

# Abba Hillel Silver Collection Digitization Project

Featuring collections from the Western Reserve Historical Society and The Jacob Rader Marcus Center of the American Jewish Archives

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

Series I: General Correspondence, 1914-1969, undated. Sub-series B: Chronological, 1914-1969, undated.

Reel	Box	Folder
98	34	2001a

General correspondence, 1954.

Western Reserve Historical Society 10825 East Boulevard, Cleveland, Ohio 44106 (216) 721-5722 wrhs.org American Jewish Archives 3101 Clifton Avenue, Cincinnati, Ohio 45220 (513) 487-3000 AmericanJewishArchives.org

# LARCHMONT TEMPLE RELIGIOUS SCHOOL

**75 Larchmont Avenue** 

LArchmont 2-6120

LARCHMONT, NEW YORK

Leonard S. Schofer Rabbi

Mrs. Jerome T. Adler Principal

Robert J. Marcus, Ex-officio Mrs. John Furth, P.T.C. Mrs. Maurice Mermey, P.T.C. Max Sanoff, P.T.C.

JANUARY 7, 1954

School Board Allen Field, Chairman Mrs. George Berger Harold Kaplan Albert Katz Maury P. Medwick Irving Mintz Winfried Oppenheimer Mrs. Eugene Parter Albert Rosenberg Milton Rosenberg Milton Rosenberg Mrs. David Siegel Laurence Sobel

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

DEAR RABBI SILVER:

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

FROM WHAT WE HAVE SEEN, THE MAGAZINE IS AN EXCELLENT EDUCATIONAL DEVICE. OUR ONLY QUESTICN 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 JNI-VERSAL KINDLING OF LIGHTS IN ALL LANDS AND IN ALL AGES AS THE DARKEST DAT OF THE YEAR APPROACHES. IT SEEMS PATENTLY UNFAIR THAT A PUBLIG SCHOOL MAGAZINE SHOULD BE SC 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 CON-SIDERATION.

SINCERELY YOURS, RABBI Securad S. Schofer PRINCIPAL Mary adder

MM



President

IACOB M. DINNES

MORRIS M. KOEPPEL

MAURICE NECHEMIAS

JOSEPH K. ALLIGER

Regional Council

Past Presidents

SOL COHEN

SAM J. PERRY

WILLIAM K. DORFMAN

MORDECAI KONOWITZ<sup>®</sup>

Vice-Presidents Inving GALT

MORRIS SPAR

Secretary

Treasurer

Chairman

# Zionist Organization of America LONG ISLAND ZIONIST REGION

161-10 JAMAICA AVE., JAMAICA 32, N. Y. . JAMAICA 6-6232

January 8th, 1954

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

Dear Rabbi Silver:

IUE/rny

The year 571L 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 10 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 Isrsel 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,

ushburg Maha R

Rabbi I. Usher Kirshblum, Chairman 20th Jubiles Tear Committee

BENJAMIN J. DOFT BEN M. FRIEDMAN RABBI I. USHER KIRSHBLUM JUDAH B. HELLMAN --PHILIP E. KATZ Executive Director

STANLEY R. GREENBERG Field Representative

ZELLA STURM Office Manager FOUNDED-MARCH 12, 1912 - CHARTERED BY CONGRESS-MARCH 14, 1950

Girl Scouts of the United States of America

NATIONAL HEADQJARTERS 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 5, 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, eeve

"The Girl Scout Leader"

VG:ob

1334 Twelfth Street, Northwest

January 12, 1954 georgitebernan

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, Broge

GBL:SP

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

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 John men

Alvin Johnson

AJ/rn

January 13, 1954

Hypers

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 Furin for the March, 1954, issue.

I wish you would examine the editorial in our November, 1953, issue. I an 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 "Sholon Aleichen."

Indeed, we have done for 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

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.

-2-

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

Cordially and sincerely yours,

GARRY CLEVELAND MYERS

GCM:1 ec: Rabbi Silver

January 1.9, 1954

Rabbi T. Usher Kirshblum Long Island Sionist Region 161-10 Jamaica Avenue Janaica 32, Hew 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 Counditee 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

AHSITTS

# HIGHLIGHTS FOR CHILDREN, INC.

EDITORIAL OFFICES, HONESDALE, PA.

R PIERCE AND ROY L. SMITH, Publishing Agents

The Methodist Publishing House

SALES DIVISION . \$10 BROADWAY . MASHVILLE 2, TENNESSEE

Department of Church School Literature SEWALL B. JACKSON, Manager

Director of Sales

#### 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 gourse, 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 METRODIST PUBLISHING HOUSE

January 21, 1954

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

. ..

My dear Dr. cohnson:

I shall be very pleased to receive the proofs of Lucille Milner's book, <u>Education of an American</u> <u>Liberal</u>. 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 HILLFL 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



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

MURRAY HILL 9-8040

January 26, 1954.

Dear Dr. Silvert

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, Donsgan, Lord and Hartman, and Donald Cloward, John Howland Lathrop, Edwin Dahlbarg 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 path 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, he Shipler Guy Bmory Shipler EDITOR

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



January 26, 1954

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

Dear Miss Ciles:

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 MOME.

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 line

Chairman, Brotherhood Week

#### NATIONAL OFFICERS

#### NATIONAL CHAIRMAN

#### RUDOLF G. BONNEBORN

#### CO-CHAIRMEN FOR REGIONS

FOR THE WEST

FOR THE EAST

BENJAMIN R. HARRIS FOR THE MIDDLE WEST

POR THE BOUTH

FRED MONOSSON

CHAIRMAN, BOARD OF DIRECTORS

WILLIAM N. SYLK

#### NATIONAL VICE-CHAIRMEN

BENJAMIN G. BROWDY NAHUM GOLDMANN **ISRAEL GOLDSTEIN** MRS. SANUEL HALFRIN JAMES G. HELLER MORDECAI KIRSHBLUM HARRIS J. LEVINE LOUIS E. LEVINTHAL BOL LUCKMAN INVING MILLER EMANUEL NEUMANN CHARLES ROSENBLOOM MRS. SAMUEL ROSENSOHN ABBA HILLEL BILVER. NATHAN STRAUS JULIAN B. VENEERY MORRIS WEINBERG BARUCH ZUCKERMAN

#### CHAIRMAN, NATIONAL COUNCIL

JOSEPH M. MATER

NATIONAL TREASURER

ABRAHAM L. LIEBOVITE

#### ASSOCIATE TREASURERS

ABRAHAM GOODMAN ABRAHAM KRUMBEIN BORIS MARGOLIN

#### EXECUTIVE DIRECTOR

ELLIS RADINSKY

#### SECRETARIES :

BENJAMIN DOFT GOTTLIEB HAMMER ROBERT BILVERMAN 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.

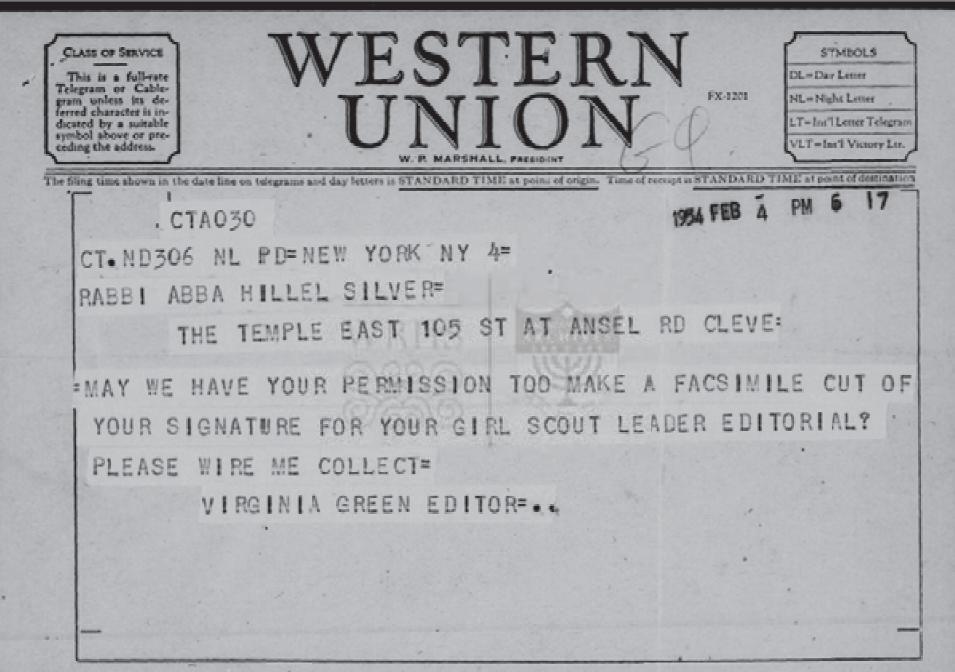
Best wishes and regards.

Sincerely yours,

Rucolf G. Sønnebarn National Chairman

RGS:GG

Constituent Agency of the Nationwide United Jewish Appeal



THE COMBANY WILL APPRECIATE SUGGESTIONS FROM ITS PATRONS CONCERNING ITS SERVICE

## FEBRUARY 7, 1954

TELEGRAM TO

. ...

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

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

MRS. E. M. SPARROW SECRETARY TO RABEI SILVER



THE CHURCH OF THE COVENANT PRESBYTERIAN 11205 EUCLID AVENUE GLEVELAND 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.

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, family B. Taylor Harry B. Taylor

Sunde

Rabbi Abba Hillel Silver The Femple 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 Widdle East, I am enclosing herewith the minutes of the meeting held on October 23rd in Philadelphia, and J 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 Deerborn 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

Euc.

## LOYOLA UNIVERSITY OF LOS ANGELES WEST BOTH STREET AND LOYELA BOULEVARD LOS ANGELES 45, CALIFORNIA

DEPARTMENT OF ECONOMION

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 dectrine. 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 thrught 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 sincorely hope that our venture may in some small way contribute to the resolution of democratic society's number one problem, Communism.

erely yours, Shuf Boles

Professor John Boles

JB:00

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. T have been away on a vacation, and my correspondence has unfortunately larged.

I shall be very pleased to have in name appended to the petition which is to be addressed to the chairman of the Judiciary Condition 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 HILIEL SILVER

AHSITTS

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 Miller's book, <u>Education of an American Liberal</u>. 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

February 18th, 1954.

CRIMINAL COURTS BUILDING 1560 EAST 21st STREET

ASSISTANTS SAUL & DANACEAU FIRST ASSISTANT JOHN J. MAHON MORRIS FRIEDMAN A. M. BRAUN FREDERICK W. FREY MARGARET R. LAWRENCE GERALD W. MILLER GENTRUDE BAUER HARVEY R. MONCK THOMAS J. PARRINO JOHN F. SMOLKA JOSEPH P. JAGLENSKI JULIUS J. BADZIK GEORGE W. LEDDON D. J. BROPHY F. M. SURTZ DORIS A. BRUCKER DENNIS J. MCQUIRE SHELDON D. CLARK MERLE M. MCCURDY

FRANK T. CULLITAN

**PROSECUTING ATTORNEY** 

Babbi 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 your prieduce

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 griends, 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 Er. 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 payticular line.

Have you any rames 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,

Maurice N. Eisendrath

MME/lm

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 blees you, my soble friend.

Sincerely,

alvin Ohuson

Alvin Johnson

aj:is

Rabbi Abba Eillel Silver The Temple East 105th Street at Ansel Road Cleveland, Chio

# GIRL SCOUTS OF THE UNITED STATES OF AMERICA

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, Editor "The Girl Scoat Leader"

VG:0b

Cleveland Heights City School District

SERVING CLEVELAND HEIGHTS AND UNIVERSITY HEIGHTS

O. E. HILL SUPERINTENDENT Board of Education Office .... 174" 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 cccasionally 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 dewide 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

## REMINDER

#### VISIT THE CLEVELAND HEIGHTS SCHOOL CAMP

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	burn Street
Friday - April 30	CLEAN VIE

## 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 26)



Senator and Mrs. James Glenn Beall and a group of friends of Judge and Mrs. Simon &. Sobeloff request the pleasure of the company of Dr. 40 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. J. V. 9. 1443 Senate Office Bldg.

Black Tie

# ABBA HILLEL SILVER

# 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 Sobelaffs

February twenty-fifth

רעזאקטארארויסגעבער: ש.י. לאנדינסקי

(R) 4(R)

# PICTORIAL JEWISH-HOLIDAY REVIEW

פאר יום-טוב און א גאנץ יאר

547 WEST 142nd STREET - NEW YORK 31, N. Y. PHONE: AUBUBON 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 Editor

# DEWEY D. STONE 53 ARLINGTON STREET BROCKTON 8, MASSACHUSETTS

March 2, 1954.

Rabbi Abba Hillel Silver, East 105th Street at Ansel Boad. 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 ab ut your fine speech at the Florida meeting and I was very havny 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,

Dever Detane Dever D. Stone

dds:re

Teachers Union of the city of NEW YORK

206 WEST 15th STREET

NEW YORK II, NEW YORK

TEL: WATKINS 4-5524

President Abroham Lederman + Vice-President Harry Starfield + Legislative Representative Rose V, Russell + Secretary Lucile Spence + Treasurer Mildred K, Garvin

March 12, 1954

Rabbi Abba Hiliel Silver The Temple Cleveland, Ohio

Dear Dr. Silver:

Sec.115

"TURNING FOINT 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 Alexarder Meiklejohn, W.E.E. 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 albuncf 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,

Rove V. funell

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

#### GENERAL CHAIRMAN

Judge Henry L. Burman

March 15, 1954

CO-CHAIRMEN

Dr. S. S. Hollender Maxwell Abbell Samson Krupnick Rabbi Abba Hillel Silver The Temple Cleveland 3, Ohio

CHAIRMAN OF SPONSORS Dear Rabbi:

Max Cohen

#### CO-CHAIRMEN

Samuel Specter Dr. Herman E. Schaalman 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. Klutzrick, national president of E'nai E'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 Testimorial 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

Hang I-Bur

MARTIN H. KENNELLY MAYOR

" they began



# 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 inst II 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 Edisor and Publisher of The SENTINEL, J. I. Fishbein on his 21st anniversary of service with the publication and his eleventh year of edisorship:

NOW, THEREFORE, I, Martin H. Kennelly, Mayor of the City of Chi-ago, 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 teligious press generally and the Jewish press particularly as an effective means of infusing our American democracy with a sense of religious and moral values.

MARTIN H. KENNELLY,

このでのでのでのでのないないので、そうないのであったのであるのでのである

Mayor

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

Ι.

. . . .

120

Chine and Sharestern a - m

#### ASSOCIATION OF REFORM RABBIS

OF NEW YORK CITY AND VICINITY

ALBERT S. GOLDSTEIN, PRESIDENT 2054 GRAND CONCOURSE BRONX 57, NEW YORK

JACOB P. RUDIN, 1st VICE-PRESIDENT JACOB K. SHANKMAN, 2ND VICE-PRESIDENT ELY PILCHIK, TREASURER **B. A. TINTNER, SECRETARY** 030 FIFTH AVENUE

NEW YORK 21. N. Y.

EXECUTIVE COMMITTEE THE OFFICERS AND SIDNEY BALLON ALBERT G. BAUM JACOB POLISH HAROLD SAPERSTEIN MAX SCHENK

1

18th March 1954

HONORARY (PAST) PRESIDENTS

SAMUEL SCHULMAN SOLOMON FOSTER JONAH B. WISE SIDNEY & TEDESCHE JOSHUA L. GOLDBERG MAX RAISIN WILLIAM F. ROSENBLUM THEODOR : S. ROSS MAX MACCOBY DAVID J. SELIGEON NATHAN L. PERILMAN

DECEASED JOSEPH BLVERMAN RUDOLPH GROSSMAN MAURICE H. HARRIS ALEXANDER LYONS MAURICE THORNER NATHAN STERN SAMUEL J. LEVINSON

#### 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 & Goldatin

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 NAACF 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

#### NATIONAL OFFICERS

President Arthur B. Spingars Chairman of the Board Dr. Channing H. Tobias Vice-Chairman of the Board Dr. Robert C. Weaver Vice-Presidents Mary McLeod Bethune **Rabbi Judih Cahn** Hos. Harry E. Davis Grace B. Fenderson Oscar Hammerstein, II John Hammond Prof. C. L. Harper Dr. John Haynes Holmes Dr. William Lloyd Imes Dr. Allen F. Jackson Hon. Ira W. Jayne Eric Johnston Eugena M. Martia Dr. O. Clay Maxwell L. Pearl Mitchell Hon. Wayse Morse T. G. Nutter A. Philip Randolph Ike Smalls Willard S. Townsand Sishop W. J. Walls Samuel Williams Treasurer Dr. Allan Knight Chaimers

Assistant Treasurer Hon. Theodore Spaulding

#### EXECUTIVE OFFICERS Walter White Executive Secretry Roy Wilkins Administrator Thurgood Marshall Special Counsel Henry Los Moon Director, Public Relations Gloster B. Current Director, Branches Edward R. Dudley Special Assistant

\* 1. ·

Robert L. Carter Assistant Special Counsel Lucille Black Membership Secretary

Ruby Hurley Southeastern Regional Secretary Donald Jones Regional Secretary

Lester P. Bailey Mildred Bond Bernard Brown

John W. Flamer

James W. Ivy

Gertrude Gorman Field Secretaries Franklin H, Williams West Coast Regional Sec'y-Counsel

Herbert L. Wright

Youth Secretary Clarence Mitchell Director, Washington Bureau

Herbert Hill Labor Relations Assistant

Walter P. Offutt, Jr. Church Secretary

Editor, The Orisia

Richmond, Va. Szvannah, Ga. Tiskages, Ala. Washington, D. C.

Arthur B. Spiegern Dr. Channing H. Tobias Dr. Robeet C. Waaver Andrew E. Weinberger Cak Bluffs, Mass. Dr. S. Raph Harlow Oklahoma City, Okla.Roscoe Dunjee Miladelphia, Ya. Dr. Harry J. Greene Earl G. Harrison Hon. William H. Hastie Hon. The-dore Spaulding Fittsburgh, Fe. Richmond, Ya. Suvansh, Ga. Tiskegee, Ala. Dr. J. M. Tinsley Suvansh, Ga. Dr. Jouegh A. Berry

Dr. Joseph A. Berry Dr. W. Montague Cobb

#### BOARD OF DIRECTORS

Fliat, Mich. Fort Worth, Tusat Graanwich, Conn. Hyda Park, N. Y. Jamaica, N. Y. Kansas City, Ma. Los Angeles, Calif. Nathvilla, Tann. New York, N. Y.

Dr. J. Leonides Leach Dr. George D. Fiammings Alfrad Baker Lewis Eleanor Robustell Dr. Rath J. Ruechs Carl R. Johnson Dr. H. Claude Induks Z. Alexander Leoby Ullias A. Alexander Dr. Algenoon O. Bust Norman Cousies Hen. Hubert T. Dalass Dr. Rest Galagher Lewis S. Gannett Hon. Harbert M. Lehman Amy E. Spingarn

#### NATIONAL LEGAL COMMITTEE

Lloyd Garrison, New York, N. Y., Chairmon

dø.	Los Angelas, Galif. Nashville, Tenn. New Orleans, La. New York, N. Y.	Robert W. Kenny Loren Miller Z. Alexander Looby A. P. Tureaud Harry Bragg Bartley Crum Joseph Dyer Morris L. Ernst Arthur Gartiald Hays	New York, N. Y. Philadelphia, Pa. Richmond, Va. St. Louis, Mo. Tuisa, Okia. Washington, D. C.	Jawn Sandiler Andrew E. Weinberger Herman Zand William Goleman Oliver W. Hill Spottswood W. Robinson, III Sidney R., Redmond Amos T. Hall George E. C. Hayes
		Osmond K. Fraenkei Paul Kern Karl N. Llewellyn James Marshall Shad Poller Louis Pollek Samuel I. Rosenman	Wilmington, Del.	George M. Johnson Edward P Lovett James M. Nabrit Leon A. Rensom Frank D. Seaves Ruth Wysed Louis L. Bedding

#### NATIONAL HEALTH COMMITTEE

Dr. W. Montague Cobb, Washington, D. C., Chairman

Albany, N. Y.	Dr. Joseph B. Robinson
Soston, Mass.	Dr. Edward L. Young
Camden, N. J.	Dr. Ulysses Wigglits
Chicago, III.	Dr. A. W. Marcar
Cleveland, Ohio	<b>Dr. Nathan Christopher</b>
Detroit, Mich.	Dr. James J. MsClendo
Evanston, III.	Dr. J. Edmund Bryant
Filst, Migh.	Dr. J. Leonidas Leach
Harfford, Conn.	Dr. Alian F. Jackson
High Point, N. C.	Dr. Murray B. Davis
Kansas Cily, Kan.	Dr. A. Porter Davis
Los Angeles, Callf.	Dr. Emory I. Robinson
Louisville, Ky. New Haven, Conn.	Dr. J. A. G. Lettimore
New Haven, Conn.	Dr. John P. Paters
Natchez, Miss. New York, N. Y.	Dr. A. M. Mackel
New York, N. Y.	Dr. Ernest R. Alexander
	Dr. Viola W. Barnurd

Dr.	Edward L. Young
Dr.	Ulymes Wigglits
Dr.	A. W. Marcar
Dr.	A. W. Marcar Nathan Christopher
Dr.	James J. McGendon
Dr.	J. Edmund Breant
Dr.	J. Leonidas Leach
Dr.	Allan F. Jackson
Dr.	Murray B. Davis
Dr.	A. Porter Davis
Dr.	Emory I. Robinson
Dr.	J. A. G. Lattimore
Dr.	John P. Patersi
Dr.	A. M. Mackel
Dr.	Ernest R. Alemader
Dr.	Viola W. Barnurd
Der.	Russell L. Cecil
Dv.	Harold L. EIII-

Opelouses, La. Philadelphia, Pa. Ricimond, Va. Roanoka, Va. Sam Antonio, Texas Thomasville, Ga. Teina, Okla. Washington, D. C.

New York, N. Y.

Dr. Ernast P. Boss Dr. Hanry C. Balk Dr. Myra Logan Dr. G. B. Powell Dr. Theodore BI. Sandars Dr. Robart S. "Vilkinson Dr. A. C. Terrance Dr. Harry J. Greane Dr. J. M. Tinsley Dr. Harry T. Penn Dr. C. Auslin Whittier Dr. Martin Lutler Walton Dr. R. C. Sreat Dr. Millard Dean Dr. Joseph G. Satkings Dr. Joseph G. Satkings Dr. C. Harbertt Marchall Dr. Edward C. Maxique

Dr. Benjamin E Mays Lillia M. Jackson Carl Murphy John G. Lewis, Jr. Dr. Allan Knight Chalmers Kivle Kaplan Walter Carrington Dr. Ulysses Wigglins Kelly M. Alexander Earl B. Dickerson Hon. Theodore M. Berry Dr. Nathan K. Christopher Rev. James Histon A. Maceo Smith Dr. James J. McClandon Walter Rauther Baton Rouge, La. Boston, Mass. Cambridge, Mass. Gamden, N. J. Charlotte, N. C. Chicego, III. Cincinnati, Ohio Cleveland, Ohio Columbia, S. C. Pallas, Texas Detroit, Mich.

A. T. Waiden Arthur D. Sherug Herbert E. Tucler, J Benjamin Kaplos T. G. Nutter Earl B. Dickersen Sidney A. Jones, Jr. W. Robert Miny, Jr. Loring B. Moort Theodore M. B-rry W. J. Durham

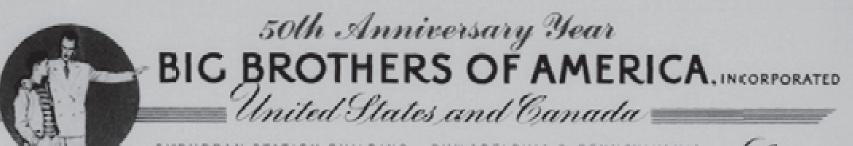
W. J. Durham William F. Illig Arthur J. Mandpit Milton R. Konvitz Carl R. Johnson

Atlanta, Ga. Baltimore, Md.

Atlanta, Gia. Birmingham, Ala. Boston, Mass. Gambridge, Mass. Charleston, W. Va. Chicego, III.

Gincinnati, Ohio

Dallas, Texas Erie, Pa. Houston, Texas Ithaca, N. Y. Kansas City, Mo.



SUBURBAN STATION BUILDING . PHILADELPHIA 3, PENNSYLVANIA

Locust 7-2748

FELIX M. GENTILE EXECUTIVE DIRECTOR

March 23, 1954

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

Dear Rabbi Silver:

10

CHARLES G. BERWIND PHEADELPHIA

VICE PRESIDENTS.

FIELDING T. CHILDRESS

STUART PHILPOTT

MAURICE SCHWARZ, JR

TREASURER

SECRETARY

DIRECTORS

NAGENSTON, D.C. HON. STUART GARSON (HONORARY) OTTABA

ROBERT N. ROSENTHAL

MARGARET M. HANLEY

JUSTICE TOM CLARK

CHARLES G. BERWIND

FIELDING T. CHILDRESS

PHILIP J. BRAUN

ROBERT E. CURRY

GEORGE P. DOLLE

OVED S. ESSARY

A. C. FELLOWS

HENRY S. GLAZIER, JP

HENRY B. GUTHRIE BENJAMIN VAN D. HEDGES

NEW YORK HON THOMAS C. HENNINGS, JR.

JOHN E. MANGRUM

OTTABA JAMES E. PALMER, JR. MASHINGTOR, D. C. DR. KURT PEISER MIANI BEACH STUART M. PHILPOTT G. RUHLAND REBMANN, JR.

PHILADELPHIA COWARD W. ROLSTEN EDWARD W. ROLSTEN JUDGE DAVID A. ROSE

ROBERT N. ROSENTHAL

CANON JOHN SAMUEL

THENTON MAURICE SCHWARZ, JR. LOS ANGELES DONALO W. THORNBURGH PRELADELPHEA CHARLES W. WEBB

HON, LUTHER W. YOUNGDAHL WASHINGTON, D.C.

showsows.

ALBERT G. RUBEN

L.M. SCOTT

REX ALLEN. EDDIE CANTOR JUSTIN DART H. F. DUPONT

D. W. ONAN JAMES STEWART

OTTO C. ESSELBORN TOM LAMB.

PAUL WHITEMAN

JOHN P. WILSON

BASHINGTON, D. DUNBAR HOLMES

DR. KENNETH D. JOHNSON

BENJAMIN LEDSKY

EDWARD L. MORNEAU

HERBERT MYERBERS

OSWALD O'BRIEN

JOHN MC SHAIN

TORONTO

CINCINNATI:

PHILADELPHIA.

(HONORARY)

PHILADELPHIA

FURT

ST. LOURS

NEW YORK

COLUMBUS

MOUSING!

MENNERPOLIS.

NEW YORK

BOSTON

NEW YORK

**CLEVELAND** 

DALLAS

LOS ANGELES

BALTINGRE

LOS ANGELES

OTTABA

JOHN MC SHAIN

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 nct more than 75 words.

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

Nith kind personal regards.

Sincerel)

Felix Gentile Executive Director

FG/b

PUBLIC BELATIONS ADVISORY COMMITTEE.

NORMAN W. GEARE AL PAUL LIPTON GEARE-MARSTON, INC. AS PAUL LEPTON CO., INC. DONALD W. T'IORNBURGH PRESIDENT, STATION WCAU

PHILIP KLEIN

N. W. AYOR & SON, INC. JERRY CROWLEY METROPOLENN LIFE INSURANCE CO.

HARR'S A. BATTEN

PHULP KLEIN ADV. AGENCY, INC.

March 23, 1954

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

My dear Judge Burnan:

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 conscientions 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: ms



42

.

PUBLISHERS

667 Madison Ave. 755 SEVENTH-AVENUE NEW YORK M, NEW YORK 21 CABLE ADDRESS: NEWLONARTS, N. Y. - TEREPHONE-PLAZA 7.6657 - 8

March 25, 1954

Rabti 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 .

ar/cb

שיבל חזמרהים

## ZIMRIYA - HAZAMIR

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

הזמיו

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 techinal 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 Goverrment 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.

שיבל חזמרחנו

## ZIMRIYA - HAZAMIR

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

הזמרו

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 Hasamir, 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,

Z. Propes Executive Director

### TEMPLE EMANU-EL OF LYNBROOK, INC.

ROSS PLAZA - LYNBROOK - NEW YORK

LYNBROOK 3-9721

------

RABBI HAROLD I, SAPERSTEIN 170 Hempstead Avenue Malverne, N. Y. Telephone: LYnbrook 9-6794 Study: Telephone LYnbrook 9-4521 SOL MAGEL, Pres. 156 Central Avenue Lynbrook, N. Y. Telephone LYnbrook 9-2853

March 26, 1954

Rabbi Abba Hillel Silver, Cong. Tifereth Israel, E. 105th S., & Ansel Road, Cleveland b, 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 Biteren 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, 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, greferably in Hebrew. The Kol Yisroel would be very happy to use such material for broadcast. I shall look forward to your response.

Sincerely yours,

Harold

Rabbi Harold I. Saperstein, Chairman #CAR Committee on Projects for Israel BOARD OF DIRECTORS

· Oliver E. Buckley Chairman · Edward L. Williams President · William C. Breed, Jr. Vice President Ralph C. Glock Treasurer Sylvia Lawry
 Executive Secretary James A. Abeles A. Gifford Agnew Fuller F. Barnes. Edward L. Bennays Leo Brecher Palmer Brown III Mrs. Frederic E. Camp Inwin Cohn Chester W. Dyer Herman L. Ekern Otto C. Frohnknecht Lester Ginsburg **Chandler Hovey** Joseph J. Karpeles, D.D.S. . Harry G. Liese A. H. Lindley Edwin A. Locke, Jr. W. Thacher Longstreth Charles P. McBride Robert Lincoln McNeil Raymond Moley Robert S. Odell • Carl M. Owen Theodore J. Rock Mrs. James S. Rockefeller · Ralph I. Straus. **Oakleigh L. Thorne** Cornelius H. Traeger, M.D. M. L. Wilson

Harold R. Wainerdi, M.D. Medical Director Cornelius H. Traeger, M.D. Consulting Medical Director

MEDICAL ADVISORY BOARD

 Hans H. Reese, M.D. Chairman
 Richard M. Brickner, M.D.

Vice Chairman Tracy J. Putnam, M.D. Honorary Chairman Raymond D. Adams, M.D. Robert B. Aird, M.D. John H. Aldes, M.D. Leo Alexander, M.D.

Bernard J. Alpers, M.D. Charles D. Aring, M.D. Pearce Balley, M.D. A. B. Baker, M.D. Edward M. Bernecker, M.D. George G. Deaver, M.D. Russell N. DeJong, M.D.

- R. H. Felix, M.D.
   Knox H. Finley, M.D.
   Walter J. Freeman, M.D.
   Lago Galdston, M.D.
   George D. Gammon, M.D.
   Molly Harrower, Ph.D.
   Herman E. Hilleboe, M.D.
   Harold H. Jones, M.D.
   Elvin A. Kabat, Ph.D.
   Herman Kabat, M.D.
   Seymour S. Kety, M.D.
   Marcus D. Kogel, M.D.
   Lawrence C. Xolb, M.D.
   Wilmot S. Littlejohn, M.D.
   Roland P. Mackay, M.D.
- H. Houston Merritt, M.D. Augustus S. Rose, M.D. Howard A, Rusk, M.D.
   I. Mark Scheinker, M.D. Bela Schick, M.D.
- George A. Schumacher, M.D. Austin Smith, M.D. Theodore L. Soniat, M.D. Gabriel Steiner, M.D.
- Frederick L. Stone, Ph.D. Roy L. Swank, M.D. Theodore J. C. Von Storch, M.D. Abner Wolf, M.D. Harold G. Wolff, M.D.
   S. Bernard Wortls, M.D. Joseph C. Yaskin, M.D.
   Harry M. Zimmerman, M.D.



National Multiple Sclerosis Society

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

PLaza 9-5604

An Association for the Advancement of Research in Meltiple Sclerosia

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 elder 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 Eonorary 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 solerosis. 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.

We affination files

Enclosures 2

Very truly yours,

Oliver Buckley

Oliver E. Buckley Chairman of the Board

## CIVIL RIGHTS CONGRESS

SUITE 200

6 EAST 17th STREET . NEW Y

NEW YORK 3, N. Y. . WA

WAtkins 46856

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 mation, 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 LOth Street New York 18, New York Ny deer Yr. White: I am pleased to accept your invitation to serve

on the National Church Domnittee of your association.

With warmest repards, I remain

Very cordially rours,

ABBA HILLEL SILVER

AHS :rms

VMCA

#### THE CHURCH OF THE COVENANT PRESBYTERIAN

11208 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, Jarry B. Laylor Harry B. Taylor

#### COMMITTEE REPORT ON

#### RELIGIOUS EMPHASIS IN THE YMCA

#### Introduction

A . . . . . . .

The Young Men's Christian Association is the oldest Christian moveme. . 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 emlists in its activities many members of other faiths. In some countries the IMCA 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 <u>Christian in purpose</u>. It has sought to unite young men who believe in Jesus Christ and to associate them in efforts to extend the kingdom of Bod. 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 YMCM 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 MMCA 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 'o 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, reverance; 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 ere 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 partmership 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."

\*THE YMCA AND CERTAIN INTERCONFESSIONAL QUESTIONS

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 program: 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.

のないで

#### 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 Enriction 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, Foman 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 Jevish. 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 YMCM, 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 YNCA 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

- 4 -

### 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 com	non loyalty to Jesus
	curies rod cue burbose of deveroping curies	tian personality and
	a Christian society. 2. Each Association is owned and controlled by	
	3. As a fellowahip has no creed or dogma, no a	
	belief and practice.	single tradicion of
	4. Is a fellowship which individuals join beca	ause of their interest
	in the purpose and program.	
	Cupres!	
	II. IN METEOD AND PRACTICE, THE YMCA SEEKS:	
	1. To realize its purpose through activities w	which reflect primarily
	the interests and needs of its members, con	
	and all states and	
	2. To motivate, train, and sustain leaders wit	th Christian ideals
	and practices.	
	3. To conduct appropriate religious education	
	such means as prayers, religious music, scr Bitle study talks and discussions on relig	
	symbole and pictures, induction ceremonies	
	in competition with the churches.	Langer Contractores not
	4. To infuse all its activities with the spiri	t and teachings of
	Legue, attempting by precept and example to	
	such Christian attributes ast reverence an	
	and respect for all people, a worthwhile li	
	integrity, a spirit of service to others, a	
	brotherhood, personal humility, and respect own mind and body.	and care for one's
	5. To encourage persons to seek those satisfyi	ng raligious emeriances
	which come through loyal participation in t	
	their churches.	
	6. To reach and serve persons in classes, disc	
	teams, leagues, and other activities, arran	ged to suit their
	interests and needs.	114
	<ol> <li>To serve individuals through personal couns</li> <li>To help in personal growth and maturity by</li> </ol>	
	<ol> <li>To help in personal growth and maturity by responsibility for the moral, spiritual, ci</li> </ol>	
	educational and economic welfare of society	
	9. To recognize the variety of religious belie	
	individuals and because the YMCA is a non-s	
	authoritarian religious organization in a d	emocratic society,
	to maintain religious freedom and help peop	
	appreciate, and preserve the rich variety o	f our American religious
	heritage.	
٥		

言聽

. . . .

#### III. PRACTICAL SUGGESTIONS:

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

- Reaffirm and emphasize that the YMCA is a Christian Agency, concerned with the welfare of youth and devoted to the purpose and ileals of Jesus.
- Declare their loyalty to the Christian Church and their desire to cooperate with all churches in seeking to realize our common objectives.
- 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:
  - Sharing and training leadership;
  - Jointly sponsored activities and clubs;
  - c. Sharing facilities and equipment;
  - d. Orgainzing 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.
- Conduct programs on a Christian basis, guiding youth in the light of the principles and teachings of Jesus;
- 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;
- Encourage all staff members, directors, officers, committeemen, and other employees to be active in the churches of their choice.
- 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;
- Maintain an atmosphere and program which will demonstrate functional and cooperative Christianity at the heart of the community;
- 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

. 1. ..

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

(xeexletter/from/Taylor



#### TO THE CONGREGATIONS OF GREATER CLEVELAND

....

This year marks the cne 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 tcday 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.

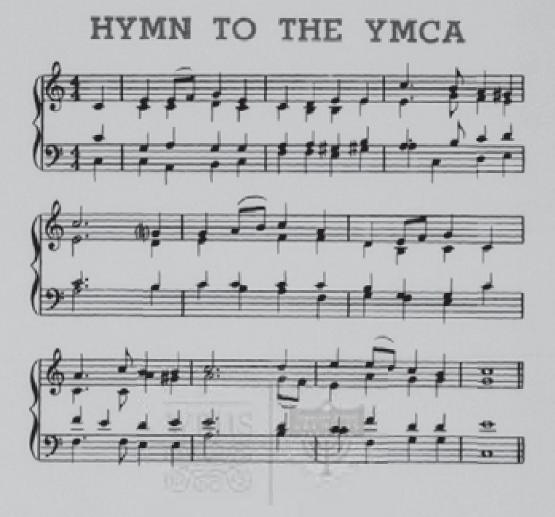
It has been sustained and advanced in all of its growth and development by vast resources of spiritual and material assistance giver by congregations.

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,

Fouis Degull

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



- Domain and refuge of all mon 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 dieds of kindness thou hast madi The real damocracy.

4 Keep true whe trust which thou hast earned, Break prejudicial bars, That man may live with wyes 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

-, 10

My dear lir. Propest

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

With all good wishes, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHSgrms

March 31, 1954

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

By dear Mr. Centile:

Inclosed please find the statement which

you requested.

Most cordially yours,

ABRA 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 escence 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.

ABPA HILLEL SILVER.

March 31, 1954

2

# "Mommy, Did We Kill Jesus?"

## by Henry Enoch Kagan



Reprinted from American Judaism, March, 1953

## "Mommy, Did We Kill Jesus?"

### by Henry Enoch Kagan

[We asked a number of Christian clergymen to write a briej 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, Wisconsir, Illi-nois, 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. Kayan, a qualified psychologist as well is rabbi, and author of CHANGING THE ATTITUDE OF CHRISTIAN TOWARD JEW A PSYCHO-LOGICAL APPROACH THROUGH RELIcion, published by Columbia University Press, is an expert on Christian-Jewish relations.-ED.]

GHRISTIANS ARE OFTEN SURPRISED to hear that Jews hold the crucifixion story responsible for initiating anti-Semitism. On the contrany, Christians cannot understand how 1 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 quinting Jewish priests. But after the trial, Pilate asked the "crowd" gathered at his court whether they wished him to release Jesus. When the "crowd" de-manded the death penalty, Eilate 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 bingrapher of Jesus, makes it perfectly clear that "the crowd" included only a group "pers-raded 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" (Manthew 21:46). Mark and Luke likewise declare that he Jewish people is a whole, the three or four million who lived in Pallstine 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 nov seek-ing 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 mur-mured 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 cught to die" (John 19:6).

#### What John Started

There is no doubt, then, that those who believe the gospe of John presents the word of God could consider the Jews as a whole guilty of the crucifixion. And it was Jolln, rather than Matthew, Mark or Lake, who determined the attitude of the official Christian church towari 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 he 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 guity 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 d-grees of guilt on the part of the Jew—gartial 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 welve unswers based upon the *partial guilt* of the Jews in the past. Speaking as a Jewish mother to a Jewish chill, this clergyman writes:

Of course, we did not kill Jesus. He lived long ago and none of us ever knew him. However, some people Hame the death of Jesus upon the Jewish people who I ved 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 he rulers. Some of those who were leaders in the Temple were ancious 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 Jests 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 Jcsus. They were his first followers, or disciples, too. So, while the Fomans, 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 disagreec 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 six-een 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 shurch 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 sot 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 wo-tld put it. Or, as another minister adls: "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 he unhappiness of their seven-year-old daughter because a dear girl friend of her same age, a Christian, tole their daughter that he 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 llefore we were borm. What happened then is not our fault. The \_ewish 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 llimself 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 J-wish 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 cruciixion 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, how-ever, 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 offi-cial people followed by many ordinary people who are afraid of a prophet and who hat« 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 Giordona 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 repen 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 riurdered 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 ary 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 llim was the evil in men's hearts that is common to all races of people in all generations,"

If we are o accept the New Testament account as authentic, then the answers of these five elergymen are the most acceptable. Though hey imply there was responsibility for the death of Jesus at least on the past of some Jews, these Jews were guilty because they were evil, not because they were Joss. This is a fine ethical point presented to counteract pacjudice against Jews. Whether such a fine distinction of "an attitude of m.nd" 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

 $\mathbf{5}$ 

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 Polard 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 under-stand, take place when every 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 solciers, 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 crecifixion. However, none of the three ministers categorically state that the Jews were in no way involved. The Ryman 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 investigation into the veracity of all the New Testament accounts of the crucifxion. Notable Christian scholars like James Parks, R. Travers Herford, C. H. Moehlman, and Jewish scholars like J. Klausner, C. G. Montehore, 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 beem 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 rehel. 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 Crucifizion 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 heologians. The r 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 Italia is are for Pilate.

Could not a Christian still be a devout Christian, in the spiritual and the less doctrinaire sense, to whem the crucifixion might no longer be considered a salient part of the life of Jesus? To such liberal Christians the gailt 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 revaluation 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 III-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 loth 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 chergymen, the New Testament account of the crucifixion which profoundly involves the Jews still serves as a deep emotional background for the att tude 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 gory instils. 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 tall 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 may even today come home child . 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 Falestine. 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 rebell on and help to free his fellow Jews,

Jesus was a Jew and a good man. He had certain religious ideas about being the man Cod 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 Messah, but because Jesus was himself a Jew and was on the side of the Jews, the Jewish people cculd 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 They all remembered mixed up. 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 mar 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 infer or to Christians but guilty because he s 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 acgatively to the attack. He has no spiritual power to fight with or to fight for. He does not have what the psychol-sgists call the apperceptive background to deal with the question. Not merely because a more thoroughgoing revaluation 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 fa th of his fathers.

3016

### Fon Extra Copies Write to:

American Judaism Union of Ameriwan 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. CANBERG, 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 mave 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 name: 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, CHIO:

No, my dear, we did not kill Jesus! You wee, 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 cvil, 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, MORWALK, 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 reople 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 INTERPAITH 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 gimls 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."

"Margis 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 Christkillers. 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 arother, 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 livedin 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 CHURCE, 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 thenselves 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 io 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: Monmy, 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 YORE 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 Fontius Pilate, and was crucified." It was not the Jews who did that. DR. RALPH W. SOCKMAN, CHRIST METHODIST CHURCH, NEW YORK, W. 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 crucifizion 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 3. 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 <u>like</u> 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 undemocratie 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. TELEPHONE WOODWARD 1-10914

LAW OFFICES ALFRED A. MAY SUITE IISO NATIONAL BANK BLOG DETROIT 26, MICHIDAN

Dancy stone (awar Friends of the Maille East)

April 1st, 1954

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

AAM/em enc. TELEPHONE WOODWARD 10914

LAW OFFICES ALFRED A. MAY SUITE IISO NATIONAL BANK BLOG DETROIT 26, MICH GAN

April 1st, 1954

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

Dear Dewey:

Since speaking with you on the phone, 1 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 1 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.

Hope this letter finds you and your wife

well.

With kindest personal regards.

Sincerely

Alfred A. May

AAM/em cc to Dr. Silver

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

us Rabbi of the Temple

at a Jestimonial 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

fer 1 xelegin

outre.

Anniversary Sabbath Service

Friday, Evening, April 2, at Eight Oclock

Guest Speaker

Rabbi Joseph Fink Buffalo, New York

President, Central Conference of American Rubbis



Auspices of Ladies' Aid Society and the Temple "Men's Club

Banquet Hall United Hebrew Temple

Special Family Service Sclurday, April 3, at 10:45 a.m.

Address				
City	Zone_	State	-	
		United	Hebrew	Congregation

## **Testimonial Dinner Committee**

## 225 S. SKINKER BLVD.

## ST. LOUIS 5, MO.

TESTIMONIAL CINNER COMMITTEE UNITED HEBREW TEMPLE 225 So. Skinker St. Louis, Mo.

of \$.....

Name .....

Address.....

I desire a table of ..... places.

April 4, 1954

Telegram to

RAEBI 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 ANNIWERSARY 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 FRUITFUE YEARS ARE IN STORE FOR YOU.

### ABBA HILLEL SELVER





STATION BUILDING . PHILADELPHIA 3. PENNSYLVANIA SUBURBA

FELIX M. GENTILE EXECUTIVE DIRECTOR

### April 6, 1954

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

Dear Rabbi Silver:

CHARLES G. BERWIND PHILADELPHIA

VICE PRESIDENTS FIELDING T. CHILDRESS

PHILADELPHIA STUART PHILPOTT MAURICE SCHWARZ, JR

TREASURED

ROBERT N. ROSENTHAL CINCINNATI

SECRETARY. MARGARET M. HANLEY

DIRECTORS JUSTICE TOM CLARK

(HONORART) BASHINGTON, D. C. HON, STUART GARSON

(HONORARY) OTTARA CHARLES G. BERWIND PHILADELPHIA

MINNEAPOLIS HENRY S. GLAZIER, JR.

BENJAMIN VAN D. HEDGES NEW YORK

HON. THOMAS C. HENNINGS, JR.

DR. KENNETH D. JOHNSON

PHILADELPHIA

JAMES E. PALMER, JR. WASHINGTON, D. C. DR. KURT PEISER

EDWARD W. ROLSTEN

JUDGE DAVID A. ROSE DALLAS

ROBERT N. ROSENTHAL CINCINNATI

ALBERT G. RUBEN LOS ANGELES

MAURICE SCHWARZ JR. LOS ANDELES DONALD W. THORNBURGH

CHARLES W. WEBB HON, LUTHER W. YOUNGDAML

SPONSORS.

PHILIP J. BRAUN

ROBERT E. CURRY

GEORGE P. DOLLE

OVED 5. ESSARY

A.C. FELLOWS

HENRY B. GUTHRIE

DUNBAR HOLMES

BENJAMIN LEDSKY

EDWARD L. MORNEAU HENBERT HYERBERG

OSWALD O'BRIEN

STUART M. PHILPOTT G. RUHLAND REBMANN, JR.

CANON JOHN SAMUEL

L M SCOTT

REX ALLEN

EDDIE CANTOR

OTTO C. ESSELBORN

PAUL WHITEMAN

JOHN P. WILSON

JUSTIN DART H. F. DUPONT

TOM LAMB

D. W. ONAN JAMES STEWART

JOHN MC SHAIN

FIELDING T. CHILDRESS

PARLADELPHER.

FURT

ST. LOUIS

MEN YORK

COLUMBUS.

HOUSEDAN

NEW YORK

BOSTON

CLEVELAND

BALTINORE

OTTABLE

NEAMI BEACH

BOSTON

WARMEL TON

TRENTON

INTERNATION D.C.

JOHN MC SHAIN

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 Eig Brother movement. Ne 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 sonstructive 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 hear: 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 soming years increase your scope and your influence."

With kind personal regards

Executive Dir *bctor* 

DOMALD W. THORNBURGH

IN M. AYER & SON, MC. JERRY :ROWLEY METROPOLITAN LIFE INSURANCE CO.

HARRY'A BATTEN

FG/b

NORMAN W. GEARE GEARE-MARSTON, INC.

AL PAUL LIFTON AUPAUL LIFTON CO., INC.

PUBLIC RELATIONS ADVISORY COMMITTEE

PHILIP KLEINI PHILIP KLEIN ADV. AGENCY, INC.



# YOUNG MEN'S CHRISTIAN ASSOCIATION OF CLEVELAND

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

April 8, 1954

abbi Hillel Silver The Temple

> Ansel & East 105th Street Cleweland 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,

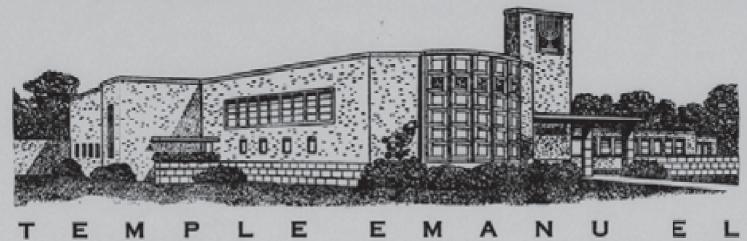
LUTTO

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

FWR:hs



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



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

ALAN S. GREEN, C.D.

RADDI

OFFICERS

DAVID I. SINDELL PRESIDENT

NELSON N. MOSS HERMAN ROTHENBERG MAURICE SALTZMAN GEORGE TEMENBAUM VICE PRESIDENTS

JOSEPH H. ROBB BECRETARY

HARVEY M. MANDELL TREASURER

ADRAHAM GREENFIELD AL M. GOLDMAN ASST, TREASURERS

BOARD OF TRUSTEES

GERALD ARENEWALD SANFORD BARCUS NATHAN BERMETERS LOUIS CLAY LESTER COMEN HERBERT FINE MARVIN L. GARONER MANUEL GEBOY NATHAN I. CORDON JOSEPH P. GREEN PHILIP E. GREEN SANFORD GROSS **DR. HARRY HAUSER DR. ARTHUR B. HIRSCH** JEROME LANDIS JAMES H. MILLER SAMUEL ROBINSON SAMUEL SCHECTER JULES SCHWARTZ ROBERT SCHWARTZ BERNARD SHERER NEAL STONEHILL. GILBERT WEIL

REPRESENTATIVES

MEN'S CLUB LOUIS CLAY KARL LIKOVER

BISTERHOOD MRS. PHILLIP KAUFMANN MRS. JEROME LANDIS

COUPLES CLUB

EXECUTIVE SECRETARY MISS EVELYN BAUMOEL

April 8, 1954

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 lynamic 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, President

# 130

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

mineteen hundred and fifty-fourat eight forty-five o'clock

1804

[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', Club

Mr. Harry Ostrov Chairman of Ritual Committe-

Dr. Murray Gessner Mr. Sydney Roos Dr. Morton A. Seidenfeld Plat 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 2-2205

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, Edito

"The Gind Scout Leader"

VG:cb Enc.

# NATIONAL LAWYERS GUILD

President EARL 8. DICKERSON

Vice-Presidents HON, JAMES A, COBB JOHN S, COE THOMAS I, EMERSON OSMOND K, FRAENKEL MITCHELL FRANKLIN RICHARD GLADSTEIN VICTOR B, HARRIS DANIEL G, MARSHALL LOUIS F, McCARE NELLIE McNAMARA SAMUEL D, MENIN

Executive Secretary ROBERT J. SILBERSTEIN

Treasurer JOSEPH H. CROWN 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 Gity "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 Ferman 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 eroor ar Earl B. Dickerson President

EED, mg



April 21, 1954

SUBURBAN STATION BUILDING . PHILADELPHIA 3, PENNSYLVANIA

PRESIDENT CHARLES G. BERWIND PHILADELPHIA

VICE PRESIDENTS. FIELDING T. CHILDRESS ST. LOUIS JOHN MC SHAIN STUART PHILPOTT TORONTO

MAURICE SCHWARZ, JR LOS ANGELES TREASURER

ROBERT N. ROSENTHAL CINCINNATI SECRETARY

MARGARET M. HANLEY PHILADELPHEA DIRECTORS JUSTICE TOM CLARK

WASHINGTON, D. C. CHARLES G. BERWIND PHILIP J. BRAUN FIELDING T. CHILDRESS ST LOUIS ROBERT E. CURRY MEN YORK GEORGE P. DOLLE COLUMBUS. OVED S. ESSARY HOUSTON A.C. FELLOWS MUNINEAPOLIS HENRY S. GLAZIER, JR NEW YORK HENRY B. GUTHRIE NEW YORK BENJAMIN VAN D. HEDGES HON. THOMAS C. HENNINGS, JR. WASHINGTON, D. C. DUNBAR HOLMES BOSTON OR KENNETH D. JOHNSON NEW YORK BENJAMIN LEDSKY CLEVELAND JOHN MC SHAIN JOHN E. MANGRUM DALLAS EDWARD L. MORNEAU LOS ANGELES OSWALD O'BRIEN BALTINORE OTAMA. JAMES E. PALMER, JR. RASHINGTON, D. C. DR. KURT PEISER MIAMI BEACH STUART M. PHILPOTT TORONTO G. RUHLAND REBMANN, JP PHILADELPHIA EDWARD W. ROLSTEN DALLAS JUDGE DAVID A. ROSE ROBERT N. ROSENTHAL CINCINNATI ALBERT G. RUBEN LOS ANGELES CANON JOHN SAMUEL HANG TON I M SCOTT MAURICE SCHWARZ, JR. LOS ANGELES PHEADELPHIA CHARLES W. WEBD

HON. LUTHER W. YOUNGOAHL WASHINGTON, D.C.

SPONSORS.

REX ALLEN EDDIE CANTOR JUSTIN DART H. F. DUPONT OTTO C. ESSELBORN TOM LANE. D. W. ONAN. JAMES STEWART PAUL WHITEMAN JOHN P. WILSON

PUBLIC RELATIONS ADVISORY COMMITTEE

NORMAN W. GEARE GEARE-MARSTON, INC. AL PAUL LEFTON AL PAUL LEFTON CO., INC.

DONALD W. THORNBURGH PRESIDENT, STATION WOAL

PHILIP KLEW

JERRY"CROWLEY NETROPOLITAN LIFE INSURANCE CO

N. W. AYER & SON, INC.

HARR'S & BATTEN

PHILIP KLEIN ADV. AGENCY, INC.

FELIX M. GENTILE EXECUTIVE DIRECTOR

Sincerely,

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

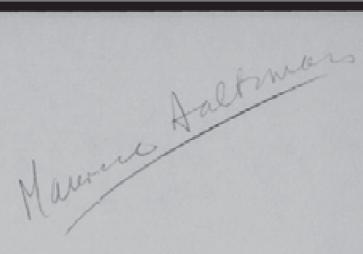
Dear Rabbi Silver:

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.

FG/c



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 Haurice Saltzman, who is one of the finest laymen we have in the community. I know how much he has meant to Temple Emanu H1. 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 HILLES SILVER

AHS:rms

April 23, 1954

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

Dear Mr. Sentile:

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



BROTH CRHOOD OF RAILROAD THAINMEN

OFFICIAL WEEKLY PUBLICATION



TRAINMAN NEWS

BYRL A. WHITNEY EDITOR

1244 STANDARD BLDG. **GLEVELAND 13, OHIO** 

CHERRY 1-2500

100

### 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 mashington. 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 remards, I remain

Most cordially yours,

P. 5. 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. maurico saltxman

### April 27, 1954

1.03.00

......

VENUE

CLEVELAND 14, OHIO

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

265362

ASSISTANT RABBI

WILLIAM SELIGMAN

M. R. KESNER EXECUTIVE DIRECTOR

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

then

Leonard Ratner President

85 13

IRisk



## YOUNG MEN'S CHRISTIAN ASSOCIATION OF CLEVELAND

METROPOLITAN OFFICES 2200 PROSPECT AVENUE - 20NE 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.

100 years in V Cleveland

Cordially,

Fred W. Ramsey.

For the Board of Trustees Young Men's Christian Association of Cleveland

FWR:hs

Eates 11/15 3-4402

## HOUGH AREA COUNCIL

**1765 CRAWFORD ROAD CLEVELAND 6, OHIO** eğe.

RAndolph 1-0320

DAWSON W. KELLY President.

JOSEPH A. BOTIRIUS 1st Vice President

E. L. SHAW 2nd Vice President

JOSEPH P. NEPPEL Treasurer

ROSEMARY ARNOLD MILDRED WALBECK Secretary

MARJORIE BUCKHOLZ Area Worker

DIRECTORS: Most Rev. Floyd L. Begin Jesse Cavileer J. DuAne Graves Mrs. Joseph A. Mitchell Lawrence Wilson

COMMITTEE CHAIRMEN: The Rev. John Bruere M. C. Clarke Alva R. Dittrick The Rev. William H. Dudley Kermit K. Neely 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 ramaining 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 Lyenue. between the playsround 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 compary 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 malce.

Sincerely yours.

Dawson W. Kelly Dawson W. Kelly

President

DWT:MB:tcf

-:- Member of the Welfare Jederation -:-

THE NATION ASSOCIATES 333 Sixth Avenue New York 14, N. Y.

April 29, 1954

Rabbi Abba illel Silver The Temple East 105th St. & Ansel Rd. Clevelard, 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.

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

God bless you and yours.

Gratefully,

Many thanks! Same.

EApr:13:1954)

### 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 Clevelard, Ohio

Dear Rabbi Silver;

I have asked my publisher to send you an advance copy of my book, <u>The Education of an American Liberal</u> 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 yourghilten

May L, 1954

5/14

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 Heeting of Park Synagogue on May 16th with will honor Pabbi 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 HILLEL SILVER

AHS:rms