUS?"

(Confidential text of replies referred to in article, "Mommy, Did We Kill Jesus?" by Dr. Henry E. Kagan, which appeared in AMERICAN JUDAISM, March, 1953, published by the Union of American Hebrew Congregations, 838 Fifth Avenue, New York.)

REV. HAROLD A. BOSLEY, FIRST METHODIST CHURCH, EVANSTON, ILLINOIS:

No, son, we did not kill Jesus. He lived and died a long time ago-- long before any one of us was alive. But he was killed by people who hated him and wanted him out of their way. Why did they hate him? For many reasons, I suppose. Some disagreed with his teachings; some were afraid he was going to get the Jewish people in trouble with the Romans; some resented the fact that his disciples claimed him to be the Messiah. He was a Jew, and the ones who hated him enough to ask the Romans to kill him were Jews, too, but the Roman officials actually put him to death.

REV. JOHN E. COLLIER, UNITED CHURCH OF CHRIST, WEBSTER, MASS.:

Jesus died, darling, nearly 2,000 years ago, so we could not have had anything to do with the death of Jesus - could we?

Jesus was a Jew like we are Jews, and he was a good member of our people, but at the time he lived in Palestine it was occupied by enemy soldiers like Poland is occupied today by Russian soldiers. Those soldiers were soldiers of the Roman Empire, and you must always remember, dear, that many things that are wrong and many things difficult to understand take place when enemy soldiers occupy your homeland. Many people in Poland and in other occupied countries today have been falsely accused and put to death - just like Jesus was put to death by the Roman soldiers long, long ago.

If Jesus lived among us today, dear, we would honor him as one of our great teachers.

REV. NEIL B. DANBERG, THE EDWARDS CONGREGATIONAL CHURCH
DAVENPORT, IOWA:

No. The Roman power was chargeable for Jesus' death and Roman soldiers carried out the deed. Pilate was to blame as he alone had the power to save Jesus but he condemned him and delivered him to be crucified. Pilate was a weak governor and thought only of his staying in power. There seemed to him less risk in Jesus dying than in his living. Plotting with Pilate was a quisling named Caiaphas who was insincere in his faith. The Pharisees would have never crucified Jesus; they were preserving the purity of the Jewish religion. The Sadducees and their leader, Caiaphas, corrupted the ancient law and were the vested interests of the temple. These quislings of religion were faithless and shared in the blame. We

do not condemn the whole for one segment that is evil. All the Germans are not guilty because Hitler was evil. The Christian looks not at the death of Jesus but rather sees the resurrection as the important part of their faith.

REV. GIBSON I. DANIELS THE SAUGATUCK CONGREGATIONAL CHURCH,
WESTPORT, CONN.:

Jesus is known among Christians as the leader of their religion and is believed by them to be the Son of God. He was crucified by Roman soldiers in Jerusalem after he had been accused before the Roman governor by the leaders of the Jewish people. He would have suffered the same fate had he been born in any country. Good Christians believe that anywhere innocent men suffer and die, even today, their Christ dies with them. It was the evil that was in the hearts of the men of his day that caused Jesus' death, just as the evil that is in the hearts of people today prevents the world from becoming the peaceful place that God wants it to be.

REV. HOKE DICKINSON, FRANKLIN CIRCLE CHRISTIAN CHURCH,
CLEVELAND, OHIO:

No, my dear, we did not kill Jesus! You see, since time began evil has fought with and tried to kill the good. No one people can be rightfully accused of killing Jesus, but everyone who hates the good that was in him and wars against the good he tried to do for men is guilty of his crucifixion. Insofar as any one of us loves the evil rather than the good, darkness rather than the light, we become the stoners of the prophets. Insofar as we love the good rather than the evil, the light rather than the darkness, we become friends of God and give life to his prophets and his servants.

REV. SEWELL EMERSON, THE PARISH OF ST. PAUL'S CHURCH, NORWALK, CONN.:

A Jewish mother is asked by her youngster, "Mommy, did we kill Jesus?"

Yes, son, we killed Jesus, yes, all people killed Jesus. All people are still killing Jesus.

Your playmate who said that to you killed Jesus when he said it. Jesus was one of us Jews, and no fault or sin had ever been found in him. Jesus stands purely for goodness and love among people, and anytime you or I or anybody is bad or hateful, we kill Jesus.

Christians say they worship Jesus as God, but everytime they look down on or hurt any other human, they kill Jesus.

Until the world stops hating and hurting each other, we shall always be killing Jesus. Pray, my son, and resolve that you will never hurt or hate, and so the spirit of goodness and love that Jesus stands for among all people will always be where you are.

DR. WILLIS W. FISHER, UNIVERSITY OF SOUTHERN CALIFORNIA,
LOS ANGELES, CALIFORNIA:

No, of course, my child we didn't kill Jesus. But some few Jewish people long ago, I am afraid, had a hand in events that ended in his death. You see, there are always people in the world, Jews and non-Jews, who because they sincerely don't understand what good people are trying to do, or because they are themselves evil in their hearts, make it hard for others who are trying to make life better for everybody. This is especially likely to happen when people try to teach new ideas, ideas different from those most people accept. Many people have lived and died rather than give up their insights into what God wants--that all men should live together and act like brothers. These men and women are heroes, indeed, and later generations honor them for their courage and help. Jeremiah also was killed by people of his own group because they thought he had mistaken ideas. Esther risked her life for her people. Many men in the time of the Maccabees also died for their faith, some at the hands of their own countrymen. It is terrible anybody should so far misunderstand God's ways, but Jews--and Christians, too--right down through history, have suffered and died for no crime at all except believing, living and teaching truths before some influential people were ready to accept them.

In Jesus' case, of course, the Roman government could have prevented his death by law; but Pilate was afraid, too, that he would lose his job because Jesus was the center of a quarrel about his ideas. So the governor, Pilate, allowed the relatively few Jews who were against Jesus to have their way, and he died. But a wonderful thing is reported in Luke 23:34 in the New Testament. Jesus said, just before he died, "Father, forgive them; they really don't know what they are doing." This shows that he was truly a fine man and that we don't need to feel to blame because a few men made a dreadful mistake so long ago. All we need to be concerned about now is to be sure that we encourage and help all men who have good ideas to spread them, and that we don't ever make it harder for people to live up to what they sincerely believe is good and right, even though those ideas seem new and different, but true.

REV. JOHN HOWARD HANGER, PARK TEMPLE METHODIST CHURCH,
FT. LAUDERDALE, FLORIDA:

My child, to say that Jesus was killed by us, as Jews, is like saying that Abraham Lincoln was killed by us as Americans, and that Mahatma Gandhi was killed by the people of India. Jesus' contemporaries, both Jews and Romans, were responsible for his death; just as Lincoln's and Gandhi's contemporaries were responsible for theirs. Jesus was killed by prejudices and by fears which are common to all people and which have caused abuse and suffering and even death of great and good people in every land.

REV. CHARLES BRAINARD HART, THE FIRST METHODIST CHURCH,
WATERBURY, CONNECTICUT:

Of course, we did not kill Jesus. He lived long ago and none of us ever knew him. However, some people blame the death of Jesus upon the Jewish people who lived at that time. That, too, is wrong. It is done by people who do not know the full story of what happened.

Jesus was himself a Jew. He grew up in a Jewish home and was taught many of the same things about God that you were taught. He always was glad for his Jewish family and teachings. He did many good deeds to help people of his time and teach them about God. He became a teacher or, as we would call him, a Rabbi.

However, some people were afraid of Jesus. They feared him because he was popular and he always stood for the right - even against the rulers. Some of those who were leaders in the Temple were anxious to get rid of Jesus and finally they succeeded in persuading the Roman Governor, Pontius Pilate, to try him and have him crucified. These Temple rulers and the High Priests were Jews.

It could be accurately said that some of the people who were responsible for the death of Jesus were the Jews. But it is very wrong to blame the whole race for his death. There is another side to this story, too.

There were many Jewish people who were the friends of Jesus. They were his first followers, or disciples, too. So, while the Romans, supported by the High Priest, did crucify Jesus, it is also true that Jesus would have had no friends or supporters if it had not been for the Jewish people. Many seem not to know or to understand this. It must always be remembered that Jesus' family, his first friends, and the founders of the Christian Church were Jewish. To say that the Jews killed Jesus is also to deny this very important fact.

REV. J. WALTER HOUCK, PILGRIM INTERFAITH FORUM, BRONX, NEW YORK:

On her second birthday, my daughter, Miriam, found a playmate, Margie, next door to my sister whom we visit every summer.

From then on summer to Miriam meant the thrill of playing with Margie. Together they toddled in Margie's spacious yard, telling each other unintelligible tales, imagining horrible giants, and inventing kind fairies with magic wands.

So genuinely happy were Margie and Miriam during the one week they played together in the warm sunshine that in their fourth and fifth years they remembered each other the rest of the year by exchanging birthday greetings and precious little Christmas gifts.

In their sixth and seventh years the children enjoyed continued correspondence. Letters were printed in large uneven lines, always perfectly spelled, with parental help. The letters always spoke of the hopeful day when they would be together again.

Next summer you will sleep with me in my house. Mother promised me you would, Margie wrote.

"You'll have to sleep with me, too, in my aunt's house," Miriam replied. "And this time you'll have to eat with me first because last year I ate with you first."

Came the day last summer when the two happy little girls virtually bruised each other in the enthusiasm of their first embrace. Within the minute they both vanished behind some bush or fence to crowd into several minutes the happiness of eleven months.

Before they were out of sight, Margie reminded us that her mother had already made lunch for Miriam, too.

My wife and I hesitated about the children sleeping together, but when Margie's parents took them for an auto ride in the evening, we told Margie's mother it would be all right for them to sleep together.

We were somewhat amazed when Miriam joined us on the porch long after her bedtime, insisting that she had to talk to us.

"What about?" mother asked, unable to hide her anxiety.

"Mother, why did we kill Margie's God?"

A cold chill ran through me. Before I could answer, my wife said soothingly, "But darling, we didn't kill Margie's God. He lived a long time ago, long before we were born. What happened then is not our fault."

"Margie says we did kill her God," Miriam argued tearfully. "She said her teachers told her so in school and church: that the Jews killed our God."

Sensitive Miriam, her whole childish world shattered by this terrible accusation, her precious friendship with Margie at stake,

cried herself to sleep. I tried desperately to talk of other things that might interest her, but her pretty face calm in sleep was stained with tears.

For hours the wife and I tried to solve the problem that has defied solution for two thousand years.

Miriam started asking questions the minute she got up. All our approaches were blocked by Miriam's constant reminder: "But her teachers told her the Jews killed Christ. The Jews are Christ-killers. Her mommy and dad heard her say so. Why didn't they tell her that she was wrong?"

That was the crux of the matter. If adults will not listen to reason why expect children to reason?

In the remaining days Margie and Miriam saw less of each other, their unhappy faces revealing their disappointment.

Their parting was superficially cordial. Our parting with her parents was completely forgotten. I have never witnessed anything to be compared with the broken heart of my daughter because she was accused of killing Christ.

DR. E. CROSLEY HUNTER, TRINITY UNITED CHURCH, TORONTO, CANADA:

If anyone tells you that we killed Jesus they are not telling the truth; it is a nasty lie. It is a long story about Jesus and how he lived and died and when you are older mother will explain it to you.

We gave Jesus to the world; he believed as we do and loved the synagogue and our scriptures.

Those who say unkind things about us are not real Christians for Jesus taught that we should love one another, and they disobey him.

If you, my dear, forgive those who say unkind things about us, then you are truer to your religion than they are to theirs.

CHAPLAIN ROBERT C. LESLIE, BOSTON STATE HOSPITAL, BOSTON, MASS.:

Sit up here, on Mommy's lap and I'll tell you about Jesus. We didn't kill him. He was a good man and he liked children like you and people like daddy and mommy. He was the kind of a man that we like, too. He was a teacher, a rabbi--but some people didn't like the things he taught. They thought he was not their friend and so they were afraid of him. They wanted to kill him because they were afraid.

No, we didn't kill Jesus. And the children who say we did are like the ones who didn't understand him. They are afraid and so they say things they don't really mean and don't understand.

REV. LOUIS F. MARTIN, ST. ANDREW'S EPISCOPAL CHURCH,
FORT WORTH, TEXAS:

My son, in every age and in every race, there are good and bad people. Some people are good, wise and kindly. Some people are cruel, vicious and stupid. Whenever a man of high principles sets out to fight some gross and powerful evil, then we know he is in for it, he will have to suffer for righteousness' sake. Again, most people are neither all good nor all bad but a mixture, even as you and I. And sometimes because of prejudice, the people who mean to do well actually do evil. If Jesus had lived in another part of the world, the same fate would have come to him not because it said so in any book but because it is universally true, that a person who goes all out for high and unpopular ideals will meet terrific opposition and sometimes even death.

REV. PAUL MAYER, EAST SHORE METHODIST CHURCH, EUCLID, OHIO:

Judith, many people, both good and bad, have said that the Jews killed Jesus. Some good people haven't thought about the matter. Being in ignorance, they pass on this false idea. The bad ones know better. They tell the lie because it serves their purpose. The Jews did not kill Jesus. He was killed by Roman soldiers. However, some Jews helped by bringing Him to the Roman court. One of his disciples, a Jew, according to the Christian story, betrayed him by a kiss. Judith, all people share in wrongs done during the time in which they live. If there had been more love of Yahwe in the hearts of the people, Jesus would not have been killed.

REV. ROBERT P. MONTGOMERY, THE PRESBYTERIAN CHURCH,
SCARBOROUGH-ON-THE-HUDSON, N.Y.:

"No, my child, we did not kill Jesus. Some of our people were against him but there were many of our people who were his strongest supporters. But it was the Roman Governor who sentenced him to death on the Cross and the Roman soldiers were the ones who nailed him to the Cross. What caused some of the people to want him killed was an evil in their hearts, but this evil is in the hearts of all people, Jews and Gentiles. Today there are many people who call themselves his followers who would want him killed if he were living today and said many of the things he said when he was on earth.

CHAPLAIN KENNETH MORGAN, COLGATE UNIVERSITY, HAMILTON, N. Y.:

When Jesus lived in Palestine, some of the Jews thought that he was the Messiah, the Son of God, and some didn't think so. There was almost a riot, and since the Romans were rulers of Palestine, the Roman governor stepped in to try to keep the peace. After the Roman governor heard the testimony from both sides, he decided to have Jesus killed so he could not cause any more trouble. There were Jews who thought Jesus should be killed, and Jews who thought he shouldn't be killed, but the order to have him killed was given by a Roman. It was a long time ago, and no one can be blamed today, neither the Jews, nor the Italians who are the descendants of the Romans.

DR. H. RICHARD NIEBUHR, YALE UNIVERSITY, NEW HAVEN, CONN.:

What do we mean by "we," sonny? If you mean we Jews, then the answer is "no," but if you mean we humans, then the answer is "yes." Jesus was killed by Christians and Jews, soldiers, businessmen, priests and educators. This at least is what the Christians tell me, that is, at least those of them who take their own sacred writings seriously. They like to quote the Hebrew prophet Isaiah and to say, "The Lord laid on him the iniquity of us all." A man who says he is a Christian and says that the Jews killed Jesus is by that very statement denying what the greatest Christians have affirmed, namely, that Jesus died for the sins of mankind and not on the account of the sin of any particular nation, class or religion.

REV. RICHARD E. PRITCHARD, WESTMINSTER PRESBYTERIAN CHURCH,
MADISON, WISCONSIN:

(first statement)

Dear little girl, it is horrible to think that some people can say to you some of the things they do, and when they do they are acting just the opposite of the way Jesus acted. Always remember that the Jesus whom we love and whom you look upon as a Great Teacher, loved every boy and girl in the whole world. And, really, it was not any Jewish or Roman people who killed Jesus. Jesus himself, we know from his way of thinking, would be the first to say that what killed him was the evil in men's hearts that is common in all races of people in all generations. As a matter of fact, we believe that God so loved the Jewish people that when he sent his Son to live among us, he wanted Jesus to be a Jew.

(second statement)

Dear Sarah, whenever anybody tries to say "The Jews killed Jesus," you just remember that Jesus himself wouldn't have said

such a horrible thing. As a matter of fact, it was just that sort of a spirit which Jesus fought with all his heart. Neither the Jews nor the Romans put Jesus to death. Fine Christian people themselves say that it is the evil in men's hearts, whatever, their race may be, or whatever century they may have lived in, that put Jesus to death. Jesus loved people, boys and girls, fathers and mothers, grandparents, and everybody. It didn't make any difference if they were Jewish or Samaritan or Gentile. All that Jesus hated was dishonesty and hypocrisy and sin wherever it was found, and when he did attack evil, he did it in the spirit of honest love and with a real desire to help each person.

BISHOP CLINTON S. QUIN, DIOCESE OF TEXAS, HOUSTON, TEXAS:

I do not hesitate in the least to answer your question under date of November 25th, and I do not have to be a Jewish mother to answer it because I have said thousands of times that I do not believe it was the Jews who killed Jesus, but it was an attitude of mind. If Jesus had come into a modern American city, with the same introduction he had back in Palestine, I feel the same thing would have happened to him.

I do not know whether this is enough for you, or not, because I am a Christian, and I believe Jesus Christ is the Savior of the world, and I am giving my life to spread that kind of a gospel, but if you have that kind of an attitude, and the right sort of spirit, you know yourself that you cannot feel or act unkindly towards other people who may not be following the same Savior.

I have hundreds of grand friends among the Jews, and I am proud of them and their history. I could take that Jewish youngster on my lap and give him the kind of answer that would help him in his growing-up, so I thank you for the opportunity of expressing myself to you, and hope some day, I may have the pleasure of meeting you.

REV. W. JOSSELYN REED, ST. MATTHEW'S EPISCOPAL CHURCH,
SUNBURY, PA.:

My dear child, this is said by those who are in themselves evil, and who, had they lived when Jesus lived, would have been among those who killed him. Jesus was a Jew who lived long centuries ago. To his followers he is believed to have been both our Messiah, and the Son of God. We Jews do not believe this; but to many of us he is looked upon as a good man--a great and good teacher. He was put to death for the very goodness that he taught, because men who were very evil did not like what he taught. Some of these who led in killing him were Jews, but

to accomplish their evil deed they had to have the complete consent and cooperation of the Gentile-Romans who at that time ruled the land of the Jews. Only a few Jews led in putting him to death, for most of the Jews of that day knew little about him. We should remember that it was the forces of evil that killed Jesus, and the forces of evil were among the Jews of Jesus' day and are still among the people of our day. And many of those who say to you that we killed Jesus would be among the leaders today who would again put Jesus to death if he were in our midst. The forces of evil, whether they are Jew or Gentile, or even if they are his followers today, would still kill that which is good and pure.

REV. G. BARRETT RICH III, FIRST UNITED CHURCH, CINCINNATI, OHIO:

DAVID: Mommy, did we Jews kill Jesus?

MOTHER: Why do you ask, David?

DAVID: Because the boys in school say, "You Jews killed Jesus." Well, did we?

MOTHER: No, David, we Jews did not kill Jesus.

DAVID: Well then, who did?

MOTHER: Jesus was a Jew who lived a long time ago, and although he was a good man he had enemies, just as Abraham Lincoln had enemies. Some of these enemies were Jews and some were Romans; these enemies killed Jesus. It is no more right to say we Jews killed Jesus than to say we Americans killed Lincoln. This happened a long time ago, and we today are not in any way to blame.

REV. THEODORE FISKE SAVAGE, THE PRESBYTERY OF NY, NEW YORK CITY, NY:

My son, if anyone at school tries to tell you that the Jews killed Jesus, he would be a very ignorant fellow. And he would be a very ignorant fellow. And he would not be like most Christian boys. Sometimes I have asked my Christian friends if they themselves, or others they know, think that the Jews killed Jesus. Everyone I asked was surprised. They said that never in their lives have they heard that said seriously. The Bible record is very clear. And it is so stated in the common creed of the Christian Church: "Christ suffered under Pontius Pilate, and was crucified." It was not the Jews who did that.

DR. RALPH W. SOCKMAN, CHRIST METHODIST CHURCH, NEW YORK, N. Y.:

Jesus was put to death in Jerusalem which was the capital city of ancient Israel. He was tried before a Roman governor and his death took place according to the laws of the Roman Empire, of which Palestine was a part. Since Jesus was a member of our Jewish race, it was his own countrymen who participated in his death. That should not be held as a sin against our Jewish people as a people, because the intolerance which condemned Jesus is common to all races and peoples and countries.

DR. DOUGLAS V. STEERE, HAVERFORD COLLEGE, HAVERFORD, PA.:

No, my dear, Jesus was killed by Roman soldiers after being sentenced by the Roman official, Pontius Pilate. There was, however, a large group of Jews and Jewish high officials who pressed the Roman official to sentence Jesus to death, and there were other Jews, who loved him and honored him, who were deeply saddened by what was done. Down through history there have always been large groups of official people followed by many ordinary people who are afraid of a prophet and who hate the hard words he says to them about what is wrong in their lives and conduct. There was such a group in Athens who demanded and took the life of that wonderful man Socrates and there were men in Rome who demanded and took the life of Giordana Bruno and in Florence who took the life of Savanarola and in Geneva who took the life of Servetus. This hatred of prophets is a terrible thing and we Jews must repent and be deeply sorrowful for the share we had in taking the life of this son of the Jewish people, Jesus.

REV. ANSON PHELPS STOKES, JR., ST. BARTHOLOMEW'S CHURCH,
NEW YORK, N. Y.:

Darling, Jesus was a wonderfully good and noble Jew, who was killed by a Roman governor, urged on by some leaders of the Jewish people who did not like his teachings and were jealous of his power. His crucifixion occurred in Palestine. He was Jewish, and so were those who first followed him, as well as many of those who were his enemies. But the story has a meaning for all places and all races, for it reveals the bravery of all goodness, shown in him, and the danger of all evil, shown in those who crucified him. And it might have occurred in any land and among any people.

DR. JAMES E. WAGNER, ST. PETER'S EVANGELICAL AND REFORMED CHURCH,
LANCASTER, PENNSYLVANIA:

Of course, child, we didn't.

For one thing, no thoughtful and fair-minded person would accuse us of being guilty for something which happened 1,900 years ago, any more readily than they would accuse present-day Reformed and Lutheran Protestants of having killed Baptist and Mennonite peasants in the religious wars which were fought 400 years ago, or present-day Roman Catholics of having killed heretics as they were tortured and killed in the Spanish Inquisition which began almost 500 years ago.

It is true that Jews were among those who brought about the crucifixion of Jesus. But it is also true that Jesus was a Jew and that all of his first disciples were Jews; so that, to thoughtful and fair-minded people the devotion of the disciples ought to balance the opposition of those who hated Jesus.

It would be truer and fairer for people to say that what happened in Palestine 1,900 years ago was what might happen in any country at any time - a good man, standing firmly against the evils of his time, was opposed and finally put to death by evil men who could not face his condemnation. That all the people who were involved in this sad story - including the good man and his friends as well as his enemies - that they were Jews, was only incidental. In another time and another country the same (evil) deed might have been done by people of another race and religion.

DR. J. PAUL WILLIAMS, MT. HOLYOKE COLLEGE, SOUTH HADLEY, MASS.:

No, dear. The people who killed Jesus died long, long ago. They killed him because they thought that anyone with strange ideas should not be allowed to live. But we think such a person should be free not only to live but to speak freely. For it is only through new ideas--some of them good, some of them bad--that progress comes. So we aren't even like the people who killed Jesus.

We should be sorry for those who say that we killed Jesus. They must have a guilty conscience over their undemocratic ways and are trying to excuse themselves. They fail to live up to the Constitution which says that in religion everyone is free to believe as he thinks best.

LAW OFFICES
ALFRED A. MAY
SUITE 1150 NATIONAL BANK BLDG
DETROIT 26, MICHIGAN

April 1st, 1954

Dewey Stone
*(American Friends of
the Middle East)*

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

Dear Dr. Silver:

Since talking with you on the phone, I
thought you would be interested in the attached letter
which I sent to Dewey S. Stone.

Hope this letter finds you well.

With kindest personal regards,

Sincerely

Alfred A. May
Alfred A. May

AAM/em
enc.

LAW OFFICES
ALFRED A. MAY
SUITE 1150 NATIONAL BANK BLDG
DETROIT 26, MICHIGAN

April 1st, 1954

Mr. Dewey D. Stone
53 Arlington Street
Brockton 8, Mass.

Dear Dewey:

Since speaking with you on the phone, I have air mailed a letter to Israel to take care of your friend. I am sure they will look after him.

I spoke with Dr. Silver on the phone this morning concerning his inquiry Re: the "Dearborn Foundation". The Ford Foundation DOES NOT have any connection or association with the "Dearborn Foundation". The information I have is that the "Dearborn Foundation" has, as its trustees, a Mr. Ralph Baird and Mr. John Jamieson and is located at 208 South LaSalle Street, Chicago, Illinois. From the information I received, the "Dearborn Foundation" has not received a tax exempt certificate from the Internal Revenue.

I would also like to advise you that the American Friends of the Middle East have made numerous requests to the Ford Foundation for assistance but have not received one penny from the Ford Foundation or any of its subsidiaries.

I hope this answers the above as I would like to put a stop to any rumors.

Hope this letter finds you and your wife well.

With kindest personal regards.

Sincerely

Alfred A. May

AAM/em
cc to
Dr. Silver

*sent telegram
on Apr. 4*

The Trustees of United Hebrew Temple

cordially invite you to join

Civic and Religious Leaders in Honoring

Rabbi Samuel Thurman

in celebration of his

Fortieth Anniversary

as Rabbi of the Temple

at a

Testimonial Banquet

Principal Speaker

Honorable Harry S. Truman

Sunday, April 4, 1954

Dinner at 6:30 p.m.

Hotel Jefferson — Gold Room

Dress Optional

\$7.50 per plate

Anniversary Sabbath Service

Friday, Evening, April 2, at Eight O'clock

Guest Speaker

Rabbi Joseph Fink

Buffalo, New York

President, Central Conference of American Rabbis

Social Hour

Auspices of

Ladies' Aid Society and the Temple Men's Club

Banquet Hall

United Hebrew Temple

Special Family Service

Saturday, April 3, at 10:45 a.m.

From _____

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United Hebrew Congregation

Testimonial Dinner Committee

225 S. SKINKER BLVD.

ST. LOUIS 5, MO.

TESTIMONIAL DINNER COMMITTEE

UNITED HEBREW TEMPLE

225 So. Skinker

St. Louis, Mo.

Kindly reserve.....plates at \$7.50 each for
the dinner honoring Rabbi Thurman, Sunday, April 4, 1954, at
Hotel Jefferson. For which enclosed find my check in the amount
of \$.....

Name

Address.....

I desire a table of places.

April 4, 1954

Telegram to

RABBI SAMUEL THURMAN
UNITED HEBREW TEMPLE
225 SO. SKINKER
ST. LOUIS, MO.

PERMIT ME TO JOIN YOUR HOST OF FRIENDS IN EXTENDING TO YOU MY
HEARTIEST FELICITATIONS ON YOUR FORTIETH ANNIVERSARY AS RABBI OF THE UNITED
HEBREW TEMPLE. YOU HAVE SERVED YOUR FAITH, YOUR PEOPLE, AND YOUR COUNTRY
WITH DEVOTION AND DISTINCTION. I HOPE THAT MANY MORE BLESSED AND FRUITFUL
YEARS ARE IN STORE FOR YOU.

ABBA HILLEL SILVER



50th Anniversary Year
BIG BROTHERS OF AMERICA, INCORPORATED
United States and Canada

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April 6, 1954

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

Dear Rabbi Silver:

I acknowledge with appreciation your statement in which you pay tribute to the Big Brother movement. It was thoughtful and generous of you to speak out in behalf of the Big Brother movement. We are happy to include your name, together with other prominent Americans who support the work of this organization.

Because your statement will be used beyond the period of the observance of the 50th Anniversary, I am taking the liberty of striking out the first sentence in reference to it.

The abbreviated statement will read as follows:

"I have had occasion to observe the vital and constructive services which the Big Brother movement is rendering to the youth of America, and I am most happy for this opportunity to add my word of tribute and appreciation to your splendid organization.

Personal human service, mind to mind and heart to heart, is of the very essence of all ethical religions, and sharing our insights and our experiences to help young people develop themselves into good citizenship belongs to the wisdom of a free society. May the coming years increase your scope and your influence."

With kind personal regards,

Sincerely,

Felix Gentile
 Executive Director

FG/b

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YOUNG MEN'S CHRISTIAN ASSOCIATION OF CLEVELAND

METROPOLITAN OFFICES
2200 PROSPECT AVENUE - ZONE 15
TELEPHONE: PROSPECT 1-2200

April 8, 1954

Rabbi Hillel Silver
The Temple
Ansel & East 105th Street
Cleveland 6, Ohio

Dear Rabbi Silver:

I passed the word this morning to your secretary that Dr. Olson is very happy to accept your proposal for an exchange of pulpits on Sunday morning, May 2. He wished me to convey his thanks for your gracious invitation and to assure you that the Epworth-Euclid congregation will be delighted to receive you.

Dr. Olson will be phoning you shortly.

Cordially,

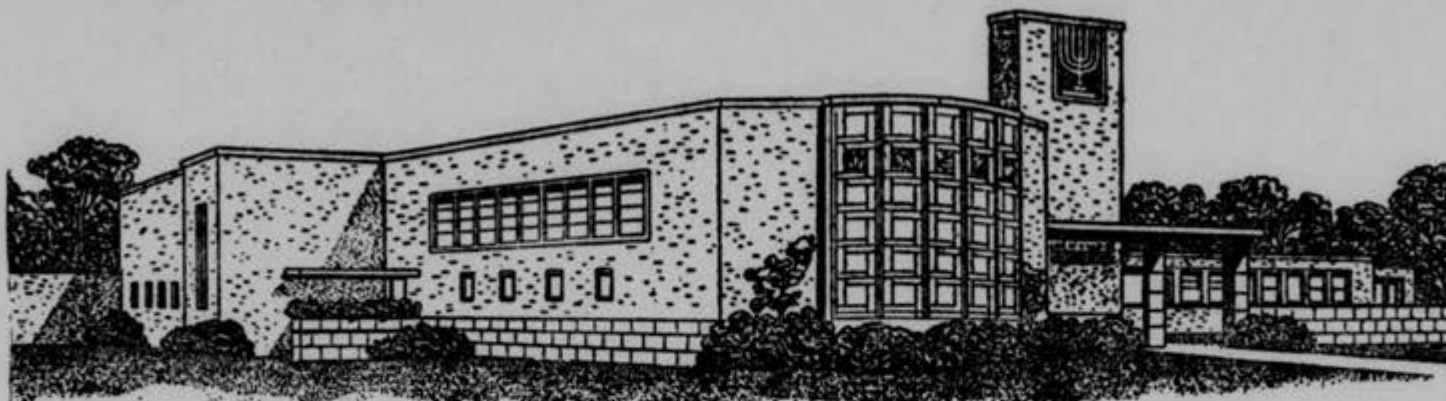
Fred W. Ramsey
For the Board of Trustees
Young Men's Christian Association
of Cleveland

FWR:hs



100 years in Cleveland

"...and ye shall be called Builders of the House of the Lord"



TEMPLE EMANUEL

2200 SOUTH GREEN ROAD • CLEVELAND 21, OHIO • TELEPHONE: EV. 1-6600

ALAN S. GREEN, D.D.

RABBI

April 8, 1954

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Rabbi Abba Hillel Silver
The Temple
Ansel Road & East 105
Cleveland 6, Ohio

Dear Rabbi Silver,

It is my pleasure to invite you, in the name of the Board of Temple Emanu El and a group of community leaders associated with us in this endeavor, to be our guest at a Recognition Dinner on Sunday evening, April 25th, at 7:00 P. M. sharp, to be held in the new assembly hall of Temple Emanu El.

The dinner is a surprise dinner at which Maurice Saltzman is to be honored. He will not be informed of it until the program begins. It is a tribute to him for his great inspiration and support in making our Temple possible, and will take the form of a playlet entitled "The Saltzman Story". The playlet will present his dramatic rise from Bellefaire to leadership in industry and many charitable endeavors. Leaders in industry, Bellefaire and the Jewish Welfare Fund who have been close to him will participate in the presentation, and many other community figures and friends will be with us at this time.

The climax of the evening will be an announcement to him that this assembly hall, being used for the first formal occasion, will be known as Saltzman Hall.

It will be a great privilege for us to have you, likewise, share in the recognition we are paying this dynamic and philanthropic young layman.

Won't you tell us that you and Mrs. Silver will be with us, in order that we may send your tickets to you and make the proper reservation.

Sincerely,

David I. Sindell
David I. Sindell, President

430

You are cordially invited
to a
Special Religious Service
on the occasion of the
Installation
of
Dr. George B. Lieberman
as Rabbi of
Central Synagogue of Nassau County
Rockville Centre, Long Island, New York
on Friday evening, April the Ninth
nineteen hundred and fifty-four
at eight forty-five o'clock

1804
90.50

[over]

Participants in the Service

Dr. Julian Morgenstern
President-Emeritus, The Hebrew Union College,
Cincinnati, Ohio

Cantor Alex Zimmer
Central Synagogue of Nassau County

Mr. Irving L. Schanzer
President, Central Synagogue of Nassau County

Mrs. Henry Miller
President of Sisterhood

Mr. Albert A. Rubin
President of Men's Club

Mr. Harry Ostrov
Chairman of Ritual Committee

Dr. Murray Gessner
Mr. Sydney Roos
Dr. Morton A. Seidenfeld
Past Presidents of the Congregation

An Oneg Shabat
Honoring Rabbi and Mrs. Lieberman
will take place in the Auditorium
at the conclusion of the Service

GIRL SCOUTS OF THE UNITED STATES OF AMERICA

NATIONAL HEADQUARTERS
155 EAST 44TH STREET



NEW YORK 17, NEW YORK
TEL. MURRAY HILL 2-2505

April 14, 1954

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

Dear Rabbi Silver:

Herewith I am sending you three copies of the May "Girl Scout Leader," which contains your article, "The Jewish Pilgrims to America" (page 21).

Once again I thank you for your generosity in contributing this article to the "Girl Scout Leader." We are proud to present it, and grateful for your interest.

Sincerely yours,

Virginia Greene

Virginia Greene, Editor
"The Girl Scout Leader"

VG:ob
Enc.

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40 Exchange Place,
New York 5, N. Y.
HAnover 2-5971

April 19, 1954

Dear Dr. Silver:

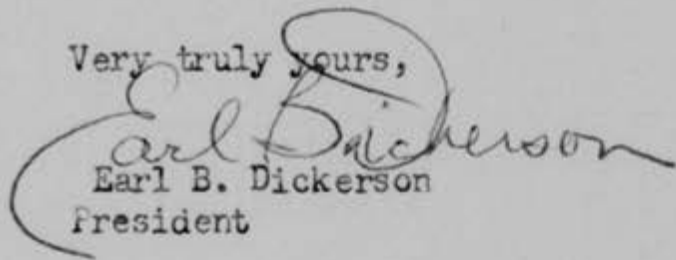
New and powerful voices are daily being raised in behalf of our traditional American liberties. They have strengthened our belief that the struggle to restore the vitality of the democratic process can be won, if this new impetus is taken up and carried forward throughout our land.

On May 4th, a thousand lawyers and their friends will be present at a public banquet to be held under our auspices at the Grand Ballroom of the Commodore Hotel in New York City "In Support of an Independent Bar." Mr. Fowler Harper, Professor of Law at Yale University, will serve as toastmaster. Mr. Carey McWilliams, editorial director of the NATION magazine, and Congressman Herman Eberharter of Pennsylvania will deliver addresses.

As you know, many organizations which have been critical of governmental policies are today subject to constant harassment by the authorities. When we consider that the administrations of Presidents Roosevelt and Truman have been characterized as "twenty years of treason", it is perhaps not too surprising that Mr. Brownell now threatens to "list" the National Lawyers Guild as a "subversive" organization because it has been active and consistent in opposing all forms of governmental repression of dissent.

We hope that you concur with the view that Americans who cherish their liberty must stand against the usurpation of power by public officials to declare what is American or un-American. We appeal to you as one of the great citizens of our country for whom the people bear respect, to send to this meeting a message expressing your views.

Very truly yours,


Earl B. Dickerson
President

EED:mg



50th Anniversary Year
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United States and Canada

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

Dear Rabbi Silver:

We are preparing to use your statement on a printed flyer to be included together with other publicity material distributed by our National office. Because of the limited space available to us, it will be necessary to reduce your statement. Would you agree to its condensation as follows:

"I have had occasion to observe the vital and constructive services which Big Brothers of America is rendering to the youth of America, and I am most happy for this opportunity to add my word of tribute and appreciation to your splendid organization. May the coming years increase your scope and your influence."

Wherever possible we propose to use the original statement in its full text.

Sincerely,

Felix Gentile
 Felix Gentile

FG/c

HARRY A. BATTEN
 N. W. AYER & SON, INC.
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 ADV. AGENCY, INC.

PUBLIC RELATIONS ADVISORY COMMITTEE

Maurice Saltzman

April 22, 1954

Mr. David I. Sindell, President
Temple Emanu El
2200 South Green Road
Cleveland 21, Ohio

My dear Mr. Sindell:

Nothing would have given me greater pleasure than to attend the recognition dinner which is to be given on Sunday evening, April 25th, to honor Maurice Saltzman. Unfortunately, a long-standing engagement for that evening which I cannot cancel will deprive me of that pleasure.

I am happy that you are paying this tribute to Maurice Saltzman, who is one of the finest laymen we have in the community. I know how much he has meant to Temple Emanu El. I also know the major contributions which he has made in time and service and in substance to the Jewish Welfare Fund and to many other worthy causes in our community and beyond the borders of our community. I am delighted that you are honoring him and that you plan to associate his name permanently with the assembly hall of the new Temple which you are completing.

Please convey to Mr. Saltzman my high regards and my warmest good wishes for continued health and distinguished service.

With warmest regards, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:rms

April 23, 1954

Mr. Felix Gentile
Big Brothers of America
Suburban Station Building
Philadelphia 3, Pennsylvania

Dear Mr. Gentile:

The condensation of Rabbi Silver's statement as written in your letter of April 21st is perfectly agreeable to him and may be included in the flyer you intend to print.

Very truly yours,

(Mrs.) Ruth M. Sparrow
Secretary to Rabbi Silver

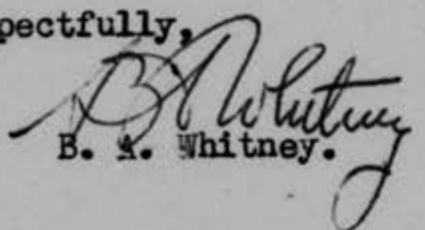
April 26, 1954

Dr. Silver:

I was agreeably surprised to note by this morning's PLAIN DEALER that you made the same reference to the Kellog-Briand treaty as I made in my editorial in TRAINMAN NEWS of April 26, on which we went to press Thursday April 22. Note enclosed copy, page one and especially page 5.

Please know that I always take comfort from your strong voice being raised on behalf of righteousness. How desperately our nation now needs strong counsel.

Respectfully,


B. A. Whitney.

CHERRY 1-2500

1244 STANDARD BLDG.
CLEVELAND 13, OHIO

BYRL A. WHITNEY

EDITOR
TRAINMAN NEWS



OFFICIAL WEEKLY PUBLICATION
BROTHERHOOD OF RAILROAD TRAINMEN

April 27, 1954

Mr. Jack Martin
The White House
Washington, D. C.

My dear Jack:

I want to thank you for the many courtesies which you extended to me during my last visit to Washington. I greatly enjoyed the pleasure of spending time with you.

You were good enough to arrange a meeting with Mr. Adams, and I believe that our friendly conversation may prove to be very helpful. I have this day written to Mr. Adams thanking him for the time which he set aside for the meeting and suggesting that I would welcome an opportunity to explore the subject further with him and as he suggested, with the President.

I trust that you are well. With warmest regards, I remain

Most cordially yours,

P. S. The news published yesterday that the American government has agreed to send military aid to Iraq will create additional tensions and make a clarification of the entire situation even more imperative.

maurice saltzman

April 27, 1954

Rabbi Abba Hillel Silver
c/o The Temple
E. 105th St. at Ansel Road
Cleveland 6, Ohio

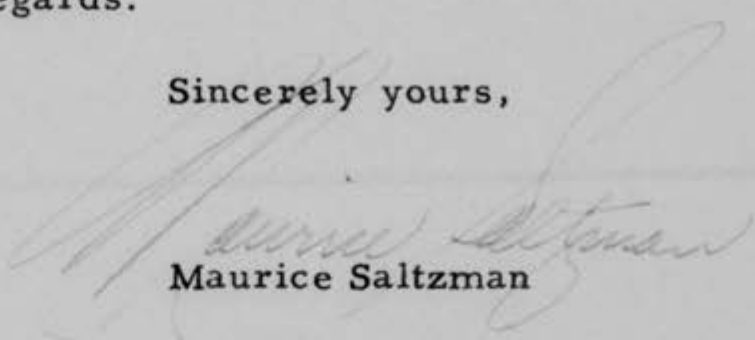
Dear Rabbi:

I just want to thank you very much for the wonderful letter that you sent to our President, David I. Sindell.

These were very sweet words and want you to know that I appreciate them very much.

Kindest personal regards.

Sincerely yours,



Maurice Saltzman

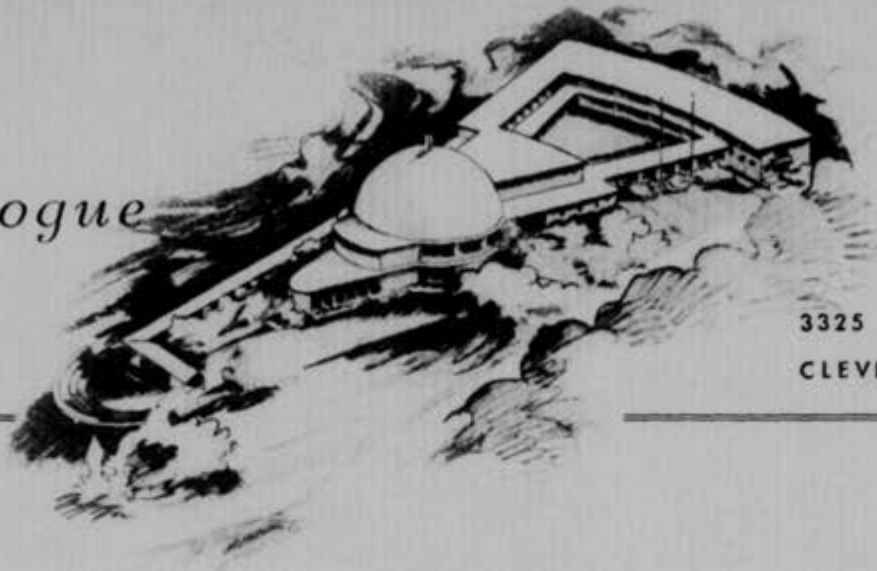
MS/sj

Park Synagogue

ARMOND E. COHEN, RABBI

3325 EUCLID HEIGHTS BOULEVARD
CLEVELAND HEIGHTS 18, OHIO

ERIEVIEW 1-2244



WILLIAM SELIGMAN
ASSISTANT RABBI

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M. R. KESNER
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SYLVAN J. GINSBURGH
EDUCATIONAL DIRECTOR

April 27, 1954

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

Dear Rabbi & Mrs. Silver:

We are happy to inform you that our esteemed Rabbi will be honored at our Annual Congregational Meeting Sunday, May 16th 1954 at 6:30 P.M. A dinner at Park Synagogue will celebrate his 20th anniversary as spiritual leader of our congregation.

As one who is familiar with Rabbi Cohen's career, we want your participation in our program. If you can possibly be with us, of course it would be best. However, in view of the possibility of your not being able to be present, we want to make sure that your message of congratulations to the Rabbi is included. If you can provide us with a tape recording of approximately two minutes duration, we would be happy to include it in our program.

We do hope that you will be able to be with us on this date.

Sincerely

Leonard Ratner

Leonard Ratner
President

LR:sk

85th

1854



1954

YOUNG MEN'S CHRISTIAN ASSOCIATION OF CLEVELAND

METROPOLITAN OFFICES
2200 PROSPECT AVENUE - ZONE 15
TELEPHONE: PROSPECT 1-2200

April 28, 1954

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

Dear Rabbi Silver:

We greatly appreciate your willingness to be with us at the dinner meeting of the YMCA campaign organization, Wednesday evening, May 5, provided your Cincinnati engagement does not command your attendance there. This dinner meeting inaugurates our final drive for \$6,719,000. Mr. John A. Greene, president of Ohio Bell Telephone Company, will be our speaker.

It is a very significant and important meeting, and it would be fine if you would plan to offer the prayer and give the benediction at the close of the meeting. Our speaker's table guests will meet in the Ohio Room on the mezzanine at 6:15 p.m.

We are most grateful for the many ways in which you are helping us with this undertaking.

Cordially,

Fred W. Ramsey
Fred W. Ramsey
For the Board of Trustees
Young Men's Christian Association
of Cleveland

FWR:hs

Gate Mills 3-4402

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The Rev. R. Dean Short

April 29, 1954

Rabbi Earl S. Stone
The Temple
Ansel at East 105 Street
Cleveland 6, Ohio

Dear Rabbi Stone:

The Hough Area Council is pleased that the Temple is remaining in this community and greatly appreciates the substantial property improvements your congregation is making.

Because you have this great investment, we think you are interested in what happens to nearby property.

There has been a request for the rezoning to semi-industry the small plot on the northeast corner of Ansel Road and Hough Avenue, between the playground and the electrical substation. This land is now occupied by Nevin's Restaurant, a vacant lot, and the Sunoco Station. Rezoning has been requested to permit a truck storage and repair garage and a public gas station to be built by a utility company on all of the land except that owned by the restaurant.

Rezoning to semi-industry will permit any or all of the property to be used for storage, wholesaling, passenger or motor-freight transportation terminals, light manufacturing, and other semi-industrial operations of such nature as not to be detrimental to an adjacent district.

The City properties department, Mt. Sinai Hospital, and the Administrative Board of the Hough Area Council would like to see this small plot purchased by the City and added to Rockefeller Park. Use of the land for park purpose seems the most logical and the best way to enhance the appearance of the corner. Should the property be rezoned there would be no way to control its future use except within the broad provisions for a semi-industrial district.

We would appreciate knowing the recommendations for the use of this site that you or the governing body of your congregation would make.

Sincerely yours,

Dawson W. Kelly
Dawson W. Kelly
President

DWK:MB:tcf

:- Member of the Welfare Federation :-

THE NATION ASSOCIATES

333 Sixth Avenue

New York 14, N. Y.

April 29, 1954

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

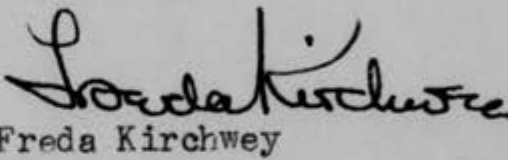
Dear Rabbi Silver:

I thought you might be interested in seeing a copy of a recent memorandum submitted in behalf of the signatories, to the President of the United States and to the Secretary-General of the United Nations.

For your confidential information, this memorandum was prepared at our offices. Judging from the response which we have gotten thus far, there is every indication that it is receiving serious attention.

With best personal regards,

Cordially,


Freda Kirchwey

FK:tr
enc.

[April 7, 1954]

You have contributed much joy and encouragement to my wife, to my family and to me, as well as to my Congregation, by your generous message of good wishes on our Fortieth Anniversary with the United Hebrew Temple.

God bless you and yours.

Gratefully,

Samuel Thurman

Many thanks! Sam.

Rabbi Samuel Thurman
225 S. Skinker
St. Louis 5, Mo.

Lucille B. Milner
325 East 79th Street
New York 21, N. Y.

May 4, 1954

Rabbi Abba Hillel Silver
Congregation Tifereth Israel
Cleveland, Ohio

Dear Rabbi Silver;

I have asked my publisher
to send you an advance copy of my book,
The Education of an American Liberal which
will be released on May 15th.

May I take this opportunity
of expressing my deep appreciation of
your generous statement of commendation
sent to Dr. Alvin Johnson after you had
read proofs. It is indeed a privilege
to have your endorsement.

Sincerely yours,

Lucille Milner

5/14

May 4, 1954

Mr. Leonard Ratner
Park Synagogue
3325 Euclid Heights Boulevard
Cleveland Heights 18, Ohio

My dear Friend:

Thank you so much for your kind letter and your invitation to attend the Annual Congregational Meeting of Park Synagogue on May 16th which will honor Rabbi Cohen on the occasion of his twentieth anniversary as Rabbi of your congregation.

Mrs. Silver and I will make every effort to attend this function. If for some unforeseen reason I am unable to come, I shall of course avail myself of the opportunity to send you a message either by way of a telegram or by way of a tape recording such as you suggest in your letter.

With warmest regards, I remain

Very cordially yours,

ABBA HELLEL SILVER

AHS:rms

The United Jewish Reform Congregation of Johannesburg

(AFFILIATED WITH THE SOUTH AFRICAN UNION FOR PROGRESSIVE JUDAISM)

Telephones:
44-1453/4.

Telegraphic Address:
"TEMPISRAEL".

21ST.

ANNIVERSARY

— of —

RABBI DR. M. C. WEILER'S MINISTRY • THE SOUTH AFRICAN JEWISH REFORM MOVEMENT •
THE JOHANNESBURG JEWISH REFORM CONGREGATION • THE JOHANNESBURG
SISTERHOOD.

Offices:
TEMPLE ISRAEL,
C/r. Paul Nel and Claim Streets,
Off Clarendon Circle,
JOHANNESBURG.

All Correspondence to

5th May, 1954.

Dr. Abba Hillel Silver,
The Temple,
East 105th Street at Ansel Rd.,
CLEVELAND, 6, OHIO, U.S.A.

Dear Dr. Silver,

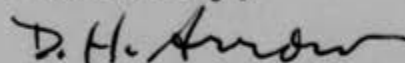
This year marks the 21st Anniversary of the establishment of the Reform Movement in this Country, the founding of this Congregation and the outstanding ministry of Rabbi Dr. M.C. Weiler whom you know personally.

As part of the celebrations programme planned for the year a special Anniversary Brochure will be published. As an outstanding personality on the world scene we would be grateful if you would contribute a congratulatory letter to Rabbi Weiler on his great achievements as pioneer architect and guiding spirit of our movement in South Africa. This letter will be printed in the Brochure.

As you know, Rabbi Weiler has been of invaluable assistance to the community as a whole, regardless of race, colour or creed. He has expended himself on behalf of all positive Jewish causes, especially those connected with the upbuilding of the State of Israel.

We would appreciate receiving your message as soon as possible, as the Brochure goes to the printer on the 1st of June.

Sincerely,



RABBI D.H. ARROW.

P.S. Please find enclosed some data about Rabbi Weiler and his fruitful work.

EXCERPT FROM NEWSPAPER REPORT ON RABBI DR. M.C. WEILER.

In the twenty-one years that he has spent in South Africa Rabbi Dr. M.C. Weiler has remained true to his motto: "nothing Jewish or human is alien to me," and the record of his achievements strikingly proves his success in many fields and the amazing versatility of his interests.

Very few South African Jewish leaders are as well known to the international Jewish world as is Rabbi Weiler. He is a great humanitarian - a man who fights for justice in every sphere of social life. The following are some of the organisations, local and overseas, Jewish and non-Jewish with which he is associated in a leadership capacity.

Rabbi Weiler holds the life appointment as Chief Minister of the United Jewish Reform Congregation of Johannesburg; he is Hon. Life President of the South African Union for Progressive Judaism and President of its Ecclesiastical Board; he is a Vice-President of the World Union for Progressive Judaism; Hon. President of the Israel Maritime League; Vice-President and past Chairman for three years of the South African Friends of the Hebrew University; Hon. President of the South African Ort-Oze and former Chairman of that organisation; Vice-President of the Magen David Adom; National Vice-President of the Israeli United Appeal; Vice-President of the South African Jewish Appeal; a member of the South African Jewish Board of Deputies; an Executive member of the Zionist Federation; a member of the Executive of the Histadruth Ivrit; a member of the Joint Council for Africans and Europeans.

South African Jewry is most fortunate that it has in its ranks such a personality as Rabbi Weiler, a man who has during the past 21 years of his life given himself unstintingly day and night to the interest and well-being of his Jewish and non-Jewish fellowmen. In the history of our community, Dr. Weiler and his achievements will occupy one of its most shining chapters.

UNITED JEWISH REFORM CONGREGATION OF JOHANNESBURG .

Rabbi Weiler built up the Congregation from a membership of four, twenty-one years ago, to its present membership of 3,500, with 1,000 children in its Hebrew Schools. There are 300 part-paying families in the Congregation with the same priveleges as full-paying members.

Rabbi Weiler also assisted in founding and establishing Reform Congregations in the main centers of South Africa, Capetown, Durban, Pretoria, Port Elizabeth, Springs and Germiston.

The following are some of the social-welfare activities of the Johannesburg Congregation, administered through its Sisterhood:

The Sisterhood billeted 100,000 soldiers during the war, regardless of creed, and sent thousands of "Glory Bags" (gifts and comforts) to the fighting soldiers in Israel.

It has spent £12,000 on its school for native children in Alexandra Township, a slum district of the African population adjacent to Johannesburg, where it helps to teach, feed and clothe 265 children. It has purchased in the same locality, a new building at the cost of £1,250, which it proposes to convert into another school, perhaps a Vocational Training School. It has adopted a native Secondary School at Pimville, where 357 boys and girls of high school age receive their education. The Sisterhood has helped them with hundreds of text books, including an Encyclopaedia Britannica, with prizes, a bursary, sports equipment and bicycles.

The Congregation has two Nursery Schools, administered by the Sisterhood, where children from affluent homes mix with children from broken homes and with children of working mothers. It is a veritable society of Jews and Christians, because the children are Jewish, English and Afrikaners.

The Congregational Camp situated at Margate on 10 acres of land with permanent facilities, has benefited over 2,000 Jewish children in the last ten years. Children from poor and broken homes have mixed with children from wealthier homes on an equal footing, the motto of the Camp being, "The rich and poor meet together - the Lord is the Maker of them all." (Proverbs ch. 22, v.2) The Camp has also provided a Family Camp for the lower middle class income group, where men, women and their children spend a holiday during the month of December. The Camp has been made available to the West Rand Cripple Association, which has sent many children, most of them Christian, for a month's holiday.

ARTS

INC., PUBLISHERS

667 Madison Ave. ~~254 SEVENTH AVENUE~~
NEW YORK 10, NEW YORK

21

CABLE ADDRESS:
NEWLONARTS, N. Y.

— TELEPHONE —
PLAZA 7-6657 - 8

May 6, 1954

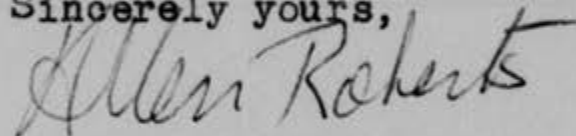
Rabbi Abba Hillel Silver
The Temple
Cleveland, Ohio

Dear Rabbi Silver:

I hope you will not think that I am imposing upon you, knowing how busy you are and realizing your concern with the very serious problems which the Zionist cause is now confronted with, but I should appreciate to have your opinion on the book, MODERN POLITICAL IDEOLOGIES OF THE JEWISH PEOPLE which you received in galley form some time ago.

I hope to hear from you in the near future.

Sincerely yours,



Allen Roberts

ar/ob

*The Officers and Board of Directors of
K. A. M. Temple*

*Cordially invite you to attend an
Anniversary Service*

honoring

Rabbi Jacob J. Weinstein

on the occasion of his

Fifteenth Year

as Rabbi of Kehilath Anshe Mayriv

and his

Twenty-Fifth Year in the Rabbinate

Friday evening, May Seventh

nineteen hundred fifty-four

eight-fifteen o'clock

50th Street at Drexel Boulevard, Chicago, Illinois

Reception following Services

ZIMRIYA - HAZAMIR, Inc.



הזמיר

SECOND WORLD ASSEMBLY OF JEWISH CHOIRS — JULY 1955, ISRAEL

Under the patronage of His Excellency Mr. M. SHARETT, the Prime and Foreign Affairs Minister
MR. I. SPRINZAK, Speaker of the Israeli Parliament, honorary president.

250 West 57th St. Room 1013
New York 19, N.Y.

JUdson 6-5230

May 8, 1954

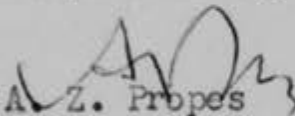
Abba Hillel Silver
The Temple
East 105th Street at Ansel Rd.
Cleveland 6, Ohio

Dear Rabbi Silver:

We acknowledge, with thanks, receipt of your letter of March 31st with your acceptance to serve on the Honorary Committee for the forthcoming Hazamir Festival. We wish to assure you that, in lending your name to this worthwhile purpose, you are giving great moral support to this national, educational project.

We shall keep you informed of all new developments in the progress of our work, and remain,

Very cordially yours,


A. Z. Propes
Executive Director

AZP:rb

Random House, Inc.



THE MODERN LIBRARY

457 MADISON AVENUE • NEW YORK 22, N. Y.

BENNETT A. CERF, PRESIDENT

May 10, 1954.

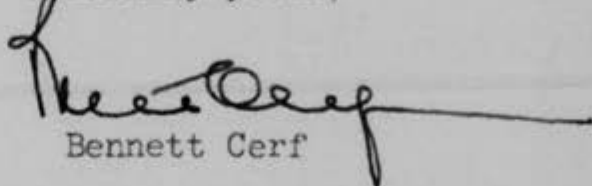
Rabbi Hillel Silver,
The Temple,
105th St. & Ansel Road,
Cleveland, Ohio.

Dear Rabbi Silver:

This is just a line to tell you how much I enjoyed meeting you the other day. It was an honor to be allowed to speak in the temple that you have made famous by your own contribution.

I hope I will have the pleasure of seeing you some time soon again.

Cordially yours,


Bennett Cerf

P.S. Under separate cover, I am sending you a couple of Random House books that I hope may be useful to you.

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1954



YOUNG MEN'S CHRISTIAN ASSOCIATION OF CLEVELAND

METROPOLITAN OFFICES
2200 PROSPECT AVENUE - ZONE 15
TELEPHONE: PROSPECT 1-2200

May 11, 1954

Rabbi A. H. Silver
The Temple
Ansel Road at East 105th Street
Cleveland 6, Ohio

Dear Rabbi Silver:

Thanks for sending me a copy of the May 2 issue of the Temple Bulletin and for the very fine display you gave to the YMCA's centennial and building fund interest. We all greatly appreciate the wonderful cooperation you have been giving us.

With all good wishes.

Cordially,

Fred W. Ramsey
Fred W. Ramsey
For the Board of Trustees
Young Men's Christian Association
of Cleveland

FWR:hs

May 14, 1954

Mr. Bennett A. Cerf, President
Random House, Inc.
457 Madison Avenue
New York 22, New York

My dear Mr. Cerf:

Permit me to thank you for your kind note and for your gracious gift of books which I received this morning.

It was a great pleasure for me to meet you and it was a delight to listen to you. The great throng that turned out to hear you was delighted with your address, as you yourself must have sensed.

I hope that we may have the pleasure of having another visit from you in the not too far distant future.

With warmest regards and again thank you for your thoughtfulness in sending me the lovely books, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:mas

May 11, 1954

Rabbi Jacob J. Weinstein
Kehilath Anshe Mayriv
50th Street at Drexel Boulevard
Chicago, Illinois

My dear Rabbi Weinstein:

I have been on the go these last ten or twelve days and I regretfully failed to send you a message of greetings last Friday on the occasion of your fifteenth anniversary as Rabbi of K. A. M. Temple and your twenty-fifth year in the Rabbinate. I hope that you will regard these belated greetings as no less sincere.

I pray that many more years of your fine and distinguished ministry will be vouchsafed to your community and to American Israel. I wish for you all your heart's desire.

Most cordially yours,

ABBA HILLEL SILVER

AHS:rms

"American Jews Their



Lives and Achievements"

PUBLISHED BY THE

American Jewish Literary Foundation, Inc.

151 WEST 72nd STREET • NEW YORK 23, N. Y.

SUssquehanna 7-4457-8

AHS doesn't wish
to ask this
5/14

SILVER, ABBA HILLEL

Born: Neinstadt-Schirwindt, Lithuania, Jan. 28, 1893

Parents: Moses and Diana Seamon Silver

Married: Virginia Horkheimer, Jan. 2, 1923

Children: Daniel Jeremy, Raphael David

Residence: 19810 Shaker Boulevard, Cleveland, O.

Study: E. 105th St. and Ansel Road, Cleveland, O.

Dr. Abba Hillel Silver, rabbi of the Temple of Cleveland, O., is one of the outstanding Jewish leaders of the present day. He was ordained at the Hebrew Union College in 1915 and ten years later he received his D. D. degree from the same institution. Before coming to his present pulpit, he was rabbi of Eoff Street Temple of Wheeling Va., from 1915 to 1917. He has won fame far and wide as an eloquent speaker and has lectured widely over the United States. He took a prominent part in social movements, sponsoring the first employment insurance law in Ohio, taking an interest in child labor legislation and serving on the Board of Directors of the American Civil Liberties Union. He has been especially active in the work of the Hebrew Union College, the Union of American Hebrew Congregations, and of the Central Conference of American Rabbis, of which he is now president. He has also been extremely active in the work of Jewish Education and in the United Jewish Appeal.

Dr. Silver has long been an active and ardent Zionist. He attended a number of Zionist Congresses and has been extremely active in the American organizations. He was vice-president of the Zionist Organization of America, a member of the Zion Actions Committee, the Council of the Jewish Agency and the Emergency Committee for Zionist Affairs. He was a member of the Brandeis-Mack group which opposed the actions of the Organization from 1921, but gradually returned to them and rose in leadership until in 1945 he became president of the Zionist Organization of America. He has been a consistent critic of the British government's action in Palestine and has again and again appealed to American opinion in behalf of the Zionist cause. He and Samuel Untermyer organized the anti-Nazi boycott and he played a prominent part in the development of the Jewish Agency.

His writings include "Messianic Speculation in Ancient Israel" (1927), "The Democratic Impulse in Jewish History" (1928), "Religion in a Changing World" (1930) and "World Crisis and Jewish Survival."

Record

ael

American Jews Their Lives and Achievements

Published by THE AMERICAN JEWISH LITERARY FOUNDATION, INC.

BIOGRAPHICAL DATA

1. Name
 2. Address: Residence
.....
Office
 3. Date of Birth.....Place
(If born abroad, give date arrived in U.S.....)
 4. Names of Parents.....
 5. Married, dateTo
(Give maiden name)
 6. Names of Children.....
 7. Education (with degrees).....
(Specify schools and dates)
.....
 8. Profession or occupation.....
 9. Specialization
 10. Professional or Occupational Record.....
.....
.....
 11. Social, cultural and educational interests and memberships
(Personal Contributions)
.....
.....
 12. Positions and offices held to date.....
.....
 13. Publications
 14. Acts on behalf of Democracy, Humanity, Judaism.....
.....
 15. Military data: branch, rank, time, decorations and citations
 16. Religious affiliations
 17. Hobby
 18. Enclosed Photograph taken in 19.....
(Please write your name on the back).
 19. Remarks
 -
 -
- DateSignature

Chief Editor's approval.....

RECORDERS AND BIOGRAPHERS OF AMERICAN JEWRY

sent message
5/14

The Officers and Board of Directors

of the First Hebrew Congregation

cordially invite you to a

Community Service

in honor of

Rabbi William M. Stern

in celebration of his

Twentieth Anniversary

as Rabbi of Temple Sinai

on Friday, May the fourteenth

at eighth o'clock in the evening

Temple Sinai

Twenty-eighth and Webster Streets

Oakland, California

May 14, 1954

Telegram

RABBI WILLIAM M. STERN
TEMPLE SINAI
TWENTY-EIGHTH AND WEBSTER STREETS
OAKLAND, CALIFORNIA

PLEASE ACCEPT MY HEARTIEST FELICITATIONS ON THE OCCASION OF YOUR
ANNIVERSARY ← TWENTIETH AND ALL MY GOOD WISHES FOR YEARS OF CONTINUED AND
DISTINGUISHED SERVICE AND WELL BEING.

ABBA HILLEL SILVER

May 16, 1954

Telegram

MR. LEONARD RATNER
PARK SYNAGOGUE
3325 EUCLID HEIGHTS BOULEVARD
CLEVELAND HEIGHTS, OHIO

I CANNOT TELL YOU HOW DEEPLY I REGRET MY INABILITY TO BE PRESENT AT YOUR MEETING THIS EVENING. I BROUGHT BACK WITH ME FROM MY MEETINGS OUT OF TOWN A SEVERE COLD AND I COULD HARDLY GET THROUGH WITH THE SERVICES IN MY OWN TEMPLE THIS MORNING. PLEASE CONVEY TO THE MEMBERS OF PARK SYNAGOGUE MY HEARTIEST CONGRATULATIONS ON THE OCCASION OF THE EIGHTY-FIFTH ANNIVERSARY OF THE CONGREGATION AND TO RABBI ARMOND COHEN WHOSE TWENTIETH ANNIVERSARY AS YOUR SPIRITUAL LEADER YOU ARE CELEBRATING THIS EVENING.

I WANT TO JOIN HIS HOST OF FRIENDS AND ADMIRERS IN TELLING HIM HOW FRUITFUL AND BENEFICENT HIS MINISTRY IN CLEVELAND OVER THESE YEARS HAS BEEN AND HOW MUCH HE HAS MEANT TO US ALL. HE HAS CHAMPIONED THE POSITIVE VALUES OF JEWISH LIFE WITH COURAGE AND DISTINCTION. I PRAY THAT MANY MORE YEARS OF GOOD HEALTH AND LEADERSHIP WILL BE VOUCHSAFED TO HIM IN OUR MIDST.

ABBA HILLEL SILVER

RABBI ARMOND E. COHEN

CLEVELAND, OHIO

May 18, 1954

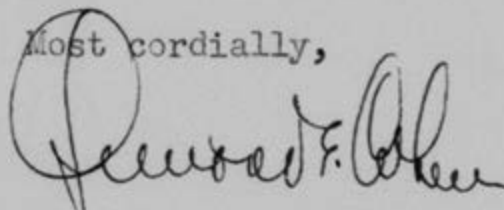
Rabbi Abba Hillel Silver
The Temple
Ansel Road and E. 105th Street
Cleveland, Ohio

Dear Friend,

It was certainly thoughtful and a great kindness on your part to think of me and to send your very warm greetings on the occasion of our celebration.

I want you to know that I appreciate and treasure your friendship.

Most cordially,

A handwritten signature in dark ink, appearing to read "Armond E. Cohen". The signature is written in a cursive, flowing style with a large initial "A".

AEC:eb

Hope you're OK. by now!



Republican national committee

1625 I Street, Northwest, Washington 6, D. C.

NATIONAL 8-6800



292 Madison Avenue
New York 17, N.Y.

BERNARD KATZEN
CONSULTANT

May 20, 1954

Dr. Abba Hillel Silver
The Temple
Cleveland, Ohio

Dear Doctor Silver:

I understand that you will be in New York on May 25th. I would very much like to call on you for a short time during that day at your convenience. I would appreciate it if you could have your secretary advise me as to the time and place. I can be reached in New York at Plaza 5-1948.

With best wishes, I am

Sincerely yours

BK F

Phoned N.Y. 5/21
left message to have Mr. Katzen
call AHS at Hotel Astor sometime,
May 25th



Zeta Beta Tau Fraternity

L. REYNER SAMET

Supreme President

342 MADISON AVENUE
NEW YORK 17, N. Y.

May 20, 1954

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

Dear Brother Silver:

The Zeta Beta Tau Fraternity is embarking on a wonderful new project, and I am writing to ask your help.

In brief, the undergraduate and alumni members of the Fraternity are starting a campaign to raise scholarship funds to the ultimate end that on each and every campus where we have a chapter there will be a "Zeta Beta Tau Foundation Scholarship" to be awarded, first, to a needy brother, or if not needed by one of our own, to some other worthwhile student.

To start this campaign off with the prestige it should have, I am asking you and other distinguished alumni, or honorary brothers, to serve on a sponsoring committee. To permit us to use your name will not obligate you in anyway to either contribute dollars or your time--though it is my hope that you will want to do so.

I enclose a brief memo which tells the story of the Foundation.

This is truly "brotherhood in action" and I urge you to indicate on the enclosed self-addressed postal card that we can count on your help.

Faithfully yours,

L. Reyner Samet:jad
Enclosure

*enclosed postal card
returned (affirmative)*

May 20, 1954

Telegram

Mr. Jack Martin
The White House
Washington, D. C.

HAVE WIRED NIXON ABOUT INVITATION TO ADDRESS ZIONIST CONVENTION THURSDAY, JUNE 24th. HAVE NOT YET HAD RESPONSE. WOULD DEEPLY APPRECIATE IF YOU WOULD CONTACT HIM AT ONCE AND PERSUADE HIM TO ACCEPT. WARMEST REGARDS.

ABBA HILLEL SILVER



First Hebrew Congregation of Oakland
Temple Sinai

2808 Summit Street Oakland 9, California

William M. Stern

Telephones
Glencourt 1-3263
Glencourt 1-3264

Rabbi

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President, Temple Brotherhood

MAURICE R. WAXMAN
Warden

May 21, 1954

Rabbi Abba Hillel Silver
The Temple
East 156th & Ansel Road
Cleveland, Ohio

Dear Abba:

I am very grateful to you for your message of felicitation on the occasion of my twentieth anniversary celebration with my Congregation which was held on Friday evening, May 14th.

It was good of you to acknowledge my invitation and to express such warm good wishes. Your sentiments of affection and regard are heartily reciprocated.

Fraternally,

Bill

WMS/mb

[May? 1954]

Dear Colleague:

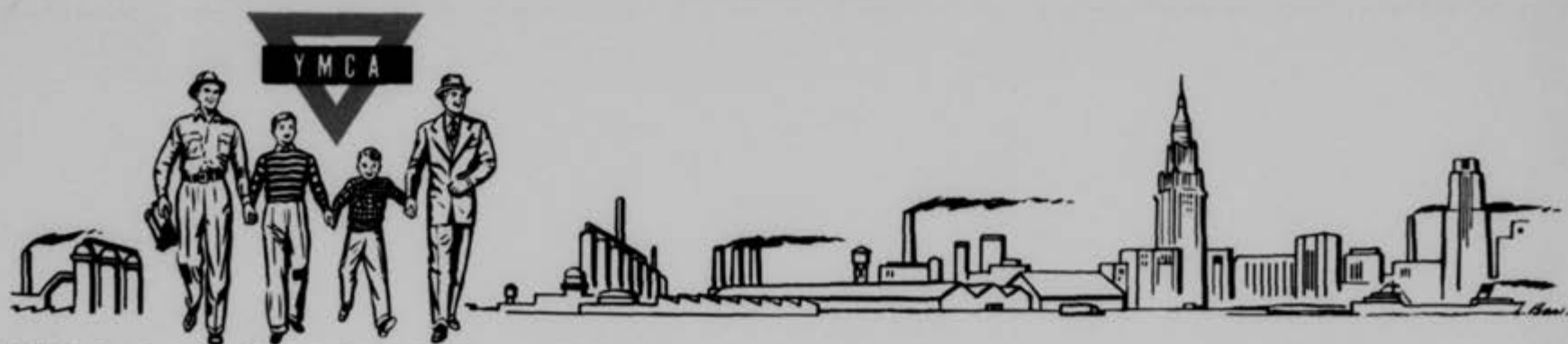
Your generous message
added greatly to my
Simeka. The esteem of one's
colleagues is a very
sustaining prop in our
profession. I hope always
to merit yours.

May the summer be
pleasant for you and yours.
I enjoy reading Dunick's sermons
in your bulletin —
Thank
Jacob

*Your gracious remembrance of our anniversaries
contributed to the joyful significance of that day.
We know that you meant it, also, as a tribute
to our wonderful Congregation and the work it
has been doing for God and man. We hope
always to be worthy of your affectionate esteem.*

*Sincerely,
Jacob and Janet Weinstein*

(over)



YMCA BUILDING FUND

2200 PROSPECT AVENUE • CLEVELAND 15, OHIO • SUPERIOR 1-8030

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\$6,719,000 FOR THE SECOND CENTURY OF SERVICE

June 3, 1954

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

Dear Rabbi Silver:

On behalf of the Board of Trustees and the Campaign Committee of the YMCA, as well as myself, I wish to sincerely thank you for the assistance you have afforded us in giving the benediction at our Kickoff Dinner.

Yours very truly,

Carmen W. House

Carmen W. House
Campaign Director

CWH:gjt

THE YOUTH CLEVELAND BUILDS—BUILDS CLEVELAND

COMMITTEE REPORT ON
RELIGIOUS EMPHASIS IN THE YMCA

Introduction

The Young Men's Christian Association is the oldest Christian movement organized on a world scale. It was founded in London, England, on June 6, 1844.

The YMCA is perhaps the most inclusive of the Christian world movements, since it embraces members of Protestant, Roman Catholic, and Eastern Orthodox Churches and enlists in its activities many members of other faiths. In some countries the YMCA is predominantly Eastern Orthodox, in others Roman Catholic, and in others Protestant.

The YMCA is an operating unit in 77 nations.

"There is wide diversity within the YMCA Movement. Each National Movement is autonomous; it cannot be required by any central authority to adopt a uniform policy or program. This type of organization has the advantage of facilitating adaptation of the YMCA to different social and religious environments. Policies established in some associations do not necessarily represent the opinion of the whole YMCA movement...

"Although there is great freedom of operation among local Associations, there is a central tendency in the YMCA Movement, and there are official statements of policy. There is a basic unity within the diversity. A large measure of consensus and coordination is achieved through National Councils of YMCA's and the World's Alliance of YMCA's with headquarters in Geneva."*

1. Historic Christian Basis of the YMCA

A. From the beginning the Young Men's Christian Association has been frankly and positively Christian in purpose. It has sought to unite young men who believe in Jesus Christ and to associate them in efforts to extend the kingdom of God. It has not sought to enroll them in any given church or to infringe upon their accepted beliefs with respect to any established faith. The YMCA is universal in character.

*THE YMCA AND CERTAIN INTERCONFESSIONAL QUESTIONS, presented to the Executive Committee of the World's Committee, Athens, Greece, September 4, 1952

3. The YMCA has always conceived its chief contribution to be in the application of Christianity to daily life. Its field of emphasis is not "faith and morals" but the bearing of Christian principles on personal living and social relationships.

The YMCA has sought to penetrate or impregnate its program with the teachings of Jesus, to have young people acquire Christian habits and attitudes by precept and example.

The YMCA uses its program consciously for teaching purposes. In stressing social adjustment where needed, habit formation, and the development of knowledge, skills and interests as well as experience in democratic living, the YMCA has an excellent opportunity to practice applied Christianity.

The YMCA staff is experienced in the ways and techniques of applying Christian principles to the normal, everyday pursuits of young people. Baseball, swimming and other activities purposely bring to bear the need for fair play, concern for other people, reverence; i.e., Christian ethics.

Meetings and meals in such programs as summer camps, Hi-Y, Gra-Y and others are preceded by prayer. On Sundays at camp young people are not only encouraged but enabled to attend the church service of their choice.

YMCA staff men are expected to have a sense of dedication to Jesus Christ. Their professional training stresses group work, physical education and leadership skills. Courses in religion are prerequisite to certification as a YMCA secretary. The underlying principles and motivation are comparable to those required for service in the church.

C. "The YMCA has always been a lay movement. It has carefully avoided administrative control by any ecclesiastical organization. It has sought no official relationship with any church body, except consultative status and friendly partnership in Christian work. It is not a substitute for the Church; it is supplementary to the Church."*

2. The Relations of the YMCA to the Churches

A. The first YMCA on the North American Continent was founded in Montreal on November 25, 1851, one month before the first YMCA in the United States in Boston. These Associations and the others that soon came into existence were founded and led by churchmen. John R. Mott, one of the world's great spiritual leaders gave his leadership to the YMCA's main objective: world brotherhood under the banner of "common loyalty to Jesus Christ."

What is the YMCA today and what is the measure of its cooperation with the church? This is the official statement of purpose printed on membership cards throughout the nation:

"The YMCA we regard as being a world-wide fellowship of men and boys united by a common loyalty to Jesus Christ for the purpose of developing Christian personality and building a Christian society."

Dr. Floyd L. Sampson, head of the Department of Religion at the University of Denver has written:

"The personality objectives of the Y are to build in persons integrity, idealism, confidence, purpose, responsibility, a creative approach in a destructive age, and respect for persons."

B. The current public interest in spiritual matters and the increase in church membership are reflected in the growth of concern with spiritual matters in the YMCA. In many ways the churches and the YMCA have been brought closer together; they have followed parallel courses.

Several factors have contributed to this community of spiritual concern:

- the rise of secularism in the last three or four decades.
- the development of new social attitudes such as non-discrimination on the basis of race or color.
- the growth of interest in the social sciences and the human approach as opposed to the scientific.
- the renewal of emphasis upon the individual instead of the state.

As a result, some four decades ago, churches began to express their awakening social consciousness by building recreational facilities, such as gymnasiums and swimming pools. Realizing a social as well as a spiritual obligation to the communities in which they were located, they entered into programs of social action.

In most cases they soon found themselves in an unfamiliar role. It was only natural that they often turned to the YMCA for assistance in a field which the YMCA itself had developed -- social and recreational programs with a character-building purpose. The YMCA, too, abandoned many of its specifically religious types of programs and launched even more extensively into recreation fields.

Today in Cleveland several YMCA Branches are located in recreational facilities built by churches. In many other instances the YMCA uses church facilities for youth outposts operated away from YMCA buildings.

3. The YMCA Has Changed Its Methods But Retains Its Basic Religious Emphasis

A. The tremendous social changes in American life that occurred during the first 50 years of the 20th century made it necessary for the YMCA to change its methods, but it has not altered its basic Christian approach to people. The change in character of the American population, more diverse and complex, was reflected in the YMCA membership -- non-religious as well as religious, Roman Catholic, Jewish and Protestant.

B. The YMCA became more urban in character; it also was decentralized. The Cleveland YMCA, serving an extremely diverse population, began to establish Branches in specific neighborhoods, so that the YMCA carried on different types of programs in different neighborhoods, seeking to meet purely local needs. One area was largely Slovenian and Roman Catholic, another largely Anglo-Saxon and Protestant, another largely Negro, still another largely Jewish. These Branches are incorporated into an Association with a central administrative body which permits a large degree of autonomy on the part of local groups.

C. The inclusive character of the YMCA, as dissimilar as its various elements were, began to be a source of strength and solidarity. In a complex society where divisive influences were strong, the YMCA became a uniting and healing force. Its boards and committees brought together persons of all races and faiths. Under such circumstances sectional differences tended to become less important and racial outlook was broadened.

Today the YMCA is different, as the churches are different from what they were in the 19th century. But the basic religious emphasis is the same.

Originally the YMCA program contained a high degree of formal religious education. Bible classes and religious libraries were integral to each Association. Today, for the most part, this has been replaced with a modern concept -- a Christian emphasis which embodies the spiritual development of the individual within the framework of his particular faith, be he Roman Catholic, Protestant or Jew.

An appropriate creed for the YMCA today might well be this sign in a Buffalo YMCA lobby:

"Be you Jew, Catholic or Protestant, the YMCA respects your religious faith and confidently expects your cooperation in maintaining an atmosphere and activities with its own Christian character and commitments."

Harry B. Taylor, Chairman
Charles H. Smith
Clyde F. Varner
Clarence F. Deeter
Wayman H. Thomasson

MEMORANDUM

FROM: W. H. Thomasson, Assistant to General Secretary
SUBJECT: YMCA Sunday

It is respectfully requested that you and your church take part in YMCA Sunday.

For a full century in Cleveland the Young Men's Christian Association has been in active partnership with the Church -- a partnership with a purpose i.e., giving young people the groundwork for adult lives of service to God.

Attached to this memorandum you will find a 3-page statement, briefly outlining religious emphasis in the YMCA, prepared by a sub-committee of the Y's Public Relations Council, under the chairmanship of Dr. Harry B. Taylor.

The Y was founded in London, England, on June 4, 1844. It came to Cleveland on February 28, 1854. The organizational meeting here was held in the First Baptist Church.

After the Civil War young men members of the First Presbyterian and Plymouth Congregational Churches were largely responsible for building the Y as we know it today. Two of those young men were Joseph B. Meriam and Charles E. Bolton. A few years later the Cleveland Y also helped to found the Wyckliffe Presbyterian Church.

The Y was one of the products of a vigorous evangelical movement stirring to life in England during the 19th century. The founder was a 23-year-old English farm boy, apprenticed to a dry goods merchant in London. His name was George Williams.

The Industrial Revolution had brought thousands of young men seeking jobs into already crowded cities. Williams wanted to do something to relieve their miserable living conditions and, at the same time, to bring them closer to God and the better life. He was strongly influenced by the writings of an American evangelist, Charles G. Finney, noted for his "strait morality and lack of denominational emphasis."

Just to place this subject in your minds and to provide some of the historical "color" of the 1850's in Cleveland, the following is quoted from an early history of the Cleveland YMCA by Russell Thompson:

EARLY CLEVELAND CONDITIONS

"The meeting from which the Cleveland YMCA dates was called by this advertisement appearing under the head of "BUSINESS NOTICES" in the CLEVELAND HERALD of Tuesday, February 28, 1854.

"Young Men's Christian Association -- This Association will meet on Tuesday evening, at 7 o'clock, in the lecture room of the 1st Baptist Church, on Seneca street, for the election of officers, and other business. The young men, and others interested, in Cleveland and Ohio City, are invited to attend.

S. B. Shaw, Secretary pro tem.

"For Cleveland the decade beginning about 1850 was the period of transition from colonial conditions to distinctly city life.

"The appearance of railroads made it so. Previously, connected with other points only by stage lines and occasional and slow lake boats, it was in relative isolation. The first railroad, the Cleveland, Columbus and Cincinnati, was opened from Columbus on February 1, 1851. Within two years three other lines were added: the Cleveland and Pittsburgh, the Cleveland, Painesville and Ashtabula, and the Toledo, Norwalk and Cleveland. By their connections these lines gave rail communication with the seaboard and with the more distant west.

"Telegraphic communication had been opened and illuminating gas had been provided in 1849. Cleveland was increased by consolidation with Ohio City, as the West Side was named, on June 5, 1854. The "Soo" canal was opened in 1855, starting Cleveland's iron ore business, and petroleum refining was begun in the city in 1856.

"For years after the founding of the settlement on July 22, 1796, the population of the place was of small consequence. The federal census found 1,075 people in the village in 1830. In 1840 it had grown to 6,071. By 1850 the federal census reported 17,034. City enumerations made out populations of 21,140 for 1851, and 25,670 for 1852. By 1860 the federal census indicated that the growth had reached 43,838.

"In 1850 the region between Perry Street and Willson Avenue, still but slightly occupied, was annexed to the 'city.'

"In her 'History of a Cleveland School,' Miss L. T. Guilford speaks of walking from the Weddell House "through the spreadout, bustling place to the outskirts and the pavilion" at the corner of Ontario and Prospect streets, in 1848. "Cleveland had at that time but three wards, and presented very little the aspect of a city. It was a large village of 15,000 people, approached only by stages and by summer steamboats. A beautiful place, I thought, with its white houses almost buried in trees and shrubbery. The pavilion stood appropriately removed from the business center; the long avenues which now stretch from it in every direction were then only roads, and soon paths under native forest trees, turning brown and yellow those October days."

"Community interests were concentrated within a small territorial compass. The influential element, at least, of the

population was still homogeneous, and the nearness and accessibility of all locations involved facilitated intercourse. Efforts and tendencies looking to the inception of social organizations had at least one advantage over those of recent years, in the absence of the serious obstacle presented by the great distances characteristic of modern Cleveland.

"This advantage was conspicuously true in regard to the religious interests of the day, a fact pertinent in connection with the history of Cleveland Young Men's Christian Association effort. The Association in its Cleveland beginning was strikingly an affair of interdenominational church work, a fact to which too much significance can hardly be attached, both in considering the forces which supported and brought the institution into existence and in considering the influences which the institution has exerted, is exerting and will probably exert in the future.

"Seven of the prominent churches of the day -- the decidedly preponderant group -- were located not over a square distant from the Public Square, and every one of prominence was included by extending the field to Erie Street, all within the modern downtown business section. These churches, indicated upon the diagram, may also be distinguished in the view of the Cleveland of that time which fortunately may be presented in this connection."

-- From History of YMCA
by Russell Thompson
(Published 1901)

Rabbi Morton C. Fierman

Dear Rabbi Silver - June 5, 1954

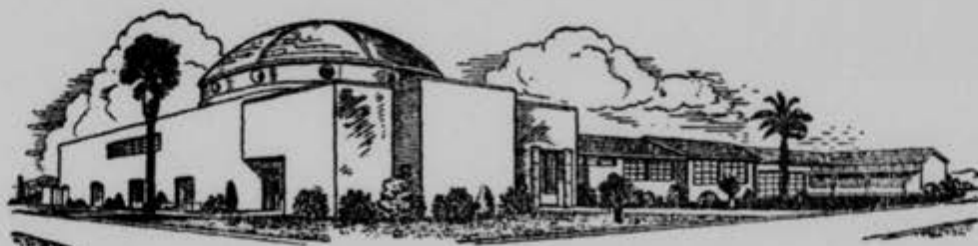
I am utilizing your beautiful
poem "America" as a Choral reading
in our Confirmation Service tomorrow
evening. It is most effective. Incidentally
I was confirmed by you, 27 years ago -
June 6, 1927. Seems like yesterday! Cordially -
Morton

Confirmation Services

SHAVUOS, 6th OF SIVAN, 5714

SUNDAY EVENING, JUNE 6th, 1954

AT 7:30 P.M.



*"America, America, thy bounty fills our band,
We come to thee, o'er soil and sea,
The sons of every land.
The fires of God restore us,
Our ancient wounds depart;
With balm we heal each burdened heart;
Thy promise lies before us."*

— Rabbi Louis I. Newman

RABBI

MORTON C. FIERMAN

RABBI EMERITUS

A. L. KROHN

CANTOR

MAURICE P. CHESLER

TEMPLE BETH ISRAEL

Tenth Avenue and Flower

Phoenix, Arizona

Order of Service

ORGAN PRELUDE	<i>Improvisation on Shovuos Themes</i>
ANTHEM — "Hallelujah"	<i>Lewandowski</i>
	Temple Choir
PRAYER FOR SHOVIUOS	<i>Rabbi Krohn</i>
PROCESSIONAL OF CONFIRMANDS	
"Marche Romaine"	<i>Gounod</i>
"Blessed Be Ye"	<i>Rabbi Fierman</i>
"Boruch Haboh"	<i>Idelsohn</i>
	Temple Choir
OPENING PRAYER	<i>Phyllis Herzberg</i>
FLORAL OFFERING	
The Seed	<i>Hope Raskin</i>
The Plant	<i>Rebecca Weisberg</i>
The Flower	<i>Hollis Schiffman</i>
The Fruit	<i>Glorianne Engel</i>
READING FROM THE TORAH	
Torah Blessings	<i>Confirmands</i>
Exodus XX	<i>Max Ramenofsky and Alan Wick</i>
READING OF THE HAFTARAH	
Haftarah Blessings	<i>Confirmands</i>
Isaiah XLII: 1-12	<i>Paula Garber and Robin Golden</i>
RETURN OF THE SCROLL	
"Ets Chaim"	<i>Schlesinger</i>
	Temple Choir
SILENT MEDITATION	
PATRIOTIC PRAYER	
"God Bless Our Land"	<i>Kountz</i>
	Temple Choir
CHORAL READING	
"America"	<i>Rabbi A. H. Silver</i>
	Confirmands

THREE HUNDRED YEARS OF JEWISH LIFE IN AMERICA

1654 - 1776

Prelude	<i>Joel Adler</i>
Hebraic Mortar and Democratic Foundations	<i>Judith Chernin</i>
Early Beginnings	<i>Glorianne Engel</i>
Colonial Settlers	<i>Henry Frank and Louis Friedman</i>
The Young American	<i>Robert Kauffman</i>
Jewish Sons of the Revolution	
.....	<i>Douglas Halpern and Michael Kamper</i>
Haym Solomon	<i>Lawrence Robbins</i>
Jewish Daughters of the Revolution	
.....	<i>Paula Garber and Robin Golden</i>
ANTHEM — "How Lovely Are Thy Dwellings"	<i>Brabms</i>
	Temple Choir

"FROM SEA TO SHINING SEA"

Jews in the War of 1812.....	<i>Samuel Kaplan</i>
Mordecai Manuel Noah	<i>Phyllis Herzberg</i>
Jews in the Civil War.....	<i>Cyril Kobey, Jr.</i>
Jews in the Winning of the West.....	<i>Donald Rogow</i>
Spiritual Heroes of Reform Judaism	
<i>Dr. Isaac Mayer Wise</i>	<i>Max Ramenofsky</i>
<i>Dr. Stephen Wise</i>	<i>Jerry Jacobs</i>
ANTHEM — "I Will Extol Thee"	<i>Costa</i>
Temple Choir	

AMERICAN HERITAGE

JEWISH CONTRIBUTIONS TO:

Public Service	<i>Robert Rosenberg</i>
Science and Education	<i>David Roberts</i>
Music and Entertainment	<i>Hollis Schiffman</i>
Literature, Drama and Journalism.....	<i>Barry Stern</i>
Commerce, Business and Labor.....	<i>Rebecca Weisberg</i>
Land Where My Fathers Died.....	<i>Hope Raskin</i>
Of Thee I Sing	<i>Alan Wick</i>

ANTHEM....."America The Beautiful"
Temple Choir and Congregation

DECLARATION OF FAITH*Confirmands*

ANTHEM — "Father See Thy Suppliant Children".....*I. S. Moses*
Confirmands

PRESENTATION OF ROBERT NEDERLANDER AWARD

PRESENTATION OF CONFIRMATION CERTIFICATES

Mr. Harry Rosenzweig, President of the Congregation

PRESENTATION OF BIBLES

Mrs. Leo Blumberg, Sisterhood President

Mr. Harold Tenenbom, Men's Club President

BLESSING OF THE CONFIRMANDS.....*The Rabbis*

ADORATION AND KADDISH.....*Rabbi Krohn*

CLOSING PRAYER *Judith Chernin* |

BENEDICTION *Rabbi Fierman* |

RECESSIONAL — "Psalm 150".....*Schlesinger*
Temple Choir

*The Congregation is cordially invited to attend the reception
honoring the Confirmands immediately after the services*

CONFIRMATION CLASS

5714-1954

Confirmands	Parents
Joel Gordon Adler	<i>Mr. and Mrs. Walter Adler</i>
1701 East Catalina	
Judith Karen Chernin	<i>Mr. and Mrs. Carl Singer</i>
2329 East Devonshire	
Glorianne Engel	<i>Mr. and Mrs. Solomon Engel</i>
3006 East Cyress	
Henry Jonathan Frank	<i>Mrs. Florence Frank</i>
4422 North 7th Avenue	
Louis Friedman.....	<i>Mr. and Mrs. Al Friedman</i>
939 East Missouri	
Paula Gayle Garber	<i>Mr. and Mrs. Nathan Garber</i>
331 West Windsor	
Robin Joy Golden	<i>Mr. and Mrs. David Golden</i>
550 West Vermont	
Douglas Roy Halpern	<i>Mr. and Mrs. Roy Halpern</i>
4429 North 31st Place	
Phyllis Herzberg.....	<i>Dr. and Mrs. Benjamin Herzberg</i>
125 West Rose Lane	
Jerry Lee Jacobs	<i>Mr. and Mrs. Harold Jacobs</i>
1612 West Whitton	
Michael Jay Kamper	<i>Mr. and Mrs. Abe A. Kamper</i>
352 West Wagon Wheel Drive	
Samuel Karmat Kaplan	<i>Mr. and Mrs. Hirsch Kaplan</i>
5612 North 12th Avenue	
Robert John Kauffman	<i>Mr. and Mrs. Simon Kauffman</i>
2237 Encanto Drive, N. E.	
Cyril Hayward Kobey, Jr.	<i>Mr. and Mrs. Jack Seider</i>
332 West Holly	
Larry Pozil	<i>Mr. and Mrs. Theodore Pozil</i>
5302 North 6th Street	
Max Lantin Ramenofsky	<i>Dr. and Mrs. A. I. Ramenofsky</i>
550 West Berridge Lane	
Hope Raskin	<i>Mr. and Mrs. Melvin Raskin</i>
895 West Verde Lane	
Lawrence Joel Robbins	<i>Mr. and Mrs. Harry Robbins</i>
1742 West Mackenzie Drive	
David Ira Roberts	<i>Mr. and Mrs. Sidney Roberts</i>
4522 North 17th Drive	
Donald Leslie Rogow	<i>Mr. and Mrs. Harry Rogow</i>
1809 West Clarendon	
Robert Gordon Rosenberg	<i>Mr. and Mrs. Allen Rosenberg</i>
63 West Windsor	
Hollis Brenda Schiffman	<i>Mr. and Mrs. Mark Schiffman</i>
2702 North 8th Street	
Barry Lewis Stern	<i>Dr. and Mrs. A. J. Stern</i>
1301 West Coronado Road	
Rebecca Weisberg	<i>Mr. and Mrs. Leo Weisberg</i>
2542 North 12th Street	
Alan Paul Wick	<i>Dr. and Mrs. Samuel Wick</i>
2500 East Van Buren	

78

The Officers and Members
of the Board of Trustees
of the
JEWISH COMMUNITY CENTER

Cordially invites you and your family
to a Reception

Honoring

ALBERT M. BROWN

Executive Director

upon his leave from his position
and for his many years of devoted service

Wednesday Evening, June 9th, 1954

8:00 to 10:00 o'clock

Amity Hall -- Jewish Community Center

Toledo, Ohio

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

W. P. MARSHALL, PRESIDENT

FX-1201

(34)

SYMBOLS

DL=Day Letter

NL=Night Letter

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1
GQ•CLA130 PD=NR NEW YORK NY 17 1207PME=

ABBA HILLEL SILVER=

THE TEMPLE=

HV
1954 JUN 17 PM 12 35

CHIEF MAN IN FORD FOUNDATION IS THE PRESENT H ROWAN
GAITHER 655 MADISON AVENUE NEW YORK GAITHER ALSO LIVES
HERE HE WAS LECTURER AT CALIFORNIA LAW SCHOOL IS CHAIRMAN
OF BOARD OF RAND CORPORATION KINDLY PAY ATTENTION TO
FIRST INITIAL WHICH DIFFERS FROM WHAT I GAVE YOU. WITH
THANKS=

NETANYAHU=

Bx 237 B, Rt 1,
Clairton, Pa
June 17, 1954.

Dr. Abba H. Silver III,
The Temple
Cleveland, Ohio.

Dear Dr. Silver;

Having almost completed a manuscript for a book of information for Church members, I should like your personal permission to quote briefly from your article on the Messiah in the Encyclopedia of Religion. If you do not care to have your name mentioned in connection with the reference, I shall respect your wishes.

Sincerely yours,

Carl E. Chapman.

June 22, 1954

Mr. Carl E. Chapman
Box 237 D, Route 1
Clairton, Pennsylvania

My dear Mr. Chapman:

I have no objection to your quoting from my article on the Messiah in the Encyclopedia of Religion, but I should like to know just what you are quoting for inclusion in your book before I grant permission.

With kindest regards, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:rms

THE WHITE HOUSE
WASHINGTON

THE ASSISTANT TO THE PRESIDENT

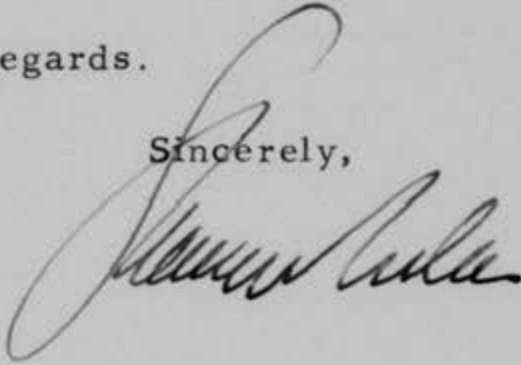
June 22, 1954

Dear Dr. Silver:

I have talked with General Smith about
the subject we discussed in April.
Whenever you are down here and find
it convenient, I know that General Smith
will be happy to see you.

Personal regards.

Sincerely,

A handwritten signature in dark ink, appearing to be "Dwight D. Eisenhower", written in a cursive style.

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

HOUGH AREA COUNCIL

1765 CRAWFORD ROAD :- CLEVELAND 6, OHIO

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June 30, 1954

Rabbi Abba Hillel Silver
The Temple
East 105 at Ansel
Cleveland 6, Ohio

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Alva R. Dittrick
The Rev. William H. Dudley
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The Rev. R. Dean Short

Dear Rabbi Silver:

The Hough Area Council rejoices with you in the wonderful tribute that is being established by your congregation in the Silver Park.

Your leadership and that of your congregation has for many years made a great spiritual contribution to this community. This guarantee that your beautiful Temple will remain in this community with the addition of a park to add to its beauty is a tremendous contribution to the physical improvement of the area.

It is our belief that this progressive step on the part of the people in your congregation in your honor will encourage others to invest in the improvement of this community and, in that way, multiply their contribution manyfold.

Sincerely yours,

Dawson W. Kelly
Dawson W. Kelly
President

DWK:MB:tcf

July 2, 1954

Major John Berry
Cleveland Hopkins Airport
Cleveland, Ohio

My dear Major Berry:

I read in yesterday's press of your decision to retire from your post as Cleveland's first airport commissioner after twenty-nine years of service, and I want to join your host of friends in extending to you all my good wishes upon your retirement and for the future years of rest which you have so richly deserved.

You have meant much to the life of our city, and you have contributed very much indeed to the development of air transportation in the United States. Your name will always be associated with the great airport of Cleveland which you established and which you helped to develop.

It has been a privilege and a pleasure to know you through these years. The many times that we met at the airport and chatted have always afforded me real pleasure. Your life has been significant

and you have enjoyed your work. What more can
any human being ask for?

With warmest regards in which Mrs. Silver and
my sons join me most heartily, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:rms



Rabbi Maurice N. Eisendrath, President

838 Fifth Avenue New York 21, N. Y. Regent 7-8200

July 6, 1954

Rabbi Abba Hillel Silver
Congregation Tifereth Israel
East 105th Street and Ansel Road
Cleveland 6, Ohio

Dear Abba

As you probably know, Jonah Wise, who for more than eighteen years has been exclusively responsible for the programming of the MESSAGE OF ISRAEL, has for the past several years given the Union the privilege of inviting the guest speakers on this nation-wide broadcast.

Because this year we wish to devote a month apiece to the most powerful and effective radio speakers in the American rabbinate, it is my pleasure and privilege to extend to you a cordial invitation to be guest preacher on the MESSAGE OF ISRAEL for the month of November 1954.

I sincerely hope that you can accept this invitation. Of course you may transcribe all of your four sermons as I realize that you conduct services at your own Temple on Sunday mornings.

Enclosed please find our usual rules for speakers.

Looking forward to your early "affirmative" reply and with warmest personal greetings I am

As ever

Maurice

Maurice N. Eisendrath

MESSAGE OF ISRAEL

838 Fifth Avenue, New York 21, N. Y.
David J. Wise, Program Director

Phone: REgent 7-8200, Ext. 13
Room 704, 65th and 5th Avenue

----- SPECIAL MEMORANDUM TO ALL GUEST SPEAKERS -----

F

FROM: D. J. Wise RE: Rules for sermon preparation. TO: Rabbi Silver.

1. Each sermon is due in our office two (2) weeks before the date of broadcast. That means your first sermon is due on 10/22, your second on 10/29, your third on 11/5, and your fourth on 11/12. Or all may be sent in at one time and recorded at one session at your local ABC outlet.

The deadline for the submission of all of your sermon topics plus a brief biographical sketch is the 15th day of the month preceding that on which you will be heard.

Your cooperation in complying with these deadlines will be greatly appreciated.

2. Generally speaking, all out-of-New York speakers will be recorded. You will be advised by your local ABC station when and where to report. Please see to it that exact timing of sermon is on disc when shipped to New York. It is not necessary for you to contact your station; they will contact you, unless we notify you otherwise.

3. All "live" New York originations come from Central Synagogue, 55th and Lexington Avenue, in Manhattan. New York speakers will please report by 9:30 a.m., New York time.

4. All sermons must be submitted to us in quadruplicate (4 copies). Please make no deviations from the text on broadcast without advising us two weeks in advance.

5. Sermons should be approximately 10 minutes in length (4 double-space typed pages).

6. The last sentences of your sermon are the cue sentences. They must never be changed...nor must anything be added after them.

7. It is not mandatory but would be appreciated if you would begin your address with the words "thank you"...NOT "thank you, Dr. Wise" but just plain "thank you."

8. Due to a revision of the U. S. Copyright Law (Jan 1, 1953), you are hereby forbidden to use any direct quotations from any copyrighted material (material less than 56 years old) unless you send us a letter from the author or publisher giving "permission to the MESSAGE OF ISRAEL to use this material on the air and in copies to be distributed to listeners."

You are to procure said written permission yourself, and send it in along with your sermon itself.

PLEASE TURN OVER

If you are in doubt as to the copyright status of any material or need assistance in clearing material, you can check same with Miss Margaret Marnell, Manager, Literary Rights Division, American Broadcasting Company, 7 West 66th Street, New York City (SUssquehanna 7-5000, Ext 472). (Naturally we assume you will give her the courtesy of sufficient advance notice.)

Due to the great difficulties involved in clearing poetry quotations for use on the Networks, you are requested to use them sparsely.

Please indicate in the text of your talk the exact source of all quotations, whether or not you think they are recognizable.

9. The "MESSAGE OF ISRAEL" RESERVES THE RIGHT TO REJECT IN ITS ENTIRETY ANY SERMON IN WHICH THE ABOVE RULES ARE NOT FOLLOWED. Consult us if you have any problems.

NOTE: The MESSAGE is broadcast by ABC in cooperation with the Union of American Hebrew Congregations and the United Jewish Layman's Committee, Inc.

5-15-54

Berry Quits As Airport Chief Here

**Ends 29-Year Career
In Aviation; Plans
To Live in Florida**

BY RALPH PLATT
News Aviation Editor

Major Jack Berry, hard-bitten engineer who laid out the country's first transcontinental air mail route then settled here to develop Cleveland's Municipal airport as one of the most important terminals on that route, wrote finis to-



Maj. John Berry

day to an illustrious aviation career.

Twenty-nine years to the day that the airport was opened, Berry resigned as the city's first airport commissioner. He will continue on the city payroll for the next three

Continued on Page 16, Column 3

DIVISION OF AIRPORTS

CLEVELAND HOPKINS AIRPORT

CLEVELAND 11, OHIO

July 7
1954

Rabbi Abba Hillel Silver
19810 Shaker Blvd.,
Cleveland 20,
Ohio

Dear Rabbi Silver:

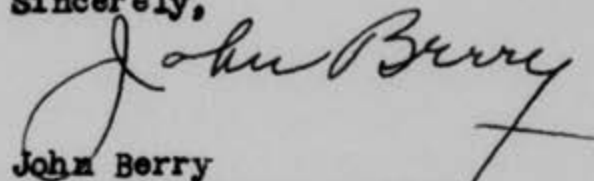
Your kind letter of July 2nd makes me realize
how much I am going to miss you when I leave
Cleveland for my home in Florida.

We have had many pleasant moments together while
waiting for your trip, and it has truly been a
privilege to me to know you through these years.

You will always be in my heart as a true and loyal
friend.

Best wishes to you always.

Sincerely,


John Berry
COMMISSIONER OF AIRPORTS

JB:al

July 8, 1954

TELEGRAM

CONGREGATION SHAARE EMETH
560 TRINITY
ST. LOUIS, MISSOURI

IT IS WITH DEEP SORROW THAT I LEARNED OF THE PASSING OF YOUR SPIRITUAL LEADER, RABBI JULIUS GORDON. PLEASE ACCEPT MY PROFOUNDTEST SYMPATHIES. I HAVE HAD THE PRIVILEGE OF KNOWING RABBI GORDON FOR MANY YEARS. HE SERVED THE CAUSE OF AMERICAN JUDAISM WITH RARE DEVOTION AND DISTINCTION, AND HIS PASSING WILL BE A GREAT LOSS, NOT ONLY TO HIS CONGREGATION AND TO HIS COLLEAGUES, BUT TO AMERICAN JEWRY. PLEASE CONVEY MY PROFOUNDTEST SYMPATHIES TO THE MEMBERS OF HIS FAMILY.

ABBA HILLEL SILVER

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WESTERN UNION

W. P. MARSHALL, PRESIDENT

FX-1201

SYMBOLS

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NL=Night Letter

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VLT=Int'l Victory Ltr.

(30)

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1954 JUL 8 AM 11 47

SLLG300 RX-T PD=ST LOUIS MO 8 1025AMC=

RABBI ABBA HILLEL SILVER, THE TEMPLE=

EAST 105 ST AND ANSEL RD CLEVE=

SW 17753

WITH DEEPEST SORROW WE INFORM YOU OF THE UNTIMELY
PASSING OF OUR BELOVED SPIRITUAL LEADER RABBI JULIUS
GORDON FUNERAL SERVICE 230 PM FRIDAY AT SHAARE EMETH
ZECHER ZADIK LIVRACHAH=

RABBI PAUL GORIN RABBI JOSEPH ROSENBLUM AND
CONGREGATION SHAARE EMETH=

Rm 2
89/202P Held

TRUE CONFESSIONS MAGAZINE

FAWCETT PUBLICATIONS • INC.

67 West 44th Street • New York 36, N.Y.

July 9, 1954

Dear Rabbi Silver:

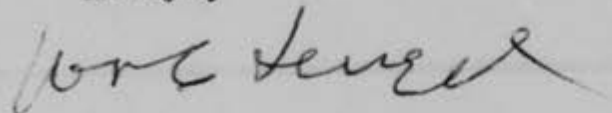
In order to dignify the word "confession," and give added importance to this widely-read magazine, I am planning to publish a series of sermonettes called Confessions from the Bible.

These Biblical confessions, of course, should have an application to our life today, and hold a lesson for us. I wonder what you consider your favorite confession from the Bible, and if you would not like to write it for publication in True Confessions?

I want, if possible, to keep these sermonettes to around 800 words, but if more wordage is required, I will furnish the space.

My thanks to you, and my respects

Always,



William C. Lengel
Acting Editor

WCL/lrm

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

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


9 July 1954

Dear Dr. Silver:-

I am wondering if you could arrange your program in such a way on next Thursday (15 July) so that you can drive down to my place in the country for a wholly informal dinner. Or, if you prefer, I suggest that we meet at my office at about 4 o'clock and have what Charley Murphy, the Tammany leader, used to call a "set down."

My home is at Sands Point. It takes about 45 - 50 minutes from the city.

My warm regard,



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

MESSAGE OF ISRAEL



UNION OF AMERICAN HEBREW CONGREGATIONS UNITED JEWISH LAYMAN'S COMMITTEE INC.

838 Fifth Ave., New York 21, N. Y., TEmpleton 8-2223 or REgent 7-8200

AMERICAN BROADCASTING COMPANY

Every Sunday, 10:05-10:30 A.M., New York Time

DAVID J. WISE, Radio Director

July 16, 1954

NO

Rabbi Abba Hillel Silver
Congregation Tifereth Israel
East 105th St. & Ansel Road
Cleveland 6, Ohio

Dear Friend:

Rabbi Eisendrath and all of us here in New York are wondering if you received his letter dated June 29, 1954 inviting you to be the guest on the "Message of Israel" for the month of November, 1954. I hope that that letter did not go astray.

As Rabbi Eisendrath said, both Father and he and all of us here hope that you will be able to accept this invitation, as it is our desire to feature on our program during the coming year the outstanding preachers of our Faith.

It may interest you to know who the preachers will be for the other months. So far, they are as follows:-

September - Rabbi Solomon Freehof
October - Rabbi Jonah B. Wise
December - Rabbi Ferdinand Isserman

I sincerely hope that you can accept our invitation and that you will let me know in the shortest possible time

Since our usual mimeographed instructions to Speakers was enclosed in the other letter, I am not enclosing another, but will be glad to send one to you if you so desire.

May I hear from you soon.

Cordially yours,

David
David J. Wise ✓

DJW:vs

MESSAGE OF ISRAEL



UNION OF AMERICAN HEBREW CONGREGATIONS UNITED JEWISH LAYMAN'S COMMITTEE INC.

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Every Sunday, 10-10:30 A.M., New York Time

DAVID J. WISE, Radio Director

Rabbi Abba Hillel Silver
Congregation Tifereth Israel
East 105th St. and Ansel Road
Cleveland 6, Ohio

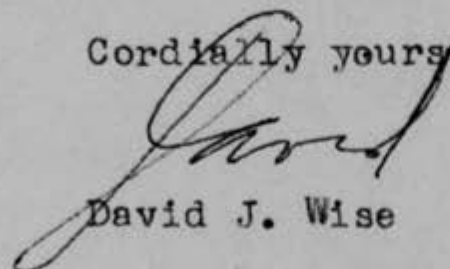
July 16, 1954

Dear Friend:

You will have received another letter today which has some wrong information. At least it was dictated in error. It should not have been written as I had no right to expect a reply yet, tho naturally it would be appreciated if you had made up your mind by now. In my letter I assumed--in error--that your letter of invitation had been dated June 29, but actually it was sent July 6.

My apologies, therefore, for apparently trying to rush you; but I sincerely hope that the answer to Dr. Eisendrath's letter will be forthcoming in the not too distant future.

Cordially yours,



David J. Wise

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

19 July 1954

Dear Dr. Silver:-

I read with much interest the monograph on "An American Policy in the Middle East." I should like to keep the article or, failing that, be supplied with a copy.

One suggestion I have to make: there should be an addendum at the close in which explanations are made of the various references of incidents not otherwise explained such as Bnot Yaacov; Suez Canal blockade; Scorpion Pass; etc.

In this way the document will be a self-contained unit and will not be restricted to the use of the cognoscenti.

What is meant by the change in the United Nations leadership - a change that made for deterioration?

Has Arabian oil anything to do with the present attitude toward Israel?

My thanks for the information you supplied.

Warm regards

A large, stylized handwritten signature, likely 'HBS', written in dark ink.

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

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ELDORADO 5-3353

July 19, 1954

Rabbi Abba Hillel Silver
The Temple
Cleveland, Ohio

Dear Rabbi Silver:

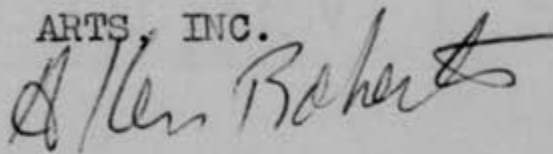
A few months ago we mailed you the book, STRUGGLE FOR
TOMORROW: Modern Political Ideologies of the Jewish
People.

We realize that you have tremendous pressure of work
and, therefore, have not been in touch with you to get
your opinion and possible endorsement of this book.

If it is possible at the present time we should greatly
appreciate hearing from you.

Sincerely yours,

ARTS, INC.



Allen Roberts

ar/ob

July 26, 1954

Mr. Herbert Bayard Swope
745 Fifth Avenue
New York 22, New York

Dear Mr. Swope:

At Rabbi Silver's request, I am enclosing a reprint of his address before the Zionist Organization of America Convention on June 24, 1954. He suggests that you give particular attention to the statement of Sir Winston Churchill on the final page of this publication.

Very truly yours,

(Mrs.) Ruth M. Sparrow
Secretary to Rabbi Silver

enclosure

July 27, 1954

Mr. Allen Roberts
Arts Inc., Publishers
667 Madison Avenue
New York 21, New York

Dear Mr. Roberts:

Thank you for your letter of July nineteenth. Rabbi Silver is presently out of the city on an extended trip. Your letter will be brought to his attention on his return in several weeks.

Very truly yours,

(Mrs.) Ruth M. Sparrow
Secretary to Dr. Silver

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

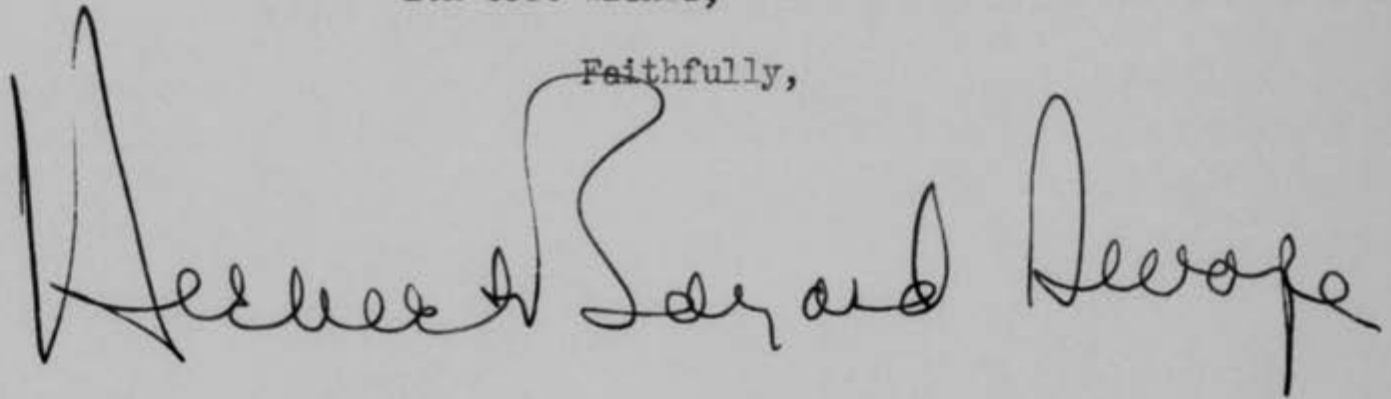
28 July 1954

My dear Miss Sparrow:-

I am glad to receive Dr. Silver's speech. If You have some extra copies, I wish you would forward them to me as I would like to put them into helpful hands.

With best wishes,

Faithfully,

A large, stylized handwritten signature in cursive script, reading "Herbert Bayard Swope". The signature is written in dark ink and occupies the lower right portion of the letter.

Mrs. Ruth M. Sparrow
Secretary to Dr. Silver
The Temple
East 105th Street - Ansel Road
Cleveland, 6, Ohio

July 28, 1954

Mr. David J. Wise, Director
~~Message of Israel~~
838 Fifth Avenue
New York 21, New York

My dear Friend:

I deeply appreciate your kind invitation to participate in the "Message of Israel" series for the coming season. However, I regret that the pressure of work will not permit me to accept this commitment for this year.

With all good wishes, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:rms

Keuka College

Keuka Park, N. Y.



July 29, 1954

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

Dear Rabbi Silver:

May I have your kind permission to reprint your selection, "America's Making" (begins "God built him a continent of glory..."), in my manuscript, WORSHIP RESOURCES, to be published by Harper & Brothers?

I should be pleased to send you a copy of the book when published.

Every good wish.

Fraternally,

A handwritten signature in cursive script, reading "Charles L. Wallis".

Rev. Charles L. Wallis

[July? 1954]

*The family of
Julius Gordon
acknowledges with grateful
appreciation the kind expression
of your sympathy*

OHIO UNIVERSITY
ATHENS, OHIO

OHIO HISTORY CONTEST
DISTRICT-STATE SCHOLARSHIP

August 4, 1954

Rabbi Abba Hillel Silver
Cleveland, Ohio

Dear Rabbi Silver:

Activities are already underway for Ohio University's Eighth Annual Awards Competition. This is an activity which emphasizes Ohio history, government, and citizenship. Additional information is found in the enclosed bulletin.

Over 5,000 interested pupils will take an objective test in October similar to the sample included in this letter. Winners in the 88 counties will be invited to the Ohio University campus to participate in the final essay examination in November. It is in this latter connection that I am writing to you at the suggestion of President John C. Baker.

Would you be willing to submit two or three questions on Ohio history, government, and citizenship? As you will note from the enclosed essay questions used in past years we try to cover a broad field in a general way rather than demanding recall of specific facts on a narrow topic. Furthermore, we try to secure the participation of representative Ohioans who are interested in stimulating the scholarship of our youth. We would like the privilege of making minor editorial changes to the degree that the style of the questions submitted by three separate people will have some similarity.

I want to express the appreciation of Ohio University students and faculty for your consideration of our request for your help. I am certain that the pupils of the state will receive an added thrill from the fact that you have participated in their activity.

Sincerely yours,

Carl H. Roberts

Carl H. Roberts, Chairman
Ohio History Committee
Ohio University 314,
Athens, Ohio



CHR:ak

Ohio University Sesquicentennial...1804-1954

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Executive Director

10th August 1954

Dr. Abba Hillel Silver

The Temple

East 105th St. and Ansel Road

Cleveland, Ohio

My dear Abba Hillel Silver:

No doubt the recent investigations into various organizations which have been unethical in their practices has come to your attention. With regard to this, as you undoubtedly know, a law has been passed in New York State whereby every organization, regardless of its record, must at this time, obtain authorization as per the attached card.

I believe it was some time in 1946, or early 1947 that I contacted you to enlist your sponsorship of the National Council to Combat Blindness and its important FIGHT FOR SIGHT drive. Your warm response at that time has helped immeasurably in the accomplishments of this organization. The National Council is performing what I believe to be one of the most needed services in our nation and the world.

Under your sponsorship eye research awards have gone forward to almost every major eye center in our nation and others in various sections of the world. Scientists are working under FIGHT FOR SIGHT grants in an effort to determine the causes, effective treatments and cures of the many blinding eye diseases and visual impairments responsible for so much human suffering and deprivation.

My association with this organization has been one of the most gratifying experiences of my life and you have my assurance that the support which comes to it is conscientiously used for the purposes to which it is dedicated. The National Council to Combat Blindness has no professional fund raisers, has, engaged in none of the practices which have been frowned upon during the enquiries into charitable agencies, its administrative costs are kept to a minimum.

I would appreciate your signing the enclosed card and returning it to me at your earliest convenience.

With every good wish to you.

Sincerely,

Daniel A. Poling
Dr. Daniel A. Poling
Honorary Chairman



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JACK MARTIN ADM ASST TO THE PRESIDENT= MONDAY AUGUST SIXTEENTH

THE COMPANY WILL APPRECIATE SUGGESTIONS FROM ITS PATRONS CONCERNING ITS SERVICE

August 18, 1954

Rev. Charles L. Wallis
Keuka College
Keuka Park, New York

Dear Dr. Wallis:

Rabbi Silver is pleased to extend to you permission to reprint his poem, "America." I am enclosing herewith a copy. The poem is copyright.

Very truly yours,

(Mrs.) Ruth M. Sparrow
Secretary to Dr. Silver

enclosure

Consent given to
Joseph Prendergast
National Recreation Association, Inc.
315 Fourth Avenue
New York 10, New York

for use of name

August 18, 1954

Consent given to

National Council to Combat Blindness
30 W. 59 St.
N. Y. 19, N. Y.

Att: Daniel A. Poling

to use of name in literature, etc.

Aug. 18, 1954

August 18, 1954

Mr. Philmore Haber
Union Commerce Building
Cleveland, Ohio

My dear Phil:

Following up the matter of Mrs. Bolton, you may be interested in the enclosed memorandum which contains Mrs. Bolton's anti-Israel statements during the course of the hearings before the House Foreign Affairs Committee.

When you are through with it, I would appreciate it if you would return the memorandum to me.

With warmest regards, I remain

Very cordially yours,

ABBA HILDEL SILVER

AHS:rms

July 1, 1954

Mr. Philmore Haber
Union Commerce Building
Cleveland, Ohio

My dear Phil:

I am enclosing herewith the Daily News Bulletin of June sixteenth which gives some facts about Representative Frances Bolton and her contribution to the hearings before the House Foreign Affairs Committee recently.

With all good wishes, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:rms

em

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August 19th, 1954.

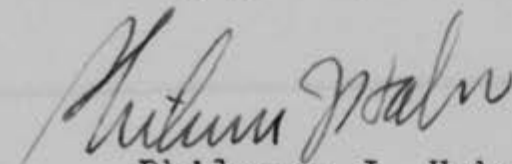
RABBI ABBA HILLEL SILVER,
The Temple,
E. 105th Street at Ansel Road,
Cleveland 6, Ohio.

Dear Rabbi:-

I am returning herewith the memorandum enclosed with
your letter of August 18th, 1954 as you requested.
I hope we may be able to discuss this matter in the
near future.

With kindest regards, I am,

Very sincerely yours,



Philmore J. Haber.

PJH/MM
Enc.

August 19, 1954

Dr. Guy Emery Sipler, Editor
The Churchman
118 East Twenty-eighth Street
New York 16, New York

My dear Friend:

In the issue of THE CHURCHMAN, August, 1954, I came across the creed of "The Liberal" on page 12. It is stated there that the author is unknown - anonymous. This creed of the liberal I wrote some years ago, and it was published in my book, RELIGION IN A CHANGING WORLD (1931), pages 145-146.

I thought that you would wish to have the information.

With warmest regards, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:rms

day and evenings from Monday to Thursday. Members of the press kept a vigil at the headquarters on the nights when the hearings were going on. This surprised Dr. Bunche. One member of the press explained to Dr. Bunche that this investigation had really got the press down. Expressions of confidence and offers of assistance poured in from individuals and religious, civic and labor organizations. On Friday, Ernest A. Gross, counsel for Dr. Bunche announced the full and unanimous clearance of his client.

THE EIGHTEENTH SESSIONS of the Economic and Social Council are being held in Geneva from June 29 to approximately the 6th of August.

M. J. M.

THE LIBERAL

THERE is a creed which the untired and undaunted liberals of all time have lived by. It is this:

We believe in man, in his slow ascendant progress, in the autonomy of his spirit and the primacy of his claims of all forms of human organization.

We believe in freedom—the fullest measure of freedom compatible with the fullest measure of responsibility.

We believe in authority. But only in authority sanctioned by reason and consent.

We believe that the only tools of social progress are education, experimentation and cooperation.

We believe that to be well governed is not as important as to be self-governed, that values bestowed are not as valuable as values achieved. Hence, we reject all manner of millenniums proffered to us at the spear-point of dictatorship.

We believe that all truth is made manifest through the contact and clash of diverse opinions and that the very motive power of progress is the free exchange of ideas and the exercised privilege of nonconformity.

We believe in tolerance, but not in indifference, in enthusiasm but not in fanaticism, in convictions but not in obsessions, in independence but not in isolation, in conflict but not in hate.—*Anonymous.*

The Open Forum

(Continued from page 3)

WOMEN CLERGYMEN

TO THE EDITORS: In reading a recent copy of your magazine I noted an article on "Women Clergymen." It seems strange to me that The Salvation Army was not mentioned. Many years ago Mrs. William Booth, the wife of the

founder of our organization, fought practically a lone battle for the right of women to preach the Gospel. Most certainly The Salvation Army for many years has been outstanding in this field, not only preaching in halls and churches but on the street corners as well and commanding our Corps which are, of course, comparable to a church with its congregation. When the Army stood practically alone in this field it was opposed by many people in the church who attempted to deny women the right to preach the Gospel, saying that we were not in harmony with scripture, etc.

H. FRENCH
Lt. Commissioner

San Francisco, Calif.

MY THANKS

TO THE EDITORS: I'd put my typewriter in hock to keep on reading THE CHURCHMAN. After I read copies, I give them to a neighbor whose body is incapacitated but whose mind is in very good trim, so he appreciates them. To you, my thanks.

EDWARD M. BROOK

Hornell, N.Y.

MORE AND MORE

TO THE EDITORS: Although I have had but a short acquaintance with THE CHURCHMAN, I like it immensely and hope that it may continue and increase more and more with its message of peace, good sense and good religion.

MARY M. BALL

North Miami Beach, Fla.

THE AGE OF ATOM PEACE

When we consider how the world will bloom

When we have chained for use its
nuclea powers

Everything in nature will be ours;

The stars that weave their course on
heaven's loom,

The proud machines that seed the
future's womb.

When we consider how the shining
hours

Will sing on deserts brought to fruit
and flowers,

On tides tamed, on mountains moved
for room;

Oh hour our hearts, an awful joy
inspiring

Vision the hour when we have won
release

To live like men, to men's estate
aspiring,

For then the age of atom war will
cease

And in our human good we stand
desiring

The human age, the age of atom
peace.

MILDRED BURGUM

A PLEA FOR SANITY

By Henry Knox Sherrill

Excerpts from a commencement address by the Presiding Bishop at Wheaton College.

DU TO THE tragic experiences of recent years and to the fear as to what the future may bring forth, prejudice born of emotion is playing a dangerous role. If any one doubts this, discuss with several people the policies of Messrs. Acheson and Dulles, the congressional committees and civil rights, academic freedom and communism, Red China and the United Nations, free enterprise and governmental subsidies, to mention only a few explosive subjects.

We have come to the point where many seem to feel that the end justifies the means. Moral standards and judgments, knowledge of the facts give way to unreasoning emotional denunciation. Epithets take the place of discussion. On the one hand the terms communist, socialist, egg head, do gooder, bleeding heart, traitor, are hurled, and from other sources we hear such phrases as exploiters, the giveaway and the plunder boys. I speak from some experience. Let anyone take a stand on almost any of these and other questions and he is deluged with letters, signed and anonymous, of the most unreasonable and vituperative nature.

One difficulty is that many people tend to be absolutists. A question has only one answer. A matter is either white or black. Whereas the truth is, in this imperfect world, most questions, particularly in the political field, are not of such easy solution. I am not saying that no decisions should be made. But these decisions should be made on the basis of knowledge, poise, and cool judgment.

Unfortunately, common sense does not necessarily go with a college degree and many college graduates are as unstable as anyone else. But ideally this should not be the case. A college education should have built a respect for reason, an understanding of the broad sweep of human history, with the knowledge of past events which have made the present crisis. I am speaking of more than factual knowledge though, rather of a quality of mind which should be the possession of an educated man or woman. In an insane world we can all of us try to the very best of our ability to be sane, to be wise, and to be just. This will be best for the world and for ourselves as well.

File:
Herbert B. Swope

August 20, 1954

American Zionist Committee for Public Affairs
1737 H Street, N.W.
Washington 6, D. C.

Dear Sir:

We would very much appreciate receiving three or four copies of your "Report From Washington" dated July 1, 1954 if they are available. That is the issue in which Dr. Silver's address, "American Policy in the Middle East," is excerpted.

Thank you.

Very truly yours,

(Mrs.) Ruth M. Sparrow
Secretary to Dr. Silver

Sent 4 copies to
HBS 9/8/54

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August 24, 1954

Dear Rabbi Silver:

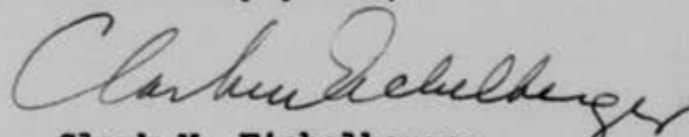
On October 11, 1954, Mrs. Franklin D. Roosevelt will celebrate her seventieth birthday. A group of her friends together with our Association, is planning to signalize this occasion by organizing a tribute in her honor. This tribute will take place in New York, but will be observed by many who cannot be with us on this day.

We are asking you to mark this occasion by sending a message to Mrs. Roosevelt which will be presented to her in a bound volume of tributes on October eleventh. Your tribute will be included with those of world leaders with whom she has worked at the United Nations, government officials in many countries, outstanding persons in the arts and sciences, and the many persons in all stations of life who have crossed her path.

We would appreciate it if you would address your message to Mrs. Roosevelt, care of the 70th Birthday Committee, American Association for the United Nations, 345 East 46th Street, New York 17, N.Y., and have the message to us by September twenty-fifth.

Thank you for your cooperation.

Faithfully yours,


Clark M. Eichelberger

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(Research Affiliate of the American Association for the United Nations)

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The
CHURCHMAN

118 EAST 28th STREET, NEW YORK 16, N. Y.

MURRAY HILL 9-8040

August 24, 1954

Dear Dr. Silver:

Thank you so much for letting me know that you are the author of that remarkably fine statement, "The Liberal." I picked it up from another journal--I don't recall what one at the moment--when it was designated "Anonymous." Thus the lack of proper credit. I might have known it was you!

With warm good wishes always, \

Guy Shipler
Guy Emery Shipler



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August 24, 1954

Rabbi Aba H. Silver
The Temple
Ansel Road
Cleveland, Ohio

Dear Rabbi:

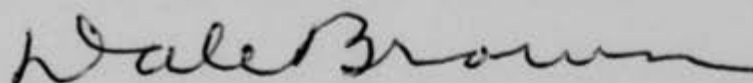
Once each year, at campaign time, the Community Chest prints a newspaper -- "The Herald" -- which is mailed to every residence in Greater Cleveland.

This year, we are planning an article which will discuss the three faiths working together to make the 1954 Community Chest campaign a success, and for illustration, we would like to use your photograph, along with those of Dr. Harry Taylor and Bishop Hoban, to represent the Jewish, Protestant and Catholic faiths here in Cleveland.

If this is agreeable, may we request a head-and-shoulder photograph which we could use for reproduction. However, since our deadline date is rather pressing, it is urgent that we have the picture sometime this week. If you do not have a head-and-shoulder photograph available, we would be happy to make one for you.

Thank you for your kind cooperation in this matter, and if there is any further information I can give you, please feel free to call me.

Sincerely yours,



Dale Brown
Chairman
Public Relations Committee

August 26, 1954

Mr. Dale Brown, Chairman
Public Relations Committee
The Community Chest
1001 Huron Road
Cleveland 15 Ohio

Dear Mr. Brown:

In response to your letter of August 24, we are enclosing herewith a head-and-shoulder photograph of Rabbi Abba Hillel Silver which we trust will be satisfactory.

Sincerely yours,

AP:f
enc.

Harvard Law School - Israel Cooperative Research
For Israel's Legal Development

August 27, 1954

LANGDELL HALL
HARVARD LAW SCHOOL
CAMBRIDGE 38, MASS.

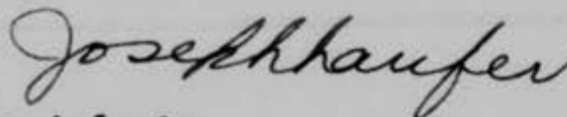
Rabbi Abba Hillel Silver
c/o The Temple
Ansel Road
Cleveland, Ohio

Dear Rabbi Silver:

Some time ago we sent you a copy of an Israeli Succession Bill which became the subject of studies by the staff of the Harvard-Israel Research and by other American consultants. The Bill was later revised in the light of the American and other comments. We have just completed the translation of the revised Bill and are sending you a copy of it under separate cover.

We shall greatly appreciate any comments that you may care to make on the present version of the Succession Bill which we hope will soon be submitted to the Israeli Parliament for adoption.

Yours very sincerely,



Joseph Laufer

JL/cd



BOOK PUBLISHERS
SINCE 1905

THE WORLD PUBLISHING COMPANY

119 West 57th Street • New York 19 • N. Y.

August 30, 1954

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

Dear Dr. Silver:

As I wrote you on August 11th, we are publishing on September 13th Rufus Lears's *THE JEWS IN AMERICA: A HISTORY* which fills the long-felt need for a comprehensive presentation of the saga of American Jewish history.

We are eager to have you read this important new work, and are sending you an advance copy under separate cover. As an important member of the American Jewish community, a statement from you would receive very wide use; and if, after reading *THE JEWS IN AMERICA* you are so inclined, we would be very grateful.

Sincerely,

Lynn Caine
Publicity

Carl E. Chapman
Bx 237D, Rte 1,
Clairton, Pa.

Aug. 30, 1954.

Rabbi Abba Hillel Silver,
East 105th St, Ansel Rd,
Cleveland 6, Ohio.

Dear Dr. Silver:

In checking my article with yours in Dr. Ferm's Encyclopedia of Religion, I find that, for the sake of brevity, I have selected certain sentences.

As it now stands what I have used from your article on the Messiah is included in the following:

"There is no reference to the Messiah in the Old Testament. Not until the Apocryptic Literature came to be are there any references to it in this sense. Previously, the term "Messiah" was used to refer to kings, and high priests, who were especially considered to be consecrated in some way.

King Saul was called "Messiah Yahweh", the anointed of the Lord. During the many years of difficulties the Jews looked forward for a special leader to come to their aid as the anointed of the Lord. The prophets spoke of the coming of their great day of the Lord, when God's Kingdom would be established, the Jews being His chosen people. There was the hope of gathering together all of the Jews who were scattered in various lands.

After the Roman conquest, the eagerness for the Messiah's coming was increased. The Jews looked forward to a climactic change when 5000 years of history would be completed. Many expected a new period of a thousand years of universal righteousness and peace".

As a personal note, when I attended Ohio State University from 1912 to 1916, I was acquainted with a brilliant son of a Rabbi who had a synagogue on the south side. We were on the debating team together. I have forgotten the name, but very often I have wondered what ever became of this unusual young man.

I trust I may have your permission to use the above paragraphs.

Sincerely yours,

Carl E. Chapman

The Zeta Beta Tau Foundation, Inc.

124 East 40th Street, N. Y. 16, N. Y.

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(Committee in Formation)

HAROLD E. GROTTA, *Chairman*
SCHOLARSHIPS COMMITTEE
11 Commerce Street
Newark, New Jersey

August 31st 1954.

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

Dear Rabbi Silver:

I was delighted to learn from Reyner Samet, that you had consented to lend your name in sponsorship of the Scholarship Fund Campaign, which will be formally inaugurated within two weeks from the date that you receive this note. I am sure that the prestige that will be given to the Committee through the use of your name, will be of tremendous value to those of us who are actually engaged in raising funds for what I consider to be one of the most worthwhile projects which our Fraternity has ever undertaken.

I have agreed to act as Chairman of the Campaign because it has always been my firm belief that one of the best means, whereby Zeta Beta Tau could illustrate the basic spirit of true fraternalism, is through the grant of scholarships to needy brothers, to assist them to complete their educations. In addition, it is my firm conviction, which I believe you will share with me, that through the means of such a Foundation, Zeta Beta Tau will be able to implement the many other advantages which it offers to students at colleges and universities where it has chapters, and thereby assist in meeting the numerous attacks which are presently being levelled against the American College Fraternity System.

I am taking this opportunity of forwarding to you herein, prior to its general distribution to our entire membership, a brochure outlining the background of the Foundation and its intent and purposes. I fully realize the many demands that are continually being made upon you, both for financial and moral support, but I want you to know that it is not our intention to embark on any high pressure campaign among either the sponsors or the State and City Chairmen, or general membership.

We have already received from a limited number of brothers, who are intimately connected with the work of

11

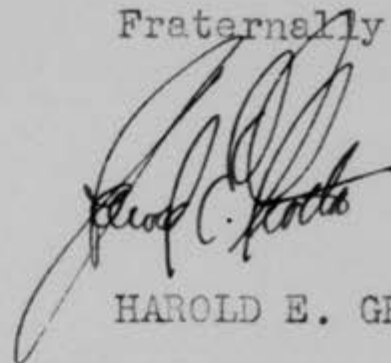
Rabbi Abba Hillel Silver

Page Two

August 31st, 1954.

the Foundation, several thousand of dollars. If you would care to make any contribution, it will, of course, be gratefully received, but in any event, please again be assured of the Fraternity's and my own appreciation for your cooperation.

Fraternally yours,

A handwritten signature in dark ink, appearing to read "Harold E. Grotta", written in a cursive style.

HAROLD E. GROTTA.

HEG:ld

Enclosure.

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Mr. Harold E. Grotta

Chairman, Scholarships Fund

THE ZETA BETA TAU FOUNDATION, INC.

124 East 40th Street, N. Y. 16, N. Y.



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COMMENTS _____

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Zeta Beta Tau Fraternity

CENTRAL OFFICE

124 EAST 40TH STREET
NEW YORK 16, N. Y.
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DAVID TANNENBAUM
Los Angeles, Cal.

(Committee in Formation)

To The Membership of Zeta Beta Tau Fraternity:

Dear Brothers:

Our Fraternity is embarking on a wonderful new project, and I am writing to ask your help.

In brief, the undergraduate and alumni members of the Fraternity are starting a campaign to raise scholarship funds to the ultimate end that on each and every campus where we have a chapter there will be a "Zeta Beta Tau Foundation Scholarship", to be awarded, first, to a needy brother, or if not needed by one of ours, to some other worthy student.

A distinguished group of alumni and honorary brothers have agreed to serve on a Sponsoring Committee. Past Supreme President Harold E. Grotta has undertaken to direct the drive.

This brochure tells the full story of the Foundation.

This is truly "Brotherhood in Action" and I know that we can count on your assistance.

Faithfully yours,

L. Reyner Samet
Supreme President, ZBT

"Charity is Positive Action Growing Out of Comp

The need for a ZBT scholarship fund has been apparent for many years to those who have worked closely with our undergraduate chapters and brothers, resulting in the formation of The Zeta Beta Tau Foundation, Inc. in 1950. This non-profit organization was formed to handle the Fraternity's charitable as well as educational programs, as soon as it could arrange for the collection of funds necessary to carry on the work. Shortly after its organization, the proposed campaign for funds had to be temporarily shelved with the advent of the Korean War and the program to raise funds for our Service Men's Service.

During this period of time, three memorial scholarship funds were established following the untimely death of three ZBT Brothers who were each active in the betterment and welfare of our Fraternity.

The establishment of such funds not only brought many thousands of dollars for scholarship purposes, but also confirmed the fact that a Scholarship Fund is a vital necessity in this adult period in the life of our Fraternity. A study of the applications received from many Fraternity brothers proves conclusively that there are many worthy undergraduate members of Zeta Beta Tau, who have a demanding need for assistance in paying for their college educations.

The Trustees of the Foundation did not expect the flood of replies it received from a minimum amount of publicity regarding the first two scholarships to be awarded. In fact, the Selection Committee found it so extremely difficult to choose the two recipients from among the many undergraduates who fulfilled the high standards of need, scholarship and character, that the Foundation decided to resume immediately its major program to raise funds.

Most of the boys who were faced with the prospect of being unable to complete their college education without scholarship help were Juniors and Seniors, who came from families that had never expected the need of any financial assistance to help their sons complete their college education. Now, as upper classmen, unexpected financial reverses placed them in a position where they found themselves cut off from University scholarship aid because all such funds were committed.

Others, who had originally entered college with scholarships, and who, in addition to working part time, found that the minimum living expense in connection with their education was spiralling beyond their ability to remain in school. At such a time, where else could the spirit of true fraternity be expressed better than by being able to render assistance?

The work of raising funds must be a joint effort by undergraduate members and alumni. Each group must in its way do its job.

Here Is How We Can Join Together To Raise Funds For This Activity

Among the **ACTIVES**—

At the August, 1953, Atlantic City National Convention, the project was first presented to the undergraduates. At the August, 1954, Miami Beach National Convention, the undergraduate delegates and the convention approved an annual per capita contribution by each undergraduate member—present and future.

Such a contributory program will be similar to the successful method used during the last 25 years to create the major portion of the capital funds of the N.P.E.F. Corporation (ZBT's Endowment Fund).

The plan includes an annual subscription by each undergraduate member into the General Scholarship Fund of the Foundation in the total amount of \$5.00. The contribution is so small that it will not work an economic hardship on any undergraduate member.

By **WILLS** and **BEQUESTS**—

A third part of the program will be a campaign to secure funds through wills and bequests of fraternity brothers and others, who are in the financial position to do so themselves or to help in securing such funds. This special program is being developed to reach all in Zeta Beta Tau who are attorneys or trust officers to

Among the **ALUMNI**—

The Foundation Directors will raise the major portion of the Fund from the alumni of the Fraternity and others who might be interested in the creation of large scholarship aid. All alumni are being made aware of the necessity of such a fund, so that contributions may be sufficiently large to provide its benefits to undergraduates of every Chapter of the Fraternity.

In so doing, the Committee is asking each Alumni Club to participate by the appointment of a Special Committee to raise funds within its respective area. It will also conduct a complete program to raise funds from individual alumni brothers who are in areas not covered by such Alumni Clubs, as well as by general solicitation through various media.

the extent that they will have complete knowledge of our General Scholarships Fund. There are many occasions when fraternity brothers can make proper recommendations in their advice to clients to make bequests and gifts to such a worthy fund.

passion for the Need and Misfortune of Others."*

Memorial Scholarship Funds Created For These Three Brothers



Herman S. Rosenblatt
Alpha Theta (Nebraska)



Edwin N. Sommer
Alpha Theta (Nebraska)



James Klein
Beta Alpha (Colorado)

The activities of these departed brothers in Zeta Beta Tau were so exemplary, and their interest in its welfare so well-known, that immediately upon their respective deaths individual scholarship funds were created in memory of each of them. All such funds are now under the management of the Foundation. They are contributing to the general purpose for which the General Scholarships Fund has been created. Fraternity brothers have already found a factual meaning of our ritual.

OUR GENERAL CHAIRMAN...

Contributions Deductible For Income Tax Purposes...

The Commissioner of Internal Revenue has declared that contributions made to The Zeta Beta Tau Foundation, Inc., are deductible by donors for income tax purposes and that the Foundation is exempt from payment of income tax. All bequests, legacies, gifts or transfers are also deductible. It is important to note that in the making of such bequests that they be made payable to The Zeta Beta Tau Foundation, Inc.

No funds are being expended from the Foundation for the purpose of raising money for the General Scholarships Fund, or for its administration, since a grant has been made by ZBT's N.P.E.F. Corporation for these purposes.

* These words, heard by every ZBT at his initiation, give our ritual added meaning. Let's help them take on a real, day-to-day significance by being charitable to a less fortunate brother.



Harold E. Grotta

In the selection of a capable and experienced Fraternity brother upon whose shoulders would fall the active responsibility of conducting such an important fund-raising project, Supreme President Samet has appointed Harold E. Grotta, our immediate Past Supreme President for four years, as General Chairman.

All brothers know the tremendous amount of sacrifice in time and energy that Brother Grotta has made in the past decade in serving the Fraternity, and we owe a debt of gratitude to him for undertaking this most important assignment. Each one of us can best pay this obligation, both undergraduates and alumni alike, by supporting Brother Grotta and his Committee to make this General Scholarships Fund a reality.

Faculties Everywhere Applaud This Fraternity Program...

The announcement that Zeta Beta Tau has created a General Scholarships Fund has been acclaimed by members of faculties and prominent educators everywhere, as the most important and progressive undertaking of any Fraternity.

Those who work with young men and help guide their destinies are aware of the growing demand for such funds.

We, as ZBT men, should likewise recognize that this need exists among our fraternity brothers. If we are in any position to be of help, now is the time to express our feelings in making a pledge or signing a check. Do it today!

Mail the Enclosed Envelope Today

Enclosed is an envelope in which to make a contribution for this worthwhile activity. It will take but a few minutes of your time. It is easy to fill out. Enclose your check or pledge. This postage-paid envelope is provided for your convenience.

If you wish to send a partial payment, please do so and fill out the pledge, so we may have a record of your participation.

We cannot spend funds to bombard you with a large number of letters . . . we must depend upon your understanding of the problem and your generosity.

THE ZETA BETA TAU FOUNDATION, INC. DIRECTORS

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CONGREGATION B'NAI JESHURUN
NEW YORK 24, N. Y.
FOUNDED 1825

September 2, 1954

Dr. Abba Hillel Silver
Temple Tisereth Israel
East 105 St. and Ansel Blvd
Cleveland, Ohio

Dear Dr. Silver:

On January 16, 1955, our Congregation will honor its President, Jacob Sincoff, by a dinner at the Waldorf Astoria Hotel. This is a mark of recognition of Mr. Sincoff's five years as devoted and effective President of our distinguished Congregation and his many years of dedicated service as National Treasurer and in other important capacities to the United Jewish Appeal, Israel Bonds, Jewish National Fund, Zionist Organization of America, as well as to the Jewish Theological Seminary of America.

In view of Mr. Sincoff's services of national scope, we cordially invite you to serve as one of the Honorary Chairman of our committee and we trust you will favor us by your acceptance.

Sincerely yours,

ISRAEL GOLDSTEIN
RABBI

CHARLES H. SILVER
Dinner Committee

THE WORLD PUBLISHING COMPANY
CLEVELAND 2, OHIO

BEN D. ZEVIN
PRESIDENT

September 8, 1954

My dear Dr. Silver:

It gives me great pleasure to send to you this pre-publication copy of *THE JEWS IN AMERICA* by Rufus Lears, which I will proudly publish on September 13-- in time to herald the American Jewish Tercentenary. It is my fervent wish that this saga will fill a long-felt need in American history. I hope it affords you many reading hours of pleasure.

I will welcome your comments.

Cordially



Rabbi Abba Hillel Silver
19810 Shaker Boulevard
Shaker Heights, Ohio

September 8, 1954

Mrs. Franklin D. Roosevelt
70th Birthday Committee
American Association for the United Nations
345 East 46th Street
New York 17, New York

My dear Mrs. Roosevelt:

I regard it as a privilege to join your host of friends all over the world in paying tribute to you on the occasion of your seventieth birthday.

You have been a source of light and leading to our generation. Your consecrated services to the cause of tolerance, good will, peace, and cooperation among all the peoples of the earth have been a source of inspiration. In admiration and gratitude I salute you.

Most cordially,

ABBA HILLEL SILVER

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RABBI ABBA HILLEL SILVER

=THE TEMPLE EAST 105 ST CLEVE=

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CHARLES H WATKINS LANTERN LEAGUE OF THE OLD NORTH CHURCH 112 BOSTON=

8 CONCERNING ITS SERVICE

RABBI EPHRAIM FRISCH
610 WEST 110TH STREET
NEW YORK 25, N. Y.

Sept. 10, 1954

Dear Silver:

I happened to re-read your article "Why Do The Heathen Rage?", which I read at the time of its appearance and which I admired then and still admire.

I am interested in two quotations you used in this article - one from Matthew Arnold and the other from Leo Tolstoy - for possible use in writing. I located the Matthew Arnold quotation; it is from his "Literature and Dogma." But I couldn't find the quotation in Tolstoy's "Essays on Life and Religion" (I think this is the name of the volume) which I perused in the Columbia University library today. I would appreciate your dropping me a line, telling me the source.

In this connection, since I have always admired Tolstoy's appreciation of Jews and Judaism, I was surprised or rather shocked at his jibes at the Old Law, in connection with his exposition of the Ten Commandments in the section of this book which he calls "Tables for Children" (or something like that). He

RABBI EPHRAIM FRISCH

610 WEST 110TH STREET

NEW YORK 25, N. Y.

compares the Old Law to Jesus' interpretation,
in every case to the detriment of the former.

With cordial greetings and best
wishes for the New Year to you and your
dear ones,

Sincerely,

Ephraim Frisch

September 10, 1954

Mr. Carl E. Chapman
Box 237D, Rte. 1
Clairton, Pennsylvania

My dear Mr. Chapman:

I have no objection, of course, to your referring to my article in the Encyclopedia of Religion, but if you quote me, I would prefer that you quote me exactly and not in paraphrase.

With all good wishes, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:rms

September 10, 1954

Mr. Charles H. Silver
Jacob Sincoff Dinner Committee
Congregation E'nai Jeshurun
270 West 89th Street
New York, New York

My dear Mr. Silver:

Replying to your letter of September second, I shall be very pleased to serve as an honorary chairman of the committee which you are organizing to honor Mr. Jacob Sincoff.

With all good wishes, I remain

Very sincerely yours,

ABBA HILLEL SILVER

AHS:rms

TELEGRAM - collect

September 10, 1954

H.
CHARLES A. WATKINS
LANTERN LEAGUE OF THE OLD NORTH CHURCH
112 WATER STREET
BOSTON, MASSACHUSETTS

I SHALL BE VERY PLEASED TO SERVE ON THE COMMITTEE OF SPONSORS
FOR OLD NORTH CHURCH STEEPLE FUND.

ABBA HILLEL SILVER

September 10, 1954

Mr. Philmore J. Haber
Union Commerce Building
Cleveland, Ohio

My dear Phil:

I am enclosing herewith a brochure which will give you some of the information which you desired on the Jews of Palestine and the war effort. I would also refer you to Mr. Pierre Van Paassen's book, The Forgotten Ally, published in 1943, with a special reference to chapter 4, "The Best-Kept Secret of the War." The book is available in The Temple Library.

In the Contemporary Jewish Record, published by the American Jewish Committee, February 1942, you will also find an article on the Jews of Palestine and their contribution to the allied war effort. This volume too is available in The Temple Library.

With all good wishes, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:rms
enclosure

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September 13th, 1954.

RABBI ABBA HILLEL SILVER,
The Temple,
E. 105th St. at Ansel Rd.,
Cleveland 6, Ohio.

Dear Rabbi Silver:-

Thank you for your kindness in sending me the booklet
on PALESTINE AT WAR - I found it helpful and interest-
ing for what I wished.

Again with many thanks, I am, with kindest regards,

Most sincerely yours,



Philmore J. Haber.

PJH/MM
Enc.

September 15, 1954

Mr. Ben D. Zevin, President
The World Publishing Company
Cleveland 2, Ohio

My dear Mr. Zevin:

I wish to thank you for your thoughtfulness in sending me a copy of the new book by Mr. Lears, THE JEWS IN AMERICA. I know that I shall read it with a great deal of pleasure and profit.

It is a fine thing that you have made available to the American public the story of the contributions of Jews to the founding and development of America and to the significant role which our people have played in its progress.

With warmest regards and all good wishes, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:rms

RT. REV. BEVERLEY D. TUCKER
2521 FAIRMOUNT BOULEVARD
CLEVELAND HEIGHTS 6, OHIO

September 16, 1954

My dear Pathi:

I was proud to read this
item in the Churchman, an Episcopal periodi-
cal published in New York. You may have
seen it, but I send it in order to ex-

W.D. Sanders
express my love "Amen."

Yours sincerely,
Rabbi Silver and Rabbi Cahich are
high on my list of friends and religious
leaders. I know that I called you Rabbi Cahich
several times wrongly at your celebration, but
that was only the result of association of two friends
in my heart. Either would be a compliment to the other.

▲ A Liberal

In its August issue THE CHURCHMAN reprinted an article entitled "The Liberal," which was signed "Anonymous," with the statement that the author was unknown. It is a privilege to learn that this excellent creed of a liberal was written several years ago by Dr. Abba Hiliel Silver, the distinguished rabbi of The Temple, Cleveland, Ohio, and published in 1931 in his book, *Religion in a Changing World*, pages 145-146.

October through May and monthly June, July, August and September. New York 16. Subscription one year, \$5.00. Single copy, 10c. Mailed by the post office at New York, N. Y., under the Act of March 3,

September 21, 1954

Rabbi Ephraim Frisch
610 West 110th Street
New York 25, New York

My dear Frisch:

In reply to your note of September tenth, the Tolstoy quotation in my article, "Why Do the Heathen Rage?", is from a letter of his which has been reprinted in Chief Rabbi Hertz' "A Book of Jewish Thoughts," page 135, and Baron's "Stars and Dust," page 45. The latter gives the source of the letter, which was found in the archives of a Bulgarian count.

Tolstoy was a champion of Jewish rights and an admirer of the spiritual contributions of the Jewish people to mankind. He was critical of much in the religion of Judaism as he was in the religion of Christianity as it was accepted in the Christian world. As you well know, his great idealism and humanitarianism were matched only by his inconsistency on many things, both in theory and practice.

With all good wishes for a happy New Year, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:rms

The new King Saud of Saudi Arabia recently stated that Israel is like a cancer to the Arab world and that the Arab Nations would sacrifice up to tenmillion men in order to up-root it. King Saud's father likewise did not favor the establishment of the State of Israel, but he was smart enough not to do anything about it. He took it out in interviews. We hope that his inexperienced son will follow his father's footsteps. It would be better by far, if instead of planning to spend ten million Arab lives to wipe out Israel, King Saud were planning to spend some of his hundreds of millions of dollars of oil royalties which he receives from the United States, to improve the condition of the miserable, illiterate, disease-ridden Arabs in his kingdom -- millions of national wealth which he and his predecessors have been swandering upon themselves, their paleces, their luxuries, and their favorites. Wiping out Israel will not improve the lot of the millions of the exploited felahins in King Saud's empire.

This holds true also of some of the other rulers and political adventurers among Israel's neighboring Arab States who are hoping to make political capital for themselves and to gain prestige with their competitive saber-rattling against Israel by offering up an attractive scapegoat to their long suffering subjects and by turning their attention away from the miserable conditions in which they are compelled to live.

It is regretable that there has not arisen a single statesman of vision and courage in the Arab world to make the Arab peoples understand that their real future lies not in war, but in political, economic and social progress and reford and in the raising of the standard of living, of health and education of the masses -- objects which can be reached with the ready and eager cooperation of Israel. Such a cooperation would make the Near East where there is room for many times the present population, a prosperous and flourishing center of the world. The small State of Israel

represents only an infinitesimal fraction of the land area of that vast territory and of its potential resources.

The Arab rulers have so far resisted every effort of Israel and the United Nations to bring about a peace settlement which would pave the way for such a constructive development which would be of mutual benefit to Israeli and Arab alike. Rather they prefer to continue the cold war, sustained tensions, economic warfare, boycott and blockade, marauding and infiltration. They prefer to obstruct any effort which the State of Israel on its own and in its own territory wishes to make in order to utilize its own water resources in order to build up its own economy or any financial aid which might accrue to Israel from agreements with other nations such as that which was recently concluded between it and Western Germany.

The Arab rulers prefer to threaten as did King Saud and before him the King of Jordan who last year declared: "with the help of God, we shall take back what was lost to us." Trans-Jordania actually gained territory with the establishment of the State of Israel. Egypt has threatened. Likewise the spokesmen of Syria. Colonel Jaded who was chairman of the Syrian delegation on the Mixed Armistice Commission stated last February: "this land cannot hold both Arabs and Jews. There exists only one solution which we shall get: that this land shall be possessed only by the Jews or only by the Arabs."

The Arab League hopes to continue this condition of no-peace, no-war until it feels itself strong enough for war, until Israel is so weakened by its economic burdens and the Arab States so strengthened by the arms and military aid received from the United States that it will be in a position to attack with greater success than it had in 1948.

In view of these facts, it becomes increasingly difficult to understand our own government's eagerness to send arms to the Arab States. Surely our State Department must be fully informed of these purposes and avowals of the Arab States. Surely it knows that Israel has planned and is planning no aggression against any of its neighbors and is anxious for peace, and that it has requested time and again the American Government to use its best offices to bring about peace negotiations.

What is behind this determination of our State Department to arm the Arabs who leaders are prepared to sacrifice ten million men to wipe out Israel?

The United States helped in the creation of the State of Israel. It was the first government to recognize the newly established State. This was done in response to the overwhelming sentiment of the American people ~~xxxxxxxxxxxx~~ which expressed itself in a hundred ways. This political and later on material assistance which was given by our government to the State of Israel was never viewed as an act of partiality towards Israel or as an act of unfriendliness towards the Arabs. The Arab people were likewise assisted by the United States and the Allied Nations to achieve their political independence and to set up new states and governments. They have also received financial and material aid from our government, as have dozens of other states.

Is it assumed for a moment that the arms which will be sent to them will be used by the Arab rulers to defend democracy and to fight Communist aggression? This must appear as incredible naivete to anyone who knows the history of that region. These rulers will not fight the Soviet any more than they fought the Nazis. The weapons will be used against Israel if these rulers have their way. They have left no doubt in anyone's mind about it.

That the American Government must send them arms and at the same time show that it is unfavorable to Israel lest these States swing into the Communist orbit is a form of black-mail which has been frequently employed by Arab propagandists and by their oil-men spokesmen in the United States. Communism would spell the ruin of these feudal lords. The argument is a fantastic hoax.

The American government has never shown favoritism to Israel. It should not now show favoritism to the Arab States at the expense of Israel and by arming them create a situation of mortal danger to the State of Israel. Israel asks no favoritism. It asks the cooperation of the American government to bring about peace in that part of the world.

There are outstanding problems between Israel and its neighbors, problems of refugees, reparation and resettlement which can be solved with good will as part of the over-all peace settlement. Once the representatives of Israel and the Arab States will get around the conference table in an earnest desire to find a mutually satisfactory formula for peace, these outstanding problems will not loom as forbidding and threatening as they seem at the moment. Nothing, however, can be gained by an attitude of intransigence, by vain threats or ^{by} any expectation that the State of Israel will grow weaker instead of stronger as the years go on.

INFORMATION QUESTIONNAIRE

COMMISSION FOR THE STUDY OF JEWISH EDUCATION IN THE UNITED STATES

Please check the line which, according to your knowledge, gives the correct definition of the underlined word or term.

I

1. Kol Nidre is a prayer in which we ask forgiveness for vows broken and sins committed against

a) fellow Jews _____	c) the government _____
b) all men, Jews and non-Jews _____	d) our own conscience (God) _____

2. The Shema Yisroel (Hear, O Israel) is

a) a prayer in commemoration of a joyful event _____	c) the name of a psalm _____
b) a prayer in which the oneness and uniqueness of God is proclaimed _____	d) a prayer recited only on Yom Kippur _____

3. A Mitzvah is

a) a dietary law _____	c) the name of a Hebrew month _____
b) the general name for any good deed _____	d) the name of a Passover dish _____

4. The Torah we read on Saturdays in the Synagogue contains

a) the writings of the Rabbis _____	c) the teachings of the prophets _____
b) the five books of Moses _____	d) the prayers for a whole year _____

5. Zedakah is

a) the name of a Biblical character _____	c) the Hebrew equivalent for the word "charity", and means justice _____
b) the New Year of the Trees _____	d) the name of a Jewish song _____

6. A Shofar is

a) a ram's horn which is sounded in the Synagogue on the High Holidays _____	c) the name of a Biblical city _____
b) a prayer shawl _____	d) the Hebrew name for the eternal light before the ark _____

7. Kiddush Hashem is

a) the prayer said for the dead _____	c) the opening words of a Hebrew poem _____
b) sanctification of God's name through noble behavior _____	d) the name of a city in ancient Palestine _____

8. Hamotzi is
- a) grace before meals _____
 - b) a blessing over fruit _____
 - c) a hymn _____
 - d) the name of an Israeli song _____
9. Yom Kippur is
- a) a High Holiday prayer _____
 - b) the day of rejoicing with the law _____
 - c) the weekly reading of the Torah _____
 - d) the Day of Atonement _____
10. The Talmud consists mostly of
- a) descriptions of wars in Biblical times _____
 - b) poems and tales _____
 - c) legal discussions and legends _____
 - d) sermons and moral exhortations _____
11. Kabbalah is
- a) a book of hymns _____
 - b) a term signifying Jewish mysticism _____
 - c) the name of a Sabbath prayer _____
 - d) the Hebrew word for repentance _____
12. The Bible was originally written in
- a) Latin _____
 - b) Greek _____
 - c) Arabic _____
 - d) Hebrew _____
13. Derek Eretz is
- a) the traditional name for good manners _____
 - b) the Hebrew name of a special food _____
 - c) the name of a famous book _____
 - d) the name of a Hebrew writer _____
14. The word Bar Mitzvah means
- a) a circumcized boy _____
 - b) a boy who has reached the age at which he assumes the religious responsibilities of an adult _____
 - c) a devoted son _____
 - d) the Hebrew name for gift _____
15. The holiday of Succoth reminds us of the time when the Jews
- a) crossed the Jordan _____
 - b) journeyed in the desert and lived in booths _____
 - c) received the Ten Commandments _____
 - d) completed building the Temple _____
16. The Haggadah is read on
- a) Rosh Hashanah _____
 - b) Purim _____
 - c) Sabbath _____
 - d) Passover _____

17. One of the heroes of Hanukkah is

- | | |
|-----------------|-------------------------|
| a) Joshua _____ | c) Judah Maccabee _____ |
| b) Akiba _____ | d) King David _____ |

18. We associate the holiday of Shavuoth with

- | | |
|--|-------------------------------------|
| a) the victory of the Jews over the Amalekites _____ | c) the deliverance from Haman _____ |
| b) the revelation of the Law on Mount Sinai _____ | d) the eating of Matzoth _____ |

19. Simhath Torah is a Jewish holiday when we

- | | |
|---|----------------------------|
| a) rejoice with the law in the Synagogue _____ | c) read the Megillah _____ |
| b) celebrate the gathering of the harvest _____ | d) read Lamentations _____ |

20. Galuth (Golus) is

- | | |
|--|---|
| a) the concluding prayer of the Yom Kippur service _____ | c) the immigration of the Jews to Israel _____ |
| b) the Diaspora (the dispersion of Jews over many lands) _____ | d) the name for the northern part of Israel _____ |

II

1. The first patriarch of the Jews was

- | | |
|----------------|------------------|
| a) Moses _____ | c) Daniel _____ |
| b) Jacob _____ | d) Abraham _____ |

2. The father of the twelve sons after whom the tribes of Israel were named was

- | | |
|------------------|-----------------|
| a) Abraham _____ | c) Jacob _____ |
| b) Saul _____ | d) Joseph _____ |

3. The Tablets with the Ten Commandments were given to Moses on

- | | |
|------------------------|------------------------|
| a) Mount Carmel _____ | c) Mount Sinai _____ |
| b) Mount Lebanon _____ | d) Mount Everest _____ |

4. Moses is remembered as

- | | |
|---------------------------------|-----------------------------|
| a) conqueror of Palestine _____ | c) builder of temples _____ |
| b) teacher and law-giver _____ | d) high priest _____ |

5. King Solomon

- a) led the Jews out of Egypt _____
- b) built the first Temple in Jerusalem _____
- c) was the first King of Israel _____
- d) led the revolt against the Romans _____

6. The Prophets were famous

- a) for their great military leadership _____
- b) for their readiness to arbitrate and compromise on social and religious issues _____
- c) for their insistence on minute ritualistic observances _____
- d) for their unbending devotion to the principle of absolute social justice _____

7. The prophet Jeremiah's advice to the exiles was

- a) to be loyal citizens wherever they will happen to live _____
- b) to refuse to adjust themselves to the conditions of the countries in which they will live _____
- c) to form guerrilla bands and fight for the restoration of the Temple _____
- d) to give up all hope of returning to the Land of Israel _____

8. Yavneh symbolizes

- a) the physical might of Israel in Biblical days _____
- b) Israel's desire to fight at all costs _____
- c) Israel's faith in the enduring value of learning _____
- d) Israel's longing for a homeland _____

9. Rashi was

- a) a famous Jewish atomic scientist _____
- b) a great cantor _____
- c) a Yiddish writer _____
- d) a commentator of the Bible _____

10. Marrano is

- a) a nickname for the natives of Israel _____
- b) an adherent of a mystic Jewish sect _____
- c) a Jew, who under the pressure of the Inquisition, lived as a Catholic in public and as a Jew in his home _____
- d) a Spanish Jewish center of learning _____

11. The saying "from Moses to Moses there has been no one like Moses" was said about

- a) Moses Hess _____
- b) Moses Montefiore _____
- c) Moses Maimonides _____
- d) Moses Ibn Ezra _____

12. Israel Baal Shem Tov (Besht) was

- a) the founder of the Zionist movement _____
- b) the founder of Hassidism _____
- c) a famous physician in the Middle Ages _____
- d) the founder of the Reform movement in Germany _____

13. Sabbatai Zevi was

- a) a Jewish general who led a revolt against the Greeks _____
- b) a famous medieval Rabbi _____
- c) the leader of a Messianic movement _____
- d) the name of the first Zionist colony established in Palestine _____

14. Bar Kochba was known because

- a) he headed the last revolt before Israel lost her independence to Rome _____
- b) he was the follower of Judah Maccabee _____
- c) he led the Jews from the Babylonian exile back to Palestine _____
- d) he compiled the Siddur _____

15. Who made the famous challenge to God "Shall not the Judge of all the earth do Justly?"

- a) the Prophet Jeremiah _____
- b) the Prophet Nathan _____
- c) the Prophet Elijah _____
- d) the Patriarch Abraham _____

16. Judah Halevi was

- a) a German Rabbi _____
- b) a Spanish Jewish poet _____
- c) a medieval traveller _____
- d) an English Jewish leader _____

17. The boy shepherd who grew up to become King, and was known as "Singer in Israel" was

- a) Gideon _____
- b) Eli _____
- c) David _____
- d) Samuel _____

18. The spiritual leader, who led Babylonian exiles back to Palestine, was

- a) Jacob _____
- b) Jeremiah _____
- c) Samuel _____
- d) Ezra _____

19. The Rabbi who told a heathen that the basic tenet of Judaism is "What is hateful to you, do not do unto others, and the rest is commentary", was

- a) Rabbi Akiba _____
- b) Rabbi Kook _____
- c) Rabbi Hillel _____
- d) Rabbi Jochanan ben Zachai _____

20. Jacob Schiff was

- a) a great American Jewish leader _____
- b) a Russian Yiddish novelist _____
- c) a famous German Jewish physician _____
- d) an Israeli general _____

III

Please complete the following sentences.

1. The great event in Jewish history which coincided with the discovery of America by Columbus, was _____
2. The name of an American Jewish organization which comes to the aid of Jews in distress all over the world is _____
3. Kishinev is known in Jewish history because of _____
4. Theodore Herzl was the founder of _____
5. HIAS is an American Jewish organization which helps _____
6. Dachau and Auschwitz are known as _____
7. The Dreyfus affair took place in (name of country) _____
8. The Beilis court trial in Russia accused the Jews of _____
9. The number of Jews killed by the Nazis is estimated at _____
10. The number of Jews living in the United States today is estimated at _____
11. The city in Israel sacred to members of the Christian, Mohammedan and Jewish faiths is _____
12. In 1954 American Jews will celebrate the _____ anniversary of their settlement on the soil of the United States.
13. Approximately how much money was raised since 1945 by American Jews for Israel and for relief in other countries? _____
14. The name of the country which first recognized the new State of Israel was _____
15. Isaac Leeser was a leader of the Orthodox _____ Traditional _____ Reform _____ movement.
16. Isaac Mayer Wise was a leader of the Orthodox _____ Traditional _____ Reform _____ movement.
17. Haym Solomon was a patriot in the war of _____
18. Louis D. Brandeis was _____
19. Proclaim Liberty Throughout the Land and to All the Inhabitants Thereof is remembered in American history because it is inscribed on _____
20. Give me your tired, your poor, Your huddled masses yearning to breathe free, The wretched refuse of your teeming shore, is part of the poem by Emma Lazarus inscribed on _____

1. If you received your Jewish education in the United States, please check whether you attended a:

Sunday School _____

Talmud Torah (Communal Hebrew School) _____

Congregational Hebrew School _____

All-Day School _____

Yiddish School _____

Private Instruction _____

2. Are you affiliated with a Synagogue or Temple? Yes _____ No _____

3. If yes, please check whether: Orthodox _____ Conservative _____ Reform _____

Other _____

4. Please check the age group you belong to:

Under 20 _____; 20 to less than 30 _____;

30 to less than 40 _____; 40 to less than 50 _____;

Over 50 _____.

5. Please check whether: male _____ female _____.

6. Were you born in the United States? _____ Abroad? _____

The Honorable William Langer
United States Senate
Washington, D. C.

Dear Senator Langer;

We address this petition to you as Chairman of the Judiciary Committee of the United States Senate and request that you refer it for investigation and report to the Sub-Committee on Civil Rights, of which Honorable Robert C. Hendrickson is Chairman, and which is entrusted with investigating infringements on civil liberties and the Bill of Rights.

We wish to call to your attention, and ask you to call to the attention of the Sub-Committee on Civil Rights, the use being made of the testimony by informers and the character of the persons whose testimony is being used to besmirch the reputations of American citizens, many of them Protestant clergymen and Jewish Rabbis, some of whom are no longer living and able to defend themselves.

We would make a distinction between informers and investigators employed by Government agencies. The investigator obtains information for the agency he serves but does not function as a public accuser. If the investigator uncovers evidence of criminal activity against a citizen, the citizen may be indicted and tried by due process of law. The informer is a public accuser. When functioning under Government protection or privilege the informer accuses with immunity. Up to now, informers, who have been profuse in accusations against fellow citizens, have not been cited for or charged with perjury in a court of law. Yet we have strong reason to believe that some informers who have traduced large numbers of citizens have not spoken the truth. Sworn admissions by some of them, conflicting statements at different times, and the testimony of ministers of the Christian Church and others as to the untruthfulness of various of these professional witnesses should be the subject matter of investigation by the Sub-Committee on Civil Rights.

We submit that any investigatory process, whereby citizens are subjected to attacks against which they have no opportunity for rebuttal, so that guilt is implied upon the ground of baseless accusation or mere association, is an un-American practice.

It is contrary to the citizen's constitutional rights of due process. Such a procedure, moreover, lays too heavy a burden upon the aggrieved citizens, who, in order to clear his name, must oppose the Government who sponsors the informer. It thus violates every American concept of fairness and the equality of all citizens before the law.

It is also our considered judgment that the character of some of the people whose testimony is being used in political trials and before Congressional Committees would be a fruitful subject for investigation.

Another pertinent subject for investigation would be the cost of overlapping investigations. Different Congressional Committees frequently follow the same trails, and the fact that a citizen has been subjected to attack under most trying conditions of publicity by one Committee by no means assures that he will not be subjected to the same experience before another. It concerns us that in a time of promised national retrenchment large sums of money should be spent in duplicate efforts to achieve what often appears to be propaganda and publicity rather than searching for information not already in the possession of the Committees.

A distressing feature of many of these Congressional Committee investigations has been the release to press and public of unverified information and gossip from supposedly secret files. Such public releases, even though the Committee giving them out disclaims having verified their truth, are inevitably accepted as having had Committee scrutiny, verification and approval.

We hope, therefore, that hearings will be held by the Sub-Committee on Civil Rights to investigate and report on the above matter, which, in our considered judgment, represents one of the greatest dangers to freedom of speech, press and religion which has ever confronted our country. Such an investigation should prove helpful in connection with various bills now pending which are designed to correct and improve the procedures of investigating committees.

Respectfully submitted,