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MORRIS J. JANOFF
Publisher and Managing Editor

MEYER PESIN, Editor
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August 2, 1956

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

Dear Rabbi:

I'd like very much to include a message from you to the Jewish people in our forthcoming Rosh Hashonah holiday edition and also distribute same for publication to the members of the American Association of English-Jewish Newspapers, of which I am Vice President.

The length of the article may be up to 350 words. The deadline is August 15th.

I anxiously await your reply. Thank you.

Sincerely,


Morris J. Janoff,
Publisher

bh

P. S. The writer is a good friend of your sister and brother-in-law Mr. and Mrs. Samuel E. Liebow.

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Jules



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file - Jewish Std

August 6, 1956

Mr. Morris J. Janoff
The Jewish Standard
924 Bergen Avenue
Jersey City 6, New Jersey

My dear Mr. Janoff:

I am enclosing herewith the New Year message which you requested for your paper and for the other publications of the American Association of English-Jewish Newspapers.

With all good wishes for the New Year, I remain

Cordially yours,

ABBA HILIEL SILVER

AHS:sl
encl.

THE MASTER BUILDERS COMPANY

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CHAIRMAN OF THE BOARD

September 13, 1956.

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

Dear Rabbi Silver:

As promised in our telephone conversation of yesterday I enclose copies of letters addressed to Alan M. Stroock from Moses Lasky and to Mr. Joseph P. Loeb from Moses Lasky further referring to the publication "Between Truth and Repose". I would appreciate any further comments which you care to make in this matter.

Happy New Year.

Sincerely,

Sylvester

SWF_T

C O P Y

August 6, 1956.

Mr. Joseph P. Loeb,
610 Pacific Mutual Building,
Los Angeles 14, California.

Dear Joe:

In response to your request for a copy of my reply to Alan Stroock's letter to me of March 13th, I enclose a copy of my letter to him dated March 30th. You referred to it as a "somewhat peppery letter". I thought it insulting, but I felt "estopped" from taking offense because I had referred to Mr. Stroock as a character witness, and I felt that I had to hold still and take his insults. My reply was composed with studied restraint.

The correspondence came about in the following way: Buddie Coleman in February sent to a number of people the first draft of my study on the World Zionist Organization and its relationship to the U.J.A. Among those to whom he sent copies were Rabbi Irving Miller, Mr. William Rosenwald of the United Jewish Appeal and Mr. Edward M.M. Warburg of the Joint Distribution Committee. Coleman later sent me copies of their replies. Mr. Warburg's, while not complimentary, was at least not venomous or downright foolish, and on an impulse that he was an open-minded man, I wrote to him on February 14th. A copy of the letter is enclosed. It is this letter that led to Mr. Stroock's.

To complete the correspondence I also enclose copies of my letter of March 21st to Mr. Stroock, of his letter of March 23d to me, and of his letter of April 24th to which I did not bother to reply.

Sincerely,

Moses Lasky.

ML:MS-T

C O P Y

March 30, 1956.

Alan M. Stroock, Esq.,
c/o Stroock & Stroock & Lavan,
61 Broadway,
New York 6, New York.

Dear Mr. Stroock:

Thank you for your letter of March 23rd. Since acknowledging your earlier letter of the 13th, I have been able to study it with some care.

You presume that my "study" — I place the word in quotes in deference to your belief that it is undeserved — was "designed to be ultimately helpful to the cause of the Jews". Indeed it was. Self-evidently a busy man would not otherwise take the time to do what may bring a heap of abuse and little else. I have already an inkling of abuse from the Zionists, and I have not been unprepared for disapproval from so-called "non-Zionists". But I had thought of you, and some others in AJC, as on the side of the angels, and to have one of the angelic host flap a broad wing so vigorously in my face was unexpected.

Despite your strictures, your remarks were welcomed, because I know that you are motivated by the same wish to be helpful to the cause of the Jews, with which you only tentatively credit me, and because I acknowledge your wide acquaintance with the subject and respect your judgment. Consequently, although the document had been printed when your letter was received, I have held up the binding to study your criticisms. Concluding that some of your remarks have validity, I am making revision accordingly. In some instances I am making revisions even where I think your comment not well founded; I do so on the supposition that if you gather a mistaken impression, others may do so also.

Some of your points were well taken. For example, your point 5 refers to a statement that U.I.A. "controls UJA". This had already been called to my surprised attention and deleted before the paper went to the printer. I account for it as the result of undue compression. I do not, in fact, agree with you that it is a "back somersault" to say that a "beneficiary" may control the "giver"; the contrary view can be naive, since we are not really talking about "givers" but fund-raising organizations. But I had no intention of making statements on matters of which I have no knowledge, and I have no knowledge about how UJA is "controlled".

Some of the remarks in your point 1 were also well taken. Phrases like "The trail starts long ago", "doubles back", "journey returns across the sea" accurately describe the order in which the data was assembled, but they are "rhetorical", as you say, and poor rhetoric as well. But they

happen to be no part of the study. After the study was made, I was asked to give a speech on the basis of it, and the preliminary paragraphs were thrown together for that purpose, precisely a "rhetorical" one. The document was mimeographed to be handed out to the audience, but on seeing it in that form, only a truncated version was delivered and that in private session, and except for a few copies placed in selected hands during the last year, no copies were distributed. When, recently, it was decided that the document ought to be given some circulation, I insisted on carefully re-examining and revising it to prune out rhetoric and adjectives. Much of what you adversely quote had been blue-pencilled before you wrote. What remains I think ought to remain.

This is not said by way of apology but to acknowledge the justness of your criticism where that acknowledgment is due. Having said that, I flatly assert that your basic charge simply isn't true: the facts were not assembled or interpreted to prove what was already believed, the document was and is a "study", and the conclusions were reached at the end and not at the beginning. I happen to believe that you do not do well to scorn so lightly the facts stated in the study and the ultimate facts to be drawn from them.

You state that the bibliography consists of material "open to public view". True. I have no federal Grand Jury at my command, and I have no access to any information not available to a resourceful member of the public. The very fact that every source is openly cited openly acknowledges that the sources are public, does it not? But that the facts are available to the public does not mean that they are public facts. Unquestionably there must be some people who already knew all that was assembled. But I did not, no man I have ever talked to about the matter has, and that includes one high official of AIC - and I make so bold as to think that mighty few people do. What I assembled was a "startling experience in discovery" to me, to use your phrase, and to others as well, and a shocking one to boot. Your analogy of exhuming the contents of Corpus Juris is not, to my mind, apt, but, even so, I have no doubt that many an experienced lawyer might well find a "startling experience in discovery" in a study based entirely on that encyclopedia.

Apart from the one remark about "control" of UJA, I do not find in your letter the assertion of a single error of "evidentiary" fact as distinguished from what you call "conclusions" and what I would call ultimate facts. Every item condemned as unsound is an inference of reasoning. Each of us is entitled to believe that his reasoning is the better. But, pray, do you allow me no credit in your private heaven for the fact that in every instance the evidentiary data is set forth together with its source, so that the reader may (1) check its truth and (2) judge for himself whether the conclusions are sound, and is not left to take my conclusions on faith? In that circumstance, accusation that I am "irresponsible", "dangerous", "unlawyerlike", "mischievous", "offensive", "sophistical", even "libelous", have exceeded "rational debate" and merely "pretend" objectivity, is pretty severe. "One should be careful in debate", you say, "not to attack other people's integrity, patriotism, or loyalty by means of sophistical arguments or pretended objectivity where none exists". I would go further and say, simply that one should be careful not to attack other people's integrity, by sophistical arguments or sound. People are more often stupid or ill-advised or in error or lacking in wisdom than ill-motivated. Have you heeded your own admonition when you charge me with merely "pretending" objectivity? Even if one should conclude that I had failed to achieve objectivity, it is rather different to say that I was merely "pretending" it.

In the course of taking me to task for supposedly attacking the patriotism, loyalty and integrity of American Jews, you mention the names of Mr. Warburg, Mr. William Rosenwald and Mr. Samuel Leidesdorf. I confess: you amaze me. Their names are not mentioned in the study, nor have I said anything to malign them, directly or by implication. What I have said in the study will have to stand or fall on its merits. It cannot be discredited by discrediting me as assailing the integrity of gentlemen of excellent repute. Nowhere do I charge any American Jew with disloyalty. To be sure, to the extent that the gentlemen named above go along with or encourage fund-raising or fund-distributing structures and contractual arrangements that give strength to the Zionist organization and to the Jewish Agency, I do question their wisdom, for I do feel that the structure they have permitted to grow up is a dangerous one. I do not conceal my conviction that the kind of attitudes it fosters about Israel cannot go on year after year and the crisis after crisis without in time having an unfortunate effect. And I think that the time is overdue for many prominent non-Zionists to awaken to that fact.

These unfortunate possibilities will not be whisked away by refusing to recognize their existence and by crying down those who are apprehensive about them.

But when I question wisdom, I don't question integrity. This is an old red herring always being drawn across the trail of anti-Zionists. It has never occurred to me even to doubt that the several gentlemen whose names you mention are motivated to their core by the wish to do whatever will best advance the interest of the Jews of this country and elsewhere. They and you should credit those with whom you disagree with the same motive. Yet one of these gentlemen (not Mr. Warburg) wrote a letter to Mr. Coleman on receiving a copy of my study which possesses quite a different spirit. I did not write to him. I wrote only to Mr. Warburg, because I sensed in his letter a civility suggesting that something useful might come out of it. In fact, something useful has, in the form of your own letter.

Let me add, for the sake of exact accuracy: I do question whether one or more of the top leaders of the Jewish Agency, who are naturalized citizens of recent vintage, have any interest in the United States or its welfare. But my study does not say so.

In your paragraph 3 you take issue with my conclusion that the Jewish Agency is an "organ" of the Government of Israel. Yet all the facts upon which that conclusion is based are set out in detail in the study. To be wholly fair, I even quoted and italicized the Agency's own statement in its 1954 registration that "The Jewish Agency for Palestine is not an instrumentality or a subdivision of the State or the Government of Israel".

If my conclusion is a "dangerous conclusion" as you call it, it is the reality that is dangerous, not the realization and statement of the reality. I think you are being oblivious to a fact of importance. The Jewish Agency is a dangerous body. It does have large influence. At its beck and call numerous American Jewish organizations assemble, pontificate, resolve and generate pressures. Those who can

Alan M. Stroock, Esq.

4.

do something about this and do not, but instead lend financial sinew to the Agency, are, in my judgment misguided in the extreme.

When you disagree with my deduction from the facts, I can only say that I am convinced that my deduction is sounder than your own. Some very prominent and exceedingly competent lawyers in this country not only agree with me but think my conclusions too restrained.

You say that "historically the Jewish Agency was never considered an 'organ' of Britain as the Mandatory Power". Dr. Weizmann's statement that "the Jewish Agency was a recognized public instrument in the Administration of Palestine" shows a different understanding. You also say that "Balfour and Churchill would have been astounded by the suggestion that such was the effect of the Balfour Declaration". No doubt they would, but the Balfour Declaration did not create the Agency.

At the top of page 4 your letter states that if my legal conclusions are justified, UJA would not have the tax exemption it has been accorded. The conclusion that tax exemption is not warranted is, in my judgment, unavoidable. It is one of the major conclusions that does "flow from the findings", and despite your belief that I did not limit myself to "findings", I left this major conclusion to be drawn by the reader, not by me. The fact that the Treasury continues to allow the exemption has little tendency to support the conclusion that the exemption is warranted. There are political considerations and considerations of international relations. A major reason why the study has not been published earlier and why it will never be distributed on a mass basis is the possible consequence on the tax exemption. But I concluded that it was fatuous to suppose that the Treasury does not know or have access to every fact I know and very much more. The time may come when an irritated Administration may see fit to do something with the facts.

This leads me to ask the \$64,000 question: Would it not be wiser for the leaders of American Jewry to do something to correct the situation beforehand? Is not their skill and wisdom equal to setting up a fund-raising and fund-distributing structure that will give necessary funds to philanthropy in Israel without being tied up with rampant Zionism, without giving Zionism its strength?

In your point 4 you deny that the Jewish Agency's registration under the Foreign Agent's Registration Act makes the Agency an organ of the State of Israel. You are, of course, correct. But the fact of the registration nowhere enters into my conclusion that the Agency is an organ of the State, nor does the study say that it does. At page 44 I went out of the way to say that "While the Jewish Agency has registered as a 'foreign agent' in the United States, it would be unfair to leave the impression that it has thereby admitted itself to be the agent of a foreign government" and that the registration means no more than that the registrant comes within one of the statutory definitions. You comment that I am "either misled....by the title of an Act, or /I/ am purposely using the implications of that title to a layman". Since upon no attentive reading could you have supposed that I was misled by the title of the Act, I take your comment as a soft way of saying that I am purposely misleading laymen. The fact of the registration is a fact; it deserves mention, because it connotes that the Agency is a propaganda agency. But on the assumption that laymen are less intelligent than they ought to be, I shall rewrite some of the passage and shall delete point 6 of the Conclusions.

My convictions and presentation need no meretricious aids, and I thank you for helping me avoid the appearance of one.

This is one of the matters I am deleting although I think your criticism lacks validity. Another is the statement that

"Doubtless, American Zionists would be surprised, if not shocked, to learn that they have assumed a duty of obedience and submission to the Jewish Agency".

The context immediately preceding shows quite clearly that I refer to a duty of obedience in Zionist matters and in the interpretation of what constitutes Zionist matters. So confined, the statement is sound and sustained by the evidence. While you disagree, I must prefer my own judgment and powers of analysis. Moreover, the context shows that my reference is to the obligations set up by the structure of the Zionist organizations, as expressed in its basic documents. You say that WZO has no "police, army, navy or courts". It does have courts. You think my statements "impute a totalitarian quality to the Zionist organization". I must reply that my writing then reflects the astonished impression that struck me most forcefully when I read the Zionist constitutions, that here, indeed, was a totalitarian set-up reminiscent of the East European milieu that also befitted the communist organization. I did not say so, because any mention of "communist" would have led to a veritable school of red herrings.

It may be that in practice discipline is lax and the duty of obedience may not be rigorously enforced. My letter to Mr. Warburg remarked that "it is always possible that experience outside of documents may alter their significance." The very sentence "Doubtless, American Zionists would be surprised, if not shocked, to learn that they have assumed a duty of obedience and submission to the Jewish Agency" patently recognizes this possibility. Your partial quotation of the sentence does not faithfully reflect the meaning.

Nevertheless, I am making revision and some addition on the subject.

Your closing sentences express agreement with much of what I said about the philosophy and ideology of Zionism. It has long seemed to me that men entertaining your beliefs and occupying your situation have been delinquent in permitting that philosophy and ideology to gain such large position among American Jewry. Some of the unfortunate consequences are coming to fruition before our eyes. It has been left to others, less equipped because they are on the perimeter of events or lack the stature of yourself and your associates in the Jewish community, to try to do something in their own way.

There are 1,500,000 Jews in Israel. It is imperative to save their lives and protect their future. That protection involves preserving the continued existence of the State of Israel, although the State never should have been formed. From any but the short-run view, the State is doomed unless it ceases to be Zionist and Zionist ideology and influence are extirpated root and branch. So long as the State gets unflinching support regardless of what it does, it will go its own Zionist way.

Alan M. Stroeck, Esq.

6.

The closing sentence of your letter notes that when one deals with fellow Jews, his own fate is at stake and the result can be just "plain suicide". True again. I think that prominent leaders and organizations have been helping to create and operate structures that will blow up in their hands with suicidal results, and in my own way I seek to concoct something to deactivate the danger. At least credit me, for the present, with honestly believing so, and in time you may agree that I was right.

I enclose an extra copy of this letter for you to show to Mr. Warburg if you care to do so.

Do you have any objection to my showing this correspondence to others?

Sincerely yours,

Moses Lasky.

ML:MS-T

Re: Between Truth & Repose

September 17, 1956

Alan M. Stroock, Esq.
3 Stroock & Stroock & Lavan
61 Broadway
New York 6, New York

My dear Mr. Stroock:

Some of our friends here have read with keen interest your analysis of Moses Lasky's "study" of the relationship of the U.J.A. to The World Zionist Organization. It is a magnificent analysis.

There has been circulated here Mr. Lasky's reply addressed to you dated March 30. I understand there is a letter from you to Mr. Lasky in reply. Would it be possible to obtain that reply? It would help greatly in counteracting a considerable under-cover propaganda which is being carried on in this community, as I am sure, elsewhere.

With warmest regards and all good wishes for a happy New Year
I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:sl

THE UNIVERSITY OF WISCONSIN

BASCOM HALL

MADISON 6

DEPARTMENT OF HEBREW STUDIES

September 18, 1956

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

Dear Rabbi Silver:

During June-July-August of this year I visited several European countries and Israel carrying out research on the Dead Sea Scrolls and in addition I interviewed several leading scholars and theologians on the significance and other aspects of these Qumran texts. This was done in connection with a series of 15 broadcasts for the National Association of Educational Broadcasters, to be distributed throughout the country on a non-commercial basis. The purpose of this project is - among other things - to help overcome some confusion concerning the Scrolls, to refute some of the allegations made by sensationalists and also to explain the effect on Biblical studies, as well as to provide an understanding of the significance of them and to encourage further exploration and studies.

So far the following are among the theologians and scholars who have been interviewed:

1. Professor W. F. Albright, of Johns Hopkins University
2. Father Ernest Vogt, Rector of the Vatican Pontifical Institute, Rome
3. The Rev. Harold H. Rowley, Manchester, England
4. Professor Edward Robertson, Head of the John Ryland Library
5. Professor Wright Baker, who unrolled the Copper Scrolls
6. Mr. J. Allegro, of Manchester
7. Professor C. R. Driver, Oxford
8. Professor S. Birnbaum, Paleography expert, London
9. Pastor Faye-Hansen, Scandinavian Church, Oslo
10. Professor Dupont-Sommer, Paris
11. Father Z. Vermees, of Louvain
12. Dr. Yigael Yadin, Hebrew University, Jerusalem
13. Dr. J. Licht, Editor of the Bible Encyclopedia, Jerusalem
14. Dr. M. Gottstein, Hebrew University, Jerusalem
and others.

The Rev. Millar Burrows and Professor Frank M. Cross have already accepted my invitation to participate in this world-wide consensus of scholarly opinion.

This is to extend my personal invitation and that of WHA, State Radio and the NAEB to you to take part in this important project.

Rabbi Silver

-2-

September 18, 1956

If you agree - and I sincerely hope you will - I shall send you the questions in advance. I shall then either come myself to interview you, or ask your local radio station to arrange the interview or ask you to put the answer on tape and forward it to us. I leave it to you to take your choice.

I personally will greatly appreciate your cooperation; you will be certainly making an important contribution.

Looking forward to hearing from you and with kindest personal regards.

Sincerely yours,

M. Mansoor

Menahem Mansoor
Chairman



Sept. 18, 1956

F A R B A N D

ASBURY PARK NEW JERSEY

Dear Chaver:

✓ The Farband, (Yehoash Branch #150) is honoring
✓ it's outstanding Chaver, Zimel Rosnick, in celebration
of his 60th. birthday, and as one of the leading Zionist
of New Jersey. Jews and Non-Jews from all walks of life
✓ will gather at the Berkeley-Carter Hotel on Sunday,
October 7, 1956 at 6:30 p.m., at a Dinner in his Honor.

We expect the affair to be an outstanding one. An
excellent program has been arranged.

Subscription - \$8.00 per person.

Dietary Laws will be observed.

You are urged to contact:

Sidney J. Cohen
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Elberon, N. J.
Kellog - 1-0558

or Nate Kessler
216 Sunset Ave.
Asbury Park, N. J.
PR-6-6211, or PR-5-5733.

Make your reservation immediately.

Sincerely yours,

SEND WIRE TO

Charles Frankel
Dinner Chairman

222 MAIN ST.

ASBURY PARK N.J.

September 24, 1956

Mr. Sylvester Flesheim
The Master Builders Company
4016 Euclid Avenue
Cleveland 3, Ohio

My dear Sylvester:

I am enclosing herewith letters from Mr. Stroock which I believe will interest you.

With warmest regards I remain

Most cordially yours,

ABBA HILLEL SILVER

AFS:sl
encl.

copy

Stroock & Stroock & Lavan
61 Broadway
New York 6, N. Y.

Sept. 21, 1956

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

Dear Dr. Silver:-

In accordance with your request, I enclose herewith a copy of the letter that I wrote to Mr. Moses Lasky on April 23rd, in response to his letter to me dated March 30th. I have not heard from Mr. Lasky since and I do not know what revisions he made in his paper. I understand, however, that the American Council for Judaism decided not to publish the document.

Thank you for your kind words about my first letter to Lasky. I wrote it because, as a non-Zionist, I believed I could be objective.

Cordially yours,

AMS
encl.

/s/ Alan M. Stroock

copy

April 23, 1956

Mr. Moses Lasky
111 Sutter Street
San Francisco 4, Calif.

Dear Mr. Lasky:

I am, of course, grateful that on reconsidering some of the portions of your proposed study in the light of my comments you have concluded to make changes in phraseology and, to some extent, in substance. Without seeing a revised draft, however, I cannot say what their effect will be on the total paper from the point of view from which I wrote. I think we still have a basic disagreement as to the distinction between "ultimate facts" and "arguments" or "conclusions." I also think that we use the word "objectivity" differently. Finally, I am sure that we take entirely different views of how to be "ultimately helpful to the cause of Jews," because I have no doubt in my mind that the publication of your study will do nothing to further rational debate on the ideological level, and great harm can come from an attack on the tax exemption of what we both agree are largely worthy causes.

While I have no objection to your showing our correspondence to others, I would not wish anyone to be under the impression that the changes which it appears you have made in your paper meet the objections that I had to it, except in part.

Sincerely yours,

Alan M. Stroock

AMS:ms



REPUBLIC STEEL CORPORATION

STEEL AND TUBES DIVISION

GENERAL OFFICES 224 EAST 131ST ST.

CLEVELAND 8, OHIO

September 25, 1956

Rabbi Abba H. Silver
19810 Shaker Blvd.
Cleveland, Ohio

Dear Rabbi Silver:

The Cleveland Junior Chamber of Commerce is sponsoring a booklet for the use of graduating seniors from Cleveland High Schools called "Career Choice." This booklet is intended to give to these youths of our community pertinent information as to what Cleveland industry, business, and educational centers have to offer in the way of careers for them. It also contains such other information and data necessary for a young person to have when being interviewed or when writing or filling an application.

We intend to distribute this booklet to some 20,000 youths near graduation time this coming year.

On our introductory pages are to be printed letters from some of our leading civic leaders stating their views on what Greater Cleveland has to offer our youth for their futures.

We would indeed be favored if you could furnish us with a letter along the above lines which we could publish in this booklet. ✓

If you do so favor us with a letter or desire more information you may contact me at the following address:

Republic Steel Corporation
Steel and Tubes Division
224 East 131 Street
Cleveland 8, Ohio

Very sincerely yours,

Ralph Hennie

Ralph Hennie,
Member Cleveland Junior
Chamber of Commerce

L01-8595

September 28, 1956

Dr. Menahem Mansoor, Chairman
The University of Wisconsin
Bascom Hall
Madison 6, Wisconsin

My Dear Dr. Mansoor:

Permit me to thank you for your kind letter of September 18.

I deeply appreciate your invitation to take part in a series of broadcasts in connection with the Dead Sea Scrolls. I wish I could cooperate with you. However, I have made no special study of these Scrolls, although I have read a good deal of what has been written on the subject and had originally provided the late Dr. Sakenik with the funds to publish the texts of the Scrolls which he acquired. I do not feel that I have anything original to contribute to a discussion of these manuscripts.

With warmest regards and all good wishes, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:sl

CALL IN SATURDAY, OCTOBER 6

Planned 745 Fri 10/5 SKFD
977
[1956]
N.R.
TELEGRAM CHARGE SW 1-7755

TO: MR. CHARLES FRANKEL
DINNER CHAIRMAN
222 MAIN STREET
ASBURY PARK, NEW JERSEY

I UNDERSTAND THAT THE PARBAND IS HONORING ITS DISTINGUISHED
MEMBER ZIMEL RESNICK THIS SUNDAY ON THE OCCASION OF HIS
SIXTIETH BIRTHDAY. MAY I BE PERMITTED TO JOIN HIS HOST OF FRIENDS
IN THIS CELEBRATION. HIS FAITHFUL AND DEVOTED SERVICE TO THE
CAUSE OF ZIONISM AND TO ALL THAT IS CONSTRUCTIVE IN JEWISH LIFE
HAVE EARNED FOR HIM THE ADMIRATION AND GRATITUDE OF ALL OF US.
WITH WARMEST REGARDS.

ABBA HILLEL SILVER



DIRECTOR OF ARCHIVES: JACOB R. MARCUS, PH. D.

Adolph S. Ochs Professor of Jewish History, Hebrew Union College-Jewish Institute of Religion

MAXWELL WHITEMAN, *Assistant to the Director*

AMERICAN JEWISH ARCHIVES

CLIFTON AVENUE • CINCINNATI 20, OHIO

October 10, 1956

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

Dear Abba:

I have just met some people who heard you speak recently at Washington, I believe, and I understand that you were magnificent. More power to you.

The prime purpose of this letter is to ask your advice. Mr. Edgar A. Hahn of the Beaumont Foundation gave us \$1,000 last year for the Archives. Frankly speaking, I am hoping that we can make this an annual grant. It is not a very large sum, but it is very helpful considering our modest budget. I need not spell out to you the type of work that we are doing. We have just ordered 40,000 pages of material to be microfilmed, material dealing with the early Jewish congregations in the West Indies. Our magazine, about to appear, will cost between \$5,000 and \$6,000 for this one issue. You can see where the money goes.

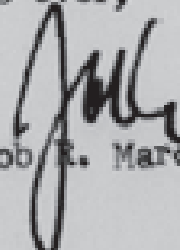
Please advise me as to how to approach Mr. Hahn. Will you call him for us? Anything you do for us will be very much appreciated.

I have not yet written to Mr. Hahn, but am waiting for your letter.

Please say hello to Virginia and the boys.

With all good wishes, and with the hope that we see each other soon, I am,

As ever,


Jacob R. Marcus

JRM:sg

Harvard - Brandeis Cooperative Research
on Israel's Legal Development

LANGDELL HALL
HARVARD LAW SCHOOL
CAMBRIDGE 38, MASS.

October 17, 1956

Rabbi Abba Hillel Silver
c/o The Temple
Ansel Road
Cleveland, Ohio

Dear Rabbi Silver:

The Ministry of Justice of Israel has recently published a Draft Family Code. This draft, if adopted by the Knesset, Israel's Parliament, will extensively reform the complex domestic relations law of Israel.

I take pleasure in sending you, under separate cover, this draft in an English translation which was prepared here in connection with our study of this novel Israeli effort.

Yours sincerely,

Joseph Laufer
Joseph Laufer

JL:mg

6 copy to Rabbi Silver "Draft Family Code"
(copy 4 up to me for review)
20, 0 10, 10 0 0 - 10 10 10 10 10
10 10 10 10 10

Cleveland Junior Chamber
of Commerce

(Booklet for graduating Seniors of High Schools
"Career Choice")

Picture + self and

October 18, 1956

Mr. Ralph Hennie,
Member Cleveland Junior
Chamber of Commerce,
Republic Steel Corporation,
Steel and Tubes Division,
224 East 131st Street,
Cleveland 8, Ohio

Dear Mr. Hennie:

Replying to your kind letter:

Young men and women who are graduating from our Cleveland High Schools and who are planning for their careers have much to look forward to in this great metropolitan center in which we are privileged to live.

Cleveland is one of the great cities of America, great in population, in industry, in educational and cultural facilities. Above all it has a long and noble tradition of social progress and responsiveness to all that is forward-looking in the life of our country.

Our member colleges and universities offer splendid opportunities to our young people who would like to pursue professional careers in all fields of the liberal arts and scientific pursuits. Cleveland is also proud of its outstanding institutions of art and music. Industrially, Cleveland has kept pace with the great industrial progress of America. Young men who have ambition and ability will find challenging opportunities in almost every field.

ABBA HILLEL SILVER
Rabbi, The Temple
Cleveland, Ohio

AHS
/sl

October 23, 1956

Mr. Joseph Laufer
Harvard-Brandeis Cooperative Research
on Israel's Legal Development
Langdell Hall
Harvard Law School
Cambridge 38, Mass.

Dear Mr. Laufer:

Rabbi Silver has received your publication "Draft Family Code" but unfortunately was unable to write to you himself before his departure from the city.

He has asked that I write in his behalf to thank you and tell you that he appreciates receiving it.

Sincerely,

Miss Sophia Levine
Secretary to Dr. Silver

/sl

October 24, 1956

Mr. Matt Howard
The Cleveland News
1801 Superior Avenue
Cleveland 14, Ohio

My dear Mr. Howard:

Permit me to extend to you, and through you to the members of the staff of the Cleveland News, my felicitations upon the occasion of The Cleveland News moving into its new home.

I trust that prosperity and increased opportunities for service will be yours in your new quarters.

With warm regards and all good wishes, I remain

Cordially yours,

ABBA HILLEL SILVER

AHS:sl

October 24, 1956

Mr. Wright Bryan
The Cleveland Plain Dealer
1801 Superior Avenue
Cleveland 14, Ohio

My dear Mr. Bryan:

May I join your host of friends of the Plain Dealer in extending to you my felicitations upon your moving into your new quarters.

I wish the Plain Dealer continued prosperity in its new home. I am sure that the enlarged facilities will also increase the scope of service and usefulness of your great newspaper.

With warmest regards, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:sl

10-25-56
card mailed to

Mount Zion Congregational Church
10723 Magnolia Drive
Cleveland 6, Ohio

Re: Mt. Zion Congregational Church

I will be able to serve on the Citizen's Committee
for the ADELE ADDISON CONCERT for the benefit of Mt.
Zion Church to be held November 11th at Severance Hall

/s/ Rabbi Abba Hillel Silver



The United Synagogue Commission on Jewish Education

ועדת החינוך על ידי בתי הכנסת המאוחדים

A Joint Commission of the United Synagogue of America, the Rabbinical Assembly of America and the Teachers Institute of the Jewish Theological Seminary of America

3080 BROADWAY

Riverside 9-8000

NEW YORK 27, N. Y.

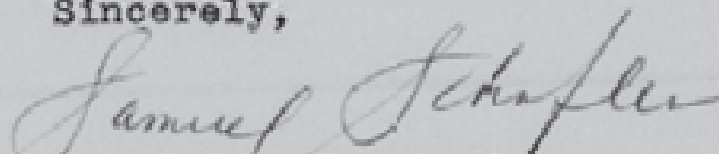
Office of the Educational Director

October 25, 1956

Dear Rabbi Silver:

Rabbi Jacob Kabakoff of the Cleveland Bureau of Jewish Education was kind enough to call to my attention your message to the 1955 Pedagogic conference. I read this message with great interest and much profit. I should like your permission to reprint part of this message in one of the forthcoming issues of "The Synagogue School".

Sincerely,


Rabbi Samuel Schafner

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

sh/

1906 - 1956

*The Officers and Board of Directors
of B'nai El Temple*

cordially invite you to attend

A Testimonial Dinner

honoring our beloved

Rabbi Julian H. Miller

upon the occasion of his completion of

"Fifty Golden Years"

in the Rabbinate

and of his recent elevation

to the exalted position of

Rabbi Emeritus of B'nai El Congregation

Sunday evening, the twenty-eighth of October

Nineteen hundred and fifty-six

at six o'clock

Starlight Roof, Chase Hotel

Saint Louis, Missouri

\$7.50 per person

Dress Optional

Please return enclosed

card without delay

NIGHT LETTER 12X

OCTOBER 26, 1956

phoned - 4:00 pm S L to A.B.

RABBI JULIAN H. MILLER
CONGREGATION B'NAI EL
7737 CANNON AVENUE
ST. LOUIS, MO.

PERMIT ME TO JOIN THE HOST OF FRIENDS AND ADMIRERS OF RABBI JULIAN H. MILLER ON THE OCCASION OF THE TESTIMONIAL DINNER THAT YOU ARE TENDERING HIM IN HONOR OF HIS ~~FIFTY~~ FIFTY YEARS OF SERVICE IN THE RABBINATE AND UPON HIS ELEVATION TO RABBI EMERITUS OF YOUR CONGREGATION. RABBI MILLER HAS BEEN A DEVOTED SERVANT OF HIS FAITH AND HIS PEOPLE AND HAS WON THE ADMIRATION AND ESTEEM OF HIS COLLEAGUES THROUGHOUT THE NATION. I SHOULD LIKE TO ADD MY TRIBUTE AT THIS AUSPICIOUS OCCASION AND TO EXPRESS MY SINCERE WISHES TO HIM FOR THE COMING YEARS. MAY THEY BE RICH IN WELL-BEING CONTENTMENT AND ACHIEVEMENT.

H. ABBA HILLEL SILVER

Abe S. Kay Commendation Dinner

Committee: Suite 303, Evans Building, Washington, D. C.

Honorary Chairman

Governor Theodore R. McKeldin

October 26, 1956

Dr. Abba Hillel Silver
The Temple
Cleveland, Ohio

Dear Dr. Silver:

Mr. Abe S. Kay, of Washington, D. C., who has been a vital force behind every worthwhile undertaking in the community, is now visiting Israel at the invitation of the Israeli Government.

The Israel Bond Organization and Mr. Kay's many friends are planning a community-wide tribute to him at a dinner in his honor which will be held Sunday evening, December 2nd, at the Sheraton-Park Hotel in Washington, D. C.

Mr. Kay will be honored on that occasion as Washington's "Man of the Year". Mrs. Golda Meir, the Foreign Minister of the State of Israel, will present Mr. Kay with an Award of Distinguished Merit in recognition of his exemplary service in the establishment and development of the State of Israel.

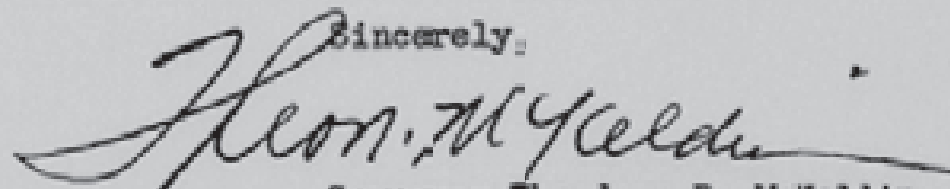
I have agreed to serve as Honorary Chairman for this event because I believe that Mr. Kay richly deserves the honor which the Washington community is bestowing upon him, and because embattled Israel will benefit materially from the Israel Bond subscriptions which the Kay dinner is designed to promote.

I am inviting a small group of distinguished citizens to join me on the Honorary Committee and would be very pleased to have permission to list your name. I feel that the inclusion of your name on the Committee would contribute greatly to the success of this affair, and assure you there is no obligation of any kind on your part.

I would deeply appreciate your advising me c/o Kay Dinner Committee, Suite 303, 1420 New York Ave., N. W., Washington, D. C., as soon as it is convenient, as to your readiness to be listed on the Committee.

On Behalf of the Israel Bond Organization, allow me to thank you most warmly for your earnest consideration of this request.

Sincerely,



Governor Theodore R. McKeldin
Honorary Chairman

- ① No Hyman
 ② Campbell briefing, see part ...
 ③ meeting taken in reply to comments -
 ④ Israel do not seek E. territory - no war!
 ⑤ House taking lead into meeting immediately Israel. with
 ⑥ Is. has her ^{concerns} ~~like~~ the security of Arab state no war
 ⑦ need for new status member - was - not answered

better known as vigorously in behalf of reply of Israel
 - a to her in behalf of Arab Government



ASHLINGTON BRANCH
 HEIGHTS BRANCH
 SHAKER-LIKE BRANCH
 YOUNG ADULT SERVICES
 GOLDEN AGE SERVICES
 ADULT SERVICES
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 CAMP WISE

Jewish Community Centers

OF CLEVELAND

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Affiliated with Welfare Federation
 of Cleveland • Jewish Community
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 fare Board



October 26, 1956.

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

Dear Rabbi:

It is a real simcha to have your membership in our "Beth Am".... but I must confess that I didn't know that our overly zealous membership secretary had sent you one of our forms!

As you probably know, the Jewish Community Centers, ^{finally} ~~fully~~ succumbing to the "second stone age", is in process of organizing a campaign for a new facility in the Heights area. I fervently hope that we can count upon your continued support and counsel - especially in our conviction that the Jewish Community Centers must continue to be a supplementary agency of Jewish identification - an agency that is Jewish in purpose, community-wide in scope and service, and a center of social and cultural activities.

Very sincerely,

Herman A. Eigen

Herman A. Eigen
 Executive Director

HAE:bes

CLEVELAND PLAIN DEALER

MORNING AND SUNDAY

CLEVELAND NEWS

EVENING EXCEPT SUNDAY

THE
FOREST CITY
PUBLISHING COMPANY
1801 SUPERIOR AVE., N.E.
CLEVELAND 14, OHIO

STERLING E. GRAHAM
PRESIDENT

CHARLES F. MCCARTHY
SENIOR VICE PRESIDENT

JOHN A. VAN BUREN
VICE PRESIDENT

October 29, 1956.

OFFICE OF
WRIGHT BRYAN
EDITOR
CLEVELAND PLAIN DEALER

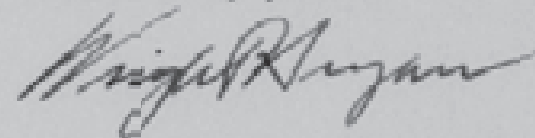
Rabbi Abba Hillel Silver,
The Temple,
E. 105 Street at Ansel Road,
Cleveland 6, Ohio.

Dear Rabbi Silver:

I am most grateful, as are my associates at the Plain Dealer, for your cordial letter of good wishes.

We value your friendship and cherish your thoughtfulness.

Sincerely yours,



October 29, 1956

Rabbi Samuel Schafler
The United Synagogue Commission
on Jewish Education
3080 Broadway
New York 27, New York

My dear Rabbi Schafler:

Replying to your kind letter of October 25, you have my permission to reprint part of the message which I delivered before the meeting of religious school teachers held under the auspices of the Cleveland Bureau of Jewish Education in 1955.

I would appreciate if you would make the necessary editorial revision since I have not had an opportunity to do it myself and the spoken word is not always like the written word.

With all good wishes I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:sl

October 30, 1956

The Honorable Governor McKeldin
Honorary Chairman
Abe L. Kay Commemoration Dinner
Suite 303, Evans Building
Washington, D. C.

My dear Governor McKeldin:

I shall be very happy to join the Honorary Committee which is being organized for the dinner to be given in honor of Mr. Abe S. Kay in Washington, D.C. on Sunday evening, December 2nd.

With warm regards and all good wishes, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:sl

C I B A

C I B A P H A R M A C E U T I C A L P R O D U C T S I N C.

SUMMIT, NEW JERSEY

TELEPHONE NO.: CRESVIEW 3-3300

CABLE ADDRESS: CIBA-SUMMIT NEW JERSEY

November 2nd, 1956

Rabbi Abba Hillel Silver
The Temple
Cleveland, Ohio

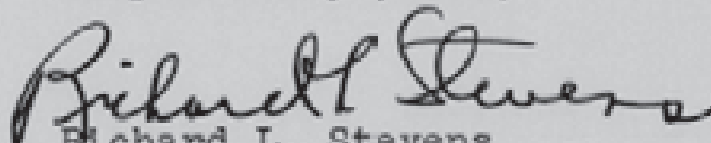
Dear Rabbi:

We thought you'd be interested in the enclosed article written for STATE OF MIND - A Review of Psychiatric and Emotional Problems for the General Practitioner. This is a publication which will be mailed every month beginning in January to approximately 100,000 physicians in the U.S. STATE OF MIND has been endorsed by many prominent physicians, some of whom have agreed to contribute original articles.

As far as faith healing is concerned, we are taking no particular stand on this issue. We feel, however, that it is our proper concern to present the views of persons like yourself. We also feel that the Jewish and Roman Catholic points of view should be presented if we are to present the Protestant point of view. Therefore, we respectfully propose that you set down your ideas on this subject for publication in STATE OF MIND. Because of our space limitations we prefer that your statement run no longer than two hundred words.

We would consider it a great honor and privilege to have your statement on faith healing published in STATE OF MIND. May we have the pleasure of hearing from you soon?

Respectfully yours,


Richard L. Stevens
Copy Chief

RLS/lr
Enc.

Copy for STATE OF MIND
Code:
APO:
Final Copy
10/31/56

FAITH HEALERS: DO THEY REALLY HEAL?

Can the so-called faith healers actually cure organic ills as so many of them claim? To shed light on this question - and on the larger question of faith as a psychotherapeutic force - STATE OF MIND offers this summary of the views of three prominent Protestant clergymen as expressed recently on the NBC television program "Frontiers of Faith."

Faith healing can be many things. But it is not, in any sense, miraculous healing. Miracles require the supernatural stepping in of God -- a mysterious technique of God's own which cuts across natural laws. In contrast, faith healing is an explainable method of cure which involves the use of psychological and spiritual forces.

Physicians Use Faith Healing

Doctors use a kind of faith healing almost every day, no doubt without even being aware of it. The faith they call on is the patient's confidence in their

abilities as physicians. This sometimes is more helpful than a whole carton of pills.

Of course when one speaks of faith healers today, a totally different picture comes to mind. In it are featured tremendous tents, a carnival-like atmosphere and a platform bathed in spotlights from which the star of the production, the healer, puts on his show. His theme is a simple one: "Come to me, of you sick and infirm, come to me and you will be cured."

What do the Healers Heal?

Do these healers make good their claims? In reaching a conclusion it's important to differentiate between the kinds of diseases they attempt to cure. On the one hand there are functional ailments: that whole realm of diseases brought on in large measure by mental and emotional factors, by worry, fear, or a feeling of guilt. These are diseases like peptic ulcer, certain skin disorders and many instances of asthma. They may be cured by faith and hope. On the other hand there are organic difficulties such

as in heart disease and cancer. It is very questionable whether the faith healer can cure these diseases. Certainly, plenty of supporting medical evidence would be required as proof.

Proof Lacking

So far, such proof has not been forthcoming. People are never really cured of anything organic by the healers. Testimonials indicating otherwise have invariably been produced in the flush of excitement following an emotionally charged performance. There's no denying the fact that these sessions have terrific dramatic impact on the participants. But it takes more than theatrics to cure club feet, feeblemindedness, mongoloidism, genuine deafness and genuine blindness.

The story is told (and it's a true one) of the faith healer who ignored this fact. He attempted to cure an individual who had both eyes missing. There was no doubt that the man was blind, yet the healer promised him new sight and went through his performance anyway. When he had finished, he held up five fingers to the light and asked, "Do you see my hand?"

"No," the man answered truthfully.

"Step over there," the healer said, pointing to the side of the stage. I'll come back to you in a little while. I just know you're going to get your sight today. I can see the blue coming back in already."

Of course, he never did return to the man, but concentrated instead on people with whom he had more success.

The Place of Faith Healing

Doubtless, many a faith healer, through force of personality, belief or mental suggestion has helped individuals with emotionally induced disorders. At the same time, so many of them have destroyed sincere and devout faith in people by exploiting it for their own selfish purposes.

Faith has definite value as a kind of psychotherapeutic force. Many people who are ill, even those who are in hospital beds, are suffering from ailments that might very well respond to a little faith. And this needn't mean religious faith alone. People can be helped by belief in other things besides God. While people with faith in God do not always

get well, hope and the belief that he will get better are natural, worthwhile thoughts to implant in the sick person's mind.

But the churches realize that when a person is ill, everything that science and medicine can do for him should be tried first. The power of faith should be used to supplement what the doctor does, not to replace it. As Isaiah points out to King Hezekiah in the scriptures, a poultice of figs is probably a better remedy for a boil than a prayer.



*Planned
3:00 pm
to S J*

Chay

TELEGRAM

November 7, 1956

HONORABLE JACOB K. JAVITS
~~ATTORNEY GENERAL~~ ~~NEW YORK STATE~~
630 FIFTH AVENUE
NEW YORK NEW YORK

I AM DELIGHTED WITH YOUR MAGNIFICENT VICTORY

AND I SEND YOU ALL MY GOOD WISHES FOR ~~YOUR~~ *distinguished*
SERVICE IN THE YEARS TO COME

ABBA HILLEL SILVER



Personal Letter

From

RABBI HERBERT A. FRIEDMAN

Executive Vice-Chairman, United Jewish Appeal

165 West 46 Street, New York 36, N. Y.

7th November, 1956.

Dear Friend:

Thinking as an American, a Jew, and a citizen of the world, what would it have meant to you if someone had stopped Hitler dead in his tracks in 1933 or '34 or '36? What incredible losses would have been mitigated for the world if some combination of democratic force had been applied long before the dreary road to Munich? What an outpouring of thanks future generations would have bestowed upon those who stood firm at a time when only a little firmness was required.

When Israel moved into the Sinai wilderness last Monday, and France and England followed with such breathtaking speed, they were dealing with Nasser in a manner and at a time which would undoubtedly save the world much heartache later on. Dictators are vulnerable at the beginning of their march toward power. They must be toppled early, when it can be done at the smallest cost of blood and treasure.

Israel understood it best, perhaps because she was the primary target. The story of Nasser's ceaseless belligerency and his bloody provocations toward Israel are too well known to be repeated. Ambassador Eban spelled out again last week, before the Security Council and the General Assembly, the long weary list of daily incidents. He recited the murders, lootings, infiltrations, bombings, mine-layings, sabotage, stealing, machine-gunnings conducted against unarmed civilians, workers, children at prayer, women, tractor drivers. To the murdering can be added the incendiary broadcasts from Cairo Radio calling constantly for the destruction of Israel; the economic boycott and blockade designed to bring Israel to her knees in bankruptcy; the ring of steel forged with other Arab states and high commands; the closing of the Suez to Israeli shipping for five long years in spite of the Security Council.

In the face of this record of murder, propaganda and encirclement, Israel's blood ran cold a year ago when Nasser finally put his hands on the Communist weapons which would enable him effectively to carry out his threats. The deadly race with time began. There was no bluff. There would be only one outcome.

The purpose of last Monday's move was to destroy the bases in Sinai and Gaza from which the murdering fedayeen raiders had come, to break the ring of encirclement, to force open the Red Sea route to Akaba -- but most of all to forestall a "Pearl Harbor" type of attack, from which Israel could never recover.

Let me speak frankly. I have noticed two types of reactions which can be called the dilemma of the American liberal and the dilemma of the moral Jew. As for the first, there is a kind of uneasiness on the part of some to whom the words "native independence" and "colonialism" carry certain connotations.

Behind these slogans there is a sympathy for a nation which tries to assert itself (i.e., nationalizes a waterway passing through its territory) and then is faced with the bombing planes of "colonial" powers (i.e. England and France) which try to re-establish a 19th century type of sovereignty in a 20th century whose hallmark is self-determination of small powers. There is a certain squeamishness on the part of the liberals as to the harshness of English and French methods.

Regarding the dilemma of the moral Jew, there is the feeling that the teachings of the Bible and ethics are inconsistent with night attacks, aggression, retaliation raids. Fighting in self defense might be one thing, but certainly taking the initiative in attack and slicing across an Egyptian border cannot be squared with the Ten Commandments.

Believe me, I am aware of these twin dilemmas, perhaps because my own training and disposition are exactly those of a liberal American and a moral Jew. I can feel the pinch of these arguments as well as anyone.

But in these very same two capacities I know one lesson of history which takes precedence over all else. Liberalism cannot thrive when evil is rampant in the world, and Judaism cannot survive when it fails to fight evil. The role and task of the liberal and the Jew in all human history have been happily synonymous -- to recognize evil, point out its dangers, refuse to compromise with it, and even at the risk of fighting it alone, to oppose it to the limit of capacity.

Israel's move the other night was in the best tradition of this function. Israel's very survival was at stake, for by every sign the day of the Pearl Harbor was soon at hand -- and to every nation there is the right and duty of self-preservation. But even above and beyond that, the people of Israel were once again challenging the existence of dictatorship in the world. I believe this was gallant, courageous and worthy of the gratitude of the world.

Why this rather lengthy soul-searching?

Because, in my judgment, this is a time when the people of Israel need more than anything else the continued support and warm encouragement of the American Jewish community. If there be questions and doubts, let them be aired, as I have frankly tried to do -- but then let firm resolution seize us once more so that we forge ahead on the path of providing the support and solidarity without which the humanitarian goals could not be achieved.

Immigrants still swarm daily to the eagerly-sought shores of the Promised Land; older arrivals of a year ago are still but shakily absorbed; "ancient" citizens of five and six years' residence still need that last bit of help to become self-sufficient. Faltering or wavering on our part now will be a blow to them not less serious than any Nasser might have rained upon them.

During the years of terror the Jews of America together with the Jews of Israel managed to rescue, build, absorb, colonize. Hundreds of thousands arrived from every corner of the globe, were rehabilitated, settled in homes and fields and villages and the land grew green, in spite of red blood which flowed under the ceaseless harassment.

If the years of terror are now hopefully coming to an end, how much more

exciting the future can be in terms of further rescue and building. Our greatest hopes yet lie ahead, for there wait in many countries countless scores of thousands whose Jewish and human destiny will take them to Israel. They are the objects of our love and concern -- and we must certainly make it as possible for them to come to Israel as we did for their predecessors.

Let me sum it up.

1. Israel was created to give home and dignity to Jews who chose it.
 2. Israel has been under attack by implacable enemies from the hour of its birth.
 3. In the face of this attack an incredible record of rescue has been written for 8 years.
 4. The attack rose to a crescendo when an Arab dictator was armed by a Russian dictator.
 5. Israel waited until the eleventh hour before replying, and then did so in a most limited manner, not bombing mass civilian centers, but destroying the enemy's weapons and war machine.
 6. The clamor of arms will die down, and the solid thrilling work of human rescue will go on, this time unhampered, we hope, for perhaps now the uneasy armistice will be replaced by firm peace.
 7. During all these years, the American Jew has held aloft a banner, writ large for men to see, containing the pledge of his heart, his soul and his treasure to the noble task of rescuing fellow-Jews and transplanting them to a free Israel. I know that the Jew of America will stand firm behind this same pledge now, as the moving finger of history continues to write its hopeful story.
-

If I read the signs aright, I believe that we stand at an hour of greatest opportunity. I cannot forget the history of our own American democracy -- born out of the strife and travail of a war of independence, fighting off foreign enemies, going on, as Lincoln declared, "to a new birth of freedom". Surely, this is the hour to make good a new birth of freedom for Israel -- an hour to enlarge the rescue operation of tens of thousands from lands whose doors we thought closed, but are not; an hour to develop, enlarge, produce, build and go forward, unhampered by fear, at a rate none of us dreamed possible a few short weeks ago.

Sincerely,

Hubert A. Friedman

November 9, 1956

Mr. Richard Klaus
WERE Broadcasting Station
Bulkley Building
Cleveland, Ohio

My dear Dick:

From all sides I have heard from the many people who listened in to the broadcast last Sunday evening of my address on "Fires in the Middle East".

Many expressed their appreciation to WERE for having made the address available to them.

May I take this opportunity to thank you for the courtesy which you extended to me and for what I believe to have been a fine public service.

With kindest regards, I remain

Most cordially yours,

ABBA HILIEL SILVER

ARS:sl

Abe S. Kay Commendation Dinner

Committee: Suite 303, Evans Building, Washington, D. C.

Honorary Chairman

Governor Theodore R. McKeldin

November 15, 1956

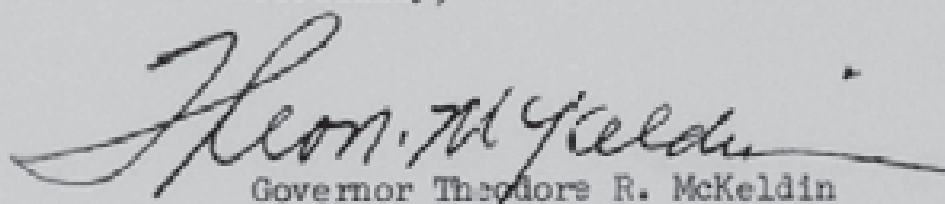
Dr. Abba Hillel Silver
The Temple
Ansel Road & 105th Street
Cleveland, Ohio

Dear Doctor Silver:

It was indeed good of you to have agreed to serve as a member of the Honorary Committee for the Commendation Dinner honoring Abe S. Kay, at which Golda Meir, Foreign Minister of the State of Israel, will be the guest speaker.

Enclosed you will find an invitation for the dinner, which is being held on December 2nd at the Sheraton Park Hotel. I do hope it will be possible for you to be our guest as we look forward to the pleasure of having you share the evening with us.

Cordially,



Governor Theodore R. McKeldin
Honorary Chairman

Enclosure

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T. M. Girdler
Herman Moss

December 10, 1956

Dear Friend:

Please accept, on behalf of myself and the United Negro College Fund, our thanks for your gift to the 1956 Cleveland area campaign.

We, who are assisting the Cleveland Campaign this year, are deeply appreciative of your understanding of the fundamental justice and importance of this project.

In due course you will receive a receipt from the New York Headquarters of the United Negro College Fund, but I wanted to precede the official acknowledgement with an expression of my personal appreciation for your contribution.

Yours sincerely,



Robert H. Rawson
General Chairman

gnc

America's First Educational Community Chest

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Invite you and your family to join

with them in the

Installation Service

for

Rabbi Earl S. Stone

Friday evening, December Fourteenth

Eight fifteen o'clock

in the

Temple Sanctuary

And

Collation following services

Program on
following page

The Lighting of the
Sabbath Candles.....Mrs. Earl S. Stone

Sabbath Evening
Service.....Rabbi Malcolm Cohen
Temple Beth El, Colorado Springs

Chaplain David H. Rose
Lowry Air Force Base

Introduction and Welcome....Mr. Philip Milstein
President,
Congregation Emanuel

Greetings.....Mr. A. M. Luntz
President,
The Temple, Cleveland, Ohio

Installation Address—Dr. Ferdinand Isserman
Rabbi, Temple Israel, St. Louis, Missouri

Installation Response—Rabbi Earl S. Stone

BENEDICTION

[December 14th 1956]

RABBI EARL S. STONE
THE TEMPLE EMANUEL
16th STREET AND PEARL
DENVER, COLORADO

I SEND YOU MY WARMEST GREETINGS AND ALL MY GOOD WISHES ON THE
OCCASION OF YOUR INSTALLATION. I PRAY THAT THE FUTURE WILL
HOLD IN STORE FOR YOU GREAT SERVICE, GREAT ACHIEVEMENT AND GREAT
CONTENTMENT OF SPIRIT. I AM CONFIDENT THAT UNDER YOUR LEADERSHIP
YOUR CONGREGATION AND YOUR COMMUNITY WILL GROW FROM STRENGTH TO
STRENGTH. VIRGINIA AND DANIEL AND RAPHAEL JOIN ME IN SENDING
YOU AND JUDY ALL OUR BEST WISHES.

ABBA HILLEL SILVER





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Rabbi A. H. Silver
The Temple
Cleveland 6, Ohio

Dear Rabbi:

We were very proud to have you present at our Celebration Dinner on Sunday evening. We are grateful to you for opening our program with a beautiful and appropriate prayer.

Our heart-felt thanks to you for lending so much significance to our undertaking.

Yours sincerely,

Morton L. Mandel, President



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December 19, 1956

Rabbi Abba Hillel Silver
19180 Shaker Boulevard
Cleveland, Ohio

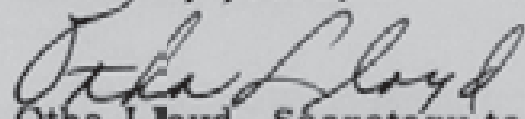
Dear Rabbi Silver:

Before leaving the city Mr. Reuther asked me to reply to your kind invitation to speak at the dinner in connection with your Human Relations Program on February 20th.

Because he will be required to be in Washington for a meeting of the Executive Board of the AFL-CIO Industrial Union Department on that date, Mr. Reuther will be denied the privilege and pleasure of being with you.

Mr. Reuther appreciates your kind invitation and has asked me to express his thanks.

Sincerely yours,


(Mrs.) Otha Lloyd, Secretary to
Walter P. Reuther

oeiu 42

cc: Rabbi Armond E. Cohen
William M. Davy

RABBI EARL S. STONE
TEMPLE EMANUEL
DENVER, COLORADO

December 21, 1956

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

Dear Rabbi Silver:

Judy and I want to thank you so much for your telegram of good wishes on the occasion of my installation. It really was one of the nicest parts of what turned out to be a truly spiritual occasion. It was well attended and Ferdinand Isserman did an excellent job. I have said it over and over, but I really mean it, when I say that whatever little I shall be able to accomplish will be due to such a great degree to the training that I received from you.

Judy joins me in heartfelt thanks and fond love to Virginia, Raphael, Daniel and fraus.

Sincerely,





The Jewish Big Brother Association

of the JEWISH CHILDREN'S BUREAU OF CLEVELAND

22001 FAIRMOUNT BOULEVARD
CLEVELAND 18, OHIO
YELLOWSTONE 2-7967

December 21, 1956

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Supervisor

Dear Rabbi:

To highlight National Big Brother Week, we are co-sponsoring an inter-faith dinner meeting to be held at the Manger Hotel Ball Room on January 10, 1957.

At this meeting our Jewish Big Brother Association will give a public account of its work. We trust that this might be of special interest to you.

The affair promises to be a memorable one. Dean Kenneth D. Johnson of the New York School of Social Work will be the featured speaker of the evening.

In the hope that you will give us the honor of welcoming you at this event, we are enclosing two complimentary tickets for your personal use.

Sincerely,

Sidney Wisch, President
Jewish Big Brother Ass'n.

Stays

P.S. In case you cannot attend the affair, kindly return the tickets.

December 21, 1956

Mr. Eliahu Ben-Horin
346 Empire State Bldg.
New York City, New York

My dear Eliahu:

I have had an opportunity to read the prospectus which you gave me. I think that the idea is a sound one and I have no hesitation to the use of my name in connection with it.

I would make a few suggestions regarding the prospectus:

- (1) I believe that the word "American" should be omitted from the name. It is more in keeping with what you have in mind to call it just "League for Democracy in the Middle East".
- (2) I would suggest that from page 5 you omit the second sentence in the first paragraph. Reference to demonstrations, picketing, dock strikes, etc. will scare off the kind of people you want to reach.
- (3) In the same way, item 3 under 'Finances'. I would not refer to concerns who have huge financial investments in the Middle East.
- (4) Before any publicity whatsoever is given to the project you should have assured yourself of the commitments of at least a dozen prominent people, mostly non-Jews, and I should like to see the list before any announcement bearing my name is issued.

With all good wishes, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:sl

P.S. Under separate cover I am sending you a copy of my book
WHERE JUDAISM DIFFERED.

A.H.S.

INTRODUCTORY REMARKS

The momentous events and developments in the Middle East over the last few months, culminating in -

- (a) The nationalization of the Suez Canal by Egypt;
- (b) The Israeli occupation of the Sinai Peninsula and the Gaza strip
- (c) The British-French military expedition to Port Said and the Suez area;
- (d) The United Nations' deliberations, resolutions, the formation of the U.N. Police Force, and the negotiations under U.N. auspices for the liquidation of the conflict;
- (e) The advance of Soviet Russia into the position of the most influential single Great Power in the Middle East, whose designs and aspirations are unmistakable - namely, to bring about the complete expulsion of all Western influence (political, economic and strategic) from the Middle East, and supplanting the West as the dominant power in that all-important area;
- (f) The most unfortunate rift and divergence in policy between Britain and France, on the one hand, and the United States, on the other, which has considerably undermined the united front of the democratic world against international communism, and correspondingly enhanced the chances of Soviet Russia in the Middle East and elsewhere -

- all these developments have created a state of bewilderment in public opinion in America and the world over to a degree unparalleled in recent history.

At this stage, it would serve no useful purpose to analyse the causes behind these events, or to try to explain them away by the Presidential election in the United States, or by accusing Britain and France of hasty action, or by invoking factors of psychology or personalities. Even if, for argument's sake, we were willing to assume that a perfectly cogent and correct interpretation of these events could be arrived at and agreed upon - it would in no way change the sober facts and realities of the very grave situation which has resulted from the above events and developments.

We, therefore, believe that what is needed now is not digging into the near past and engaging in mutual recriminations, but planning for the future in a manner apt to:

- (a) Restore the unity of purpose and action of the democratic forces in the world;
- (b) Repell the imperialistic march of conquest of Soviet Russia into the Middle East;
- (c) Protect the legitimate interests (political, economic and strategic) of the Western democracies in the Middle East;
- (d) Secure the existence of the State of Israel, as the true outpost of Western civilization and democracy in the Middle East who is now facing the determined combined Soviet-Arab onslaught aiming at its annihilation;
- (e) Develop a comprehensive program of "Democracy for the Middle East", which would open the way for systematic social-economic betterment of the downtrodden masses of the local populations; and the introduction of truly democratic forms of government into the countries of the Middle East.

PURPOSE

These introductory remarks clearly define the over-all purpose of the

proposed organization. In order to achieve it, the organization will have to pursue at one and the same time two courses, one negative and one positive:

1. - To combat Soviet imperialism, colonialism, and oppression of minorities and small nations;
2. - To constructively plan and promote democracy in the Middle East, whether in the field of politics, social-economic development, military defense, cultural institutions, spread of literacy, and enlightenment of public opinion in a manner likely to advance peace and stability into the region.

NAME

The suggested name for the organization is: AMERICAN LEAGUE FOR DEMOCRACY IN THE MIDDLE EAST, which, we believe, fairly expresses its objectives.

SCOPE AND FUTURE EXPANSION

While at the initial stage the establishment of an American organization is planned, it is only right to visualize the potentialities of this movement on the international scene. There is no reason on earth why such an organization should not grow into one of the most popular and influential associations throughout the democratic world, with branches in Great Britain, France, Ireland, Turkey, Israel, Holland, Belgium, Italy, the Scandinavian countries, in Latin America, etc.

Indeed, this vision of future expansion should be in our minds from the outset, if we want to have the right perspective. By way of illustrating this point, it is conceivable that men of the stature of Sir Winston Churchill, Edouard Herriot, Ramon de Valera, some member of Scandinavian royalty, Herbert Hoover, Sr., Harry S. Truman, Bernard Baruch - could be prevailed upon to head the list of the honorary sponsors of such an international association.

EXPECTED ACHIEVEMENTS

The League's ultimate achievements and the degree of its effectiveness would, of course, largely depend on the stature of the men and women who would head and support this movement, and on the financial means placed at its disposal. But, if we accept an optimistic outlook in this respect, there is no doubt that the League could make a significant contribution in the following directions:

1. - In checking Soviet imperialistic expansion into the Middle East;
2. - In protecting Jewish and other minorities in Soviet and Moslem lands;
3. - In presenting facts and figures of the true nature, aspirations and modus operandi of international communism - and thus weaken its prestige, moral power and appeal;
4. - In developing and cementing unity of purpose and of action in the Middle East among all the democratic nations of the world;
5. - In providing long-range protection for the Western-held concessions and investments in the Middle East;
6. - In preventing the annihilation of the State of Israel by the Moscow-Cairo Axis;
7. - In paving the way for a new alignment of forces in respect of the Middle East, which would ultimately lead to (a) Democratic development of the region in the best interests of the local populations; (b) In sound and lasting protection of the legitimate interests of the Western democracies in that highly strategic area.

TYPE OF ORGANIZATION

It is to be a voluntary, non-sectarian, membership organization, open to men and women of good will, regardless of race, religion, color or political persuasion. However, the following obvious exceptions are indicated. A way must be found to keep out Communists, Communist sympathizers, McCartytites, and men and women of known anti-Semitic

or Fascist inclinations.

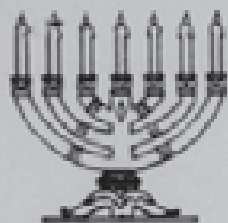
By its very nature, the League should not aspire to mass membership, but to a select membership which would primarily come from among the politically and intellectually mature layers of society. This, however, should in no way prevent the League from initiating or organizing mass actions, such as anti-Soviet demonstrations, picketing, dock strikes, etc. - when the cooperation of outside groups could be enlisted for specific one time actions.

FINANCES

In the light of the League's objectives, there should be no difficulty in obtaining the privilege of tax deductibility.

To finance its operations, the League could count on the following sources of income:

- 1) Membership dues. In view of the select nature of its prospective membership, annual dues of \$10.00 seems to be realistic.
- 2) Contributions from wealthy supporters and sympathizers.
- 3) Financial support on a larger scale from industries and concerns with huge financial investments and interests in the Middle East.



Gates of Hope Congregation

Shaare Hatikvah



DR. ENOCH H. KRONHEIM, Rabbi
3707 LANCASTER ROAD
CLEVELAND HEIGHTS 6, OHIO
FA 1-6403

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

December 24, 1956

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

Dear Rabbi Silver:

On behalf of our congregation, I am pleased to extend to you and Mrs. Silver, a cordial invitation to attend our "Burn the Mortgage" dinner.

Many a time, have you shown us your understanding and friendship, and we feel that it would add greatly, to our joy on this occasion, if you would accept our invitation to be our guests.

We would also like to make mention of our appreciation to your congregation, which was helpful to us when we first established our congregation.

Very sincerely yours,

Jack Dannhauser
Jack Dannhauser
President

JD:CA

December 26, 1956

Mr. Sidney Wisch, President
The Jewish Big Brother Association
Jewish Children's Bureau of Cleveland
22001 Fairmount Blvd.
Cleveland 18, Ohio

Dear Mr. Wisch:

Rabbi Silver has asked that I return to you the two enclosed tickets which you so kindly sent him for the dinner meeting of National Big Brother Week on January 10th.

He appreciates very much indeed your thoughtfulness and regrets that he will be unable to attend as he will be out of the city at this time.

Sincerely,

Miss Sophia Levine
Secretary to Dr. Silver

/s/
encl.

December 26, 1956

Mr. Jack Dannhauser, President
Gates of Hope Congregation
3040 Mayfield Road
Cleveland Heights 18, Ohio

My dear Mr. Dannhauser:

Thank you so much for your kindness in inviting me and Mrs. Silver to attend the "Burn the Mortgage" Dinner of the Gates of Hope Congregation.

It would have given me great pleasure indeed to attend this function as I have other functions of your congregation. Unfortunately Mrs. Silver and I will be out of the city on January 13th.

Please convey my warmest greetings to Rabbi Kronheim and to the officers and members of your congregation on this happy occasion.

With warmest regards, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:sl

New York
Chicago
Los Angeles
Amman, Canada
Mexico City
Puerto Rico
London

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Chairman of the Board

New York Office
Empire State Building
New York 1, N.Y.
Longacre 3-5000



ELIAHU BEN-HORIN

December 27th, 1956

Dr. Abba Hillel Silver
The Temple
East 105th Street
Cleveland 6, Ohio

Dear Dr. Silver:

Many thanks for your letter of December 21st and for sending me your book. I started reading it last night and am looking forward to reading more of it.

I fully agree - and so do my colleagues - with your several suggestions as to changes in the prospectus. Indeed, I greatly appreciate the thoughtfulness behind these suggestions. Of course, I shall keep you informed of any significant developments regarding the League.

In the meantime, I would like to share with you - in the strictest confidence - a very interesting experience which I had yesterday. If I remember correctly, the name of A.N. Spanel (of International Latex) came up also in our last conversation. I was after this man ever since you wrote to him back in 1946 or 1947. However, the man was definitely out of reach. I used all kinds of approaches, but of no avail. I was told that he is so embittered against Israel and its Government that he would not hear of anything related to Israel; and that all letters and communications emanating from Israel are returned by him unopened. Yet, the man and his remarkable single-handed crusade in the press for so many years had a fascinating effect upon me.

About six months ago, I once again tried to meet Spanel - this time through mutual friends. Finally, yesterday he phoned me and we met for lunch and a 2½ hours talk. I would like to tell you more about it when I see you next. In the meantime, don't be surprised if you start getting all kinds of reprints from Spanel or if he writes to you. The fact is that you are about the only Jewish leader of whom he thinks very highly, while he actually fulminates whenever any other Israeli or Zionist name is mentioned.

It is no whim on my part when I ask you to keep this part of my letter in strictest confidence. Nor should Spanel know that I wrote you about our meeting. He is a very touchy and unpredictable individual and I attach great importance to the establishment of good relations with him.

A Very Happy New Year to you and yours!

As always,

Eliahu

ESSEX COUNTY:
25 Bruen St., Newark 5, N. J.
Market 2-9471

BERGEN and PASSAIC COUNTIES:
44 No. Dean St., Englewood, N. J.
EN 4-8242

THE JEWISH STANDARD

New Jersey's Leading American-Jewish Newspaper

Founded in 1931

MAIN OFFICE - ALL DEPARTMENTS:

924 BERGEN AVE. • JERSEY CITY 6, N. J.

AT JOURNAL SQUARE

JOURNAL SQUARE 2-6330

MORRIS J. JANOFF
Publisher and Managing Editor

MEYER PESIN, Editor
BERNARD TURIELTAUB, Assoc. Editor

December 28, 1956

Rabbi Abba Hillel Silver
The Temple
Cleveland, Ohio

Dear Rabbi Silver :

Our newspaper will commemorate its 25th year of service to the Jewish communities of Northern New Jersey with a special anniversary issue to be published on March 22nd, 1957.

We deem it fitting that this edition contain messages from the outstanding leaders of our people.

Fully aware of your long record of public service, we cordially invite an expression (150 to 300 words) from you. Perhaps you could include something about the future of Judaism, the importance of the Anglo-Jewish communal press, etc. etc.

We look forward to your reply.

Sincerely yours,
THE JEWISH STANDARD

Morris J. Janoff
MORRIS J. JANOFF,
Publisher

P.S. The writer is a close friend of Mr. and Mrs. Samuel Liebow.

A sample copy of our newspaper is enclosed.

PUBLISHED IN ENGLISH EVERY FRIDAY

Member: American Assoc. of English-Jewish Newspapers—American Jewish Press
World News Service—Seven Arts Features

FREDERICK C. McKEE
SUITE 805
8 WEST 40TH STREET
NEW YORK, NEW YORK
LACKAWANNA 4.2520

January 21, 1957

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

Dear Dr. Silver:

Along with many other Americans, I have become increasingly concerned over the Congressional delay in approving President Eisenhower's Middle Eastern program. One of the inherent characteristics of this program is to show the unity of the American people behind a strong Middle Eastern policy aimed against aggression and Soviet expansion in that area. If the President's program is watered down, or substantially changed, this concept of unity will be weakened and much of the strength of the program will be lost.

I believe that it would be of great value for a group of distinguished Americans, representing both parties, to publicly urge the Congress to act speedily and forcefully in backing up the President's proposals. Accordingly, I have drawn up the text of a full page advertisement which will appear in THE WASHINGTON POST on Friday morning, January 25th. Because of the urgency of the situation, I have personally undertaken to underwrite as much of the cost of this advertisement as is necessary.

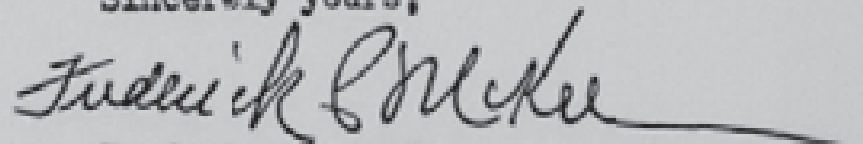
With this letter I ask you to join with me in endorsing the enclosed advertisement by permitting your name to be affixed. I also ask that you contribute anything from \$1 on up as an indication of your active participation in its publication.

If you wish to go along on this please indicate your willingness by collect telegraph or telephone to me at the above address or by special delivery letter. Your acknowledgment must be received before 6 P.M. on Wednesday, January 23rd, which is the deadline we have to meet in order to confirm publication on Friday. You may forward whatever contribution you are able to make toward the cost of the advertisement, payable to me, at your convenience.

I firmly believe that this advertisement is very much in the public interest, and I hope that I may count on your participation.

With all best wishes,

Sincerely yours,


Frederick C. McKee

STOP HITLER NOW

Seventeen years ago, the Committee to Defend America by Aiding the Allies placed advertisements bearing the above headline in 85 newspapers throughout the United States.

The publication of these advertisements was too late to prevent the outbreak of the Second World War but they sparked a drive which brought sufficient aid to Britain to survive the Blitz and give us time to begin to prepare before the Japanese struck us at Pearl Harbor.

Today there are new Hitlers in Moscow and Cairo. But it is still not too late to prevent a Third World War if we take prompt and adequate action to prevent their further growth to the point where they, like Hitler, think they can risk another war.

In ten years, the Communists have increased their slaves from 200,000,000 to 900,000,000. Today they threaten the great land bridge between Europe, Asia and Africa and the oil resources of the Middle East, which are greater than those of all of the rest of the world combined.

There is an inescapable hazard in living in the same world with dictators and it is always increased by appeasement, delay or inaction. When we have been courageous as in Greek-Turkish aid, the Berlin Air-lift and the Formosa Straits, the Communists have backed off. When areas of diplomatic weakness have been indicated they have attacked.

Once again, we have the chance to prevent a terrible miscalculation on the part of our enemies by showing that the nation is solidly behind the President in his efforts to prevent a Communist drive in the Middle East which, if successful, could give them the balance of power in the world.

It is fortunate for the nation and the world that, at this critical moment, former President Harry S. Truman, Speaker Sam Rayburn, Congressman Thomas S. Gordon, Chairman of the House Foreign Affairs Committee, and others have given forthright support to this urgent legislation requested by the president. The effectiveness of this essential action in the Middle East will depend in large degree on how unanimous is its support as an indication of American determination to prevent the whittling down of the Free World to the point of impotence.

The aid program for the Middle East is an insignificant part of our total defense budget. Some may argue that we should not undertake any particular item of aid unless we are assured of its success.

Economic and military aid, like military strategy, is not an exact science but a matter of calculated risk. The best that can be hoped for is that a majority of the decisions will be successful. But in our life and death struggle with Communism, we dare not overlook any possibility which may contribute to final victory.

Winston Churchill said that Hitler could have been stopped at least six times short of a world war. We know that when the Nazis marched into the Rhineland they had two sets of orders and, if the French had offered any resistance, they would have retreated. At Munich, Chamberlain sacrificed 25 of the best divisions in Europe and 2,000 Czech planes, within an hour's flight of Berlin, for what he called "Peace in our time."

The beginning of the Second World War was not in 1939 but in 1931, when the Chinese delegate to the League of Nations closed his plea for aid against Japanese aggression with these words, "And I say to you, unless you stop this present aggression, the time will come when you will be fighting, not only for your empires, but for your very homes."

We urge the Congress to quickly back the President's Middle East program as a step toward the promotion of international freedom and justice.

"If I were now a member of the United States Senate, I would support the request of the President for Congressional authorization to use the armed forces of the United States against any Communist or Communist-dominated aggressor in the Middle East. And I would quickly approve granting him the funds he seeks to extend economic aid to help the Middle East nations maintain their independence.

"Congress has no alternative but to go along with the President in this program to prevent the Russians from taking over the whole strategic Middle East, so vital to the economy and peace of the world. The situation is too dangerous to delay action on these requests for any partisan or political considerations."

HON. HARRY S. TRUMAN

"I feel that the Committee and Congress should go along with H. J. Res. 117 and that we should support the President in his request for authority to use the armed forces and provide the funds necessary to cope with the Middle East situation . . . In the face of the statements by our President, our former President, and the Secretary of State, we simply cannot afford to do too little when so much is at stake . . . Ours would be a heavy responsibility indeed, should the President's efforts to halt Soviet Communist penetration in the Middle East fail because we ourselves had failed to give him proper support."

(Excerpts from a statement by

HON. THOMAS S. GORDON, Chairman,
Committee on Foreign Affairs)

"It seems to me that the crux of the problem is the strengthening of the determination of Middle Eastern peoples to resist the inroads of world Communism in that area. To do this, we must re-enforce our present programs with a capability to take direct, positive action to support the free nations of the Middle East as the situation requires . . . The United States must be prepared to administer, with on the spot promptness if need be, the type of assistance necessary to bolster these nations so that they can remain free. Without the provision for economic assistance, I consider that the joint resolution would at best lose much of its effectiveness. And at worst, this program would fail. From all that I have been able to learn, I judge that there is no question about American readiness to accept essential responsibilities in the Middle East. This, in my opinion, is exactly what the Legislation you are now considering accomplishes. On that basis, I wholeheartedly urge its full support."

(Excerpt from Statement of

GEN. ALFRED M. GRUENTHER,
before the Committee on Foreign Affairs.)

THIS ADVERTISEMENT WAS PAID FOR BY THE FOLLOWING CITIZENS OF BOTH POLITICAL PARTIES

ST. PETER'S CHURCH

1533 EAST SEVENTEENTH STREET

CLEVELAND 14, OHIO

January 22, 1957.

Dear Rabbi Silver:

May I send you a word of commendation on your sermon delivered at the Temple last Sunday as was recorded in Monday's Plain Dealer.

Especially effective was your statement that "increasing coarseness and vulgarity were creating problems that could no longer be hidden by talk of freedom of expression and dangers of censorship."

Truths of this kind must often be repeated to create a proper public consciousness of the moral dangers that are reaching alarming proportions.

God bless you.

Respectfully,

Jerome J. Schneider
(Rev.) Jerome J. Schneider
Pastor

January 24, 1957

Reverend Jerome J. Schneider, Pastor
St. Peter's Church
1533 East Seventeenth Street
Cleveland 14, Ohio

My dear Reverend Schneider:

Permit me to thank you for your thoughtfulness in writing to me about the sermon which I delivered at the Temple last Sunday.

I greatly appreciate the sentiments expressed in your letter.

With warm regards I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:sl

HARVARD UNIVERSITY
RESEARCH CENTER IN CREATIVE ALTRUISM

PITIRIM A. SOROKIN, Director

8 CLIFF STREET
WINCHESTER, MASS.

January 25, 1957

Rabbi Abba Hillel Silver
Ansel Rd. at East 105th St.
Cleveland 6, Ohio

Dear Rabbi Silver:

I thank you for sending to me "The Temple Bulletin" with an announcement of your address about my book, The American Sex Revolution.

I am, of course, much honored by the attention which you have given to my little volume. Here I was honored by the invitation of Rabbi Shubow, to discuss my book at his Temple, and by the Jewish Family and Children's Service, to discuss it at its biennial meeting.

I am glad that many Jewish leaders and myself have a similar understanding of the dangerous aspects of sexual freedom in America and the West.

With my best wishes,

Sincerely yours,

P. Sorokin
Pitirim A. Sorokin

PAS:m

Dear Fellow-Congregant:

Your Temple Ritual Committee has undertaken the task of learning from the Congregation what religious experiences accrue from our current ritual practices. Also, what, if any, changes might be made so that the services will reach congregants more deeply, and also reach more congregants.

Attached is a statement which the Committee has prepared for itself--- to provide a background and purpose from which to work. It may serve to help you to understand our objectives.

Your family has been selected as one of several representative families of the Congregation to help us in this task. We ask only for your good will and a very small amount of your time during the month of February. A Committee member will call you by phone, or call upon you in person, if you prefer, to explain our overall study and your part in it.

Sincerely yours

/s/ Max G. Scherberg

Chairman, Ritual Committee.

Ritual Practices and Their Purpose

In order that a ritual committee may function properly, it should understand what is meant by ritual as it relates to Temple services, and, even more important, the Committee should understand the purpose of ritual. The following represents a preliminary effort at reaching such an understanding.

What Is Ritual? Ritual is the outward or physical manifestation of religious worship or faith -- the manner of performing religious service. Included within the meaning of ritual is the special clothing which is worn by the rabbi, the ornaments in the synagogue and on the Torah, the music which accompanies the service, the recitation of the prayers by the congregation as well as their bodily movements. Generally, some members of the congregation participate in the performance of such of the ritual observances as lighting the sabbath candles, singing in the choir, and, at times, direct participation in the service from the pulpit. The standing of the congregation during particular parts of the service is a part of ritual.

What is the Purpose of Ritual? The purpose of ritual is perhaps less clearly defined. One of the lesser purposes is that of identification. That is, it serves to distinguish one religious group and service from another.

A primary purpose of ritual is that of expressing in an outer form, the religious faith of the individual and of the group as a whole. The individual practices such ritual in private to express his personal faith; he practices it in the group to participate in the development and growth of communal faith, and finds that group practice strengthens his personal faith.

Now we must ask, why is there the need for this external expression of religious faith in either personal or group form? First, let us consider the group practices:

Individuals vary widely in the intensity of their religious faith. The range runs the gamut from the very pious and sure individuals to the faithless and faith seekers. Group practice promotes the development of faith and growth of the group in several ways. It develops faith loyalties; it provides for transmission of faith experiences; it makes possible an environment in which the teaching of the traditional faith can be conveniently done.

In the practice of private ritual forms, the individual is concerned with exercising not only his personal faith, but extending that practice for a family pattern. Ritual practice in the family circle is traditional and passed on through the family line, although it has been influenced by ritual practice at the synagogue. Of course, this influence operates in reverse as well. Private ritual practice, often influenced by family affairs, experiences, and environment, will in turn have an influence on the group practice. It was this purpose which produced the Conservative Synagogue and the Reform Temple.

With the above in mind, the problem of the ritual committee may now be put as follows: What is the current status of ritual practice relative to the development and growth of reform religious faith and how are the cross influences affecting this faith? Statistics show a marked and abnormal influx of congregants without a corresponding growth in faith. Should ours be the passive role of observers who merely note this new interest in attending and belonging to the Temple, or is there an active role we can and should play to help these newcomers to develop religious faith in the Temple atmosphere to which they are exposing themselves?

January 31, 1956.

MEMO TO: Temple Israel Ritual Committee

(This is for reference when you come to services this Friday night.)

It has been pointed out long ago that the Jews created two great literary documents: one for all of humanity and the other for themselves. The first document is, of course, the Bible, and the second, the Prayer Book.

From and in the Prayer Book, the Jew found his theology, his philosophy, his habit patterns of religious thinking. Yet, as many a soldier of Jewish faith discovered as he travelled around the world, the liturgy, although it has a common core, has major variations. Even in the so-called Orthodox synagogues, the prayers of the Jews, whose origin was in central and eastern Europe, vary from those of the Jews of Spanish extraction, and there are other rituals in Italy, Yemen and Morocco. In addition, individual congregations frequently have minor variations from the normal order.

The Prayer Book from which the members of Temple Israel worship, has a very ancient history. In the days of the Second Temple, days which ended in the year 70 of the common era, men not only participated in the sacrificial rites of the Temple in Jerusalem, but also worshipped in synagogues. In these synagogues they recited some of the elements of the liturgy which were part of the Temple in Jerusalem. They recited the psalms which were chanted by the Levites at the Temple, and some of the prayers. In addition, they read from the scrolls, the portions of the week. When the Temple was destroyed in the year 70, synagogue prayer became the whole of group worship, and so, many prayers, both of Biblical and post-Biblical origin, were added.

In the 9th century, Rabbi Amron published a Prayer Book which set the basic order of prayers. However, many prayers were added during the centuries. During the period of "enlightenment" early in the 19th century, the German Reform groups made attempts to reform the liturgy by eliminating some of the prayers, translating others into German, including the sermon as part of the ritual, and by changing sentences of prayers, as well as entire prayers, which did not agree with their philosophy. Your Prayer Book is as much the creation of Rabbi Amron as that of the German Reformists.

But, even more important to you are two Prayer Books that were printed in America: one by Rabbi Isaac Mayer Wise which was published in Cincinnati in 1859, and the other by Rabbi David Einhorn which was published in German in Baltimore in 1856. When Dr. Kaufman Kohler edited and published for the Central Conference of American Rabbis the first Union Prayer Book in 1892, he used the works of both Wise and Einhorn. The subsequent editions of the Union Prayer Book have changed, added and improved on the early editions. The Union Prayer Book is not final. There is a permanent committee of the Central Conference of American Rabbis which is always at work preparing for later editions, reworking ideas, language, and prayer orders. Nevertheless, to one who can read Hebrew, the prayers of our Union Prayer Book and the prayers of the Prayer Book of Rabbi Amron in the 9th century show the intimate continuity within the Jewish edition.

But one must not look at the Jewish Prayer Book and the liturgy of the synagogue, and expect that which is to be found in the Protestant church. If you will open your Prayer Book to the first service for Friday evening, you will note that, as in the ancient tradition, the service opens with a psalm of praise to God. The prayer on page 1) is a petition to God to bring us closer to him. Please note

that the plural is used in all Jewish prayers. This was also true in the earliest Jewish Prayer Books and is based upon the Talmudic statements, "All members of Israel are responsible for each other" and "All members of Israel are companions." The responsive reading is Biblical in origin. On page 12 is the Call to Prayer with which the formal service is introduced. We are told that we are assembled to give praise to God. The subsequent two prayers are statements about God and are climaxed by the watchword, "Hear, O Israel" -- a commitment to the concept of one God. Part of the "Sh'ma" is the prayer, "Thou shalt love the Lord, thy God", which is an injunction of how God is to be worshipped. The sequence of prayer statements which follow through page 18 are not only traditional but continue to define in greater detail God's relationship not only to Israel, but to all mankind. These prayers, as well as the prayers on page 22, including the lovely "Grant us peace, Thy most precious gift", are also to be found in the Prayer Book of Rabbi Amron a thousand years ago.

In other words, our prayers are statements of faith, and our petitions are petitions for the growth of faith, not only for Jews, but for all mankind. Therefore, formal worship is among Jews a means of group association of those not only with a common heritage but, even more, an association to share together fundamental religious principles which are the core elements to any individual philosophy.



February 9, 1956.

MEMO TO: Temple Israel Ritual Committee

(This is for reference when you come to services this Friday night.)

Our congregation has established something of a tradition that we read the service appropriate to the Hebrew week. Thus, the first week of the Hebrew month is commemorated by reading the first service. The purpose is obvious: to retain some association with the traditional lunar calendar. This coming week we have the unusual situation of having five Sabbaths in the Hebrew month of Shebat. This was caused by the fact that the first Sabbath and the new moon coincide.

In order to create variety in the service, the Central Conference of American Rabbis, several editions of the Prayer Book back, selected different prayers and created new prayers for each of the Sabbaths while retaining the rubric of the order of the service. The Fifth Service, therefore, begins with a psalm on p. 61. On p. 62 and p. 63 are two prayers which have been written by members of the Prayer Book Committee of the Central Conference of American Rabbis. The responsive reading is taken from the Psalms. Pages 64 through 67 are traditional. The first congregational reading on p. 68 is an excerpt from an ancient prayer.

The reader's prayer on p. 68, however, was created by the Central Conference of American Rabbis after the Columbus Conference of 1937 affirmed a relationship between Reform Judaism and the hopes for the rebuilding of Zion. Within the lines of the prayer one can also note the impact of the tremendous persecution in Europe, upon those who composed the prayer.

We failed to note in the last memo on the service, that p. 71 through p. 72 is an abbreviated form of prayers that have been found in the traditional Prayer Book from the beginnings of the liturgy. However, the insert of special reading prior to the Kaddish has been composed by the Central Conference of American Rabbis. Although these newer prayers resulted from collaboration between many men of the Committee, it should be of interest that our late and beloved Rabbi, Louis Witt, was a member of the Committee and composed parts of many of these newer prayers.

Next Week: The meaning of the Kiddush, the Kaddish, and the Lighting of the Candles.

February 23, 1956.

(This is for reference when you come to services this Friday night.)

In the previous two communications, we have discussed some of the ideas and some of the history behind our liturgy. There still remains for mention that section of the Prayer Book which is common to evening, morning, and festival services — the Adoration. This section is named by reason of the first prayer which begins on p. 71, "Let us adore the ever-living God." This prayer has introduced the conclusion of all Jewish services since the 14th century. It has been suggested, however, that this prayer dates even before the construction of the Second Temple.

The Reform version differs from the Orthodox in that the latter has the phrase, "Since He hath not made us like the nations of other lands and hath not placed us like other families of the earth; since He hath not assigned to us a portion as unto them, nor a lot unto their multitude". Reform Judaism has omitted the specific reference to the selection of Israel since it felt that it was incongruous with the universalism of the other parts. Indeed, it was this phrase which brought attack upon Judaism by zealous Christians, and this sentence, which paraphrased Isaiah, was banned by the Prussian government in the middle of the 18th century — an interesting historical fact concerning the influence of state upon church.

Another historical mention — this prayer was recited in the year 1171 in unison by the Jews of Blois in France when they were burned upon the stake.

The universalism of the second prayer on p. 71, a prayer which is historically as well as liturgically a part of the first prayer, is a specific example of the Messianic hope which is present in Judaism. This is virtually unchanged in the Reform Prayer Book from the traditional. The Messianic hope takes two forms: the hope in the coming of a personal Messiah in Orthodox Judaism; and the hope of the coming of a Messianic age in Liberal Judaism. But, both traditional and liberal Judaism are agreed that, no matter what the instrument of that hope may be, the Messianic age must result in the acceptance of the fatherhood of God, the brotherhood of man, and the freedom of mankind from both moral and intellectual error.

The prayers, which precede the Kaddish on p. 72 and p. 73, are modern inserts to make a smooth transition into the Kaddish. This is necessary because, in Reform Judaism, the Kaddish has become closely associated with death. Actually, there is no mention about death in the original Kaddish, and the one paragraph which concerns death in our Kaddish in our Prayer Book, has been inserted in the last 100 years. The Kaddish is a praise of God. Another version may be familiar to some of our readers through the New Testament Lord's Prayer, which is a loose English translation of a Greek paraphrase of the Aramaic Kaddish. However, since the prayer expresses a hope also of the Messianic Kingdom where God's name will be blessed forever and through all eternity, it became identified with the hope for immortality which is an ever-present wish among all men.

There are many variations of the Kaddish in the traditional Prayer Book, only one of which is identified with mourning. It may be also of interest to mention that the compulsion to recite Kaddish took on varying force during different ages. During the Middle Ages, there was a belief that, each time one recited the Kaddish, it raised the soul of the deceased parent a little closer towards Paradise. Therefore, a son who failed in his obligations to recite the Kaddish daily during the mourning year, and annually on the anniversary of the death, caused his father's soul to remain suspended between heaven and earth. There is still mention of superstition connected with the recitation of Kaddish even in Reform congregations, but the original reason for its insertion in the service - and the recital of the history of that fact is fascinating but far too lengthy for these purposes -- is still valid. At the moment of death, the man of faith can still recognize that death is part of the cycle of creation, and can thank God and praise Him. But, even as he praises, because man is human, it is natural and normal, and also part of faith, for him to express his hope that the Messianic Age can be achieved.

NOTE: If you're coming to Temple this Friday night, you may be interested to know that the Rabbi will discuss the implications of Israel and the present United States foreign policy.



PLAYBACK INSTRUCTIONS

Tape was recorded on a VM TAPE-O-MATIC Model 700.

Interviews 1, 2 and 3 were recorded at a speed $7\frac{1}{2}$ while the others were recorded at a $3\frac{3}{4}$ speed. (Speed is probably in inches per second.)

Interview numbers are marked on the back of each reel box. Thus, interview 7 began on reel 4 at a timer reading of 1.82, ran to the end of that reel, continued on reel 5 with timer reset to 000 and ended on reel 5 at a timer reading 1.26. In a similar manner, interview 10 started on reel 5 and ended on reel 6 with a timer reading 2.10. The reels are all ready for playback, and some volume adjustments will be necessary during the playbacks.

Full recordings, including both questions and answers, are to be found in interviews 4 and 6.

It is recommended that the playback be started with either Interview 4 or 6 so that the questions and question numbers may be noted. The 1951 edition of the Union Prayer Book was used in the questioning.

DISCUSSION

Changes were made as the interviews progressed. Thus, question numbers were not recorded in the first interview nor was a summary statement requested. In the later interviews, some of the questions were omitted as repetitious in objective and in no case did the interviewer present his own attitude in questions 2, 3 and 4 until after question 19. In some cases the interviewer presented his own attitude after question 19 and then asked for a response.

Table I below shows the tabulated results on questions 1,2,3,4, 17 and 18. There were 11 interviews including 20 congregants, and the interviews were held in the respective homes.

Table I

	(1)	(2)	(3)	(4)	(17)	(18)
Male	4 6	6 3 2	5 4 2	2 8 0	only one change	no changes
Female	6 3	9 1 2	5 6 1	3 7 1		

In question box (1), the first numbers represent those who find the practice of service pointed at special groups acceptable. The second numbers those who prefer either very limited or no service participation of special groups.

In question boxes (2) and (3), the first numbers represent those which find current practices acceptable. The second numbers those who want a change, and the third numbers those who switched from acceptability to a change after the interviewer presented his point of view.

In question box (4), the first numbers represent those who would demand a fee or removal of the child; the second, the keeping of the child in school regardless of finances; and the third, those who changed from category 1 to 2 after interviewer presented his point of view.

Question boxes (17) and (18) are self-explanatory.

Table II below represents tabulations of responses which came mostly out of the summary statements and in part from attitudes expressed in answers to the Prayer Book questions.

Table II

Do not want Responsive Reading		2		
Sermons related more indefinitely to Prayer B ook and religious content		Yes - 7 No - 3		
Favored Rituals	Candle Lighting 2	Middush 3	Kaddish 3	Silent Prayer 1
Musical wants	Jewish choir 4	Cantorial 2		
Women only for Candle Lighting Ritual		4		
Object to some prayers	Questionable teaching 2		Other reasons 2	
Value and importance of Prayer Ritual	Important 8	Indifferent 2	Unimportant 2	Want changes 8
Reasons for attendance on High Holy Days	Identification 8	Tradition 9	Habit 5	
Some congregants used more than one answer				
No Announcements during service	2			
Encourage attendance by children	4			
Limit conductance of services to trained personnel	Yes - 3 No - 1			

INTERVIEWER'S COMMENTS AND CONCLUSIONS

The purpose and meaning of ritual were outlined by the Ritual Committee and are expressed in Appendix 2. Correspondence with participants and the interview questions are appended as Appendix 1, 3, 4 and 5.

Questions 2, 3 and 4 were put forth to test the understanding of the obligations our faith puts on us and the extent to which we accept the responsibility and reality of these teachings. As far as these questions were concerned, almost all congregants appeared to know what was required of them but some accepted compromise because one has to be "practical". In the interviewer's opinion, this is not a reason but an excuse for a behavior which we practice because we do not yet know how to do things the right way (within the teachings of our faith). Thus, we go to war and kill because we do not know how to solve the problems involved otherwise. We commit many acts contrary to our religious teachings for the same reason. But we are looking and learning to solve some of our problems within these teachings, and we are also learning to better interpret and modify these teachings. Therefore, the answer that we act contrary to our faith because we have to be practical is not acceptable, and the proper answer is that we do so act because we don't know a better way of doing the job.

There must be a continuing effort to find a better way, and the interviewer asserts that we have evolved to the point where we can govern more actions within our faith. Our ritual must be positive and encouraging in this direction. Perhaps a first step in dealing with problems, such as those brought up in the three questions, is to treat congregants, who deliberately fail to meet material ^{needs} of their temple, as morally sick people and try to help them as we would sick people.

In the interviewer's opinion, many of the responses and attitudes contained in these interviews, expressed at Board meetings and Brotherhood meetings, and as illustrated by objections to announcements during the services, to the number of chairs on the Bima, to the number and kind of people on the Bima, to non-Jews in the choir, are symptoms of the use of a scape-goat to express discontent with the content of their religious services. They sense a void and, not knowing what it is, the scape-goat is used.

The answers to questions on the Prayer Book content seemed generally to reflect an incomplete understanding of the requirements and obligations expressed in the prayers in the relationship of man to God and man to man. In many cases, the words "beautiful", "satisfying", and "comforting" were the only answers.

If the temple were in competition with the theater, the sports arena and the steam bath, then such effects might be accepted as marks of complete success. But, similarly to the effect of music, such processes should serve only to soften one up for receptiveness to an understanding and a positive acceptance of the teachings of our faith. We must be much more effective in the latter process.

The interviewer believes that, in most of the cases in which a desire was expressed for sermons definitely tied to prayer and religious content, that desire was stimulated by the questions and discussions of the Prayer Book content.

It is believed that all the interviewees were sincere and relatively reliable in their participation in this exercise. In most cases where there was a reluctance to fully participate at the beginning of the interview, that quickly vanished once the interview got under way.

It is strongly urged that this preliminary and incomplete exploratory study be followed by a more extensive and continuing search by dedicated and trained scholars of the Reform faith, aided by professionals trained in the art of collecting information. Let us take a good look at the material we have to work with and then emphasize the building of good Jews instead of beautiful temples.



The committee, in part, has been motivated by reports such as Herberg's to the effect that current large attendance of churches and synagogues does not mean that people have become more religious. It appears that for a number of reasons it has fast become the proper thing to do. Whatever the reason, people are attending and the opportunity to reach these people has improved. Also, there appears to be some evidence that a great deal more might be done even for those who have religious faith in varying degrees.

In other words, the problem that the committee is working at is not one of our Temple alone, not one of Reform Judaism alone, not one of the Jewish Faith alone, but is rather a universal one. Because of the great interest in what we are attempting to do by the Union of American Hebrew Congregations, we are working at the problem from the standpoint of Reform Judaism generally, and not limiting ourselves to the welfare of our Temple.

In the following questions and discussion with you about these matters, the committee will be motivated by the following thoughts.

- (a) That our worship services should have a spiritual impact in individual congregants, stimulating among other things a strong need and interest in group worship with fellow congregants; promote the growth in his religious faith and strong loyalties toward Judaism. This is what the congregant expects of the Temple.
- (b) That, on the other hand, the congregant have some sense of loyalty and obligation to Judaism and his Temple beyond material contributions. In other words, spiritual welfare is not to be bought across the counter like a material commodity. Judaism requires not only the sincere good will of the group towards the individual but also the converse, the sincere good will of the individual to the group. They are an inseparable combination as are men and women for the regeneration and development of the human race.

In summary, we are working with you as a congregant and also as a member of a group.

We are attempting a very difficult task in probing the religious faith of our congregants because to a large extent its qualities are intangible and not subject to interpretation. However, there are some bits of tangible aspects which are subject to individual and group measure.

Question 1

We have several types of services such as the Sisterhood service, Boy Scout service, a family service, and what might be called a normal service. Do you have any definite opinions or preferences about any of these? Are any particular rituals specially effective spiritually? Any particularly ineffective?

Question 2

It is often customary to put the names of congregants who contribute in a material way to the welfare of the Temple on plaques mounted in the Temple. In fact, the posting of names is sometimes used as an added inducement for obtaining contributions. What is your opinion of such practices?

Question 3

On the High Holy Days, the services are attended by practically the whole congregation as well as some unaffiliated. Many congregants attend at almost no other time. Why is there such universal attendance on these days? Our Temple Constitution states that seats must be provided on these special days for all congregants in good standing. This means that, except for special cases covering the military, college students, known poor, and out-of-town guests, no plans are made to accommodate others. In fact, this strong desire to attend such services is sometimes used to press congregants into paying up their Temple obligations. What is your opinion of these practices? (Would you be willing to meet the additional cost that would become necessary if unrestricted attendance would be provided for on these days?)

Question 4

If a delinquent member sends his child to Sunday school and thus not only is failing to carry his fair share of the financial burden of the Temple, but is even tangibly contributing to the burden, should the child be dropped from the rolls if it has been definitely determined that the parents are able to meet this obligation?

Question 5

What is your response to the ritual for the lighting of the Sabbath candles?

Question 6

Do any of the passages have any special meaning to you?

For example:

The last passage reflects identity and unity for Jews;
the one next to last gives purpose to Judaism.

Questions 7 to 9

What is our prayer on page 12? (We are thankful for an orderly world and the gifts of intelligence and conscience with which we may come to understand and lead better lives.)

What does the central passage on page 14 request of us? (It asks sincerity and dedication of love to the articles of our faith.)

What is the meaning of the passage that follows from the bottom of page 14? (That we have been rewarded in our faith and should continue to hold to it.)

Question 10

What are we praying on page 18? (That our faith is a protective father-like mantle helping us to resist anguish in time of distress.)

Question 11

What is your response to page 20? (It summarizes the previous prayers and in addition pleads for humility and understanding even in adversity.)

Question 12

What is the thought on page 22, paragraph 1? (It expresses a desire for strength to live by our faith.)

Question 13

What are we asking on page 27-28? (We express a desire to draw strength and comfort from our faith after a week of the trial and stress of living in a world filled with confusion and lack of understanding.)

Question 14

What is the message on page 150 (middle)? (We are gratified for the faith given us.)

Question 15

What is the thought on page 185? (We express gratitude for the joys in life and for the gift given us to enjoy this life; also a desire for continuing strengthening of our faith.)

Question 16

What experiences do you have in the Kaddish worship?

Question 17

Repeat Question 1.

Question 18

Repeat Questions 2, 3, 4.

Question 19

Summary statement from the congregant.

Interviewer's answers to Question 2, 3, 4.

We are taught in Judaism that donors to charity and other appropriate causes are ranked in accordance to the degree of anonymity of the transaction. The highest rank goes to an unknown giver who gives to an unknown beneficiary; next, the unknown giver who knows the beneficiary and so forth. Thus, the question on the plaque is a test of the degree to which a doctrine of Jewish faith has been accepted.

On the question of attendance at High Holy Days, we have put to test the teaching in our faith that we should be our brothers' keeper. We have here the delinquent congregants and others who find a compulsion to attend these special services but who have no sense of loyalty or obligation to the institution which made these services possible. In this connection one may argue as follows: These people were not born with this lack of loyalty and obligation, and both the synagogue and Judaism have had a very limited influence in their lives. To that extent the synagogue has failed these people. Since they still have a tiny spark of allegiance to Judaism or they would not want to attend, the synagogue surely is obligated to try and help them to return to the fold. At least our faith seems to teach just that. In summary, it would seem that the worship services at the Temple should be planned to make room for all who wish to attend. One may also argue that our faith does not teach us to reward by special privilege the maintainers of our houses of worship. The rewards are richer than those to be granted by other humans. They have the clear conscience and the peace of mind that comes from the good will towards all fellow beings and from the strength which enables them to understand and practice their faith.

On the question of the Sunday school child, the principal point is the welfare of the child and the obligations of the congregation towards this child. There are at least two points of view: one, that the child should remain in school and the congregation be thankful for having the opportunity to reach the child and fill to the best of its ability the apparent religious vacuum in the life of the child. The other, that the child should be removed so as to relieve it from the oppression of an irreconcilable double standard of teaching. Either solution is acceptable as long as the determination is made on the basis of the child's welfare and the situation is not being used to force confused parents into line financially. In the absence of a clear determination of the alternative, it would seem best to keep the child in school and work through the child to reach the parents.

Question: What is your comment on the above?



Our Lady of Mt. Carmel Church

6928 Detroit Avenue

Cleveland 2, Ohio

Feb. 5, 1957

Dr. Abba Hillel Silver

Dear Rabbi Silver:

With keen interest I read your remarks whenever they are publically expressed. The depth and clarity of your instructions display the intellect of a scholar. This is not flattery, rather, my picture of you as sketched from the outlines apparent in your statements.

During the "Baby Doll" controversy you rightly expained the Catholic Hierarchical position on censorship for Catholics without bias, even though it is at variance with your position. Again on Jan. 21st, the Cleveland Plain Dealer carried your warning regarding the sex craze of modern times. This too was commendable. Now your call for a voluntary crusade for decency by individuals, urging parents, teachers, writers and editors to strike hard at the roots of obscenity. Very good.

In the past, I have always been able to analyze your form of argumentation and its sequence or conclusion. However, in the Feb. 4th edition of the Cleveland Plain Dealer there appeared a digest of your views regarding censorship and your remedy to the problem, here I find some difficulty. It may arise from the brevity of the article or a misrepresentation on the part of the commentator, Mr. Marc D. Gleisser. Was the idea related substantially as you had intended it? If so, would you be willing to shares opinions with me regarding "personal censorship."

Respectfully yours,

Rev. Edward Erzen

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EDWARD M. KOHITZ
Career Publications, Inc.

February 7, 1957

Rabbi Abba Hilla Silver
The Temple
East 105th & Ansel Rd.
Cleveland 6, Ohio

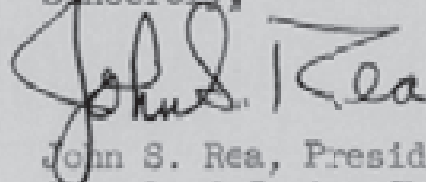
Dear Rabbi Silver:

It is with considerable regret that I must inform you that our Career Choice project must be held in abeyance until further notice. We have been unable to get the necessary approval from industries here in the Cleveland area and are presently stymied.

We greatly appreciate your having taken time to write an article for our publication and on behalf of our organization, I wish to express to you our heartfelt thanks for your cooperation.

There is still a very slim possibility that we may be able to go forward at a future date.

Sincerely,



John S. Rea, President
Cleveland Junior Chamber of Commerce

JSR/pd

PERSON TO PERSON CBS NEW YORK
485 MADISON AVENUE

Feb. 8, 1957

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

Dear Sir:

We are in the process of collecting
a good photograph of each guest visited by
Edward R. Murrow on the "Person to Person"
program.

Would you have available an 8X10
glossy portrait of yourself that you could X
send to us?

While there is no specific use
planned at the moment for these photographs,
in the event that one day we might want to do
a layout including all of the guests, we
would like to have the photographs on hand.

Thank you for your help.

Sincerely,

Elizabeth Scofield
Elizabeth Scofield

Edward R. Murrow
John A. Aaron
Jesse Zousmer

National Committee to Honor
PIERRE VAN PAASEN
on his 60th birthday

JAMES G. McDONALD
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(COMMITTEE IN FORMATION)

SUITE 1010, 41 EAST 42ND STREET, NEW YORK 17, N. Y.

February 9, 1955

Dear Dr. Silver:

Pierre van Paassen has dedicated his life and his talents to religious idealism, and to the human rights of men everywhere. He has also been among the foremost exponents and advocates of Zionism and of Medinat Israel.

On the occasion of Mr. van Paassen's 60th birthday, his many friends will want to pay him deserved honor, using the occasion to bring him a cornucopia of love, esteem and appreciation from all walks of life.

On Wednesday evening, March 23, 1955, a reception in his honor will be held at the Plaza Hotel at 8:00 P.M.

You are cordially invited to join the Committee of Sponsors. We look forward to your acceptance and your prompt reply on the enclosed card.

Sincerely yours,

Israel Goldstein

DR. ISRAEL GOLDSTEIN
Chairman

Dr. Abba Hillel Silver
The Temple
Cleveland, Ohio

IG:lts
Enc.

Reception - Wednesday March 23, 1955, 8 O'clock - Hotel Plaza, New York City

Rabbi Abraham I. Shinedling
420 Solano Drive, N.E.
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SECRETARY-TREASURER
107 QUEEN STREET
BECKLEY, W. VA.

Feb. 12, 1957.

Dear Dr. Silver:-

I am wondering whether you would care to send me a good, recent photograph of you, to be included in the section on Wheeling of my forthcoming volume on the History of West Virginia Jewry. I note that from 1915 to 1917, before you were called to Cleveland, you served as rabbi of the I'shem Shomayim Congregation in Wheeling. Also, any data or facts that you may recall about the presidents of the congregation and Sisterhood, teachers in the Religious School, Religious School superintendents, for the period of your ministrations in Wheeling, from 1915 to 1917. I expect and hope to publish this volume by the end of 1957. I should be honored and delighted to hear from you, to include your name, in a paragraph or two, and your picture, in the section on Wheeling, and to secure from you data along the above lines about which I have little or nothing thus far for Wheeling.

Sincerely, cordially, and fraternally yours,

(Abraham I.) Shinedling
Abraham I. Shinedling.

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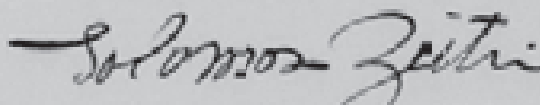
February 15, 1957

Dear Doctor Silver:

I am enclosing herewith a copy of my introductory remarks for the symposium on April twenty-ninth. I do not know if these remarks will in any way indicate to you the respective lines of presentation which you and Doctor Enslin are to take in your discussion. Perhaps it may be wise for you to contact Doctor Enslin and agree between you on the approach that each of you will follow.

With cordial greetings,

Sincerely yours,



SOLOMON ZEITLIN

Doctor Abba Hillel Silver
The Temple
E. 105th St. at Arsel Road
Cleveland 6, Ohio

Enclosure

February 15, 1957

Person to Person CBS New York
485 Madison Avenue
New York, New York

Attention Elizabeth Scofield

Gentlemen:

Complying with your request of February 8th, Rabbi Silver has asked that I forward to you the enclosed glossy portrait for your use in connection with your prospective plans for a layout of all the guests visited by Edward R. Murrow on the "Person to Person" program.

Sincerely,

Miss Sophia Levine
Secretary to Dr. Silver

/sl
encl.

February 26, 1957

Dr. Solomon Zeitlin
The Dropsie College
Philadelphia, Pa.

My Dear Dr. Zeitlin:

It was good to talk to you the other day. Since that conversation I re-read your paper on the "Parting of the Ways". It is excellent.

I do not know why you should not read it by way of introduction to our symposium. It serves admirably as an opening statement or as a summary of the symposium at its conclusion. Either course would be satisfactory.

With warmest regards and looking forward to seeing you in April, I remain

Most cordially yours,

ABBA HILLEL SILVER

ARS:el

February 26, 1957

Reverend Edward Erzen
Our Lady of Mt. Carmel Church
6928 Detroit Avenue
Cleveland 2, Ohio

My dear Father Erzen:

Please pardon the long delay in answering your letter. I have been away a good deal of the time and my correspondence has unfortunately lagged.

You may have seen, in this morning's Plain Dealer, the action which was taken by the United States Supreme Court outlawing the Michigan censorship law. I understand that it was a unanimous decision.

The moral problem which all religious leaders face will, therefore, not find a solution if we relied on governmental censorship -- even if that were desirable. We must look for a solution in intensified moral instruction and guidance in our homes, in our churches and our synagogues and an appeal to the many civic and cultural organizations which exist in our communities and to the public press to join in a voluntary crusade for decency.

This is what I had in mind when I spoke about personal voluntary censorship.

With warmest regards, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:sl

Walter H. Eaton & Associates

RESEARCH IN PUBLIC AND CONSUMER OPINION

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February 27, 1957

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

Dear Rabbi Silver:

In connection with a series of nationally syndicated newspaper reports on the general topic "Your World Tomorrow," we are now conducting research on present trends in American religious faith.

Since you are an outstanding authority in this field, we would like to have the benefit of your personal opinion on the following questions:

What do you think are the most important causes of the present revival of religious faith in this country?

What do you feel is most needed, if these gains in religious faith are to be made permanent and of lasting value?

You may be sure that your views on these topics will be faithfully and accurately reported. And we also feel that they will make a significant contribution to public enlightenment in these matters.

Please accept our thanks for your cooperation in the survey.

Most sincerely yours,



Walter H. Eaton

WE:ad



DEPARTMENT OF COMMERCE AND PUBLIC EVENTS • THE CITY OF NEW YORK

625 Madison Avenue, New York 22, N. Y.

Templeton 8-1800

March 4, 1957

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

Dear Rabbi and Mrs. Silver:

The Mayor and Mrs. Robert F. Wagner cordially
invite you to a Reception in honor of The Honorable Robert
Briscoe, Lord Mayor of Dublin, and Mrs. Briscoe, at Gracie
Mansion (88th Street and East End Avenue) on Friday, March
15, 1957, from 4 to 6 P.M.

Would you be kind enough to acknowledge this
invitation by calling TE 8-1800, Ext. 24.

Sincerely yours,

Richard C. Patterson, Jr.
Richard C. Patterson, Jr.
Commissioner



Our Lady of Mt. Carmel Church

6928 Detroit Avenue

Cleveland 2, Ohio

March 4th, 1957

Abba Hillel Silver
The Temple
E. 105 St. at Ansel Rd.
Cleveland 6, Ohio

Dear Abba Silver:

Realizing the importance of time in your already busy schedule, all I can say is, thank you for your well received letter of February 26th.

Yes, I did read the Supreme Court decision outlawing the Michigan law of censorship. This reference was made to confirm your position on voluntary censorship in place of governmental censorship.

My dear Rabbi, I don't mean to be impertinent by my next remark, but your lifepreserver is a boa constrictor. The Supreme Court in declaring the invalidity of Michigan legislation also bars voluntary censorship as you explain it, namely, "We must look for a solution in intensified moral instruction and guidance in our homes, in our Churches and our Synagogues and an appeal to the many civic and cultural organizations which exist in our communities and to the public press to join in a voluntary crusade for decency."

Justice Frankfurter, speaking for the court, wrote: "It thereby curtails one of those liberties of the individual, now enshrined in the due process clause of the 14th amendment, that history has attested as the indispensable conditions for the maintenance and progress of a free society." The Supreme Court Justice's proclamation infers, 1) man is free to write as he pleases, 2) man is free to read what he pleases, 3) it is wrong in either case to interfere.

Voluntary censorship, however laudable it is, in itself is not complete. The central issue in the whole problem is the issue of social freedom counter-balanced by social restraint. Both are necessary for the common good of society, the sole purpose of which is the dedicated duty of government. Private endeavors will meet with certain death unless re-enforced and guided by society and its leaders. What good are the members of a body politic without their head?

God reward you for your time and effort. I remain,

Respectfully yours,

Arthur Edward Egan

March 7, 1957

Richard C. Patterson, Jr.
Dept. of Commerce & Public Events
The City of New York
625 Madison Avenue
New York 22, New York

My dear Mr. Patterson:

Mrs. Silver and I deeply appreciate the gracious invitation of the Mayor and Mrs. Robert F. Wagner to attend a Reception in honor of the Honorable Robert Briscoe, Lord Mayor of Dublin, and Mrs. Briscoe, on Friday, March 15th.

Unfortunately it will not be possible for me to come to New York on that day.

With warmest regards, I remain

Cordially yours,

ABBA HILLEL SILVER

AHS:el

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MORTON M. KANTER Assistant Rabbi
HERMAN RUSS Cantor

March 19, 1957

Rabbi Abba Hillel Silver
The Temple
1855 Ansel Road
Cleveland 6, Ohio

Dear Rabbi Silver:

Our Ritual Committee at Temple Israel in Dayton did an exploratory study on ritual ~~activities~~ ^{activities} and problems pertaining thereto last year, and have followed it up to a limited extent during the current year. Enclosed is a report of this committee's last year's study.

I am planning to attend a symposium on systems for information retrieval at the Western Reserve University during the period of 15-17 April 1957. I would like to take advantage of my presence in Cleveland to discuss with you the committee motives and methods, and to obtain your appraisal and advice relative to the purpose and type of study.

If you could spare some time for this purpose during one of the evenings of the dates of the symposium, it would be greatly appreciated.

Sincerely yours,

Max G. Scherberg

Max G. Scherberg, Chairman,
Ritual Committee

Please reply to:
1506 Cory Drive
Dayton 6, Ohio

Encl.
SDR:ms

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MEYER W. WEISAL
Chairman, Planning Committee

March 21, 1957

Rabbi Abba Hillel Silver
The Temple
Cleveland, Ohio

Dear Rabbi Silver:

On March 21st and May 8th, 1956, we wrote to you regarding the establishment of the Weizmann Archives at Rehovoth, and inquired whether you had any letters from Dr. Weizmann in your files.

If you have any Weizmanniana available, we would very much like to add them to the Weizmann Archives. We would be most grateful if you would address the material to the American Committee for the Weizmann Institute of Science, 250 West 57th Street, New York, N.Y. This Committee has been charged with the task of collecting the Weizmann Documents in this country.

It goes without saying that, should you feel reluctant to part with any original document, we shall be glad to accept photostatic or microfilm copies and, of course, to bear the cost of making such copies.

Please be assured that your cooperation will be greatly valued.

Very sincerely yours,



Joseph Brainin
Weizmann Archives

JB:ps

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ANSEL RD 105 CLEVE

Handwritten:
Shondy
March 27

THE COMMITTEE ON AWARDS OF THE UNITED NEGRO COLLEGE FUND HAS
DESIGNATED YOU AS ONE OF THE 1957 RECIPIENTS. WILL YOU KINDLY
✓ CALL SUPERIOR 1-3470 STATING YOUR ACCEPTANCE THE AWARD WILL BE
PRESENTED TO YOU IN PERSON AT THE KICK OFF LUNCHEON FRIDAY MARCH 29
EUCLID ROOM HOTEL STATLER

Handwritten box:
FRIDAY MARCH 29

ROBERT H RANSON GENERAL CHAIRMAN

UNITED NEGRO COLLEGE FUND

Handwritten:
- 12 noon Euclid Room - Statler Hotel

THE COMPANY WILL APPRECIATE SUGGESTIONS FROM ITS PATRONS CONCERNING ITS SERVICE

[March? 1909]

Mr. James C. McCoy

Irish Bulletin 313 Blackstone Bldg
13

was highly interested in your talk
at the J. N. meetg with Briscoe, and
would like to run it (or excerpts
as you desire) in the Irish Bulletin
(sample copies attached)
(over) *Wsl wh
much
to
ple*

Primarily local - ^{no. Ohio.} but distribute
to Libraries + Catholic's institutions
Circ. about 5000 - distributed Free
Copies go to Irish Embassy +
Consulate.

also asked me to convey to
you how much he liked your
address - considered it the
high light of the evening.



איגרת אוויר
AEROGRAMME

Rabbi Abba Hillel Silver
c/o "The Temple"
Anscl Road

Cleveland O.

U.S.A.



קפל שלישי

אם יושם משהו בפנים, תישלח האיגרת בדואר רגיל.

השולח - EXPEDITEUR

Professor Joseph Klausner
Jerusalem (Israel). Talpists

קפל שני

קפל ראשון

Convocation

OF THE TRUSTEES AND FACULTY

OF

JOHN CARROLL UNIVERSITY

IN HONOR OF

The Right Honorable Robert Briscoe

LORD MAYOR OF DUBLIN, IRELAND

JOHN CARROLL UNIVERSITY

UNIVERSITY HEIGHTS, CLEVELAND, OHIO

TWO O'CLOCK THURSDAY AFTERNOON

APRIL THE ELEVENTH

NINETEEN HUNDRED AND FIFTY-SEVEN

TEXT OF THE CITATION
IN CONFERRING THE DEGREE OF DOCTOR OF LAWS UPON
THE RIGHT HONORABLE ROBERT BRISCOE, LORD MAYOR OF DUBLIN



A fine modern poet, Stephen Spender, in his poem "I Think Continually of Those" says:

*Near the snow, near the sun, in the highest fields
See how these names are feted by the waving grass,
And by the steamers of white cloud,
And whispers of wind in the listening sky;
The names of those who in their lives fought for life,
Who wore at their hearts the fire's center.
Born of the sun they traveled a short while towards the sun,
And left the vivid air signed with their honor.*

The life of The Right Honorable Robert Briscoe, the first public representative of Hebrew faith to be elected Lord Mayor of Dublin since the office was first created way back in the seventeenth century, exemplifies the beautiful sentiments of the poem. The Right Honorable Robert Briscoe is one who in his life fought for life, who has worn at his heart the fire of human kindness and service to the commonweal, who has signed the vivid air of the mid-twentieth century with his accomplishments.

Robert Briscoe was born in the Dublin suburb of Ranelagh, September, 1894. His father came from Lithuania, his mother from Germany. He attended the Christian Brothers' Schools and finished at St. Andrew's College. In Germany he studied electricity and commerce. When war broke out in 1914, he was interned by the German government. Through the efforts of the bishop of Kilmore Diocese and the Papal Nuncio in Vienna, Robert Briscoe was exchanged for a German civilian prisoner in England.

He spent two years in New York. When the Irish Rebellion of 1916 occurred, he returned to his native land. He espoused the cause of Eamon deValera and during the civil war was sent to the United States to save his life. For twenty years he served in the Irish Parliament and was the ablest finance chairman the Dublin Corporation has ever had. His crowning achievement was to be elected Lord Mayor of Dublin, whose population is ninety-five per cent Catholic.

John Carroll University is very happy to have Robert Briscoe with us today on such a memorable occasion. It is in the best tradition of the Society of Jesus to recognize one of Jewish extraction. The Very Reverend James Laynez, S.J., one of the founding fathers of the Society, himself of Jewish origin, companion of St. Ignatius of Loyola, and the second Father General of the Society, wrote: "May our God never permit that the favour of kings, the flattery of nobles, the prejudices of nationalism, the conceit of private judgment, or disdain for another's flesh as though one's own were compounded of different and finer clay, should cloud our recognition of the bonds of union and esteem which ought to govern the relations of the Society of Jesus with one of Jewish stock."

Therefore, Reverend President, in view of the outstanding achievements of The Right Honorable Robert Briscoe, in public and private life, on behalf of the faculties of John Carroll University, I recommend that the degree of Doctor of Laws be conferred *honoris causa* upon The Right Honorable Robert Briscoe, Lord Mayor of Dublin, Ireland.



GIVEN IN CLEVELAND, THE ELEVENTH DAY OF APRIL
IN THE YEAR OF OUR REDEMPTION,
ONE-THOUSAND-NINE-HUNDRED-FIFTY-SEVEN

Program

PROCESSIONAL

THE IRISH SALUTE

by Frank Cofield

JOHN CARROLL UNIVERSITY BAND

MOTHER MACHREE

by Chauncey Olcott

JOHN CARROLL UNIVERSITY GLEE CLUB

IRISH NATIONAL ANTHEM

Soldiers of Erin

Music — Victor Herbert

Soloist — Patrick Eugene McGinty, accompanied
by Robert Chipman

ADDRESS OF WELCOME



VERY REVEREND HUGH E. DUNN, S.J.



READING OF CITATION

REVEREND E. C. MCCUE, S.J.

THE DEGREE OF DOCTOR OF LAWS, HONORIS CAUSA,

Is Conferred Upon

THE RIGHT HONORABLE ROBERT BRISCOE

RESPONSE

THE RIGHT HONORABLE ROBERT BRISCOE

RECESSIONAL

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MYRON H. WILSON



(SW 1-80287)

April 19, 1957

Mr. James C. McCoy
Irish Bulletin
313 Blackstone Bldg. 1426 W. 3.
Cleveland 13, Ohio

Dear Mr. McCoy:

In reply to your recent telephone request for the text of Dr. Silver's address delivered before the 1957 Jewish Welfare Fund Appeal meeting on April 11th, Dr. Silver has asked that I forward the enclosed copy to you for your use in publicizing same in the Irish Bulletin.

Rabbi Silver suggests that if you are unable to use it in its entirety you may use as much of it as you can.

I would appreciate your returning the text to me when you are finished with it.

Thanking you for your interest in Dr. Silver's address, I remain

Sincerely,

Miss Sophia Levine
Secretary to Dr. Silver

/sl
encl.

LAKESIDE PRESBYTERIAN CHURCH

14502 DETROIT AVENUE

LAKESIDE 7, OHIO

ACademy 6-0314

Director of Music
BOIES WHITCOMB

Church Secretary
DORIS K. BROWN

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L. WILSON KILGORE
PAUL P. HAGEN
E. S. HENDRICKSON

Dir. of Christian Education
C. FREDERICK MESSINGER

Assistant Director
LYDIA NOTAR

April 22, 1957

Rabbi Abba Hillel Silver
The Temple
1855 Ansel Road
Cleveland, Ohio

Dear Rabbi Silver:

Congratulations on your courage in saying
what you did on April 14. I heartily agree
with you.

Best wishes.

Cordially yours,

L. Wilson Kilgore
L. Wilson Kilgore

LWK:DB

April 25, 1957

Reverend L. Wilson Kilgore
Lakewood Presbyterian Church
14502 Detroit Avenue
Lakewood 7, Ohio

My dear Reverend Kilgore:

Thank you very much for your thoughtfulness in writing to me.

I appreciate very much receiving your expression of agreement to the things which I have said.

I am looking forward with pleasure to seeing you. With warmest regards, I remain

Very truly yours,

ABBA HILLEL SILVER

AHS:sl

April 26, 1957

Professor Joseph Klausner
Jerusalem, Israel
Telpiot

My dear Dr. Klausner:

I was delighted to receive your letter of the 10th of April. It is a long time since I have had the pleasure of speaking to you so that your communication was more than ever welcome.

I am gratified that you have read my book WHERE JUDAISM DIFFERED and that it has pleased you. I am very happy that the book is enjoying a most favorable reception in all parts of the country. A second printing has already appeared and a third is on the way. I too am hoping for a Hebrew translation of the book. I believe that it would be of service to the younger generation of Israel. Perhaps you can suggest a reliable publishing house in Israel and the name of a competent translator. I should be very happy to get in communication with them.

Of course I have read your books on Jesus and Paul and on the Messianic movement in Israel and I have greatly profited from them. My manuscripts had, unfortunately, to be considerably reduced for publication and many important passages containing comments, not only of your work, but the work of Professor Wolfson of Harvard and others, had to be eliminated. I am hoping that I will have the opportunity in the forthcoming edition of the book to make the necessary inclusions. The notes in the back of the book do not pretend to be in any way comprehensive.

I would deeply appreciate if you would instruct your publishers to send me all the twenty volumes of your works. I should very much like to have them in my library and I will, of course, forward a check immediately upon receiving the books.

With warmest regards and all good wishes and hoping that I may have the pleasure of seeing you soon again in Israel, I remain

Most cordially yours,

ABBA HILIEL SILVER

TEMPLE ISRAEL

DAYTON OHIO

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HARRY L. LAWNER.....Vice-President
SAM C. LINDER.....Treasurer
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HARRIS S. ABRAHAM.....Asst. Treasurer
MYRON J. WITT.....Assistant Secretary

April 30, 1957.

SELWYN D. RUSLANDER.....Rabbi
MORTON M. KANTER.....Assistant Rabbi
HERMAN RUSS.....Cantor

Dr. Abba Hillel Silver
The Temple
105th & Ansel Rd.
Cleveland 6, Ohio.

Dear Rabbi Silver:

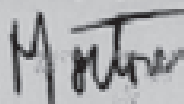
Judy and I will be in Cleveland on May 8th and 9th, and I would appreciate a favor.

I moderate a weekly local fifteen minute radio broadcast on station WONE here called, The Rabbi's Study. The program is an informal discussion, and Christian clergymen and my own congregation have discussed with me such topics as Passover, and marriage in the family.

Can you find enough time in your busy schedule to record with me one or two fifteen minute conversations? Discussion on such topics as Zionism, Israel or your most recent book would have a wide audience here.

May I hear from you at your convenience. Judy and I join in sending our fond regards.

Sincerely yours,



Rabbi Morton M. Kanter

MMK:mg

The B'nai Jacob Congregation

Charleston, West Virginia

takes pleasure in inviting

Rabbi Abba Millel Silver

to the

Anniversary Service and Reception

honoring

Rabbi Samuel Cooper

on his 25th Anniversary as its Spiritual Leader

Friday, May 3, 1957 . . . 8 P. M.

at the Synagogue Auditorium

Virginia and Elizabeth Streets

[May 3, 1957]

Shoned - 573-
945am 9 L.
to
E.O

TELEGRAM

RABBI SAMUEL COOPER
SYNAGOGUE AUDITORIUM
VIRGINIA AND ELIZABETH STREETS
CHARLESTON, WEST VIRGINIA

PLEASE ACCEPT MY WARMEST CONGRATULATIONS ON THE OCCASION OF YOUR
25th ANNIVERSARY AS SPIRITUAL LEADER OF YOUR CONGREGATION. MAY THE
COMING YEARS BE RICHLY REWARDED TO YOU IN TERMS OF PERSONAL
HAPPINESS.

ABBA HILLEL SILVER



Riverdale Temple

Requests the pleasure of your presence

at the

Celebration of its Tenth Anniversary

and

the Tenth Anniversary of its Rabbi

Dr. Charles E. Shulman

Friday Evening May 3, 1957 - 8:15 p. m.

Saturday Morning May 4, 1957 - 10:30 a. m.

Saturday Evening May 4, 1957 - 7:00 p. m.

at the Temple

West 256th and Independence Avenue

Riverdale, New York

. . . Program . . .

Friday Evening, May 3rd — Anniversary Service at 8:15

- RABBI SHULMAN WILL DELIVER THE ANNIVERSARY SERMON
- MRS. FRANCIS J. BLOUSTEIN, PRESIDENT OF THE SISTERHOOD AND . . .
- MARTIN SEELIG, PRESIDENT OF THE TEMPLE YOUTH GROUP — PARTICIPANTS
- MR. WILLIAM J. HELMOWITZ, VICE PRESIDENT OF THE TEMPLE WILL PRESIDE AND PRESENT THE PULPIT PROGRAM
- SPECIAL INSTRUMENTAL AND VOCAL MUSIC
- A SPECIAL KIDDUSH WILL BE SERVED BY THE SISTERHOOD AND THE PARENTS ASSOCIATION

Saturday Morning, May 4th — Anniversary Service at 10:30

- MR. MAX FREEDMAN — WASHINGTON CORRESPONDENT OF THE MANCHESTER GUARDIAN WILL DELIVER THE ADDRESS
- MR. SAMUEL BIALEK, PRESIDENT OF THE MEN'S CLUB AND . . .
- MRS. BEN SILVERMAN, PRESIDENT OF THE PARENTS ASSOCIATION — PARTICIPANTS
- MR. LOUIS J. MONAT, TREASURER OF THE TEMPLE WILL PRESIDE AND PRESENT THE PULPIT PROGRAM
- SPECIAL MUSIC BY OUR CHOIR
- A SPECIAL KIDDUSH WILL BE SERVED BY THE SISTERHOOD AND THE PARENTS ASSOCIATION

9:30
4 P.M.

... Program ...

**Saturday Evening, May 4th — Dinner in Honor of Rabbi Shulman in our
own Grand Ballroom at the Temple — 7 P.M.**

- MR. J. BURTON ORR, PRESIDENT, RIVERDALE TEMPLE
- AVIS SHULMAN
- HON. FRANCIS J. BLOUSTEIN, HONORARY PRESIDENT, RIVERDALE TEMPLE
- RABBI SHULMAN
- MR. MYRON BERMAN, CHAIRMAN OF THE ANNIVERSARY PROGRAM WILL PRESIDE
AND PRESENT THE SPEAKERS
- DANCING



My warmest felicitations on ~~your~~ the
occasion of your 10th Anniversary
as Rabbi, Riverdale Temple. — May
many more years of well being and
distinguished service be granted
to you — with love from

. * * *
Telegram 5/3/57

DR. CHARLES E. SHULMAN
RIVERDALE TEMPLE
WEST 246 & Independence Ave.
Riverdale, N.Y.

MY WARMEST FELICITATIONS ON THE OCCASION OF YOUR
TENTH ANNIVERSARY AS RABBI OF RIVERDALE TEMPLE. MAY
MANY MORE YEARS OF WELL BEING AND DISTINGUISHED SERVICE
BE GRANTED TO YOU

ABRA HILLEL SILVER



May 3, 1957

Rabbi Morton M. Kanter
Temple Israel
1821 Emerson Avenue
Dayton 6, Ohio

My dear Morton:

Thank you for your note of April 30th.

I regret very much that it will not be possible for me to participate in your radio broadcast. I receive many such requests and I have consistently declined.

With warmest regards and hoping to see you when you visit Cleveland, I remain

Most cordially yours,

ABRA HILLEL SILVER

AHS:sl

ABRAHAM RIBICOFF
GOVERNOR



STATE OF CONNECTICUT
EXECUTIVE CHAMBERS
HARTFORD

May 6, 1957

Dear Rabbi Silver:

On June 13th my friend, Rabbi Abraham J. Feldman, will be the subject of a tribute dinner at the Hotel Roosevelt, New York City. I am writing to invite you to lend your name to the Honorary Sponsoring Committee which is being formed for the function, to be given under the sponsorship of the Synagogue Council of America.

When President Dwight D. Eisenhower recently appointed this man Chairman of the Religious Groups Committee of the "People to People" movement, he undoubtedly did so because Rabbi Feldman has done so much for American Jewry.

This beloved man has been an influential voice of Judaism in the governmental and Christian institutions of our country. He has represented us with dignity and persuasiveness. He has brought added meaning to Judaism in our country and new understanding of Judaism to the non-Jewish world.

A distinguished group of leaders from all segments of governmental, Protestant and Catholic agencies will do honor to Rabbi Feldman. The details will be forwarded to you shortly.

I hope we may have the privilege of including your name on our committee. Will you please fill out the enclosed card and send it to me by return mail?

Sincerely,

Abraham Ribicoff
Abraham Ribicoff

Handwritten note:
Mailed
5/13/57

BRANDEIS UNIVERSITY
WALTHAM 54, MASSACHUSETTS

OFFICE OF THE PRESIDENT

May 10, 1957

Dear Abba:

For months the sound of the bulldozer was in our ears, as we hurried the construction of major desperately needed physical facilities. Now, as we move into spring and approach Commencement, our hearts are full of gratitude as many of these facilities are near completion. You can imagine the spirit of thankfulness with which we now sit down to plan the dedicatory exercises.

On Commencement Day, June 9th, we shall dedicate, among other proud facilities, the Dr. Julius M. and Fannie Rogoff Wing. We know how fully you share the joy of the family that this happy consummation is so close.

This is a cordial invitation for you and members of your family to attend the dedication exercises. They will commence with a brunch at eleven o'clock on Sunday morning, June 9th, on the Brandeis campus. We hope that you will stay for the Commencement exercises themselves, which will be featured by an honorary degree to be awarded to former President Harry S. Truman who will deliver the Commencement Address.

Please fill out and return the enclosed questionnaire, so that we may make the necessary reservations for you.

Cordially yours,



A. L. Sachar

ALS/nas

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

EDWARD B. ARENSON
1819 STARR AVE.
TOLEDO 8, OHIO

May 10, 1957

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

Dear Rabbi Silver:

At our annual meeting of our congregation May 19th,
we are going to, in some small way, recognize our
Rabbi Feuer's thirty years in the rabbinate. We
would appreciate it greatly if we could have a
letter or telegram from you in time for that dinner
meeting in connection with his thirty years of
service.

If your response is in the form of a letter, please
address it to the Annual Meeting Committee
c/o Collingwood Avenue Temple
2335 Collingwood Avenue
Toledo 10, Ohio

Thanks in advance for your co-operation.

Yours very truly,

Edward B. Arenson
EDWARD B. ARENSON
Committeeman

EBA:rmr

Temple Fairmount



BARNETT R. BRICKNER, Ph.D., D.D.
Rabbi

assistants

Philip Horowitz, Rabbi
minister of religious education

Bernard Pergamuter, Rabbi
young people's congregation

Leonard Goldhammer, executive director

23737 FAIRMOUNT BLVD CLEVELAND 21, OHIO FA 1-6300

May 10, 1957

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

Dear Colleague:

It is with much joy that I extend to you a personal invitation to share in the dedication of our new Fairmount Temple on Friday, May 31st, Saturday, June 1st and Sunday, June 2nd. I would be especially pleased if you could plan to be with us for the dedicatory service of the Sanctuary on Friday evening, and join in the processional.

Enclosed is an invitation program and tickets for all the events. Please advise us when you can be with us.

With kindest personal regards and looking forward to seeing you, I am

Cordially,

Rabbi Barnett R. Brickner

BRB:ikf



The Rabbis,
Officers and Board of Trustees
of the

Anshe Chesed Congregation
cordially invite your presence
at the ceremonies marking

THE DEDICATION
of the new
FAIRMOUNT TEMPLE

May the Thirty-First,
June First and Second
Nineteen Hundred and Fifty-Seven

*Sivan the Second, Third and Fourth
Fifty-Seven Hundred and Seventeen*



Dr. Barnett R. Brickner, Rabbi
Alfred I. Soltz, President

SERVICES for the DEDICATION (Please Send in Your Reservation)

of the Anshe Chesed Congregation

FAIRMOUNT TEMPLE

Guest Speakers:

Dr. Abraham Sachar

Dr. Maurice Eisendrath

Friday evening, May the Thirty-First, Nineteen Hundred and Fifty-Seven

Sivan the Second, Fifty-Seven Hundred and Seventeen

Eight-Thirty O'clock

MAURICE SAMUEL

LECTURE AND ONEST SHABAT for the DEDICATION

of the Anshe Chesed Congregation

FAIRMOUNT TEMPLE

Saturday afternoon, June the First, Nineteen Hundred and Fifty-Seven

Sivan the Second, Fifty-Seven Hundred and Seventeen

Three O'clock

SABBATH MORNING SERVICES for the DEDICATION

for Children of the Religious School

of the Anshe Chesed Congregation

FAIRMOUNT TEMPLE

Saturday morning, June the First, Nineteen Hundred and Fifty-Seven

Sivan the Second, Fifty-Seven Hundred and Seventeen

Nine-Thirty O'clock

CONGREGATIONAL DANCE for the DEDICATION

of the Anshe Chesed Congregation

FAIRMOUNT TEMPLE

Saturday evening, June the First, Nineteen Hundred and Fifty-Seven

Sivan the Third, Fifty-Seven Hundred and Seventeen

Nine O'clock until One

Tony Pastor and his Orchestra

OPEN HOUSE PARTY to the entire community for the DEDICATION

of the Anshe Chesed Congregation

FAIRMOUNT TEMPLE

Sunday afternoon, June the Second, Nineteen Hundred and Fifty-Seven

Sivan the Third, Fifty-Seven Hundred and Seventeen

Two O'clock until Six

May 13, 1957

Rabbi Barnett B. Brickner
Fairmount Temple
23737 Fairmount Blvd.
Cleveland 21, Ohio

My dear Rabbi Brickner:

Thank you for your letter of May 10th and for your gracious invitation to attend the dedicatory exercises of the new Fairmount Temple on Friday, May 31st.

I hope to return from Montreal, where I am scheduled the evening before, to attend your exercises.

With all good wishes, I remain

Very cordially yours,

ABRA HILLEL SILVER

AHS:sl

May 13, 1957

Dr. A. L. Sachar
Brandeis University
Waltham 54, Massachusetts

My dear Dr. Sachar:

I appreciate your gracious invitation to attend the dedicatory exercises of the Dr. Julius W. and Fannie Rogoff Wing at Brandeis on Sunday, June 9th.

I wish I were free to come. Unfortunately, the closing exercises of our Religious School of the Temple taken place on that day and I must remain in Cleveland for the occasion.

Please express my regrets to the members of the Rogoff family.

With all good wishes, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:sl

May 16, 1957

Mr. Eliahu Ben-Horin
346 Empire State Building
350 Fifth Avenue
New York 1, New York

My dear Eliahu:

Thank you for letting me see the enclosed few chapters of what I assume — and hope — will be a book. I read them with delight and I hope that you will complete your manuscript.

Your story, I am sure, will be an interesting chapter in the story of our movement.

With warmest regards, I remain

Very cordially yours,

ABRA HILIEL SILVER

AHS:sl
encl.

Hil. Rabbi Feuer

Friday, May 17, 1957

NIGHT LETTER

ANNUAL MEETING COMMITTEE
% COLLINGWOOD AVENUE TEMPLE
2335 COLLINGWOOD AVENUE
TOLEDO 10, OHIO

I CANNOT REALIZE THAT MY DEAR FRIEND RABBI FEUER IS ALREADY COMPLETING THIRTY YEARS IN THE RABBINATE. IT SEEMS BUT YESTERDAY THAT I KNEW HIM AS A STUDENT AT THE HEBREW UNION COLLEGE AND MY YOUNG COLLEAGUE HERE AT THE TEMPLE. RABBI FEUER'S THIRTY YEARS HAVE BEEN FRUITFUL AND DISTINGUISHED AND HE HAS MADE HIS OUTSTANDING CONTRIBUTIONS NOT ALONE TO YOUR TEMPLE AND TO MINE BUT TO AMERICAN JUDAISM IN GENERAL AND TO THE CAUSE OF THE UPBUILDING OF THE STATE OF ISRAEL. I REJOICE WITH HIM AND WITH YOU IN THIS AUSPICIOUS ANNIVERSARY AND I HOPE THAT HE WILL BE BLESSED WITH MANY MORE YEARS OF PERSONAL WELL-BEING IN THE MIDST OF HIS FAMILY AND OF CONTINUED CREATIVE SERVICE TO THE CAUSES WHICH ARE DEAR TO ALL OUR HEARTS.

ABBA HILLEL SILVER

Ernie Pa

*The Members
of
The Temple*

and its affiliated Organizations

cordially invite you to join them

in honoring

Rabbi Randall M. Falk

*on the occasion of his Tenth Anniversary
as Spiritual Leader of our Congregation*

The Temple, 10th and Liberty Sts.

Reception 4:00 to 6:00 p. m.

May 19, 1957

SUNDAY, MAY 19, 1957

TELEGRAM

Delivered 5/19 - 10:15 AM

RABBI RANDALL M. FALK
THE TEMPLE
10th AND LIBERTY STREETS
ERIE, PENNSYLVANIA

(Deliver Message)

XXXX

I SEND YOU MY WARMEST GREETINGS AND ALL GOOD WISHES
ON THE OCCASION OF YOUR TENTH ANNIVERSARY AS RABBI
OF THE TEMPLE. MAY YOU BE BLESSED WITH MANY MORE
YEARS OF SPLENDID LEADERSHIP AND WELL-BEING.

ABBA HILLEL SILVER



Congregation B'nai Brith

of

Somerville, Massachusetts

requests the favor of your presence

at the

Reception and Dinner

honoring our

Rabbi Leo Shubow

on the occasion of his

Twenty-Five Years In The Rabbinate

Monday Evening, May 20, 1957

*Guest Speaker, DR. LOUIS I. NEWMAN,
Rabbi of Temple Rodeph Sholom, New York City*

Hotel Somerset

Louis XIV Ballroom

Boston

Reception 6:30 P. M.

Dinner 7:30 P. M.

Subscription: Eight Dollars per Person

R. S. V. P.

Dress Optional

*Could you send greetings? Kindest regards,
Leo Shubow*

1932

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WRHS



TEMPLE B'NAI BRITH
201 CENTRAL ST.
SOMERVILLE 45, MASS.

1957

MONDAY, MAY 20, 1957

~~TELEGRAM~~ - phoned

Day Letter
↓

mon 9:20 am

RABBI LEO SHUBOW
HOTEL SOMERSET
LOUIS XIV BALLROOM
BOSTON, MASS

PERMIT ME TO JOIN YOUR HOST OF FRIENDS IN EXTENDING TO YOU MY
HEARTIEST FELICITATIONS AND ALL GOOD WISHES ON THE OCCASION OF
YOUR TWENTY FIVE YEARS IN THE RABBINATE. YOU HAVE RENDERED
DISTINGUISHED AND WHOLE-HEARTED SERVICE TO THE CAUSE OF YOUR
FAITH AND YOUR PEOPLE AND EVERYONE WHO LOVES ISRAEL IS GRATEFUL
TO YOU. MAY YOU BE GRANTED MANY MORE YEARS OF GOOD WORK AND OF
GOOD HEALTH. MOST CORDIALLY

ABBA HILLEL SILVER



TRIBUTE DINNER TO RABBI ABRAHAM J. FELDMAN

President, The Synagogue Council of America

HOTEL ROOSEVELT, NEW YORK

June 13, 1957

GOVERNOR ABRAHAM RIBICOFF
National Chairman

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Max J. Etra
Louis Felsman
Rabbi Louis Finkelstein
Samuel F. Gluski
Benjamin Glaser
Rabbi Nelson Gluck
Benjamin Golding
Rabbi Robert Gordis
Albert M. Greenfield
Hon. Daniel Gutman
Fannie Hurst
Rabbi Leo Jung
Rabbi Jay Kaufman
Philip M. Klotzberg
Charles F. Kramer
Gen. Melvin Krulwich
Oscar M. Lazarus
Hon. Herbert H. Lehman
Meyer Levin
Hon. Louis E. Levinthal
Col. Arthur Levitt
Prof. Saul Lieberman
Rabbi Joseph Lookstein
Sol Luskman
Rabbi Edgar F. Magnus
Rabbi Julius Mark
Hon. Samuel Melits
Rabbi Julian Morgenstern
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Rabbi William F. Rensselaer
Max Rosenfeld
Samuel Rothstein
Rabbi Jacob Rodin
Rabbi Edward Sandrow
A. I. Savin
Hon. Robert H. Schacter
Henry S. Schacter
Joseph Seidman
Samuel S. Schneiderman
Hon. Selig Schwartz
Hon. Joseph G. Shapiro
Marvin J. Silberman
Rabbi Abba Hillel Silver
Hon. Charles Silver
Hon. Abe Stark
Michael A. Stavitsky
Hon. Maurice Stern
Dewey D. Stone
Roger W. Straus
Edward A. Sulman
Samuel L. Sulman
Benjamin H. Swig
Melvin W. Tille
Hon. Albert Wald
Edward M. M. Warburg
Frank L. Weil
Edwin Wolf II
Prof. Harry A. Wolfson

May 20, 1957

Dear Dr. Silver:

Governor Abraham Ribicoff has asked us to convey to you his personal appreciation for your prompt acceptance of membership in the Sponsoring Committee for the Tribute Dinner to Rabbi Abraham J. Feldman of Hartford, President of the Synagogue Council of America.

The deep respect which so many throughout the nation feel for our guest of honor has already been indicated by the large number of people who have expressed enthusiasm for the opportunity to do honor to him on June 13 at the Hotel Roosevelt, New York City.

An outstanding program has been arranged with Ambassador Abba Eban of Israel one of the principal speakers. We look forward to hearing that you will attend. A reservation form on which you may list your guests is enclosed.

As a special tribute to Dr. Feldman we will print a scroll program for the occasion which will contain personal greetings from all who participate in the dinner. For this purpose we invite you to include your greeting or that of your congregation in the space which has been provided in the reservation form.

With appreciation,

Very sincerely yours,

Marvir J. Silberman
For the Arrangements Committee

THE TEMPLE

• • • •

Congregation Anshe Chesed

TENTH AND LIBERTY STREETS • ERIE, PENNSYLVANIA

RANDALL M. FALK
Rabbi

MOSHE KUZNIEC
Educational Director

May 23, 1957

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

Dear Dr. Silver:

I deeply appreciated your message of congratulations and good wishes on the occasion of my tenth anniversary in the rabbinate and in Erie. Hearing from colleagues like you, whom I respect and whose friendship I cherish, certainly added to the joy of this milestone in my life.

Edna joins me in saying thanks and in sending our warm regards.

Sincerely,

Randy Falk
Randall M. Falk
Rabbi

RMF/MK

TELEGRAM

MAY 24, 1957

REVEREND DOCTOR JULIUS MARK
CONGREGATION EMANU-EL
NEW YORK, NEW YORK

I JOIN YOUR MANY FRIENDS IN SENDING YOU MY HEARTIEST FELICITATIONS

ON THE OCCASION OF YOUR 35th ANNIVERSARY IN THE RABBINATE. YOU
HAVE SERVED THE CAUSE OF AMERICAN JUDAISM WITH DISTINCTION AND
GREAT DEVOTION. MAY MANY MORE YEARS OF WELL-BEING AND FRUITFUL
SERVICE BE GRANTED YOU.

ABBA HILLEL SILVER



*The Board of Trustees
of
Congregation Emanu-El
of the City of New York*

requests the honour of your presence at a

Special Service

*in celebration of the 35th Anniversary
of the Ordination of its Senior Rabbi*

Rev. Doctor Julius Mark

Saturday Morning, May 25, 1957

Ten-thirty o'clock

*send
you
5/24*

*Congregation Emanu-El
of the City of New York
Fifth Avenue at Sixty-fifth Street*

Office of the Senior Rabbi
REV. DR. JULIUS MARK
1 EAST 65TH STREET
NEW YORK 21, N.Y.

May 28, 1957

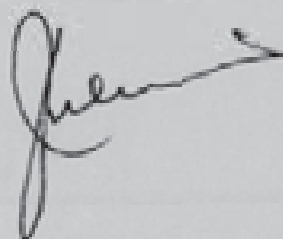
Dr. Abba Hillel Silver
The Temple
1855 Ansel Road
Cleveland 6, Ohio

Dear Abba:

Your telegram of congratulations helped to make the observance of the Thirty-fifth Anniversary of my Ordination a memorable occasion.

Many thanks and God bless you.

Yours sincerely,



JM/k

CLASS OF SERVICE

This is a fast message unless its deferred character is indicated by the proper symbol.

WESTERN UNION TELEGRAM

W. P. MARSHALL, PRESIDENT

SYMBOLS

DL = Day Letter

NL = Night Letter

LT = International
Letter Telegram

1201

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

B MNA183= SHEET 2=

1957 MAY 28 PM 9 01

IN A LETTER DATED APRIL 11, ADDRESSED TO CHAIRMAN OF THE SENATE ARMED SERVICES COMMITTEE RICHARD RUSSELL, SECRETARY OF THE ARMY BRUCKER WROTE: "THE DEPARTMENT OF THE ARMY IS OPPOSED TO THE ABOVE-MENTIONED BILL" AND GAVE AS HIS REASON THAT THE ACTS OF THE FOUR CHAPLAINS DID NOT MEET THE CRITERIA OF "ACTUAL CONFLICT WITH THE ENEMY." THIS NEWSPAPER FEELS THAT THE HEROISM OF THE FOUR CHAPLAINS SINCE IT WAS REASONED AND DELIBERATE, WITH FULL KNOWLEDGE THAT THE CONSEQUENCES OF THEIR SACRIFICE WAS DEATH, CONSTITUTES POSSIBLY THE MOST

END 2=

CLASS OF SERVICE

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W. P. MARSHALL, PRESIDENT

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CTD8 10 BA587

B MNY028 NL PD AR=MANCHESTER NHAMP 28=

1957 MAY 28 PM 9 01

RABBI ABBA HILLIL SILVER=

CLEVE=

THIS NEWSPAPER HAS LEARNED THAT THE DEPARTMENT OF THE ARMY IS OPPOSED TO SENATE BILL 1225, PRESENT CONGRESS, WHICH WAS INTRODUCED BY SENATORS BRIDGES (R) AND SYMINGTON (D) AND WHICH PROVIDES FOR THE POSTHUMOUS AWARD OF THE MEDAL OF HONOR TO EACH OF THE "FOUR CHAPLAINS" WHO GAVE THEIR LIFEBELTS TO SHIPMATES AND SACRIFICED THEIR LIVES AFTER THE TORPEDOING AND SINKING OF THE TRANSPORT DORCHESTER IN WORLD WAR II.=

END SHEET 1=

THE COMPANY WILL APPRECIATE SUGGESTIONS FROM ITS PATRONS CONCERNING ITS SERVICE

CLASS OF SERVICE

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WESTERN UNION TELEGRAM

W. P. MARSHALL, PRESIDENT

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1957 MAY 28 PM 9 01

B MNA183 SHEET 3 =

OUTSTANDING ACT OF HEROISM IN THE HISTORY OF THE UNITED STATES. IF ENOUGH PROMINENT LEADERS OF THE THREE FAITHS, SUCH AS YOURSELF, WILL MAKE A PUBLIC STATEMENT OF PROTEST TO US, WE BELIEVE SENATORS BRIDGES AND SYMINGTON WILL BE ABLE TO BRING ABOUT A REVERSAL OF THE ARMY'S OUTRAGEOUS RULING. PLEASE WIRE COLLECT YOUR ANSWER=

WILLIAM LOEB, PRESIDENT AND PUBLISHER MANCHESTER
N.H. UNION LEADER=

The JEWISH DIGEST

A Monthly Window on the Jewish World

BERNARD POSTAL, EDITOR

DAVID H. WHITE, PUBLISHER

1719 CAROLINE STREET

POST OFFICE BOX 153

HOUSTON 1, TEXAS

OFFICE OF THE EDITOR
2 COLONIAL ROAD
WEST HEMPSTEAD, N. Y.

May 29, 1957.

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

Dear Dr. Silver:

For our November issue, the Jewish Digest is planning a unique Hanukah feature in which we hope you will participate.

The feature will be a symposium based on the replies from 50 prominent Jews to the question:

If you could give American Jewry one gift for Hanukah, what would it be and why?

We hope you will find it possible to participate and to let us have your reply within the next two or three weeks since we work three months ahead. We do not expect more than 50 or 100 words from you.

Please address your reply to the West Hempstead address.

With many thanks and all good wishes,

Sincerely,

Bernard Postal
Bernard Postal
Editor

WESTERN UNION
TELEGRAM

WESTERN UNION
TELEGRAM

[JUNE 2? 1952]

SM CLA055 DPR PD AR FI NEW YORK NY 31 201PME

RABBI ABBA HILLEL SILVER

19810 SHAKER BLVD

WILL YOU REVIEW BRIDGEHEAD: DRAMA OF ISRAEL BY WALDO

FRANK NEED 600 WORDS DEADLINE JUNE 17 PLEASE REPLY

WESTERN UNION COLLECT

RAYMOND WALTERS SATURDAY REVIEW 25 WEST 45 ST NYC

243P..

COLLECT TELEGRAM

TELEPHONED: 6/3/57 10:50 A.M.
SH.

File
RAYMOND WALTERS
SATURDAY REVIEW
25 WEST 45th STREET
NEW YORK CITY

DEEPLY REGRET ~~THAT~~ PRESSURE OF WORK WILL NOT PERMIT ME TO REVIEW
WALDO FRANK'S VOLUME. WARMEST REGARDS.

ABRA HILLEL SILVER



CLASS OF SERVICE

This is a fast message unless its deferred character is indicated by the proper symbol.

WESTERN UNION TELEGRAM

W. P. MARSHALL, PRESIDENT

SYMBOLS

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LD004 LYB DL PD DUPLICATE OF TELEPHONED TELEGRAM



MANCHESTER NHAMP JUN 5 NPT

RABBI ABBA HILLEL SILVER

MAIL THE TEMPLE CLEVELAND OHIO

MANY NATIONAL CHURCH LEADERS GIVE STRONGEST SUPPORT TO
MOVE TO AWARD CONGRESSIONAL MEDAL TO FOUR CHAPLAINS,
ABOUT WHICH WE WIRED YOU MAY 28. WOULD APPRECIATE
EXPRESSION YOUR OPINION BY COLLECT WIRE

WILLIAM LOEB PRES. AND PUBLISHER MANCHESTER N.H. UNION
LEADER

JUN 7 1227A

THE COMPANY WILL APPRECIATE SUGGESTIONS FROM ITS PATRONS CONCERNING ITS SERVICE

EDWARD B. ARENSON
1819 STARR AVE.
TOLEDO 5, OHIO

June 13, 1957

Rabbi Abba Hillel Silver
Congregation Tifereth Israel
Cleveland, Ohio

Dear Rabbi Silver:

For many years now we have been attempting to secure a camp for the Ohio Valley Council of the Union of American Hebrew Congregations. The tremendous interest by our youth in the Ohio Valley makes the camp matter more pressing each year and we now feel that we are at the point where we must take positive steps. I will not go into the details in this letter of the value of such a camp for I am sure that you, as a Rabbi, appreciate a great deal more than I the many good things which can be derived.

In order to go ahead with our camp program, we will, of course, need the co-operation of every congregation in the Ohio Valley. In order to get this co-operation, we, of course, feel that each congregation and all their constituent organizations must be aware of the need and value and some plan has to be devised to bring the camp into reality. With this in mind we are planning to visit each congregation in the Ohio Valley at which time we hope to meet with their Rabbis and Board of Trustees or at least their officers, their presidents of their Sisterhoods and Brotherhoods, youth groups, couples' clubs, or whatever organizations form a part of the Temple. We do not plan to come to demand anything. Our motive is to get ideas and to gain the co-operation as stated heretofore of all the organizations over a period of years to make this dream come true.

With the above in mind, I would, therefore, like to make two requests of you. First, I would appreciate it greatly if you would send me an up-to-date list of your organization heads. Second, I am hopeful that you will set up a meeting for me to meet with them any time after August 1, 1957. I will come at your convenience provided, of course, that I do not have a similar meeting in another town on the particular date you select. The burden of this camp can be nominal provided everyone enthusiastically supports the program. The meeting you set up may be a luncheon or dinner meeting or at any other time convenient. I am leaving myself completely open and available for this work.

Please let me hear from you as soon as possible.

Yours very truly,

Edward B. Aronson

C: Rabbi Daniel S. Silver

TEMPLE OHABEI SHALOM
BROOKLINE, MASSACHUSETTS

BURTON L. PADOLL
ASSISTANT RABBI

14 June 1957

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

Dear Rabbi Silver:

My chief and our colleague, Albert Goldstein, is celebrating his twenty-fifth anniversary in the rabbinate.

To help us do the best job we can for the occasion, won't you please let me know what it was your congregation did for you on your twenty-fifth (or other significant milestones)?

For the use of our committee, I would appreciate having from you as detailed an account as possible of programs, procedures, presentations etc.

If Rabbi Goldstein knew I was writing to you I know he would wish me to convey his very fond regards.

Anticipating a response from you at your earliest convenience consistent with your many pre-occupations at this season of the year, I am,

Sincerely yours,

Burton L. Padoll

BLP/s

Rabbi Burton L. Padoll



הגליל הציוני דבראנקס
התאחדות הציונית של ארצות הברית

BRONX ZIONIST REGION

ZIONIST ORGANIZATION OF AMERICA

145 EAST 32ND STREET • NEW YORK 16, N. Y. • MURRAY HILL 3-9201

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Associate Comptroller

MAX COHEN
Regional Director

June 24, 1957

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

Dear Dr. Silver:

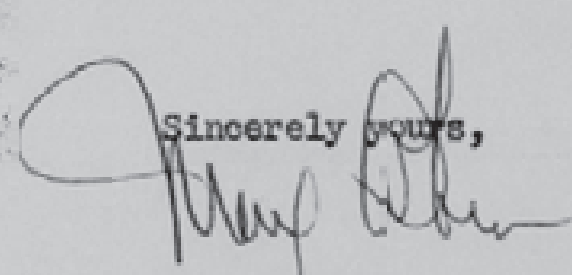
While visiting Kfar Silver last summer, I was told by the Director, Mr. Kotzer, that in honor of the opening ceremonies and also in honor of yourself, a song had been composed and rendered in your presence, during the dedication exercises held in the Fall of 1956.

We are preparing a little skit on the subject of Kfar Silver for the purpose of raising \$25,000 this season.

No doubt you have both the words and the music to that song. Is it possible for you to let me borrow the song so that I may make a copy of it before returning yours? I intend to use it in connection with our skit.

Thanking you in advance, I am

Sincerely yours,


Max Cohen
Regional Director

MC:is



June 26, 1957

Mr. Max Cohen
Regional Director
Bronx Zionist Region
115 East 32nd Street
New York 16, New York

Dear Mr. Cohen:

Permit me to thank you for your letter of June 24th. I am enclosing herewith the song which was written and the music which was composed in honor of the dedication of Kfar Silver last year in my honor.

With all good wishes, I remain

Cordially yours,

AHS:sl
encl.

ABRA HILLEL SILVER

P.S. I would appreciate it if you would return the material when you have finished with it.

A.H.S.

John Gunther
FOUR WEST FORTIETH STREET
NEW YORK 18, N. Y.

(Suite 502)

June 24, 1957

Dr. Abba Hillel Silver
The Temple
East 105th St. & Angel Rd.
Cleveland, Ohio

Dear Dr. Silver:

It has become increasingly clear in the past few years that events now occurring throughout the great continent of Africa will have a tremendous influence on the survival of freedom in the world. Now in political flux, several of Africa's emerging states have not yet made their decisions concerning their future role on the world scene. The direction in which Africa goes will be of tremendous importance to the world. Its strategic position, vast supplies of untapped raw materials, and population of 200 million make Africa, perhaps, the decisive continent. It is my conviction that our nation and our people, if they are sufficiently aware and well informed, can do a great deal to influence the direction in which the nations of Africa will go.

In order to help convey the significance of this historic ferment throughout the African continent, I have become associated with the American Committee on Africa. This organization in the past two years has been the central agency for accurate and up-to-date information on African affairs. It is also the force seeking an American policy toward Africa designed to help the African peoples achieve national independence, justice and equality.

Throughout Africa, the Committee is regarded as the representative of those Americans who sympathize with these historic drives. Petitioners from African trust territories seek the aid of the Committee in making their pleas before the United Nations. Religious, political, professional and labor groups, representing legitimate and democratic African aspirations, constantly seek and receive various forms of assistance from the Committee.

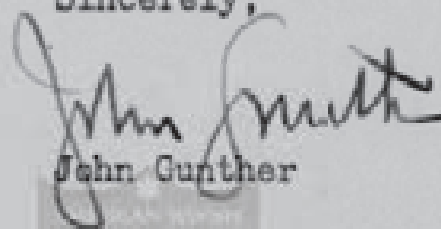
The Committee has since its inception two years ago provided financial aid to Father Trevor Huddleston's churches in South Africa to enable them to defy the racist bans and has recently organized a defense fund for the victims of the infamous mass treason trials in South Africa. It called together the celebration for Ghana's independence--attended by several thousand people--at New York's Town Hall and contributed to a free trade union institute in Ghana. Space prevents a more lengthy exposition of the Committee's activities.

I feel that, in the interests of American security and world peace

and freedom, U.S. policy must be more enlightened in respect to Africa. We must stand unequivocally for African freedom or we betray our own. The American Committee on Africa is an instrument of substantial potential in achieving such a policy. I am therefore asking you to join me as a member of the organization's National Committee and thus to underscore our view that a broad and representative section of American leadership subscribes to the goals of national independence, justice and freedom for the African people. We are a non-partisan group of Americans drawing our leadership from all groups within the community but excluding anti-democratic elements of both the right and left.

I look forward eagerly to your affirmative reply. For your convenience a reply card and envelope are enclosed.

Sincerely,


John Gunther



John Gunther, National Committee
American Committee on Africa, Inc.
4 West 40th Street
New York 18, New York

Dear Mr. Gunther:

I am happy to join you as a Member of the National
Committee of the American Committee on Africa, Inc. and
thereby support the principles of freedom and justice for
the African people.

Name.....

Address.....

City.....Zone.....State.....

WRHS



Mr. John Gunther

Suite 502

4 West 40th Street

New York 18, New York

file: Williamsburg Award

July 1, 1957

The Trustees of Colonial Williamsburg
Colonial Williamsburg
P. O. Box 516
Williamsburg, Virginia

Gentlemen:

Rabbi Silver received the copy of "Proceedings of the Presentation of The Williamsburg Award to Sir Winston S. Churchill", but unfortunately was unable to write to you himself before departing from the city for a trip to Europe.

He has asked me to write to you in his behalf and to say that he appreciates very much your having sent it.

Sincerely,

/s/

Miss Sophia Levine
Secretary to Dr. Silver

July 5, 1957

Mr. James C. McCoy
Irish Bulletin
313 Blackstone Bldg.
Cleveland 13, Ohio

My dear Mr. McCoy:

My files indicate that the text of Dr. Silver's address which he delivered before the 1957 Jewish Welfare Fund Appeal meeting on April 11th was sent to you for your use in publicizing same in the Irish Bulletin, and has not been returned to us.

Would you be kind enough to check if it is still in your possession and if so put it into the mail?

Kind regards.

Sincerely,

Miss Sophia Levine
Secretary to Dr. Silver

/sl



Riverdale Temple

246th STREET AND INDEPENDENCE AVENUE
RIVERDALE 71, N. Y.

Kingsbridge 8-3800-1

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LEO TESSLER

CHAS. E. SHULMAN
Rabbi

July 10, 1957

Dear Friend:

Belated though this note may be in reply to your kind message of congratulations on the occasion of my tenth anniversary in Riverdale, it is intended to convey to you my deep appreciation for your kind sentiments. Touched as I was by your message, I was even more moved by the cordial and beautiful note sent to me by your associate Rabbi, Daniel Jeremy Silver. The combined estimate of a father and son in the ministry on the labors of a colleague is a powerful one.

I have not ceased to recommend your remarkably fine volume "Where Judaism Differed" on every occasion possible. Only the other day I wrote to Aaron Zeitlin in reply to one of his Yiddish language criticisms of Reform Judaism to cite your book and your labors in the active ministry as living proof of the fact that you cannot indict a movement because of the "am haratzuth" of some in it. He will doubtless publish my letter and his comments. And if I come upon it I shall be glad to send it on to you.

With warm personal regards.

Dr. Abba Hillel Silver
Cleveland

Sincerely,
Charles E. Shulman
Charles E. Shulman



Young People's Congregation
The Temple on the Heights

MAYFIELD AT LEE ROAD

Cleveland Heights, Ohio

August 22, 1957

GEORGE POLLAK
RABBI

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

Dear Rabbi Silver,

The Young People's Congregation, Temple on the Heights, is happy to announce the appointment of Rabbi George Pollak as its spiritual leader.

We wish to take this opportunity to extend to you, a member of the Cleveland Rabbinate, and to your family, a most cordial invitation to the installation service of Rabbi Pollak. The installation will take place on Friday evening, August 30th at 8:30 P.M. in the Chapel.

We hope to have the honor of your presence at our simchah.

Sincerely yours,

Marvin S. Pollack

Marvin S. Pollack,
Chairman, Rel. & Serv. Comm.
Young People's Congregation

MSP:sld

"This is the day the Lord hath made; we will rejoice and be glad in it."

[August 1957]

-- PSALMS

TEMPLE BETH EL

15808 KINSMAN ROAD
SHAKER HEIGHTS 20, OHIO

Dear Friend:

Our new Temple Beth El will be dedicated on Sunday, September 15th, at eleven o'clock in the morning. It is with much joy that we extend to you a personal invitation to share in this occasion so momentous for us at Beth El.

We know that you will want to rejoice with us, pray with us, and participate with us in the consecration of our new edifice to God and humanity.

The principal address will be delivered by United States Senator Frank J. Lausche. Cantor Saul Meissels will chant the liturgies.

Dear Friend, it is a rare and golden moment in one's life to witness the dedication of a new temple.

With kindest personal regards, we are

Cordially yours,

Rabbi David L. Genuth
Spiritual Leader

Max H. Krasny
President

Joseph H. Klein
General Chairman

"Lord, I love the habitation of Thy house, and the place where Thy glory dwelleth."

-- BOOK OF NUMBERS

September 3, 1957

Marvin S. Pollack, Chairman
Religious and Service Committee
Young People's Congregation
The Temple on the Heights
Mayfield at Lee Road
Cleveland Heights 18, Ohio

My dear Mr. Pollack:

I appreciate your thoughtfulness in sending me an invitation to attend the installation of Rabbi George Pollak.

Unfortunately, I did not return from my European trip until too late to attend this function. Please convey to Rabbi Pollack all my good wishes and I hope that he will enjoy his ministry with your people and in the community.

With all good wishes, I remain

Cordially yours,

AHS:sl

ABBA HILLEL SILVER

September 10, 1957

Rabbi David L. Cornuth
Temple Beth El
15808 Kinsman Road
Shaker Heights 20, Ohio

My dear Rabbi Cornuth:

I deeply appreciate your gracious invitation to attend the dedication exercises of Temple Beth El next Sunday, September 15th.

It would have given me great pleasure indeed to attend but I am to be in New York attending the convention of the Zionist Organization of America.

I trust that your dedicatory exercises will be beautiful and impressive and I wish your congregation great prosperity in its new home.

With warmest regards and all good wishes to you and to all the members of Temple Beth El, I remain

Cordially yours,

ARS:sl

ABRA HILLEL SILVER

September 10, 1957

Rabbi Barnett R. Brickner
The Fairmount Temple
23737 Fairmount Blvd.
Cleveland, Ohio

My dear Barney:

I received an invitation from your Board of Trustees to attend a reception in your honor on the occasion of your 65th birthday.

I should have been very happy to attend this reception but I am scheduled to be in New York City over the weekend attending the Convention of the Zionist Organization of America.

I extend to you warmest felicitations on your birthday and wish you many years of health and well-being.

Most cordially yours,

AMS:sl

ABRA HILIEL SILVER

23737 Fairmount

*The Board of Trustees
of Fairmount Temple
and its
Constituent Organizations
cordially invite you
to attend a
Reception
in honor of
Rabbi Barnett R. Brickner*

*on the occasion of his
65th Birthday
Saturday, September 14th, 1957
half after four until half after seven
in
The Social Hall*

The Fairmount Temple

23787 FAIRMOUNT BOULEVARD • BEACHWOOD 21, OHIO

September 17, 1957

The Bishops, The Dean, Wardens and Vestrymen
Trinity Cathedral
East 22nd and Euclid Avenue
Cleveland, Ohio

Dear Friends:

I greatly appreciate your gracious invitation to attend the services commemorating the Fiftieth Anniversary of the Consecration of Trinity Cathedral on Sunday, September 22nd.

It would have given me great pleasure indeed to attend these services. I am, however, to be in New York over that weekend, addressing an important national convention. I must, therefore, forego the privilege of being with you on this auspicious occasion.

Permit me to extend to you, in the name of the officers, the members of The Temple, and its rabbis, my heartiest felicitations on this anniversary celebration and to wish Trinity Cathedral unnumbered years of continued religious leadership and inspiration, not alone to your own fellowship, but to our entire community. May God bless your devoted labors.

Most cordially yours,

AHS:sl

ABBA HILLEL SILVER

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AND
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GEORGE MARLOW, CENTRAL SECRETARY

Beth Emet The Free Synagogue

David Polish, Rabbi

RIDGE AT CEMPSTER
TELEPHONE DAWB 8-4230
EVANSTON - ILLINOIS

September 18, 1957

Rabbi Abba Hillel Silver
The Temple
1855 Ansel Road
Cleveland 6, Ohio

Dear Rabbi Silver:

Would you be good enough to send Rabbi David Polish a copy of your first Temple bulletin in which the announcement of your Selichot services appears?

Thank you so much.

Sincerely yours,

Anne Bladwell
(Mrs.) Anne Bladwell
Secretary to Rabbi

September 19, 1957

Rabbi David Polish
Beth Emet The Free Synagogue
Ridge at Dempster
Evanston, Illinois

Dear Rabbi Polish:

Rabbi Silver has asked that I send to you, in answer to your secretary's request, a copy of The Temple Bulletin which carries the announcement of our Selichot Service.

Sincerely,

Miss Sophia Levine
Secretary to Dr. Silver

/sl
encl.

TRINITY CATHEDRAL

CLEVELAND, OHIO

THE BISHOPS, THE DEAN, WARDENS AND VESTRYMEN

OF

TRINITY CATHEDRAL

REQUEST THE HONOR OF YOUR PRESENCE AT THE SERVICES COMMEMORATING THE

FIFTIETH ANNIVERSARY OF THE CONSECRATION

OF

TRINITY CATHEDRAL

SEPTEMBER TWENTY-SECOND

NINETEEN HUNDRED AND FIFTY-SEVEN



PROGRAM

- 8:00 a. m. Holy Communion
Commemoration of The Founders
- 9:30 a. m. Morning Prayer
Church School Family Service
- 11:00 a. m. Morning Prayer
Home Coming Service
Sermon by The Very Rev. Chester B. Emerson, L.D.
Thanksgivings by the Rt. Rev. Beverley D. Tucker, D.D.
- 12:30 p. m. Reception in the Parish Hall for Dean Emeritus Emerson, Retired Bishop
Tucker, and former members of Trinity Cathedral, and guests
- 4:00 p. m. Evening Prayer with Anniversary Music
- 5:00 p. m. Reception in the Parish Hall for Dr. Edwin Arthur Kraft and all returning
Choir Members of the past fifty years, and guests

WTI- 4672

Ida



Page 1, 2 — A letter introducing project to selected congregants.

Page 3, 3a

4, 5

5a, — Statements prepared by Ratti and sent to participating congregants during 4 successive Friday Night Services in Feb 56.

The participating congregants were then interviewed in their homes by Committee Chairman and the interviews recorded on tape for subsequent study by the Committee and others.

The interviewer was read the motivating statement on page eleven and asked the questions on pages eleven through thirteen. The interviewer then gave his own answers to questions 2, 3 and 4. (given on page fourteen) and request interviewers reaction.

Page 6 gives play-back instructions for the tapes which were sent to Ratti Lipman in New York after local study.

Pages 7 and 8 summarize results obtained from tapes and other sources.

Page 9 and 10 give the interviewers comments and conclusions.