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General correspondence, 1955 January-April.

山田 ないとれるいと The state of the state of January 3, 1955 Mr. Josef Weinberg Michist Organization of France 47 Rue de Chabrol Paris, France My dear Friend; Permit me to thank you for your thoughtfulness in sending me a copy of your book, "Zwichn Oot Oun Fenrir." I value your inscription greatly, as well as the book. I am eager to read it at the first opportunity. I trust that on my next visit to Paris I shall have the pleasure of seeing you. With warmest regards to all of our good friends, [remain Most cordially yours, ABBA HILLEL SILVER AHS:rms

January 4, 1955 Rabbi Morton M. Applebaum Temple Israel 133 Merriman Road Akron 3, Ohde My dear Morton: Please pardon the long delay in answering your kind letter of December 17th. I have been away from the city a good deal of the time, and my correspondence has lagged. I am not at all sure in my own mind that we should press for action in the matter which you have raimed. I have found no dissatisfaction on the part of parente and children here with the practice now prevailing. Jewish children who are absent from school on Jewish holidays are marked "excused." Perhaps it is best to handle this matter on a local basis. With warmest regards, I remain Very cordially yours, ABBA HILLEL SILVER AHStrms

Make up your Mind January 4, 1955 Me. Lee Wallace Arthur Henley Productions Shelton Hotel Lexington Avenue at 49th Street New York 17, New York My dear Mr. Wallace: Permit me to thank you for your kind letter of December 29th and for your gracious invitation to be your quest on the radio program, "Make Up Your Mind." I wish I were free to accept it. Unfortunately, the pressure of work and the many commitments which I have already made will make it impossible for me to comply with your request. With warmest regards, I remain Very cordially yours, ABBA HILLEL SILVER AHS:rms

Dr. Hans Lamm
Lill West 120th Street
New York 27, New York
By dear Dr. Lams;

Thank you for your letter of December 20th. I wish I were free to contribute an article to your volume, "If I Were Young Again." Unfortunately, pressure of work will not permit me to do so.

With all good wishes, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:r. B

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A JEW WITH THE SPANISH ADVENTURERS

SOME six years ago, Alexander Jaron published his first novel, "From the City, from the Plough." It was acclaimed as one of the best novels on the recent war. The fact that so soon after the end of the war, a young writer who had been in it himself, should write about the war in terms of human experience-war, after all, is a man-made affair, whatever its reason and results-added to the novel's merits.

Since then Baron has published five more books. With "The Golden Princess," the author leaves the contemporary scene and enters the realm of the historical novel.

There are various ways in which to bring history to life in a work of fiction. One is to fill the gaps of the known historical facts with imaginative episodes and details that fit into the picture, without aftering it in its essentials. Another is to take the facts and place them in their proper perspective to that past events assume the proportions of present reality, making us believe them as our own experience:

The latter method is not only of greater artistic and literary value, but one that taxes the writer's faculty of psychological and historical insight to an immeasurably greater extent than if he were merely to "tell a tale." He must have not only vision, but also a definite view. His insight is linked with his outlook.

16th Century Adventurers

Alexander Baron employs the latter method with success. In his latest novel he takes as back to the year 1519, when Herman Cortes, with a few hundred Spaniards, most of them adventurers driven by their urge to acquire riches and plunder, landed in Mexico and began his conquest of the Aztecs under their legendary ruler, Montezuma. Undertaken in the name of the Christian Faith and to the greater glory of the Catholic Church, that conquest represents one of the bloodiest episodes in the long history of the white man's rule over the coloured peoples of the New and the Old World, exceeding in brumlity and merciless butchery anything known to suffering humanity up to that period. Even the mass marders of our own time had their predecessors, the outward difference being perhaps that ours is a scientific age which determines their scale and pattern.

Remote as the world and the way of life is, which Baron portrays in his novel, his characters are very much alive, both in their time-bound background and

their timeless humanity.

Herman Cortes, the man, is presented as the tyrant and oppressor who, without hesitation, crushes his real and potential opponents among his closest friends and followers, and imposes his will on everybody around him. His aim is power, for power's sake. Nothing is allowed to stand between him and his goal. He is quick with promises and quick in breaking them, when it suits his purpose. Yet, even he requires a Faith to guide him. That faith is readily provided by the Church and in its name, that of "Christian civilisation," any cruelty and barbarity are excused in advance.

Deception and Intrigue

On this background of decemion and intrigue, slaughter and slavery, the almost saintly figure of Marina, "the golden princess," acts as the embodiment of humanity's conscience. She, the slave girl, serves the white man loyally and in goo-l faith, but in the end cannot reconcile the Christianity she is being taught with the cruelties committed in its name. It is she who remains true to her newly-acquired faith, while the white man betrays his actions in the name of the same God who has replaced the gods of her Indian ancestors.

Among Cortes' men there are a variety of types. Even the two priests, united as they are in their service to the Holy Church, are different in their character. Among them is also Thion, a mysterious

DIPLOMATIC NOVEL

As a novelist, Maurice Edelman, Labour M.P., exploits fully his knowledge of parl amentary and governmental procedures and practices. A Dream of Treason is his third novel and the post revolves around a top secret document which, upon the instruction of the Foreign Secretary, is to "leak out" in order to cause trouble in France, or so it is intended. The man who is to launch the document through the appropriate channels is a member of the Diplomatic Service who thereby hopes to gain a much-cesired transfer and possibly promotion. He is fully aware of the nature of the mission, out it does not occur to him that his action could be considered treasonable since he is carrying out instructions from his superiors.

Unfortunately for him, the Foreign Secretary is killed in an air crash on his way to the international conference for which the "leak" was to create the desired diplomatic atmosphere. Conference or not, the story is out and the rest is far from silence. The diplomat has to pay the price for treason, if treason it was: the only persons who knew of his instructions

were killed in the crash.

The question is not decided. The book ends as the interrogation starts, and the reader is left guessing. The setting is very much contemporary, and as a work of fiction it is as good as many. Herhaps the author did not wish to proceed with his main theme, or may be he was in a hurry to finish it before the division bell rang.

THE GOLDEN PRINCESS, by ALEXANDER BARON (Cape, 15s.).

JOHANNESBURG FRIDAY, by ALBERT SEGAL (Gooffrey Bles, 12/6).

A DREAM OF TREASON by MAURICE EDELMAR (Wingate, 12/6)

Reviewed by J. SONNTAG

figure at first, until he is revealed to us as a Spanish Jew whose father was among the 2,000,000 Jews driven from their country in the year 1492, the year he was born.

He shares the hazards and hardships of his companions, is a brave fighter, a trusted counselior and an able planner. Yet he remains a man apart. In the heat of battle, when faced with death, he calls out his defiant "Sh'ma Yisroel!" and is not even aware of his cry. But it regains for him his faith. When Cortes thinks that he no longer requires his services and orders his arrest and his being handed over to the Inquisition, Trifon is again on the move. For him the world has no end, and home is a word, a hope.

Folk-Heroine

Were Marina, the golden princess, a figure of fiction only, one could argue that she is unlikely in real life. But when we learn that in Mexican folklore and legends her name live; on to this day, we can have no doubt about her existence. Alexander Baron draws her character with great subtelty, showing her as a human being, in her weaknesses and limitations, her sufferings and joys, and in her rise to greatness. There is no real difference between the superstitions and the inhuman behavious of the Indian tribes and those of the civilised Chriscian warriors, while nobility of mind and bearing can be found on both sides. There are passages in this book which have a perturbing ring of contemporary topicality so that one almos: forgets that the events described had taken place more than 400 years ago. This is not the least merit of Baron's new novel.

Alexander Baron is considered one of the most interesting and exciting post-war British novelists and I would add without hesitation that he is undoubtedly the most gifted, the most serious and the most promising among the younger generation of Anglo-Jewish writers. What distinguishes him from others who, ike himself, write for the general public in the first place, without emphasising their Jewishness either in their choice of subject or in their public activities, is his deeply-felt realisation that, to use his own words, as an individual:

"I bring to my job a complicated mix-ture of perceptions, impulses, peculiarities of temperament, reflexes, ideas, ethics, that determine the kind of writer I am; and manof these things are determined, in turn, b the fact that I am Jewish. Only part of mconsciousness was shaped in my own lifetime. Much of it is the product of centuries of experience of the whole Jewish people

"Centuries of Jewish experience have cast a special light for its inheritors upon all human phenomena. When an Anglo-Jewish writer looks upon life, he sees it - whether he knows it or not - and to one degree or or another - in the additional clarity, in the particular hue, vith which this light endow:

In "The Golden Princess," Alexander Baron dis-plays that "additional clarity" which enables him to bring an episode in history of a bygone age marer to our understanding and comprehension. Anc not merely by reasoning and reflection, but by marely artistic means, by his imagination, insight and skill.

* The Jewish Quarterly, Vol. 1, No. 2.

Erev Shabbat In Johannesburg

ON the Friday morning when Mrs Leventhal reflected that this was the 25th anniversary of her wedding day, the routine in the Leventhal household showed no change whatever. Everybody in the family got up as usual and at the intervals they were accustomed to. They are their breakfast as they did every day; first, Mr Leventhal, after he had said his morning prayers, with Laurie, one of their sons, keeping company with him. Then young Philip getting ready for school, and lastly Jessie, in a hurry as always. Then they went off, each in turn taking leave from Mrs Leventhal, who, in her mind's eve, had followed each step they made from the moment they got out of bed to the moment they left the house.

Her thoughts were filled with the little and big things that made up her day. In this array of thoughts and reflections there was little that concerned her own self. She thought of her daughter, Jessic, her ambitions to become a lawyer after acquiring practice and experience with a firm of solicitors where she was employed as secretary; of Laurie, who went through his apprenticeship at a chemistry shop, because the family could not afford to pay for his studies at a University; of her husband, whose health was not too good and whose business as bookseller was even worse; and, finally, of the future of the youngest son still at school. There was, of course, Sidney, the eldest son, who was married and engaged in the car trade; there was not much she could expect from him. either by way of social advance for himself or by way of his contributing to the family's Eudget.

Episodic Development

When they had all left, she, Mrs Leventhal, interrupted her thoughts and turned to her housewife's duties on an ordinary Friday. These were not different from any other Jewish household, and the fact that the Leventhal's lived in Johannesburg instead of London, made little difference, except that the menial work of scrubbing the floor and heating the oven was done by Sixpence, a Negro, who was almost part of the household and as indispensable as a piece of

In subsequent chapters we learn more about the lives of the father, the son and the daugh er, in turn. We follow them to their places of work are made acquainted with their troubles and prob-cms which are not all revealed to Mrs Leventhal, much as she might guess or think she knows them all.

All through the day, though it is an ordinary Friday, a great many things happen. Jessie decides to change her job, in order to escape her love for her employer's sen. Deep though her affection is. she is sure that it will only bring her unhappiness, he being a Gentile and she a Jewess. Laurie once more feels his ambition of becoming a writer growing in him. He detests his job, but sees little prospects of changing it. In the midst of his brooding he is suddenly awakened by a telephone call from his girl

friend who fears that she is pregnant. Will this force him to marry her, in his uncertain position?

As for the father, we watch his daily routine in his bookshop, where, more than anywhere else, he feels at home—the books on the shelves containing a world of their own. We become acquainted with his origins and opinions, and with his friends who visit the bookshop. True, he was once a successful businessman—but that was a long time ago, before he married. Now he is just trying to make a living. painfully aware that his earnings are not enough to give his children the education he, not unlike his wife, wants them to have.

Epilogue

Then, in the "Epilogue," at the end of the day, as it were, the father intoning the Kiddush, the cardles flickering the glow of warmth and intimacy. But the evening, too, passes and once more, Mrs Leventhal, the mother and wife, surveys the scene, content and almost happy, until she suddenly recollects her thoughts that morning. No one had rememberes the day, the anniversary. It had passed unnotices by anyone but herself.

Into this bare skeleton of a day's life in a Jewish family in Johannesburg, the author, Albert Segal, transposes in minute sketches something of the tensions of the South African scene which makes t so different from the scene anywhere else. The sacial antagonism between black and white is shown up in perspective, and translated in terms of human beings and human lives. On this background the relationship between Jew and Gentile is far from the rosy pisture we are often presented with, as if there existed a community of interests between the "whites," transcending all other interests. In fact, the man who is presented as the pretagonist of the blacks is at the same time most vehemently opposed to his on's relationship with a Jewish girl, while on the other hand there are distinct differences in the attitude of the Jews towards their Negro neighbours, ranging from utter contempt to accepting them as equals,

First Novel

Neither are the Blacks a uniform mass of uneducated and primitive beings who have just emerged from their kraals. There are those who long to return to their native tribe, regarding their service to the white man as temporary necessity to acquire money; and there are those who burn with hutred for the white man who is forcing them to accept oppression and slavery in the country which they regard as their own. Nor is this the full story, but is sufficient to make us realise the terrible abyss looming before that country.

As a first novel, one must allow for certain allortcomings. While the sechnique of presenting the ives of individual people through the mirror of heir movements and thoughts in the course of a single day, has its fascination, it has also its pitfalls. But the author handles his material with care and craftmanship. What is lacking in the narrative, is made up with fine characterisation of detail. The interest of

the reader is maintained to the end.

"I WANT TO LIVE, EVEN AFTER DEATH"

ONE of the reasons why it is often so difficult to grasp the enormity of the Nazi crimes lies in their immensity. The six millions of our dead are drowned in some kind of anonymity no: easy to comprehend. The constant repetition of this vast figure does not add to our emotional grasp of the tragedy. That is why, when we meet one of the jurvivors of Auschwitz in person and come face to face with the number tatooed into his arm, we are so terrified. It is the living testimony of hell and a reminder of the stark

Anne Frank was only 13 years old when she was taken by her parents into a secret hiding place to escape deportation and death. They were a well-to-do family in Amsterdam, emigrants from Germany. They had re-established themselves in business and felt again at home in their new country of adoption. Anne and her older sister, Margot, went to a Dutch school, acquired new friends and were as happy as children can be, enveloped by the care and love of well-meaning and cultured parents.

Then the war and Nazi in asion changed everything. The yellow star stamped them as Jews, both the young and the grown-ups. They were not allowed to use public transport; they were confined to their homes at a certain hour in the evening; the children were excluded from school—in fact, their being Jews marked them at each turn. Yet, with friendly neighbours showing sympathy and sharing to some extent in their hardships, life was still bearable. The children, now confined to Jewish schools only, could still laugh at their elders and at themselves. But not for long. The first summons to individual Jews to appear at a certain time and at a certain place started the series of deportations, and no one had any illusion about their fate.

Secret Annexe

Anne's parents were prepared for the emergency. A "Secret Annexe" to the firm's business premises was chosen and equipped for it. One day the Frank family of four and the Van Dam family of three, including their young son of 14, shut themselves out of their ordinary lives. A little later they took one more of their circle of friends in. The "Annexe" was accessible from outside to four friendly Dutchmen only who, in turn, made it their business to provide the fugitives with food and news. There, then, in their hide-out in the centre of Amsterdam, eight people spent more than two years in enforced isolation from the rest of the world, in daily fear of being discovered, speaking only in whispers, lest their presence be betrayed to the office staff on the other side of the wall, Inside, the Franks and Van Dams established a strictly disciplined routine, laying down orders and regulations of behavior, which did not tack in humour and irony. Everyone had tasks allotted to him, and everyone kept himself busy at the hours of "leisure" as well as he could. The children took their school lessons, the elders angaged in discussions and conversations. There was to lack of quarrels, jealousies, self-pity, angry exchanges and reconciliations. For two long years it went on like this, day in, day out. The sky outside, and fresh air, and trees and birds, were of another world, far away, not for them.

Yet, the lot of the eight was not the worst. In spite of the shortages and the monotony of their existence, they knew too well what happened at the same time to others less fortunate. They at least were supplied by their Dutch friendle with whatever was available at the time. They listened to the radio from

ANNE FRANK, THE DIARY OF A YOUNG GIRL, Vallentine Mitchell 10/6, 2nd Edition; available also in a Penguin Edition.

Reviewed by J. SONNTAG

London; they hoped for the day of liberation. Then they would be able to breathe freely again, to live without fear.

At last D-Day arrived, and with it new hope. It put an end to the weary discussion, the endless waiting. Soon it will be over . . . (Amidst these rising hopes, only Anne, trempling with excitement and longing, seems to have foreseen what would really happen. "Jews and Christians wait, the whole earth waits and there are many who wait for death," she wrote in her Diary).

"I know I can write"

Shortly before the end approached, the "Secret Annexe" was stormed by the Gestapo and its inhabitants transported to the East. Their Dutch protectors were arrested, too. Only Otto Frank, the father, survived by a miracle, while in Auschwitz. He was among those liberated by the Russians when they over-ran the camp. He returned to Holland and was handed Anne's Diary which she had kept almost to the last before their capture. It was found among the rubble left after the place was searched and plundered. The two Dutch women who guarded the secret of the "Secret Annexe" to the last, at great danger to themselves and who were among the only visitors to their Jewish friends, preserved the precious find. Anne and her sister both met their death in

It is from this Diary that we learn about the life of the Franks and Van Dams during those terrible years. The Diary of a Young Girl is a unique record, a moving human document and an outstanding work of literature at the same time. Considering the age of the writer (she was no more than 15 years when the last entry was made), one is struck by her acute sense of observation, by the ease with which she expresses her thoughts and feelings, by the depth of her reasoning and reflections, her independence of outlook, her critical approach to the life around her, and her own inner conflicts. With her tragic experience one might have expected a mood of despair and of resigned acceptance of a blind fate, without understanding it. Her Diary reflects truly the scene and her sentiments; we encounter her changing moods which vary from joy and hope to deadly sadness, but never really despair. She strongly feels her growing womanhood, her youth, she longs for the life that is denied to her. She dreams of a better future. She observes the blossoming trees in Spring from her darkened window at night. She tries to explain to herself the ways of the grown-ups. She notices her faults and shortcomings, but at the same time she is acutely conscious of her own strength and talents as a writer. She has plans of the books she would write. "I know that I can write," she confides confidently in her Diary.

"It would seem quite funny ten vear; after the wan if we Jews were to tell how we lived and what we are and talked about," she writes, She might have told us, had she survived. For, even with all the details we learn from the Diary, it is only glimpses we get. Much more was to be revealed—later. "You

only know very little of our lives," Anne addresses ner Diary in one of her entries. (The Diary became to her a tiving person, and the entries were made in the form of letters to "Kitty").

In her position and at her age, one would expect

tha; Anne's views and opinions were reflecting those sne had heard from her parents and the other grownups around her. But they are remarkably her own, contradicting those of her surroundings. In the course of time she developed a kind of philoso-thy and outlook of her own. The fact of being Jewish she accepts without questioning. But she is able to look at her surroundings in the same way as she looks upon herself-in a detached manner. Reflecting on the sufferings of the Jews, she remarks: "And all because they are Jews! What one Christian does is his own responsibility, what one Jew does is thrown back on all fews," she concludes, when the inhabitants of the "Secret Annexe" are getting worried about the news of growing signs of anti-Semitism of a kind even among their Dutch friends. This has been caused by some Jews revealing under torture the names of their Dutch protectors. And the young girl of hardly 15 years tries hard to find an explanation and an excuse even for such Jews. What do they know, she asks, of the methods the Germans are capable of employing. "Surcly, the time will come when we are people again, not just Jews." At present, "we are Jews in chains."

Insight

She detests what she calls "politics," but at other times she has remarkable things to say. When the radio relates the attempt on Hitler's life, she emarks in a matter-of-fact manner: "When they've sisposed of Hitler, their aim is to establish a military dictator who will make peace with the Allies; then they intend to rearm and start another war in about 20 years' time." A stroke of prophecy?

Again and again, one is amazed by the clear insight the young girl is showing when discussing (with herself, as it were) her own problems and those of her surroundings. On the question of religion: "People who have a religion, should be glad, for not everyone has the gift of believing in heavenly things. It is not the fear of God, but the upholding of one's own honour and conscience." And on another occasion: "It's really a wonder that I haven't Iropped out. Yet, I keep hoping, because in spite of everything, I still believe that people are really good as heart. I simply can't build up my hopes on a foundation consisting of confusion, misery and death. I see the world gradually being turned into a wilderness. I hear the ever-approaching thunder, which will desiroy us, too. I can feel the sufferings of millions, and yet, if I look up into the heavens, I think that it will come right, that his cruelty too will end and peace and tranquility will return again."

and tranquility w'll return again."

This youthful longing for life, not an easy life, but one of hard work, for life with a purpose, finds its most eloquent expression in one single sen ence in another part of the Diary: "I want to live, even after my death..."

In Anne Frank, the anonymity of our six million dead has acquired a name. And when in future we speak of our losses, of the victims of Nazismi of the new dangers of a re-armed Germany, we shall think of the many Anne Franks who have not kept i Diary as she did, but whose loss is not less grievous. In her we might have had a great novelist. As it is, we must wait for the one who will re-enact her individual tragedy and that of our people.

ANNE

THE DIARY OF A YOUNG GIRL

"It is unlikely that among the literary wreckage of the war years any document will be discovered more touching or less sombre in its pathos."—The Times.

"You must be icy of heart and brutalised of mind if you read this diary without being profoundly moved."—Evening News.

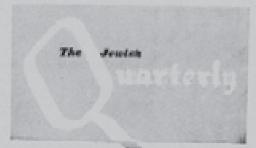
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—writes SIR SIMON MARKS



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Jan. 11, 1955.

Dr. Abba Hillel Silver, The Temple, Cleveland 6, Ohio.

Dear Dr. Silver:

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Prof. SIMON RAWIDOWICZ Brandels University

Prof. HARRY A. WOLFSON Harvard University

Managing Editor
Dr. MAURICE E. CHERNOWITZ

Thank you ever so much for your kind efforts and for your recent letter informing us that we are about to receive an appropriation of \$ 1000. from the Jewish Agency. This sum will, of course, be most welcome, though by itself it unfortunately is insufficient for assuring the continuation of Bitzaron unless the ZOA also continues its subvention to us. This is precisely what Mr. Hammer of the Jewish Agency has just informed me after Dr. Neumann's secretary had referred me to him about this matter. It now appears, according to Mr. Hammer, that even this small \$1000 grant from the Agency can be given to us only on condition that we be in a position to assure them that we have other subsidies, as well, sufficient to permit us to carry through the Year!

I then got in touch with Mr. Abe Goodman, Chairman of the Inner Committee of the ZOA, who told me that Dr. Neumann had not yet authorized any subventions for Hebrew culture this year. I pleaded with him at least to renew the \$3000 subvention which we used to redeive every year in the past until recently (we received it under your presidency and two or three years therafter), although the actual sum which Bitzaron received last year from the ZOA "on account" totalled only \$1,750. Mr. Goodman promised to give the matter serious consideration especially since so much depended on such decision, whether or not we are to secure the Agency allocation and, in the final analysis, whether or not we shall be enabled to continue. While the two subventions together would not cover our needs completely, they will at least assure our definite continuation.

It seems to me at this point that an appealing letter from you to Mr. Abe Goodman (200 Varick St., New York), urging him in the strongest possible terms to help secure for Bitzaron a \$3,000 subsidy, might very well succeeds in having his Inner

⁽a) To render moral and financial assistance to Hebrew scholars and writers here and abroad.

⁽b) To help advance and perpellante our Hebrew heritage on a higher level.

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Jan. 11, 1955.

Committee give us --let us say, realistically thinking-at least \$ 2,000.- Our future, our very existence depends on it.

With deep appreciation for your levoted help on behalf of our community of Hebrew writers and scholars, and with best wishes.

Sincerely yours,

Dr. M. E. Chernowitz

MEC:mp

January 11, 1955 Trustees - The First Unitarian Church Shaker Boulevard at Belvoir Oval Shaker Heights, Ohio My dear Friends: Permit me to thank you for your graciousness in requesting me to attend the service of dedication of the new church building of the First Unitarian Church on Sunday, January twenty-third. It would have given me great pleasure indeed if I were free to attend this service. Unfortunately, I shall be out of the city for the next two weeks. I extend to the members and officers of the First Unitarian Church and to its minister, Dr. Killam, my felicitations on this significant event and express the hope, in which the officers and members of The Temple join me, that your vital service to our community will be deepened and magnified in the years to come, and that our heavenly Father will greatly prosper your work. Most wordially yours, ABBA HILLEL SILVER AHS:rms

The Trustees of The First Unitarian Church, respectfully request your presence at the service of dedication of its new church building at seventhirty o'clock, Sunday evening, January twenty-third, nineteen hundred and fifty-five

SHAKER BOULEVARD AT BELVOIR OVAL SHAKER HEIGHTS, OHIO







CENTENNIAL

Young Women's Christian Association of the United States of America

Centennial Inaugural Luncheon

Heralding the One Hundredth Anniversary
of the

Young Women's Christian Association in the World

> Tuesday, the eleventh of January Nineteen Hundred and Fifty-five

> > The Waldorf-Astoria New York, N. Y.



Yesterday, the YWCA helped girls and young women earn a living at new machines. Today, the YWCA helps them to feel at home in new communities.



Y-W wives and children come to the YWCA trailer in the Piketon, Ohio, Atomic Energy Project area.

THE YOUNG WOMEN'S CHRISTIAN Association began in the prayers of a few women for strength to help others wisely and well; it began also with the raising of money to build inexpensive living quarters for nurses returning to London from the Crimean war. The YWCA has gone on down the years relating its work to the needs of young women and girls as they sought widening fields of activity.

YWCA's, initiated and financed by women, spread through communities around the globe, in England, Europe, Asia, South America, and the United States. Young girls flocked to these centers under the banner of the blue triangle, whose three corners symbolize health of body, mind, and spirit. They asked for places to live, classes in training for the trades, advice in finding the right job, solace and companionship. Having received understanding and help they grew up to give it to others. This dual getting and giving is the perpetual strength of the YWCA.

Now the advance of the industrial age has accelerated with explosive force. Today women have entered all the professions and trades; they are an essential part of wars; they share in government in most countries; they enter freely competitive sports. In the family men and women shoulder equal responsibility within and without the home. Woman's role is multiple. The good and the dangers of this troubled world are shared today by both sexes and all peoples.

But material production and mass movements tend to obliterate the unique soul of the individual and wars persist in spite of human kindness abounding.

So the program of the YWCA, always with its emphasis on young women and girls, adapts to new fields. It provides classes and groups with skills to enrich leisure time as well as employment skills, because constructive leisure is got with difficulty from the accelerated tempo of the age; it bolsters confidence in the shy and the frightened; it educates toward health, maturity, repose; it encourages recreation and creative purpose and participation, in the family, in the community, the nation, and everywhere around the world. It forms centers of friendship in places new and strange to a mobile population. It tries to lift the individual out of swamping mass uniformity into an awareness of herself and her neighbor, toward ideals of harmony, beauty, and goodness im personal living, justice and liberty in the corporate society.

This purpose will be the binding force as the YWCA continues, with your help, for another hundred years. What girls and women ask for and receive from the YWCA may change with the time and the environment, but the spirit of service never changes. This is motivated by deep faith in God and in His children and in the will to follow that Commandment to "love thy neighbor as thyself."



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Committee meetings opened with prayer



Girls and young tromen venture into games



An early class in dress-making



Cooking skill is improved

1955 is the CENTENNI in service to gir

WOMEN are everywhere and increasing in numbers!
The teen-age population has grown because of the large birth rate since the last war; college populations have swelled; new communities, great housing projects are springing up on hitherto empty fields; over twenty million of our employed population are girls and women.

For students in high-school and college, for young wives and mothers, for employed girls and women, the YWCA will continue to be the character-building force, that it has been through the past, in small or large community.

The YWCA is a voluntary organization. Democratic principles guide the YWCA and groups and classes are inclusive of all, whatever the faith, color, or walk of life-

The YWCA is dedicated to common effort, on the part of hundreds of thousands of girls and young women, to advance those ideals of personal and social living which are vital to responsible citizenship. Through a program designed to give these aims and principles practical expression day by day, the YWCA strengthens democracy at its roots—the free individual working with others, to gain inner security, help build happier homes and communities, and encourage YWCA's in 64 other countries to the same end.

At the center of this vast inclusive membership organization in the United States is the National Board of the YWCA, created and elected by local Associations throughout the country to coordinate and serve a united movement.

Through their National Board, local Associations share work-experience, set program methods, standards, and goals; foster world-fellowship, and maintain a national and world-wide perspective. From Headquarters, regional and neighborhood workshops, conferences for



IAL year of the YWCA irls of the world

leaders and members, and conventions are organized. Professional staff advise with community and student Associations and with YWCA's overseas on special problems of program or organization, and aid in launching new YWCA's. The National Board maintains also such common services as leadership training for professionals, volunteers, and members; personnel advisory, referral and recruiting services; publication of program studies, reports, bulletins, research and statistical summaries, and promotion materials which interpret YWCA aims. It cooperates with other national agencies in welfare efforts, in peace and war.

Now, capital funds are needed to strengthen this work and to respond to requests for expansion of service.

Local Associations voted in their last Convention to celebrate the 100th birth-lay year of the YWCA in the world in a threefold manner. First, to rededicate its present more than 3,000,000 members to the ideals and principles by which the "IWCA has grown; second, to enlarge the membership and strengthen the program; and third, to assume the major burden of raising \$5,000,-000, a once-in-a-lifetime effort, to increase income for the work of the national organization.

Income from the Fund will go into services for the 438 community Associations and their branches, the 166 registered YWCA's n small communities, and for the college and university, student YWCA's on 641 campuses in the United States, About one-fifth will be used to aid the National Board's work with YWCA's over-SCHA.

In a single decade ten million girls and young women in the United States come within YWCA influence. Their spirit will march on with the millions who will lead and participate in the YWCA's of the long future.



YWCA worship service, Washington, D. C., Cathedral



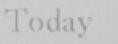
Teen-agers flock to YWEAG



YWCA fix-it class for the family



In Korea, and elsewhere they sew for others



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THIS IS THE YWCA

The YWCA is 100 years old. Over the years people everywhere have come to know its work and its character. They recognize the YWCA as:

A place where young people find friends, and grow in better understanding of their world.

A positive force for good in a world beset by negative forces of cynicism and apathy.

A bastion of faith, a challenge to youth and young adults in communities and on college campuses — to build inner resources of strength.

An organization in which are realized those religious ideals of personal and social living so basic to democracy.

A spokesman for minority groups, and a bridge between divisions in our society.

An exponent of better health in individual, family, and community life.

A practitioner of international cooperation, skilled in helping the women of other lands to give spiritual leadership and educational opportunities to women and girls in their own countries.

Am organization that trains good citizens and leaders for a Better society founded on the practice of Christian principles in daily life, fortifying freedom with faith and fellowship.

> National Board, YWCA 600 Lexington Avenue New York 22, N. Y.



*ROBERT RICHTER

Aristocras of Miami Beach ON THE OCEAN AT 34TH STREET miami beach, florida

Jamey 13/55

Oson Ar. Julyer:

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ever and your it (tours of strength, and flowers out in pandeur. rubre - Exapt the Lord aprecent an the some the here and heather the vart, deep founded sorrows The are steet and army Even al your firm

Temple Israel of The City of New York

cordially invites you to attend

The Twenty-Fifth Anniversary Celebration

to honor its Rabbi

William Franklin Rosenblum, D.D.

Friday Evening, January 21, 1955 at Eight Fifteen

Saturday Morning, January 22, 1955 at Ton-Thirty

> 210 West 91st Street New York City

Reception following Service Friday evening Oneg Shabbat Saturday morning

Rev. Dr. William F. Rosenblum

Our spiritual leader was ordained as Rabbi at the Hebrew Union College in May, 1926. He is a graduate of the College of the City of New York where he received the degree of A. B. and of Tulane University Law School, New Orleans, La., which conferred upon him the degrees of LL.B. in both Civil and Common Law. Dickinson College bestowed the degree of Doctor of Divinity (Honoris Causa) upon him in 1949.

Previous to his installation as our Rabbi in 1930 he served as Student Rabbi of Temple Beth-El, Steubenville, Ohio, and upon his ordination in 1926 and until coming here he was Associate Rabbi of the Washington Hebrew Congregation. Among other positions of religious importance, Dr. Rosenblum has been President of the Association of Reform Rabbis of New York and vicinity and President of the Synagogue Council of America. He has served in various posts in the Central Conference of American Rabbis and is on the Executive Committee of the World Alliance for Friendship Through Religion.

The Rabbi has served as a member of the United States National Commission for UNESCO and is a consultant at present to the Economic and Social Council of the United Nations. He is President of the Institute for Democratic Education and is a Grand Chaplain of Masons of the State of New York.

Anniversary Speakers

Friday evening, January 21st

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

THE REV. C. LESLIE GLENN

St. John's Church

Washington, D. C.

M. ·. W. ·. RAYMOND C. ELLIS

Grand Master of Masons of the State of New York

BEN GRAUER
Narrating "A Living Sermon"

5aturday morning, January 22nd

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Pastor, Central Presbyterian Church Former Moderator, New York Presbytery

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RABBI WILLIAM FRANKLIN ROSENBLUM TEMPLE ISRAEL 210 WEST INKKXE 91st STREET NEW YORK, NEW YORK

PLEASE ACCEPT MY HEARTIEST FELICITATIONS AND ALL GOOD WISHES ON THE OCCASION OF YOUR 25th ANNIVERSARY AS RABBI OF TEMPLE ISRAEL. MAY THE COMING YEARS BE GOOD TO YOU.

ABBA HILLEL SILVER



THE CLEVELAND MUSEUM OF ART 11150 EAST BOULEVARD CLEVELAND 6, OHIO TELEPHONE: GARFIELD 1-7340 WILLIAM MATHEWSON MILLIKEN, DIRECTOR CABLE ADDRESS: MUSART GLEVELAND January 24, 1955. My dear Rabbi Silver: The Junior Council of the Museum is planning a MID-EURCPEAN STREET FAIR on the Esplanade in front of the Museum on Friday and Saturday, June 24 - 25, 1955. The purpose of the Fair is to raise funds for the new wing of the Museum and to place the need for contributions for that purpose before the City in dramatic fashion. We have the heartiest co-operation of a large number of the nationality groups and we are certain that it will be a colorful, as well as a dignified, and beautiful occasion. The Committee of the Junior Council has asked me to invite you to become a member of the Honorary Committee. I hope you will indicate on the enclosed card your willingness to have your name included in the list. Very sincerely yours, WMM: C Director. Rabbi Abba Hillel Silver, The Temple, Ansel Road and 105th Street, Cleveland, Ohio.

CABLE

HABOKER TEL AVIV, ISRAEL

IN DEATH JOSEPH HEFTMAN, YOUR DISTINGUISHED EDITOR, ISRAEL LOST A GIFTED AND WISE COUNSELOR AND GUIDE AND MANY OF US A LOYAL AND BELOVED FRIEND. PLEASE CONVEY MY PROFOUNDEST SYMPATHIES TO MRS. HEFTMAN AND FAMILY.

ABBA HILLEL SILVER



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January 26, 1955

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

Dear Rabbi Silver:

At the suggestion of Dr. Bruno Gebhard of the Cleveland Health Museum we are sending you a copy of our guide to the exhibit "Jewish Life and Culture in Detroit".

I derived great pleasure and benefit from your penetration and thought provoking address in Detroit last fall. I wish that you could have seen the exhibit.

Very truly yours,

Henry D. Brown, Director Detroit Historical Museum

HDB:sm

Enc. 1

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

Dear Dr. Silver:

On March 6, 1955, at 6:00 P. M. in the Savery Hotel in Des Moines, Iowa, the Jewish Community of Iowa under the special sponsorship of Hadassah, the Jewish War Veterans and the Iowa Districts of the Zionist Organization of America will hold a testimonial dinner for Dr. Joseph Dunner, Chairman of the Department of Political Science at Grisnell College and well-known Zionist leader.

Dr. Dunner has endeared himself to the Jews of this State, indeed throughout the whole of the United States, by his courageous stand against all totalitarianism, by his untiring afforts in behalf of the creation of the new state of Israel and by his humanitarian work for the Displaced Persons at the end of the second World War.

We are preparing an Honor Roll in tribute to Dr. Dunner, outstanding civic leader, educator and internationally known writer and we request the privilege of placing your name on the list of those who greet Dr. Dunner on March 6 which is also the publication date of his new book, "Baruch Spinoza and Western Democracy".

The main speakers of the event are Senator Hubert H. Humphrey of Minnesota and Mr. Reuven Shiloach, Minister Plenipotentiary of Israel in Washington, D. C.

In view of the fact that we want to print the program within the next two weeks, we should appreciate it if you would favor us with an early reply by wire or airmail letter.

Sincerely yours.

Jack Brody, Vice President Central States Ragion, Z.O.A.

JB:reb

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Amis Film productions corporation 121 BROAD STREET . NEW YORK 4. N. Y. TEL. HANDVER 2-7640 CABLE ADDRESS: EFTERUS February 1, 1955 Rabbi Hilel Silver Cleveland, Ohio Dear Rabbi Silver: Our firm is presently planning to film a television series titled "THE WANDERER", based on The Old Testament. Because it is our purpose to appeal to all religious denominations, our approach to The Old Testament is wholly non-sectarian. Furthermore, in our dramatic constructions and levelopment of our shooting scripts and outlines, a sincere effort was made by the writers to be authentic and scholarly, and to be truly representative of the spirit of The Holy Text. The enclosed shooting script is a typical sample of the series. We feel duty bound to present one to you before shooting, because we earnestly seek the opinion of a man far more learned and far more wise than we, for portraying The Bible for all men to see is indeed a great responsibility. For that reason, we hope very strongly for your reaction. Thanking you for your interest and attention, I am, Hespectfully yours, AMIS FILM PRODUCTIONS CORPORATION AJP/-wh Encl.

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Dr. Abba Hillel Silver

Cleveland, Ohio

Dear Dr. Silver.

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Dr. MAURICE E. CHERNOWITZ

We are very grateful to you for your br. MACREE & CHERNOWITZ kind efforts in helping secure for BITZARON \$1,000 from the Jewish Agency. Thanks again and again. This is of great significance to us for our immediate needs as it will at least assure the publication of the next two issues. Once more the dangling sword of Damocles has been pushed aside for a while?

Last year, however, we received a combined total of nearly \$4,000 from the Jewish Agency and the 2.0.A. (from the JA \$2,000 and from the Z.O.A.\$1750). Without such minimal subsidies we would not have been able to finish the past year.

Who knows better than yourself the importance of the saying:

. Dige if profic algre trans

Since your kind intercession on our benalf has already achieved concrete results, it would be vital to bring the matter to a successful conclusion. Mr. Abe Goodman told me again a few days ago that he expected to meet with Dr. Neumann and take up with him the matter of continuing the Z.O.A. subvention to Bitzaron. He was most categorical in emphasizing that nothing can be given to Bitzaron without Dr. Neumann's consent.

In view of this situation now would be the propitious time for taking up the matter with Dr. N eumann and urging him to help secure for Bitzaron a \$3,000 Z.O.A. subvention, as well as additional subsidies from the Agency for the balance of the year. Now that the only other independent Hebrew Monthly besides of Bitzaron, namely Gilyonot, has come to an end, it is even more important that the continued existence of Bitzaron be assured.

I understand that the sum of about \$100,000 probably appears on the Agency's budget for the publication of an English monthly. Is it conceivable that they should not be able to allocate just a few thousand dollars a year towards the only Zionist Hebrew Monthly?

⁽a) To render moral and financial assistance to Hebrew scholars and writers here and abroad.

Sincerely yours,

Dr. M. E. Chernowitz

MEC: tz

Please Return to Dr. & Iver Abraham G. Duker 315 West 98 Street New York 25, N. Y. February 2, 1955 Dr. Abba Hillel Silver The Temple East 105 St. at Ansel Rd. Cleveland, Ohio Dear Dr. Silver: I am now beginning to outline my research plans for the writing of an extensive history of American Zionism under a grant from the Theodor Herzl Foundation. It is planned that my work should cover the entire history of Restorationist and Zionist sentiment, thought and organizational activities in this country, beginning with Restorationist ideas among the Puritans and ending with the establishment of the State of Israel. However, I will begin the collection of materials with the period of World War II until the establishment of Israel. As I visualize it, the history should include all phases pertaining to the activities, structure, relations and impact of the Zionist Movement, the various parties and groups of which it is comprised, as well as the different groupings peripheral to it - Jewish, Christian and non-sectarian. It should treat all types of activities, organizational, communal, cultural, diplomatic, relief and rescue, community relations and fund-raising. It should also take into account ideological changes and stresses, as well as participation of leading persons, the effects of Zionism on the general American scene and in the Jewish community, both nationally and locally, as well as reactions to its work and influences. I am interested in any types of sources, preferably unpublished ones, that you may have on hand or that you may be acquainted with, specifically, documents (such as organizational, governmental or personal statements, memoranda and letters), unpublished memoirs or personal recollections, circulars, appeals, brochures, clippings from newspapers and periodicals, minutes of meetings, reports of organizations, etc. While I would like to be able to peruse all sources in your possession, I shall follow your restrictions with regard to the utilization of materials in the published work. I hope to begin the more intensive stage of my research by the end of April or the beginning of May. By that time I hope to have a reasonable idea of the extent and availability of sources.

May I ask you to be so kind as to let me know what material you have on hand and its present state of availability.

Any cooperation you can give me will be greatly appreciated.

Sincerely yours,

Abraham G. Duker





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February 3, 1955

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Dr. Abba Hillel Silver The Temple Cleweland, Ohio.

Dear Dr. Silver:

Mr. Arnold K. Isreeli requires no introduction to you. Among his various activities on behalf of Zionism extending over a period of more than half a century, he also served in the Jewish Legion in World War One. You know him best for his valuable public relations work in the American Zionist Emergency Council when, under your chairmanship, historic work was performed on behalf of our people.

Arnold K. Isreeli will soon leave with Mrs. Isreeli on a prolonged visit to Israel. On Sunday, March 6 at 6 P.M. a dinner will be given in his honor by the veterans of the Jewish Legion in conjunction with their National Conference scheduled to commence the evening before. The purpose of this Conference is to discuss the possibility of settling in Israel some of our veterans who are reaching or have reached the age of 65 and who may be able to live there on Social Security or some other assured source of income. The feasibility of projects to perpetuate the name of the Legion advanced by our chaverim in Avichayil, established with our aid in Palestine in the thirties will also be discussed. However, our major interest at present is the settlement of our retiring comrades in Israel and Mr. Israeli will be authorized to X take the matter up with the authorities in Israel.

We should deem it a special privilege and honor to have you with us at this dinner to be held at Hotel Diplomat, 108 West 43rd Street, New York City and we know it would give untold pleasure to Arnold Israeli if you would attend.

Please accept our sincerest good wishes, in which I personally most warmly join.

Eliabilner

Gilner Commander

AM15 February 3, 1955 Mr. Anthony J. Palmerio Amis Film Productions Corporation 121 Broad Street New York L, New York My dear Mr. Palmerio: Permit me to thank you for sending me the shooting script of "The manderer," the story of wavid and Goliath. I read it with a great deal of pleasure and find the treatment of the subject in keeping with the spirit of the Old Testament version, reverential, and uplifting. I understand from what you write that you are planming to film a series of Old Testament stories under the general title of "The Wanderer" for television. I assume that you will have some competent Jewish scholar who will work right along with you to check on the quality and authenticity of these films. With all good wishes, I remain Very cordially yours, ABBA HILLEL SILVER AHS:rms

276 HICKS STREET Teb4 # 1955 Rabbi Abba Hillel Silver The Temple Elevelued Chir. Derder Rubbi Silver - Jam having Miss I Islavie Blum take Two books of mine ine. Lorach Explaine Sentitue a book explaining the various techniques of the aut of sculpture including an historical evaluation of sculpture and Paul Wingerts Jook - The Sewpting of William Loral This book was published some fitteer years ago and is out operant and the Toront Explains Surpture is perutually sold out and will brant penut. There inercloses there boshs Million Lorack

WILLIAM ZORACH

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Les personnalités qui composent notre Comité représentant l'arc en ciel de l'opinion franquise, espèrent que vous voudrez bien répondre favorablement à notre demande,

Et me prient de vous exprimer l'expression de notre considération la plus déférente.

All

André BLUMEL Président du Comité Juif d'Action contre le Réarmement Allemani

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Dear Dr. Silver:

I thought you would be interested in having the enclosed book supplement of The Jewish Echo of Glasgow containing the reprint of your article which I made available to them among other materials.

It is perhaps significant to note that during the last 3 years England has organized a Jewish Book Council which is sponsoring a program similar to ours, and this year Scotland has entered the picture for the first time.

Sincerely yours,

February 7, 1955

PHILIP GOODMAN

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Rabbi Abba Hillel Silver The Temple Ansel Road and E. IO5TH

My dear Rabbi:

On Sunday April I7, 6P.M., this congregation will hold a testimonial banquet for our rabbi, Enoch H. Kronheim at the Alcazar Hotel.

We wish to extend to you and Mrs. Silver a cordial invitation to be with us on this evening and address our members. We recall with much pleasure and satisfaction the time you honored us last with your presence. About fourteen years ago you praised our efforts and gave us a great deal of encouragement and our subsequent progress proved you to be correct.

We certainly would consider it a great privilege to have you with us and hope that you and Mrs. Silver will find it possible to accept our invitation. With every good wish I remain

Yours very respectfully,

Julius Rothschild

A. K. ISREELI 342 MADISON AVENUE NEW YORK 17, N. Y. MURRAY HILL 2-1160

Februart 9,55

Dear Dr. Silver:

I believe you will be glad to know that my doctor permitted me to take a trip by boat to Israel which we are undertaking, my dear wife and I, on March IO on the Constitution. We expect to remain in Israel about two months.

I hope to add research material for my book which is in the process of shapping up , material which I can best get in Israel.

If you should have anything for me to do there in your be-

happy to comply with.

Affectinately yours

auolith Freeles





Dr. Abba Hillel Silver

The Temple

Cleveland , 0.

A. K. ISREELI 342 MADISON AVENUE NEW YORK 17. N. Y.

Brackeyn 24, N.Y.

Amis Film productions corporation 121 BROAD STREET . NEW YORK 4, N. Y. TEL. HANOVER 2-7640 CABLE ADDRESS: EFTERUS February 9, 1955 Abba Hillel Silver The Temple E. 105th Street & Ansel Road Cleveland 6, Ohio My dear Rabbi Silver: I wish to take this first moment to thank you for your prompt and courteous attention in reading "THE MANDERER" script. Your reaction was most gratifying to us. You may be sure that a Jewish scholar will be utilized by us in Israel in order to insure the authenticity of the films. Once again, may I thank you for your interest in our project. I am, Very cordially yours, AJP/ewh: Anthony J. Palmeric

Zionist Organization of America

Dr. Dunner

DES MOINES DISTRICT 806 WALNUT BUILDING DES MOINES 9, IOWA

OFFICERS
DES MOINES ZIONIST
DISTRICT

Rabbi Abba Hillel Silver The Temple East lo5 at Ansel Road Cleveland, Ohio

February 9, 1955

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Leuis Williams Executive Chairman

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Dear Rabbi Silver:

Enclosed please find an invitation which our committee has sent to some 1000 friends of Professor Dunner in Iowa.

In addition to the messages printed in the invitation, we received dozens of other glowing tributes, among them personal letters addressed to Dr. Dunner by Chancellor Adenauer of Germany, President Figueres of Costa Rica and the French government which a few weeks ago bestowed upon him the Legion of Honor award.

We have been very disappointed when Dr. Dunner informed us that you would not come to Des Moines as our main speaker. Dr. Dunner has always been one of your greatest admirers. In fact, his speeches in our part of the country have earned him the title "Silverite".

Dr. Dunner has given Zionism in Iowa stature and prestige. He is one of the most respected citizens. This is the first time that Governor Hoegh, our former attorney general, has declared his intention to come to a Jewish meeting and he made it clear that he would come because of the respect he has for Dunner.

You undoubtedly have read what Leo Schwartz has to say about Dunner in the "Redeemers". Dr. Dunner did not only work for the Jewish DP's, he worked for Haganah, for General Ziontsm, for every important Jewish cause without ever asking for a position of leadership or recognition. We feel that some public recognition by our movement is overdue.

If you should be able to alter your plans and come to us on March 6 you will still be our main speaker. Dr. Dunner, we know would appreciate such a gesture on your part the gratest reward for all his devotion to our cause. If you cannot possibly speak in Des Moines on March 6, kindly let us have a message which we could read at the dinner and include in the file of messages which will be given to Prof. Dunner, together with the Americanism award of the Je wish war veterans.

Louis I. Nussbaum, Chairman Testimonial Dinner Committee

yours.

address: 708 Fubbell Building Des Moines, Iowa

February 11, 1955 Mr. William Zorach 276 Hicks Street Brooklyn 2, New York My dear Mr. Zorach: Our good friend, Miss Helaine Blum, called on me the other day and presented two books which you graciously inscribed to me - one, your own book on sculpture, and the other a book on your own sculpture. I ceeply appreciate your kindness and thoughtfulness in thinking of me, and I assure you that I will treasure these two books. Perhaps on one or another of my visits to New York in the near future I hay have the pleasure of seeing you. With warmest regards and again thanking you for your kindness, I remain Most cordially yours, ABBA HILLEL SILVER AHS:rms

February 25, 1955 Mr. Julius Rothschild Congregation Gates of Hope 30h0 Mayfield Road Cleveland Heights 18, Ohio My dear Mr. Mothschild: Please pardon the delay in answering your kind letter. I have been away from the city a good deal of the time, and my correspondence has unfortunately lagged. I appreciate very much your gracious invitation to attend the testimonial banquet in honor of Rabbi Krenheim on Sunday evening, April 17th. I hope that I shall be free to come. I shall make every effort to do so, but as you know there is the uncertainty of weddings or other pressing congregational functions which may take place that evening, Barring such eventualities, I hope to be able to attend the function. Please do not count on me for any major address. I am endeavoring to conserve my health, and I am limiting my public addresses to a minimum. If I come, I shall of course be happy to say a few words. With all good wishes, I remain Most cordially yours, ABBA HILLEL SILVER AHS:rms

Arnold K. Tsveeli February 25, 1955 Mr. Elias Gilner Hagdud Haivri League, Inc. 1009 President Street Brooklyn 25, New York My dear Friend: Permit me to thank you for your thoughtfulness in inviting me to attend the dinner which is being tendered by your organisation to Mr. and Mrs. Arnold K. Isreeli on the occasion of their departure for a prolonged visit to Israel. I wish I could avail ayself of your gracious invitation. Unfortunately, I must remain here in Cleveland to attend to my congregational duties which include being in my own pulpit that morning and a special congregational function in the evening. Please convey to Mr. and Mrs. Isreeli all my good wishes for a most pleasant visit to Israel. I understand that this will be their first visit to Israel in many years. I know of few men who have devoted so many years of faithful service to the cause of establishing the State of Israel as Mr. Isreeli. He was an early pioneer in the field, and throughout the years he put the fine gifts of his mind and of his pen to the service of our movement. During the critical and decisive years which culminated in the triumph of our cause at the United Nations, Mr. Isreeli was a most valuable member of the fine staff associated with me in the work of the American Zionist Emergency Council. I learned to know him well and to admire him greatly. Et is good that he will now have the privilege of seeing with his own eyes that for which he laboured so loyally through so many years. I join with you and Mr. Isreeli's host of friends in wishing him bon voyage. With all good wishes, I remain Most cordially yours, ABBA HILLEL SILVER AHS:rms

Americans for Traditional Liberties

111 WEST 42ND STREET, NEW YORK 36, N. Y.

SPONSORS (PARTIAL LIST)

DR. JOHN C. BENNETT

DEAN OF THE FACULTY

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-083-153

MRS. ELEANOR ROOSEVELT

JEROME NATHANSON CHAIRMAN, BOARD OF LEADERS SOCIETY FOR ETHICAL CULTURE

DR. BUY EMERY SHIPLER

March 1, 1955

Dr. Abba Hillel Silver Cleveland Ohio

Dear Dr. Silver:

Many of us who are mindful of the need to continue combatting the "ism" now that McCarthy the man has been officially rebuked are convinced that a more wholesome climate must be reestablished in our country through positive action.

As a result of informal discussions, in recent weeks, among representatives of the Church, labor and liberal organizations, there emerged a common agreement that the path to constructive action lies in the reaffirmation of our traditional American liberties. The following ideas outline our thinking:

Since McCarthy has vigorously and repeatedly maintained that only those who agree with him are anti-communist; and since the American people were anti-communist long before McCarthy came on the scene, it is of crucial importance that this rejection of communism find expression not through the evil of McCarthyism but through the affirmation and implementation of traditional American democratic principles. We must therefore continue combatting and exposing the evil taint in American life which, whether it is identified as McCarthyism or by any other name, has for its sole purpose the whittling away of our traditional liberties and manifests itself in such grossly unfair and undemocratic procedures as trial by headlines, smear campaigns, violations of academic freedom, indiscriminate application of loyalty oaths, guilt by association, and so forth.

We believe that the time has come for organized action, placing the force of our vital principles of democracy against those who would destroy our basic freedoms under the guise of defending them. Steps have been taken to organize such a non-partisan, non-sectarian group to be called Americans for Traditional Liberties. The aim of the organization is to act as a national clearing house to keep these groups and individuals who have been working to combat McCarthyism in touch with eacl other and to suggest a concerted program to preserve our heritage.

Several projects are planned which include the following:

1. Publication and distribution of a pamphlet nationally, containing

Americans for Traditional Liberties

III WEST 42NO STREET, NEW YORK 36, N. Y.

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DR. JOHN C. BENNETT DEAN OF THE FAGULTY UNION THEOLOGICAL SEMIRARY

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MORRIS JUSHEWITZ

PROTESTANT EPISCOPAL CHURCH

REV. DONALD HARR NOTON

- 2 -

MRS. ELEANOR ROOSEVELT

JEROME NATHANSON CHAIRMAN, BOARD OF LEADERS SOCIETY FOR ETHICAL CULTURE

DR. GUY EMERY SHIPLER

statements and sermons made by leading churchmen which dramatically crystallize the strong moral opposition to McCarthyism. Distinguished leaders and church organizations of Protestant, Catholic and Jawish faiths have issued statements which, collected in pamphlet form, constitutes a document of strong moral force.

- 2. Town meetings to dramatize the threats of our democratic liberties and encourage the vital and free expression guaranteed in our Bill of Rights. Plans are under way for three simultaneous meetings to be held at historic shrines associated with the birth of traditional American liberties, on a date of patriotic significance. The Committee has selected April 18th, the anniversary of the ride of Paul Revere, for meetings at Old North Church in Boston, Independence Hell in Philadelphia, and the National Shrine of the Bill of Rights in Mount Vernor, New York. The publicity values realized from television and newspaper coverage should be extensive. It will also be a rallying point for local groups to crystallize and give voice to the feelings of millions who cherish our democratic freedoms.
- 3. A campaign urging Congress to follow through on a censure by demanding the next legical step that McCarthy explain his finances.
- 4. A public campaign urging Congress to adopt a fair code of procedures for investigating committees. The principles for such a code have been projected by the General Board of National Council of Churches of Christ. Congress will be urged to use these principles in adopting and enforcing a code which will give meaning to our concepts of fair play, and the established doctrine that ours is a government of laws and not men.

As Chief Justice of the Supreme Court, Earl Warren, declared when speaking in St. Louis on February 19th, "Liberty is not necessarily our permanent possession... The fact remains, however, we do have a battle today to keep our freedoms from eroding just as Americans in every past age were obliged to struggle for theirs".

Our names appearing on the letterhead constitute the initiating sponsors.

We are now cordially inviting those whose voices have expressed the conscience of democratic America - you and others prominent in our national life to join with us and add their names to the list of sponsors.

May we hear from you soon.

Sincerely,

Ella Baker, Secretary (for the sponsors)



DR. ENOCH H. KRONHEIM, Rabbi 2707 LANCASHIRE ROAD CLEVELAND HEIGHTS 6, OHIO FA 1-6403

Congregation Gates of Hope

Shaare Halikvah





3040 MAYFIELD ROAD CLEVELANC HEIGHTS 18, OHIO YE 2-6000

March 3, 1955

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

My dear Rabbi Silver:



Permit me to thank you for your letter of February 25 th.

We understand and respect your wishes and at the same

time are deaghted with your gracious acceptance.

The members of our board join me in this expression and

we are looking forward to having you and Mrs. Silver with

us on Apri 17 with much anticipation.

With every good wish, I am

most cordially yours

Julius Rothschild

Dear Dr. Silver:

The undersigned have agreed to serve as co-chairmen of a small committee to plan the observance of the 9 Oth Anniversary of The Nation, America's oldest political weekly. Throughout its long life, The Nation has rendered distinguished service to the enlargement of freedom and the democratic way of life with remarkable courage and integrity.

It is our hope that you will find it possible to join this small committee which will help arrange the anniversary celebration.

What we have in mind by way of celebration is:

- 1) A Dinner Forum on June 19 devoted to a projection of the creative and constructive possibilities of atomic development.
- 2) An anniversary issue of The Nation June 18 on the same subject.
- 3) The establishment of an Endowment Fund to insure The Nation 's future. initiated by a sum we hope may reach \$100,000, to be solicited before the Dinner Forum. There is to be no fund raising at the Forum.

We do not plan to tax the resources of any member. The function of the committee together with the co-chairmen would be to extend invitations to the speakers for the Forum and to permit their names to be used in inviting participating in the Endowment Fund.

The Endowment Fund is by way of securing working capital for the publication, urgently needed to increase circulation and to overcome rising production costs.

Your name and public confidence in it would help to make our joint efforts a certain success. We hope you will share our view that Freda Kirchwey and The Nation are entitled to this expression of public appreciation and support.

We shall hope to hear from you in acceptance of this invitation.

Sincerely yours,

Van Wyck Brooks Strenville Clark Frank P. Graham

Emer Guening Steam Porterell

Ernest Gruening Elegnor Roosevelt

Elegnor Roosevelt

The Officers and Board of Trustees
of Temple Israel Congregation
invite you to attend a Service
Honoring

Rabbi Ferdinand M. Isserman

On the occasion of his completion of Twenty-five Years as Rubbi of Tomple Israel

Friday evening, the fourth of March L
ninoteen hundred and fifty-five
at eight o'cleck

Temple Israel

Kingshighway and Washington Boulevards

Saint Louis, Misseurii

A reception to Rabbi and Mrs. Isserman
will follow the services

March 4, 1955

The Jewish Museum
Fifth Avenue at Ninety-second Street
New York, New York

Attention: Mr. Schoenberger

Gentlemen: 0/680

The enclosed sheet lists the article received from the J. C. R. in 1952 together with the evaluation which was put on them.

Very truly yours,

ABBA HILLEL SILVER

AHS:rms

See Mariam Dikind for

March 4 Dear Sir: Enclosed you will find an application blank for the second annual art show for the Handicapped sponsored by the Lociety of Crysled Children and the Cleveland Junior Chamber of Commerce. The delails and general information are stated therein, and I believe are self-explanatory. My purpose in turiting to How directly is to ask you to bring this art exhibit to the attention of any handicapped people you might have in your congregation. By handicapped" we include

individuals disabled by polio, rheumatic fever, Cerebral paley, arthritis, amoulations, muscular deplraphy, defective speech, hearing, vision, ele. The show last year was very successful Mot just from the standpoint of the art exhibited but more from the stand point of the "brost" in morale that it gave these handicapped individuals. The exhibit will be judged by some of the Cilips outstanding art authorities and the prist prize winner will be awarded \$50.00. There will be sight second prizes of \$25.00 lack and right third prizes of \$ 10.00

Lach. We sincerely hope that you will have the time to personally urge your handicapped members to enter and we would appreciate it if you would extend our Cordial invitation to do so. additional entry blanks may be obtained from the Junior Chamber of Commerce, 400 amon Commerce Blog. Thank you for your time and attention. Mrs. Frank n. Jarris The Society of Crypled Chilain

SECOND ANNUAL

ART SHOW BY THE HANDICAPPED 1955

SPONSORED BY SOCIETY FOR CRIPPLED CHILDREN AND CLEVELAND JUNIOR CHAMBER OF COMMERCE.

MONDAY, APRIL 4th THRU SATURDAY, APRIL 9th - HALLE BROS. CO. - 7th FLOOR LOUNGE

GENERAL INFORMATION

This is a special art show. The purpose of the show is to stimulate interest and provide incentive for physically handicapped persons in the Greater Cleveland area. The show will include paintings, drawings, photographs, and craftwork done by such individuals.

Exhibits will be accepted and judged by recognized authorities and will be hung in The Halle Bros. Co. Lounge on the Seventh Floor from April 4th thru April 9th.

on the Seventh Floor from April 4th thru April 9th.

Appropriate prizes will be awarded to first place winners and certificates will be awarded to honorable mention winners.

. CALENDAR

Entry blanks must be pastmarked no later than midnight, Monday, March 14, and should be mailed to Art Show Committee, Junior Chamber of Commerce, 400 Union Commerce Building, Cleveland 14, Ohio.

Entries must be brought to The Halle Bros. Co. Eleventh Floor, Euclid Avenue Building, from 12:30 P. M. to 5:30 P. M. on Monday, March 21st, or from 10:00 A. M. to 3:00 P. M. on Tuesday, March 22nd. No entries may be mailed. Receipts will be given for each entry.

Judging will be on Wednesday, March 23rd, and winners will be announced and presented with their awards shortly thereafter.

The show will be open to the public during store hours, April 4th thru April 9th,

Exhibits must be called for during store hours on Monday, April 11th, or Toesday, April 12th and receipts presented.

The announcement of the Popular Prize winner as determined by public vote suring the course of the exhibit, will be made shortly after the close of the show.

CLASSIFICATIONS

- (1) Paintings: Watercolors or oils
- (2) Drawings: Pencil. pen and ink, charcoal or pastel
- (3) Crafts: Ceramics, sculptures, wood carving, soap carving, enamels, jewelry (metal work), textiles, basketry, model building, furniture, decorated objects, etc.
- (4) Photographs: Black and white color

RULES OF ENTRY

- 1. There is no entry fee.
- All entries by entrants 18 years of age and under will be entered in the Junior division.All entries by entrants over 18 years of age will

 be entered in the open division.
 Entrant may submit no more than four pieces of work for the entire show, with a minimum of one

being displayed.

 Paintings, drawings and photographs must be either framed or matted and ready for hanging.

- 5. None of the exhibits will be offered for sale.
- 6. Work must have been done since January 1, 1954.
- The decisions of the judges will be final as to which works will receive awards and which works will be hung or displayed.

In the case of the Popular Prize, the prize shall be awarded on the basis of the popular vote of those

attending the exhibit.

- 9. An identification label or tag clearly printed in ink or typewritten must be firmly attached to the back of each work, or in the case of Csafts any part thereof, and shall contain the name, address, and birthday of each artist as well as the title of the work and the elassification in which the work is to be entered.
- 10. The work must be the original work of the entrant.
- Permission for publicity photographs of all accepted work is assumed unless specifically fenied.
- 12. Neither the Walle Bros. Co. nor the Society for Crippled Children nor the Cleveland Junior Chamber of Commerce, nor persons affiliated with such organizations, shall be individually or collectively responsible for any damage or theft of work submitted. However, the usual care will be taken for the protection, safety, and handling of work.
- 13. No work shall be removed during the exhibit. Signature on entry blank will signify agreement to the rules of entry and the decisions of the Judges, and Committee. Entries exhibited will be selected solely in the advice of the Judges.

ART SHOW BY THE HANDICAPPED ENTRY BLANK

NAME	BIRTHDAY
ADDRESS	PHONE
ENTRY CLASSIFICATION (S)TITLE	
I agree to all rules of entr	y and to the decision of the Judges and Committee.
	SICNATIDE

DR. JOSEPH DUNNER
TESTIMONIAL DINNER
SAVERY HOTEL
DES MOINES, IOWA

MAY I JOIN YOUR MANY FRIENDS IN SENDING YOU MY HEARTIEST CONGRATULATIONS
ON THE OCCASION OF THE TESTIMONIAL DINNER WHICH IS BEING TENDERED TO
YOU, A TESTIMONIAL RICHLY DESERVED BY YOU FOR YOUR DISTINGUISHED SERVICES IN
BEHALF OF ISRAEL AND HUMANITY.

ABBA HILLEL SILVER

WRITS WRITS

SIMON FEDERMAN, Chairman JUNE GORDON KALMAN FRIEDMAN Vice-Chairmen SAM FINKEL J. GOLDMAN March 8, 1955 D. PARGAMENT, Secretary PH. ROSENBERG, Treasures Rabbi Abba Hillel Silver The Temple Cleveland, Chio Dear Rabbi Silver: When Hitler came into power he announced "the final solution to the Jewish problem." Six million graves testify to the horrifying nature of his "solution". The total liquidation of the Jews of the world and, indeed, the extermination of the American Jewry, was prevented when the Allied armies defeated the Hitlerites. Today, however, the heirs of Hitler - the meo-Nazis of Western Germany - are once again restored to power and are about to be armed with a tomic weapons, allegedly in defense of the "free" world. But the real target, you may be sure, will again be the destruction of democratic society, and the Hitlerite type of "final solution of the Jewish problem". The Jews of the Warsaw Ghetto revolted against this gas-oven "solution". They heroically fought unto death to assert their determination to live in dignity and freedom. Shall we, the Jews of America, forget the message of their martyrdom? Shall we permit the rearmament of the assasins of the Jewish people? The Committee to Commemorate the Anniversary of the Warsaw Ghetto Uprising is planning to run this year's observance as a mass protest meeting against the rearmament of Western Germany. This meeting will be held on Sunday April 10th, 1:00 P.M. at Manhattan Center. We, the living, must take up the mandate of the Ghetto martyrs who gave their lives in defense of Jewish honor and universal liberty. We ask you, as a prominent Jew and American, to lend the prestige of your name to our efforts to mobilize public opinion in behalf of world peace and against the rearmament of those who turned the Warsaw Ghetto and hundreds of other cities into a shambles. We ask you to send us a statement of your views on the current attempt to rearm Western Germany, with permission to make it public. This, of course, will not entail any obligation on your part with regard to our Committee. Please let us hear from you at the earliest possible date. Sincerely yours,
Simon Federman, Chairman (E) SF:ah

United Committee

to Commemorate the

Anniversary of the Warsaw Ghetto Uprising

פאראיינינטער קאמיטעט פאר דעם יארטאג פון דעם ווארשעווער געטא אויפשטאנד

WAtkins 9-2488

1133 BROADWAY, ROOM 732, NEW YORK 1, N. Y.

United Committee to Commemorate the Anniversary of the Warsaw Ghetto Uprising פאַראיינינטער קאָמיטעט פאר דעם יאָרטאָג פון דעם וואַרשעווער געטאַ אויפשטאַנד 1133 BROADWAY, ROOM 732, NEW YORK 1, N. Y. WAtkins 9-2488 SIMON FEDERMAN, Chairman JUNE GORDON KALMAN FRIEDMAN Vice-Chairmen SAM FINKEL J. GOLDMAN D. PARGAMENT, Secretary PH. ROSENBERG, Treasuren Our Committee is a non-partisan organization, unaffiliated with P.S. any political grouping. It is formed each year anew for one specific purpose only -- to honor the memory and legacy of the Warsaw Ghetto martyrs. The Committee disbands immediately after the commemorative meeting. Simon Federman, Chairman - (Fig.

CLASS OF SERVICE

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

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TEMPLERD CLE=

KINDLY AIRMAIL ARTICLE COMMENT TOYNBEE=

TOYNBEE HABOKER=

Abraham G. Duker 315 West 98 Street New York 25, N. Y.

March 10, 1955

Dr. Abba Hillel Silver The Temple East 105 St. at Amsel Rd. Cleveland, Ohio

Dear Dr. Silver:

I shall be lecturing in Buffalo on Sunday and Monday,
March 27 and 28, and in Detroit on Wednesday evening, March 30.

This will leave me free on Tuesday, the 29th. If agreeable to
you, I should like to pay you a visit and discuss with you my
project of collecting the material in preparation for the
writing of the History of American Zionism.

With my very best regards, I remain,

abralam G. Duker

Abraham G. Duker

March 11, 1955

Dear Fellow Alumnus:

Your personal invitation is enclosed to the mest significant event concerning the University of Cincinnati ever to occur in the city of Cleveland.

We are sure that, regardless of whether or not you have in the past had time to attend meetings of the Cleveland area U.C. Alumni Club, you will want to turn out to honor Dr. Raymond Walters, who is this year retiring as President of U.C. after twenty-three years of distinguished service.

This is the one night that the eyes of Cleveland will be upon the University of Cincinnati. Won't you do your part to exhibit the loyalty and respect which we all feel for our alma mater, by attending this dinner meeting? Please bring your wives, and husbands, as well as your interested friends, with you.

In order to plan the meeting we must have your reservation and check by April 1st. Kindly fill out the form appearing below and send it together with your check to Albert F. Iruse, Secretary of the Club-Sincerely yours,
Vorrest & Meinterg

North Shore Congregation Israel cordially invites you to attend the

Anniversary Service

Rabbi Edgar E. Siskin on the occasion of his

Twenty-Fifth Year in the Rabbinate Friday Evening, March Eleventa

Nineteen Hundred Fifty Five

as Eight Thirty O'Clock

North Shore Congregation Israel

Glencoe, Illinois

OPENING PRAYER

RABBI PHILIP L. LIPIS North Suburban Congregation Beth El Highland Park, Illinois

GREETINGS

RABBI DAVID POLISH
Beth Emet—The Free Synagogue
Evanston, I'linois

THE REVEREND THOMAS C. McQUEEN
Glencoe Union Church
Glencoe, Illinois

THE VERY REVEREND GEORGE D. HARDMAN Dean of Saint Mack's Cathedral Grand Rapids, Michigan

ADDRESS

RABB! ARIEL L. GOLDBURG Congregation Beth Ahabah Richmond, Virginia

RESPONSE

RABBI EDGAR E. SISKIN

MARCE 11, 1955
TELECRAM

RABBI EDGAR E. SISKIN NORTH SHORE CONCREGATION ISRAEL GLENCOE, ILLINOIS

PLEASE ACCEPT MY FELICITATIONS ON YOUR TWENTY_FIFTH YEAR IN THE RABBINATE. MAY YOUR FUTURE BE RICH IN ACHIEVEMENT, SERVICE, AND HAPPINESS.

ABBA HILLEL SILVER



CABLE

HABOKER TEL AVIV, ISRAEL

REGRET MANUSCRIPT NOT AVAILABLE.

REGARDS.

ABBA HILIEL SILVER



NORTH SHORE CONGREGATION ISRAEL

DR. EDGAR E. SISKIN

840 VERNON AVENUE GLENCOE, ILLINOIS

March 15, 1955.

Dear Rabbi Silver,

Many thanks for your gracious words of congratulation.

We had a memorable time during the anniversary celebration and will need some quiet days for recuperating. I want you to know that your kind thoughts helped make the event that much more enjoyable.

With warmest personal wishes,

I am

Sincerely,

They V. Eithin

Rabbi Abba Hillel Silver Cong. Tifereth Israel E. 195th St. and Ansel Road Cleveland 6, Ohio.

Dayton, Ohio

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

My Dear Rabbi Silver:

With pleasure I have noticed that you are to be guest speaker in Dayton soon at the annual dinner of the Jewish Community Council. As you are well-known and nationally influential your coming here will be an important event to the city, and as a non-Jewish person I wish to be among those to extend you welcome.

For reasons related below I address you now on the matter of civil rights in this area, as during the past several years an atmosphere of hysteria and anti-intellect-ualism has been concentrated here by the efforts of McCarthy-ites, large and small. As to myself, I am presently a house-wife, have been a resident of Ohio for a number of years, am a former school teacher and a graduate of Antioch College.

A series of civil rights infringments have taken place here beginning with the 1952 "investigation" of Antioch College and Dayton trade-unions conducted by Mr. Sidney Isaacs for the Chio un-American Activities Committee. There the informer Matusow played a prominent role, however, the main objective there was to create hysteria to make possible more witch-hunting, in the communities.

The latest civil rights infringement has been the December "testing" of the Ohio State Devine Law (anti-sub-versive law), done with a procedure of searches and seizures in true storm-trooper fasion. A group of local County officials led by the person of the State's Attorney-General, O'Neill invaded and raided our (my husband's and my) apartment at 4:00AM on a winter morning, even though with a warrant, selected from our possessions, books, pamphlets, papers, ect. according to the writing on fly-leaves, etc. Similarly another persons privacy was invaded.

The County Prosecutors office last week announced that it has no evidence for indictments under the Devine Act (four persons had been questioned before the County Grand Jury, by direction of the "special" prosecutor, Mr. Sidney Isaacs.

.

Rabbi Silver, continued . . . Included in the routine announcement from the County, however, last week, was Mr. Isaacs assertion that he excects to ask for indictments by mid-summer. This has been the most flagrant kind of political persecution, and accordingly, very little publicity has been given to Mr. Isaacs work here by the local press. May I relate as briefly as possible two other events which round out this picture of McCarthyism in Dayton, as both events show how the Justice Department in Washington has promoted professional informers, which a real expose could prove. Last September the Congressional un-American activities committee staged hearings concerning Dayton and the Antioch community. Result -- a teacher in Dayton Public Schools, a man of Jewish descent, well-respected here, found it necessary, because of publicity, to resign his job; also two Antioch College professors, for having invoked the First Amendment, are now subject to prosecution for 'contempt', having been indicted. Hub of the testimony was that of informer Arthur Strunk, well-coached in his testimony, publicly accused of having lied on the witness stand. Yet the Justice Department has spoken only very, very softly when asked to investigate. Strunk's repute as an informer hero was the result of his decisive witness role in the 1953 trial here of Melvin Hupman, a case similar to that of Clinton Jencks which has currently been in the news. Im view of these facts I urge that in your Dayton speech you include the matter of rights of dissenters in a democracy. The liberal and church circles of Dayton will welcome your attention to this. I feel certain you will understand that I am sincere in the contents of this letter, and that you are not indifferent to these fascist-like events. Most respectfully, (Mrs.) Georgia T. Ladman 1220 West Third Street Apt. #3 March 17, 1955



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March 20, 1955

ISHELL

Dr. Abba Hillel Silver The Temple Cleveland, Ohio

My dear Dr. Silver:

Permit me to express my sincere gratitude for the warm message you were kind enough to send in connection with the testimonial dinner tendered by our organization to arnold K. Isreeli. Your eloquent tribute to him, which he so amply deserved, moved him deeply and gratified his friends and buddies when, as toastmaster, I had the pleasure of reading it to them at the dinner.

At our National Conference which preceded the dinner we authorized Mr. Israeli to study and discuss with the authorities in Israel two projects which we adopted in principle. One is to erect a museum and a hostel for Jewish veterans to perpetuate the memory of the Legion and other Jewish units which fought for the liberation of Israel; the other is the feasibility of settling in Israel such of our veterans as have reached their retirement age and may wish to live in Israel on social security or other suitable income.

A number of questions have to be cleared up before the projects are launched. We trust that Mr. Isreeli will succeed in clerifying them and that his report will enable us to go shead. Should you be interested in our progress, I would be glad to keep you posted.

Thank you again and my very best wishes.

Sincerely yours,

Elias Gilner

Temple Israel Saint Eonis FERDINAND M. ISSERMAN. RABBI STUDY OF THE RABBI KINGSHIGHWAY AND WASHINGTON SAINT LOUIS 8, MO. Rabbi Abba Hillel Silver

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

Dear Abba:

Your fine telegram is more than appreciated. I recall the many occasions when you have come to St. Louis, and helped me in my work here. Now I have a job to live up to all the nice things that were said about me. We one said it more beautifully than did you.

With many appreciations, I remain,

Sincerely yours

March 22, 1955

FMI/sg

T

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Albert Einstein
Frank P. Graham
Ernest Gruening
Eleanor Roosevelt

March 23, 1955

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My dear Dr. Silver:

In behalf of the Co-Chairmen may I thank you for your acceptance of membership in the committee which is arranging the 90th Anniversary of The Nation.

We are now planning the program for June 19, and will, of course, inform you as plans develop for speakers and program.

We should welcome suggestions from you.

Sincerely,

Frank P. Graham

Dr. Abba Hillel Silver The Temple East 105th St at Ansel Rd Cleveland Chio CLASS OF SERVICE

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GQ-CLA199 PD=NEW YORK NY 24 640PME= RABBI A H SILVER, THE TEMPLE= EAST 105 ST AND ANSEL RD=

I HAVE AGREED TO SERVE AS CHAIRMAN OF NATIONAL HELEN KELLER 75TH BIRTHDAY COMMITTEE BEING FORMED BY AMERICAN FOUNDATION FOR THE BLIND AND AMERICAN FOUNDATION FOR OVERSEAS BLIND TO STIMULATE NATION-WIDE HOMAGE TO THAT GREAT LADY ON HER ANNIVERSARY JUNE 27TH STOP KNOWING OF YOUR ADMIRATION FOR MISS KELLER WE WOULD BE DEEPLY HONORED IF YOU WOULD SERVE AS COMMITTEE MEMBER STOP NO TIME-CONSUMING MEETINGS ARE ANTICIPATED STOP EARNESTLY REQUEST YOU WIRE REPLY TO ME AT

AMERICAN FOUNDATION FOR THE BLIND NEW YORK = KATHERINE CORNELL=

THE JEWISH THEOLOGICAL SEMINARY OF AMERICA NORTHEAST CORNER, BROADWAY AND 122ND STREET NEW YORK 27, N. Y.

March 3, 1955

Dear Dr. Silver:

A book of mine, entitled "Judaism for the Modern Age" is being published by Farrar, Straus and Cudahy. I am informed that while the publication date will be early in September, the book will be completely printed toward the end of May. I am wondering whether I might impose upon your friendship to examine the volume. Should you wish to express an opinion about the merits of the work, I know that it would prove very valuable on the jacket or in the publicity campaign the publishers are planning to undertake on behalf of the circulation.

with every good wish, I am

Very sincerely yours,

ROBERT GORDIS

Dr. Abbs Hillel Silver Cong. Tifereth Israel E. 105 St. and Ansel Road Cleveland 6, Ohio

MARCH 27, 1955

WIRE

MISS KATHERINE CORNELL AMERICAN FOUNDATION FOR THE BLIND NEW YORK, NEW YORK

PLEASED TO SERVE AS COMMITTEE MEMBER 75TH BIRTHDAY COMMITTEE FOR HELEN KELLER.

ABBA HILLEL SILVER



March 29, 1955 Dr. Robert Gordis The Jewish Theological Seminary of America Broadway and 122nd Street New York 27, New York My dear Dr. Gordis: I should be very happy to read your book, "Judaism for the Modern Age." Although I am quite busy at the moment with a book of my own, I am sure that I will find time to look through your volume. With all good wishes, I remain most cordially yours, ABBA HILLEL SILVER AHS :rms



Brooks House - Rm. #201 University of Massachusetts Amherst, Massachusetts

March 30, 1955

Rabbi Abba Hillel Silver 19810 Shaker Blvd. Cleveland, Ohio

Dear Rabbi Silver:

By way of a formal introduction, we are graduating seniors at the University of Massachusetts who, prior to entering graduate study, have undertaken the task of compiling a book to be used as a guide for prospective college freshmen.

The purpose of our proposed book is to present a syllabus of college life in its entirety. We hope to convey to the incoming freshmen a realistic, yet natural picture of all the facets of college life and further enlighten him as to the best means of coping with the daily problems of a campus existence. Among the topics to be dealt with will be "formulation of study habits" and "general orientation of the student to college life".

Perhaps our approach to you is conspicuous by its unorthodox nature, however, as college seniors we are quite naturally limited by the extent of our contacts; normal avenues of approach being closed to us both financially and socially. Thus, this letter.

Me would be greatly indebted to you if you would give our proposed book the benefit of your vast experience in the religious world. Specifically, we would highly appreciate your comments on *The place of spiritual values in college*. It is because we feel confident that your words will give added impetus to the academic development of the youth of America that we have come to you.

The permission to publish your comments, without financial remuneration, is sincerely requested. We would like to feel that with your invaluable assistance success is but a matter of time.

Respectfully yours,

Paul H. Levenson

Soul H. lever

Lawrence Paros

SUSTACE SELIGMAN, Secretary

JANSEN NOVES, JR., Tresourer

AMERICAN FOUNDATION FOR THE BLIND, Inc.

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HON, DWIGHT D. EISENHOWER, Honorary President

*M. ROBERT BARNETT Executive Director

"HELEN A. KELLER, L.H.D., LL.D.
Counselor, Bureau of National and International Relations

March 30, 1955

Rabbi Abba Hillel Silver The Temple E. 105th Street & Ansel Road Cleveland, Ohic

Dear Rabbi Silver:

First let me say how happy we were in this department of the Foundation to learn that you had consented to become a member of the committee for the honoring of Kelen Keller's 75th birthday in June. It is a real privilege to have someone as widely respected and well-known as you serving with this group -- although we are not exactly surprised, in view of your past record of worthwhile work.

In connection with this Helen Keller Birthday, there is one little matter on which it occurs to us you could undoubtedly give us some relpful information. We are planning to send out a letter to as many of America's clergymen as we can about this notable birthday, and we would like to contact as many rabbis as possible in the process. The draft of the letter we would like to send is enclosed for you to see.

So far we have purchased yearbooks or similar publications containing lists of their clergymen (to whom we can send these letters) from the Protestant Episcopal, Methodist, Presbytsrian, Southern Baptist churches and the Disciples of Christ. We are planning to order the "Rabbinical Registry" from the Rabbinical Council of America, but when we contacted the Rabbinical Assembly of America they were not too disposed to telling us about their publication and referred us back to the Synagogue Council, which had referred us to them in the first place! The Synagogue Council had asked us to contact the three main Jewish bodies individually, which is what we tried to do.

What we would now like to have is a registry, yearbook or similar listing from the Rabbinical Assembly and from your own Central Conference of American Rabbis. All we need from you is the two titles and their prices, so we can go ahead and order them. Would it be possible for you to furnish us with this information?

Let me say once again what a pleasure it is to have you working with us on this project -- and we thank you in advance for whatever information you can give us on these two publications.

Sincerely,

Gregor Ziemer

Director of Public Education

P.S. You may remember me from the days when I had the privilege of introducing you for Town Meeting of the Air.

GZ:eo

EUSTACE SELIGMAN, Secretary

JANSEN NOYES, JR., Tressurer

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"M. ROBERT BARNETT Executive Director

"HELEN A. KELLER, L.H.D., LL.D.
Counselor, Bureau of National and International Relations

Reverend Sir:

We wish sincerely we could address you in person, but since we are contacting the majority of the clergy in the United States, we are forced to use this some-what informal manner.

You have heard of deaf-blind Helen Keller, whom we call America's First Lady of Courage. She has indeed been an inspiration to Mankind. Overcoming a double handicap, she not only learned to speak and read, but through courage, and trust in God, she obtained an education, even college degrees. She has written books and many articles. She lectures and travels far and wide to help those whom she calls "the world's most lonely people -- the deaf-blind."

One of her most cherished associations is as Counselor of the American Foundation for the Blind, which is a sort of clearing house for all problems of blindness in the United States; and as Counselor of its sister organization, the internationally-slanted American Foundation for Overseas Flind.

Helen Keller will be 75 years old on Fonday, June 27- this year. Our two Foundaations are inviting the entire nation to participate in spirit in this 75th birthday, and to salure Helen Keller on or about that day.

Radio, television, the press, America's churches and synagogues, the world's publications, schools, universities, commerce and industry will in one form or another, salute this great woman.

Perhaps, if it does not comflict with your policy, you would like to do what many other pastors, priests, rabbis, and other members of the clergy will do -- mention Miss Keller's story in your sermon or carry a birthday greeting in your church bulletin on Sunday, June 26?

Blind Bartimaeus on the road to Jericho was not too insignificant to merit the attention of the Master. Perhaps Helen Keller's 75th birthday can be used to bring a spiritual solace and inspiration to your congregation.

If you need printed matter about Helen Keller, drop us a note.

Even if you find it impossible to do anything, Helen Keller, one of the world's most cheerful persons with a youthful enthusiasm for all things good, and with an unshakable faith in God, wishes you to know that she is asking Divine blessings on you and your work.

Sincerely,

M. Robert Barnett Executive Director

MRB:md





JAMES S. ADAMS New York, N. Y.

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DR ABBA HILLEL SILVER= , THE TEMPLE:

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=LOUIS LIPSKY=

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JOINT RESPONSIBILITY VERSUS PHILANTHROPIC AID

by BLIEZER LIVNER

Extensive aid from world Jewry to Israel continues to flow mithout respite these seven years, since the proclamation of the State. The united appeals, independence loans, the "Joint", Hadassah, and other funds contribute to Israel the annual sum of 120 to 150 million dollars - a sum exceeding by far the income of the Israeli annual export trade and almost three times as large as the "added value" included in it. This foreign aid is becoming a permanent feature, an organic part of the Israeli economy and affects all the economic and the social aspects of Israel. Thus far, this aid has been given without any co-responsibility on the part of the contributor over its mode of expenditure. The cogent question arises as to whether this aid might not be more productively employed if the contributors were to be actual partners sharing the responsibility for the planning of the expenditure.

Israel. Thus the United States government grants-in-aid to the government of Israel - smounting to over \$250 million - involve common planning and supervision on the part of the granting and the receiving governments. The United States government maintains in Israel a well-staffed branch of the United States Operations Mission whose functions include the supervision over the mories of the grant-in-aid so that they be spent for the specific and well-defined purposes which have been agreed upon in advance in detail by both governments. The participation of the United States government representatives is dictated by the sense of responsibility both toward the contributors and the recipients. Obviously, the United States government considers these grants-in-aid a joint public enterprize. Hence, it acts on the one hand as the trustee of the American tax payer and, on the other hand, in supervising the allocation of the funds, it shows a sense of responsibility toward the State of Israel and its citizens.

It is moteworthy that the participation of the United States government in the planning and supervision of the expenditure of its grants-in-aid meets with understanding and general appreciation on the part of the people of Israel. Even groups that are dismetrically opposed to American policies in international affairs view this cooperation as proper and advantageous to both sides. Mapam, for instance, does not consider it an "interference" which threatens Israel's sovereignty. The representatives of the USOM are received in the Hashomer Hatzair communal settlements with no less cordiality than in any other settlements.

Certainly, the Jews of the United States do not feel themselves more remote from Israel or less responsible for the new state than the Government of the United States. Yet neither they nor the Jews of the Diaspers at large have evolved any instrument comparable to the USOM through which they could express their responsibility regarding the fate of their financial aid and their will to perticipate in determining the way of its expenditure. There is not in Israel a mission representing the subscribers to the Independence Loan and responsible to them. The funds collected by the United Jewish Appeal flow into the coffers of the Jewish Agency, and the management of the Jewish Agency consists of a combination of representatives of the Israeli political parties. World Jewry has no real influence upon this management, especially on its day to day transactions.

Is this a sound situation? Is it advantageous to Israel? Does it promote the productivization of its economy and does it increase the liberties of its citizens? Is it conductive to a deeper feeling of responsibility on the part of world Jewry to Israel? The answer to all these questions seems to be negative.

2

Let us first examine the economic aspects of this situation. In

Israel - as in any other country - various groups exert their pressure on

the government to secure from it in one way or another certain benefits.

The pressure is strongest regarding funds which the state is not required

to repay, such as the monies deriving from the united Jewish appeals and the

German reparations. Enterpreneurs, both cooperative and private, try to

obtain from the government monies for doubtful investments and later,

because of the continuous inflation, they return a mere fraction of the

real value of the original loan; industrialists and fermers - regardless of their ideological complexion - exert themselves to secure from the gevernment overt and hidden grants (by means of low rates of exchange, subsidies for production and export, exemption from taxes, etc.-; interested public bedies seek to secure wages, profits, and social services of a standard which exceeds by far the capacity of the national production; political parties exert their pressure in order to have millions of Israeli pounds channeled into non-vital and unproductive public works designed primarily to create employment which will increase the particular party's popularity, especially among certain backward sectors of the population. The government itself and public organizations tend to use the foreign aid for the continuous expansion of their personnel without any protest from the public precisely because the public bears only a limited share of the burden.

One of the direct consequences of these arrangements is that the Israeli economy has become a unique phenomenon in which the standard of life is completely divorced from the rate of production, leaving it to foreign aid to conceal the vast gap between the two.

Pressure on the part of organized interests to secure benefits at the cost of other groups within the State is a common enough phenomenon. Indeed, it has come to be viewed as part and parcel of the normal democratic process. However, in a normal national set-up there is a natural corrective against the pressure of any interested groups the inevitable involvement of the other groups, i.e. the majority of the nation, in the satisfaction of the demands of the pressure-exerting group. Whenever those demands exceed certain limits a counter-pressure prevents their satisfaction. This regulatory mechanism functions in any truly democratic nation and prevents the growth of parasitic bodies. In Israel, however, it is possible for an influential group to secure for itself economic benefits and "conditions" without making any adequate contribution to the national economy and without manifestly affecting at the same time the other groups. This is possible in Israel since the various benefits granted do not come out of the national income but out of

the funds deriving from philanthropic foreign aid. One of the first consequences of this state of affairs is that an important part of the foreign aid originally destined for investment went into current consumption and services which contributed nothing to the national economy. Another result, even more harmful, is the disappearance of the incentive to efficient competitive production and rationalization of the economy. Indeed, the Israeli sconomy is progressively assuming the character of a sort of universal insurance company which insures (through a network of subsidiary companies) every group and every enterprize against all possible consequences of their behavior including demonstrated inefficiency and even the absence of any economic significance in their economic hustle bustle.

This paradexical situation is the outcome of the total absence of one very important party - the representatives of the Jewish contributors abroad from the consultations and deliberations regarding the rational use of the funds they contribute. The anomaly of 'taxation without representation' repeats itself in this case in a somewhat distorted form. Unlike the knerican colonists of the second half of the loth century, the Jewish 'tax payers' in the diaspora do not clamor for representation. Indeed, they seem to view representation as a burden which they have no desire to assume. They seem to be content with just paying the 'taxes'. Yet, with all the paradoxical difference between the two situations there exists a common core: the continuous supply of considerable sums of money without demanding any return and without exercising any supervision over the funds remitted by one party to another creates a fundamentally unsound situation. The unearned money increases old hindrances and creates also new ones in the processes of economic development, and economic lag and accial laxity become inevitable phenomena. Thus philanthropic aid without a representative body to supervise its employment leads to a weakening of the morale of the recipient, and this in turn leads to economic stagnation and dependence.

The absence of interest and 'pressure' on the part of the Jewish contributors of the Diaspora against the constant powerful pressure of the interested parties in Israel prevents the government of Israel from fully carrying out its function in the development of the national economy and makes it inordinately difficult for it to pursue a purposeful economic policy. The Jews of the diaspora help Israel with the one hand - through their generous contributions - and with the other hand - by their lack of interest in the fate of their contributions - they block the way toward the development of a sound economy. Because of the absence of supervision and counter-balancing pressure on the part of the contributors abroad the government of Israel is compelled to yield to the one-mided pressure of various claimants in Israel. The absence of the counterbalancing force of the Jews of the Diaspora is thus responsible for the onerous conditions under which the government of Israel operates. To enable the government of Israel to fulfill adequately its mission the Jews of the Diaspora would have to give a realistic institutional expression to their responsibility - a responsibility which they no doubt sense from the emotional standpoint.

Nore than a billion dollars of public appeal and independence loan funds have reached the government of Israel (induding the Jewish Agency) since the establishment of the State. And nearly another billion dollars was granted Israel by foreign governments and institutions affiliated with them. It is to be expected that foreign government aid will decrease and the financial contribution from Jewish communities abroad will continue. The latter will thus become the decisive factor from every standpoint. Two billion dollars in seven years is not a small sum even when we consider the mass immigration of seven humired thousand souls and the inevitable expenditures for security needs. What has been the effect on Israel of the influx of this money? Opinion is somewhat divided as to what proportion went into investments and what share into current consumption (on the part of new and old settlers) without providing any increase in the nation's wealth. Mr. D. Morowitz, president of the Bank of Israel, estimated some time ago that 45% went into investments and the rest into current consumption (and public services) without contributing toward the national economy. One should not forget that the term 'investments' includes also housing projects, construction of government and public buildings and barren investment that are unlikely ever to produce any income. If we limit the concept 'investments' to strictly productive enterprizes, the total will be nearer to 20 or 25 per cent of all foreign aid.

The influence of foreign aid without co-responsibility on the part of the contributors is very negative also on the social aspects of life in Isrsel. The availability to government authorities and public institutions of considerable sums of money not deriving from the tax payers in Israel increases the authoritarian tendencies of the ruling bodies. Such tendencies are in evidence in our days in every nation. They are being festered by the concentration of economic power, by the bureaucratically managed manusoth organizations, and by the spiritual weariness and social disillusionment of modern man. So long as the government authorities and the mananth organizations are more dependent, and frequently so, on the decisions of citizens and their organic groupings, authoritarian tendencies meet with effective resistance. However, when the governing set-ups and the mammoth organizations are relieved from any pressure and supervision on the part of the citizens, and the stronger political parties increase their hold over ever widening economic and social fields and achieve control over the possibilities of livelihood and self-advancement of the individual their power becomes increasingly appressive. And as the fear of that power spreads the liberties of the citizen shrink. Signs of it all are becoming ever more evident in Israel. Indeed, Dr. Isaiah Leibovitz and David Ben Chirion have repeatedly drawn the attention of the country to the phenomenon of 'party totaliterianism'.

What is the nature of this 'party totalitarianism'? It is a typically Israeli phenomenon, and since it has no exact parallel elsewhere it would be difficult for an outsider to recognize it and to identify it. The political parties in Israel carry on many non-political activities directly and officially through institutions affiliated with the party and indirectly and unofficially through various set-ups formally autonomous but in reality subject to efficient party rule. The 'General Zionist Housing Project' is representative of the first type; "Solel Boneh" is a striking example of the second type. The reales embraced by the political party include credit, housing, employment, promotion etc. The more important positions in the government service and in the Histadruth (or in the Farmers' Association) are subject to the decisive pressure of

party machines. The economic priorities dependent on the government - on its budgets, economy, system of issuing licenses - are activized by permanent party pressure. The longer a party has been in power and the larger its representation in the government the farther going are the benefits that 'its' enterprizes derive from the government. (At times, the very existence of some of these enterprizes depends on constant feeding by government institutions: without favoritism and protectionism they could not exist at all). Needless to say, tens of thousands of citizens find themselves entirely dependent on the party set-up whose top level controls at one and the same time the party organization, the non-governmental economic and social bodies which are close to the party and also the 'share' of the party in the government itself.

Most political parties in Israel - including Mapai, the Labor party oppose the transfer to the State or to the municipalities of social services
and economic enterprizes which are under their control. (Though some of these
enterprizes partake of a monopolistic character). The political parties prefer
to control their enterprizes without "outside" interference, demanding, of
course, the largest possible financial aid from the government.

The <u>functional</u> difference between the 'classical' totalitarian tendency (characteristic of the first half of the twentieth century) and the quasiauthoritarianism in Israel is evident in two things: a) The classical totalitarian party strove to transfer the maximum of power positions to the government with the express aim of becoming the sole ruler through its absolute
power over the State. The powerful Israeli party strives to concentrate in
its own hands the maximum of economic and organizational power, since it does
not hope to eliminate all the other parties. It seeks to schieve control over
the economy and the population through the combination of its influence in the
government and over non-governmental bodies which are subject to its own authority. b) Since the Israeli political order presupposes the existence of various
political parties - and no party has so far achieved an absolute electoral
majority - the main party is obliged to share with most of the other parties
the same type of government benefits which it enjoys (of course, allowing them
a smaller share). Therefore the other parties follow increasingly in the

footsteps of the major party, i.e. they too surround themselves with economic enterprises, social service agencies, urban and rural settlement bodies, etc.

All these serve the party and are dependent on it at one and the same time.

Needless to say, this process is exerting an influence which is causing the Israeli political party to ease some of its democratic quality and to become a bureaucratic body. The party leadership is not dependent on its membership for financial means. Indeed, the annual budget of the major pelitical party for administration - and construction, press and prepaganda, training institutions and foreign missions, etc. (even apart from K'nesset elections expenditures) runs into a seven digit figure in which the share of the party membership is rather modest while the secret allotments received from economic enterprizes connected with the party constitute the lion's share of that budget. Under the circumstances, not only the rank and file of the party feel themselves dependent in many ways on the party management but even those who are able to secure their economic existence and social status without the party's assistance would not easily dare to oppose the "general party line" out of fear of pressure and vengeance. As a matter of fact, there seems to be no need for the party leadership to secure the consent of its membership for its policy. Indeed, the party leader ship feels so utterly free as to show at times disregard even for the forms of a democratic set-up. Thus Hapai (the major labor party), for instance, has not held a general party convention since 1950 without eliciting any effective protest from within the party; the delegates to the last General Zionist convention were not elected by the membership but appointed "by consent" of the various groups represented at the party's headquarters; and the last "Mizrahi" convention was held in strict secrecy.

However, it is not necessary for the party management to disregard the forms of democracy in order to assert its power over the membership. The essence of the authoritarian tendencies of the Israeli political parties is intimately linked with the attempt at preserving the structures of democracy and at the same time to empty them out of most of the processes which are likely to impugn the power of the supreme party bureaucracy.

Foreign aid as it is now given and administered increases the authoritarian tendencies and facilitates the suppression of the foundations of freedom and civil initiative in the Israeli society. The contributions of world Jewry reach directly the Israeli government or the management of the Jewish Agency (which is connected with the government). It is this foreign aid that enables both the government and the non-governmental bodies to maintain heavily overstaffed set-ups which in turn help to aggravate the dependence of the citizen on the party bureaucracy. Likewise, these means encourage the existence in duplicate and even in triplicate of institutions - so long as there is a party interest in their existence - serving one and the same purpose (as, for instance, in the government, the Jewish Agency, and the Mistadruth). And it is thanks to the funds from abroad that it is so easy to divert unchecked - through devious channels - large sums of money into party coffers and allied institutions. If the government, the public bedies and the political parties had to support their respective staffs and their prepaganda and supervisory set-ups only on the texes of the citizens of Israel the resistance of the citimenry would have long ago forced a considerable reduction in those set-ups and insured for itself a more liberal and desperatic regime.

There is bitter irony in the fact that the western Jawish communities which constitute in their respective countries a militant liberal force in the struggle against the quasi-totalitarian tendencies of modern times are unconsciously instrumental in promoting in Israel those very processes which they would probably combat in their own milieu.

1

The continuation of Jewish aid to Israel without participation in responsibility on the part of the contributors is bound to vitiate the relationships between Israel and the Diaspora. As the absence of instruments for joint planning and supervision continues, the unproductive use of the financial aid increases and precludes the development of the Israeli economy in accordance with its true possibilities. As a consequence, the Israeli government finds it imperative to turn to the Diaspora for more and more

assistance. Though this assistance be given willingly and generously, the repeated demands for it are not likely to enhance the preetige of Israel in the eyes of the Jews in the Disspora. But if a community in constant need of relief may cause to be an object of admiration in the eyes of the demans, there is also another side to the story. The Israeli community expects from the Disspora a concerted effort to bear their share in the upbuilding of the country. The Israeli community does not accept, however, from world Jewry an attitude of a kindly 'rich uncle' who gives charity to some needy relatives but who is not inclined to assume any responsibility for the effects of his donation. The reluctance to share responsibility manifest in this attitude is not designed to increase appreciation and respect on the part of the citizens of Israel for the contributing Jewish communities in the Disspora.

There was no need for such a development and there is certainly no need for its ontimuation in the future. As the foreign aid from governments (US grants-in-sid and German reparations) will decrease the demand on world Jewry may have to increase. The latter may sooner or later begin to wonder at and to resent the philantropic demands made upon them. Would it not be wiser to prevent this course of events. It is still possible to establish Jewish aid to Israel on new foundations of mutual respect and consideration. If world Jewry can be led to feel more responsible for the development of Israel, its financial aid would become considerably more productive and purposeful. The overlapping institutions and staffs would be consolidated. The government of Israel would be able to assert its influence against all interested parties who demand parasitic subsidies and hamper the devlopment of a healthy national economy. Conditions would crystallize in a way to favor Jewish investment and business capital from the Diaspora. The independent creative elements in the country would be given the opportunity to make their contributions, and the honor and power of attraction of Israel would increase and redound to the homor and prestige of world Jewry.

Surely the time has come for the necessary change.

ROCKAWAY PARK HEBREW CONGREGATION

BELLE HARBOR 94, L. I., N. Y.

DR. ROBERT GORDIS, RABBI

April 4, 1955

Dear Dr. Silver:

I am profoundly grateful to you for your kind willingness to read my new book, "Judaism for the Modern Age" and am asking the publisher to send you a copy as soon as it appears off the press, which should be some time in May.

I should be very thankful to you for any expression of opinion you may wish to make.

I cannot thank you sufficiently for taking time out of your over-crowded schedule for this mark of friendship.

with every good wish at the holiday season, I am

Cardially yours,

ROBERT GORDIS

Dr. Abbs Hillel Silver The Temple East 105 Street at Ansel Road Cleveland 5, Ohio



Rabbi abba Hillel Silver Oleveland Ohio Dulutt minn. us Hanan ya

April 5, 1955 Mr. Gregor Ziemer, Director of Public Education American Foundation for the Blind, Inc. 15 West Loth Street New York 11, New York Dear Mr. Liemer: Thank you for your letter of March 30th. Rabbi Salver suggests that the Central Conference of American Rabbis yearbook may be secured either from the Conference, in Cincinnati, or through the publishess of the volume, Maurice Jacobs, Inc., 224 N. 15th Street, Philadelphia. We are not certain of the price. Rabbi Silver regrets that he has no information about the Rabbinical Assembly. Very truly yours, (Mrs.) Ruth M. Sparrow Secretary to Rabbi Silver

SIDNEY J. GLLCK 320 FIFTH AVENUE NEW YORK I. N. Y.

April 8k 1955

Rabbi Abba Hallel Silver The Temple Cleveland, Ohio

My dear Rabbi Silver:

I am writing you in the name of a group of clergymen, professionals and basinessmen because of your courageous liberal expressions on various occasions in the past.

You, no doubt, feel as we do that it is most appropriate in the Easter-Passover spirit to reaffirm man's humanity towards his fellowmen and seek to influence the course of our national policies in the direction away from wars.

The enclosed draft of our message is intended for publication in a large advertisement in the New York Times during the holiday week. Suggestions and modifications can be incorporated in the final copy.

A collect telegram to me indicating your endorsement and comments will be most welcome.

Repactfully yours,

Sidney J. Stuck

SJG:ml Enclosure

In this moment when all peoples of the Jude -Christian faiths are celebrating Tuster-Passover commemorations, we pause to consider the impasse in our country's foreign policy and seek through divine guidance and deep conscience to find the means to avert the outbreak of unr. The herrible prospect of atomic warfare made possible by man's mastery of the infinite forces of nature has brought us to the ers when men must find the way to solve even the most difficult intermational problen through negotiation and compromise. We, therefore, urge upon our government a re-evaluation of our total foreign policy to bring/into focus with a changing world. We are noving out of the era of imperialistic colonialism into one in which man has found man over the entire sur-

face of the earth. We are our brothers' keepers.

Our foreign policy must be a realistic one, a positive one and a constructive one. It must accept the fact of differing economic, social and political systems existing side by side. If we are to maintain the respect and dignity of our leading position in the Councils of Entions, we must accord to others the same face and honor. Peace can be maintained only through a mutuality of respect.

While we are aware of the fact that we cannot secondlish all of the necessary steps to bring about perceful settlements all at once, we unge that our foreign policy move in the direction of finding the ways to LIVE AND LET LIVE. Zown rds this end we urge the fellowing:

- 1. That our government recognise Quemoy and Mateu to be a part of the Mainland of China and declare we will not engage in military action, limited or extended, in the defence of these off-shore islands.
- 2. That we adopt a policy of submitting the issue of the personent status of Formose and the Fescadores to the United Mations and support the necessary steps to bring about such considerations.
- 3. That our government negotiate directly with the Savanus Government of the People's Republic of China in an effort to settle our differences and as a first step towards eventual recognition of it as the legitimate government of China and that we support their admission to the United Mations, thereby strengthening that organization.

- itary men in their efforts to make mational policy which belongs solely in the province of our civilian administration.
- 5. That we look with sympathy on the efforts of former colonial nations and not to support them in their process of political and economic self-determination.
- 6. That our government work towards expanded economic and social ail programs for all mak colonial countries devoting the funds which would have been used for ware to the peaceful strengthening of under-developed areas emphasizing technical assistance as opposed to military assistance.
- 7. That we take every step necessary to bring about a Four-Power conference to have begin the process of negotiations towards the settlements of differences in all arms of the world.
- S. That our government take the initiative in the eyes of the world in renouncing the use of atomic and hydrogen weapons, strategic or tactical in character.

We recognize that the policies we argo are difficult of schievement because of differences of spinion in our own country and the enormous difficulties which come about in the give-and-take of direct negotiations. Our adversaries are firm bargainers; yet we see no alternative to this policy of negotiation other than the outbreak of a third world war. In the democratic spirit of our forefathers and our religious athird world war. In the democratic spirit of our forefathers and our religious

BOARD OF CATHOLIC EDUCATION DIOCESE OF CLEVELAND CLEVELAND 14, CHIO

DIOCESAN SCHOOL BOARD OFFICE

April 11, 1955

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

My dear Rabbi Silver :

On Saturday April 23rd at 6:30 P.M. over WEWS, channel 5, Cleveland on our public service television program INSIDE THE CATHOLIC SCHOOLS we are having a program with Seventh and Eighth Graders of St. Cecilia's School and the recitation of choric poetry.

The teacher who will appear with the students, Sister Jean Patrice, H.H.M. of the Sisters of the Holy Humility of Mary, wishes to use your patriotic poem: "America." She found it in a Faith and Freedom Literary Reader published by Ginn and Company. Ginn has advised me to contact you for permission.

Thank you for your co-operation. I do hope you can watch the program. We have it televised every Saturday at 6:30 P.M.

John A. Wiegand

Producer

INSIDE THE CATHOLIC SCHOOLS , TV

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April 12, 1955

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

Dear Sir:

On behalf of the Lower East Side Tercentenary Committee, we would like to invite you to be one of our honored speakers on the occasion of our celebration of 300 years of Jewish life in our country. The celebration will occur on Sunday afternoon, May 22nd, and will be held in historic Straus Square.

We are doing everything in our power worthy of the eccasion in order to attract a throng of many thousands of people. Judge Jonah Goldstein has consented to be the Program Chairman. We have the cooperation of the American Jewish Tercentenary Committee, also that of the Mayor's Committee and we are inviting a number of distinguished speakers from public and Jewish life. Our Committee itself is composed of representatives of every recognized Jewish organization on the Lower East Side. Congressman Arthur G. Klein and Judge Jacob Panken have already accepted our invitation. Other invitations have gone to Mayor Wagner, Attorney General Javits, Mr. David Dubinsky, Assemblyman Leonard Farbstein, Rabbi De Sola Pool, Mrs. Eleanor Roosevelt, Borough President Bulan Jack and the editors of the Jewish press.

We hope it will be possible for you to attend and help us celebrate this important event in our community. We know that it may not prove possible for you to attend because of your busy schedule and in that case, would appreciate having a message from you. However, if at all possible, we would like to have the pleasure of your personal participation in the program.

We look forward to hearing from you. We will be in touch with your office on further details of the program as we get close: to the actual date of the celebration.

Sincerely,

RABBI MITCHELL S. ESKCISKY.

Chairma

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BOARD OF CATHOLIC EDUCATION DIOCESE OF CLEVELAND CLEVELAND 14, OHIO

pp1.5865

DIOCESAN SCHOOL BOARD OFFICE

April 14, 1955

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

My dear Rabbi Silver :

The other day I wrote to you for permission to use your poem " America " which appeared in A BOOK OF FRIENDLINESS a Faith and Freedom Literary Reader published by Ginn and Company."

When you write and give me the permission please state whether it is all right for the Sister to duplicate copies of the poem for the children to read or if they copy it by hand from the book. I presume it will meet your approval.

Thank you for your co-operation. This program of choral recitation of poetry will be televised over WEWS, channel 5, at 6:30 P.M. on INSIDE THE CATHOLIC SCHOOLS.

Sincerely,

John A. Wiegand Producer, TV

INSIDE THE CATHOLIC SCHOOLS

Catholic Education, d. f April 14, 1955 Mr. John A. Wiegand, Producer Inside the Catholic Schools Diocese of Cleveland 600 Chancery Building Cathedral Square Cleveland 14, Ohio My dear Mr. Wlegand: In reply to your letter of April 11th, you have, of course, my permission to use my poem, "America," in the television program which you are arranging for April 23rd. With all good wishes, permit me to remain Very cordially yours, ABBA HILLEL SILVER AHS : rms

FRANK J. LAUSCHE, Governor

LOWELL O. DILLON, M. D. Commissioner



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WILLIAM L. GROVER, M.D., Superintendent

April 20, 1955

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

Dear Rabbi Silver:

Thank you very much for your splendid coMrs. Winning Commission, Clevelon
Mrs. Hormo Fuller
Operation in the Hospital's Centennial ObserVance, March 5. Your service on the Centennial ObserOperation of the Company Commission Clubs
Commission of the Centennial Commission Committee has focused new attention on the institution's needs and opportunities.

It is the sympathetic support you and other community leaders have always given the hespital that gives all of us on the staff renewed confidence in our ability to do our job. I speak for the staff and our 2800 patients, when I say thank you again.

We know that you share the hospital's vigorous faith that its second century will be marked by constantly improved service to the community.

> Very sincerely, William J. Grover M.J.

> > William L. Grover, M.D. Superintendent

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The honor of your presence is requested on the occasion of an address by DR. RAYMOND WALTERS, PRESIDENT OF THE UNIVERSITY OF CINCINNATI, AT a dinner meeting of the Cleveland Alumni Chapter given in his honor, on Wednesday, April 20, 1955 at 7:00 C'clock P.M. in the Chester Rocm of the Manger Hotel (formerly the Allerton Hottel) \$3.65 per person (tax and tip included)



DR. ENOCH H. KRONHEIM, Rabbi 2707 LANCASHIRE ROAD CLEVELAND HEIGHTS 6, OHIO FA 1-6403

Congregation Gates of Hope

Shaare Hatikvah



4/21/1955



3040 MAYFIELD ROAD CLEVELAND HEIGHTS 18, OHIO YE 2-6000

Rabbi Abba Hillel Silver The Temple Ansel Road & East lo5 th street Cleveland Ohio

My Dear Rabbi:

Permit me to thank you again for presence at the banquet in honor of Rabbi Kronheim. We were delighted with your address and are deeply appreciative of your interest. With every good wish, I am

very/cordingly yours

JR/CS

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FRED J. ISAACSON DONMOOR ROAD LAWRENCE, LONG ISLAND April 27th, 1955 Dr. A. H. Silver The Temple Cleveland, Ohio Dear Dr. Silver: On Monday, May 16th, the Jewish Communities of Far Rockaway, Lawrence, Cedarhurst, Woodmere and Hewlett, Long Island, will honor Rabbi Irving Miller at a Dinner, in behalf of the United Jewish Appeal, marking his completion of twenty-five years of spiritual leadership in these towns. But we, as you know, have not been the only beneficiaries of his inspired leadership. These years have also witnessed his significant contribution to Israel and the Zionist Movement, to the American and World Jewish Congresses, to Jewish Education, and to the enrichment of Jewish life in this country. Past President of the American Jewish Congress and the Zionist Organization of America, Rabbi Miller is at present chairman of the American Zionist Council. To properly mark this occasion, we are preparing a volume of letters and tributes from Rabbi Miller's many friends and co-workers. Believing that you would wish to participate in this tribute, I extend to you this most cordial invitation to express your own evaluation of Rabbi Miller's services in a letter to me, to be included in this volume. Anticipating the pleasure of hearing from you, I am Yours very truly, Fred J. Jacockn Fred J. Isaacson, Chairman, United Jewish Appeal FJI/tt

United Galician Jews of Cleveland

Dedicated in Honor of the 70th Birthday of our Honorary President W. Leon Wicsenfeld

April 27,1955

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Dr. Abba Hillel Silver The Temple Clevelabd 6, Ohio

Dear Dr. Silver:

Sunday evening, May the 15th, our organization, now in its twentieth year, will render a testimonial dinner in honor of Mr. Leon Wiesenfeld upon the occasion of his 70th birthday.

We are well awere that it would be futile to extend to you our invitation to honor all of us and more so Mr. Wiesenfeld with your presence at this dinner. However, we do believe that in due consideration of the great and valuable part Mr. Wiesenfeld played in the founding of the Cleveland Tionist Society it would be fitting if you would send us a message in the name of your organization which, we are sure, would be highly appreciated by all our members.

We beg you to believe us when we say that Mr. and Mrs. Wiesenfeld are still devoted friends of yours. At this age they would appreciate a friendly message from you, than ever before.

May we hope that you will be good enough to give our request your sympathetic consideration?

Very respectfully yours

Lillian Maritel Bersis asberma

Mrs. Elias Mantel Morris Arberman Co-chairmen

LM :rwg .

ment and the university

EDITOR TO BE HONORED

Jewish Voice Pictorial's Chief Will Be 70 Tomorrow

Leon Wiesenfeld, editor of the Jewish Voice Pictorial, will be honored upon his 70th birthday tomorrow with a testimonial dinner at DeSota Hall, DeSota and Berkeley Avenues, Cleveland Heights.

Sponsoring the dinner is the United Galician Jews of Cleveland, an organization Wiesenfeld founded! He is now honorary president of the group. He is also a cofounder of the Cleve-

land Zionist Society.

Wiesenfeld began his journalistic career at 18 in his native Galicia, a province of Austria. He came to Cleveland from New York in 1924 as associate editor of the Jewish World, laten becoming editor. In 1939 he established the Jewish Voice Pictorial.

HIKERS TO BE HONORED

Fifteen "40 miless" of the Cleveland Hiking Club will be honored at 6:30 tonight at a banquet at the clubs camp in Medina County. The 31st annual 40-mile hike was held on May 1. Na Duci papo

Se more home will tery.

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Ir. Abbe "illel Silver The Temple Cleveland 6, Chi

Personal matter

Morris Arberman 2245 S. Taylor Rd. Cleveland 18, Ohio



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April 27, 1955

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

My dear Rabbi Silver :

One of the most touching poems last Saturday evening was your " America . " We had a wonderful sweeping of the students by the camera and over this was superimposed the American flag. I do hope you were able to see this.

Just a word of thanks for your co-operation in granting us permission to use your poem. May God bless you.

We are on the air over WEWS every Saturday at 6:30 P.M. Perhaps you will find time now and then to see us in action.

Gratefully, John A. Wiegand Producer, TV

INSIDE THE CATHOLIC SCHOOLS

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April 28th,1955

Rabbi Abba Hillel Silver,

The Temple, 105th at Anson Road,

Cleveland, Ohio

Dear Doctor,

had requested that I name him a worthy institution in Israel. The enclosure is self explanatory. It will be appreciated if you will kindly transmit the check to the Cleveland Kfar Silver Committee.

Last month as I was procuring a complete set of postage stamps at the post office in Jerusalem I attained an extra set for yourself. Please accept same with my compliments.

Morris Mark M.D.

THE WHITE HOUSE

WASHINGTON

April 28, 1955

Dear Rabbi Silver:

It was good to receive your note of April twentysecond, and I hope the anniversary affair is a real success. I am sure Judge Sobeloff will give a fine address.

I hope you will come to Washington soon so that we can have a chat. Please let me know in advance of your coming so that we can surely get together.

With best wishes,

Sincorely yours,

I. Jack Mar in

Administrative Assistant

to the President

Dr. Abba Hillel Silver

The Temple

East 105th Street at Ansel Road

Cleveland 6, Onio



Rabbi Maurice N. Eisendrath, President 838 Fifth Avenue-New York 21. N. Y. Regent 7-8200

April 28, 1955

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

Dear Abba

At a meeting held the other day in Fittsburgh of the Commission on Religious Organizations of the National Conference of Christians and Jews, of which I am one of the Co-chairmen, I took the liberty of nominating you as the Jewish Co-chairman for the religious organizations for Brotherhood Week this coming February. I do hope you will be able to accept.

I am still so very sorry that you were unable to accept our invitation to speak at the Dinner for Sam Hollender in Chicago; but, knowing under what pressure you have been laboring, particularly during this past Tercentenary year, when you have been in such demand in all parts of the country, I can quite understand your inability to have done so. I hope that at some future day we may again have you at some of our important Union functions.

I trust that we will be seeing you at the Conference this June. With warmest personal greetings to you and yours I am

As ever

mne/n

Maurice N. Eisendrath

ברית עברית עולמית

WORLD HEBREW CULTURE FEDERATION, INC.

1560 BROADWAY

NEW YORK 36, N.Y.

PLAZA 7-0920

ניודיורק, ז' אייר חשמ"ו (4.29.55)

> רבי אבא הלל סילבר, פליבלנד, אוהיו.

> > רבי סילבר הנכבד,

הקונגרם העברי העולםי השני יתקיים בשמיני באוגוסט ש.ז. בירושלים הבירה. הקונגרם מתכנם ביזמת הבריה העברית העולמית והמחלקה לחינוך ולתרבות של הסוכנות היהודית לא"י, ברצונן הטוב ובשתוף פעולתן של ממשלת ישראל, האוניברסיטה העבריח ועוד.

קונגרם זה יסקור את מירת התקדמותן של הלשון והתרבות העברית בכל הארצות כא'ז קום סדינת ישראלן הוא יברר את הדרכים הסועילות ביותר להרחבה מסגרתה של היעילות העברית בבל מקום ומקום, להשגת החומר האנושי הדרוש לפשרת את העברית כח חיוני ומרכזי בחיים היהודיים; והוא ישתדל למצוא את האמצעום היפילים בירתר, שבעזרתם תיעשה העברית לחלק בלחי נפרד של חיינו הדוחניים, ולקשר מתמיד ופורה בין מדינת ישראל והתפוצה.

כארבעים ארצות תחיינה מיוצגות בקונגדם הזה. ארגונים הקשורים במיוחד בפעולות הלשון והתרבות העברית ומוסדות יחודיים, ארציים רבינארציים, וכן מוסדות חינון ולימוד על זרמיהם השונים יהוו את הנציגות לקונגרם העברי העדלםי השני. מר יצחק בן־צבי, נשיא מדינת ישראל, מר זלמן שזר, ראש המחלקה בחינוך ותרבות של הסוכנות היהודית לא"י, ומר דוד שמעוני ראש אגודה הסופרים בישראל, הם נשיאי כבור של הועדה העולטית למען הקונגרם.

בש"ם לב לערכה הרב של הלשון העברית אחרי קום מדינת ישראל, ותעודתן הגדולה של השפה והתרבות העברית לקיומה של יהדות אמריקה גופה, ולאור תפקיד המנה"גות בענינים בעלי היקף עולמי שלקחו על עצמם יהודי אמריקה, מן הדין שיהדות זו תהא מיוצגת כראוי לה בכ"נוס עולמי חשוב כגון

לשם ממרה זו אנו מבקשים שתוף פעולה מצד המנהיגות היהודית שבארצות הברית והננו מקימים ועדה ארצית למען הקונגדם שתורכב מנציגי העם היהודי. יורשה לנו לשחר את פני כב', בי יואיל להצטרף בתור חבר לועדה הזאת, ויעניק לנו את עצתו ועדודו. אנו מצפים לתשובתו החיובית.

בכבוד רב ובברכה,

ד"ר שמואל ק. מירסקי באמר יקה

1601/ 2

S. DIMIGIE ד"ר שמואל מ. בלומנשילד המחלקה לחנוך ולהדבות ההסתדרות העברית של הטוכנות היהודית

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