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Series I: General Correspondence, 1914-1969, undated.

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General correspondence, 1959-1960.

H. ALEXANDER SMITH
81 ALEXANDER STREET
PRINCETON, NEW JERSEY

September 4, 1949

Dear Rabbi Silver:

I am writing this personal letter to you as the former Senator from New Jersey and member of the Foreign Relations Committee and now a Special Consultant to the Secretary of State. I recall with gratitude my work with you some years ago in connection with the establishment of the State of Israel. I am addressing you as one of the important leaders of the Jewish people and of the Zionist movement in this country.

In light of the coming visit of Premier Khrushchev for his conferences with the President and the President's contemplated visit to Moscow, it is coming to me strongly that all the Christian and Jewish forces in the United States should be united in praying earnestly for God's direction in these conversations.

I am fully aware that there are differences among many people with regard to the wisdom of the Khrushchev visit. However, I know you will agree that we should all pray for the President and his advisers at this critical time.

Always cordially yours,

H. Alexander Smith

Rabbi Abba Hillel Silver
19810 Shaker Boulevard
Cleveland, Ohio

September 9, 1959

My dear Senator Smith:

I wish to thank you for your thoughtfulness in writing to me about the forthcoming visit to the United States of Premier Khrushchev. I share fully with you the earnest hope that his visit to our country and the visit of President Eisenhower to the Soviet Union might contribute to the cause of world peace. I know that all men of good will are hoping and praying that this might be so. I have for years now urged such personal contacts between the heads of the great world powers in the hope that tensions might be lessened and doors might be opened for international cooperation.

I recall with pleasure and gratitude our earlier contacts and the great help which you rendered to the cause of the establishment of the State of Israel. With warmest regards and all good wishes, I remain

Very cordially yours,

ABBA HILLEL SILVER

ANS:bfn

The Honorable H. Alexander Smith
81 Alexander Street
Princeton, New Jersey

International Diamond Jubilee Award Dinner to Max Bressler

Sunday, September 27, 1959, 6:00 p. m., Morrison Hotel, Chicago, Illinois



From Enslavement to Freedom



U. S. A. The Land built by immigrants must keep its gates open to all who yearn for freedom

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Rabbi Abba Hillel Silver
The Temple
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Dear Rabbi Silver:

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International United Hias Service, on the occasion of its 75th Anniversary, is arranging a dinner in honor of Max Bressler which will be held on September 27th in Hotel Morrison, Chicago, Illinois, and participated in by many distinguished leaders of the Chicago Jewish Community.

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Max will receive the United Hias 75th annual award as one who best symbolizes the opportunities which America, the land of the free, affords an immigrant to serve his Country, his people, and of course the State of Israel.

It would be most fitting that on this evening of tribute to Max, he receive personal expressions and testimonials from leaders of our people. These testimonials will be made a part of the "Chronicle of Service" which is now being compiled to be presented to him as an expression of appreciation for self-sacrificing devoted service he has rendered for many decades. All of us in the committee, and especially Max Bressler, will appreciate a message from you addressed to him, which we know he will cherish as his most priceless possession.

Will you be good enough to spare a few moments of your very busy hours to pen a short or a long message and have it mailed to me, c/o Jewish University of America, Suite 301, 216 W. Jackson Boulevard, Chicago 6, Illinois.

With warmest regards, I am

Sincerely yours,

Philip M. Klutznick

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(incomplete)



October 14, 1959

Mr. Max Bressler
5800 North Bernard Street
Chicago, Illinois

My dear Mr. Bressler:

I know that the International United Hias Service held a testimonial dinner in your honor on September 27th. I was asked to pen a brief testimonial for that occasion. You know how gladly I would have done it, but unfortunately I was in the hospital at the time and have been recuperating in the last few weeks. That accounts for my inability to join your host of friends in expressing to you our high regard for you and for the significant contribution which you have made to so many worthy causes of our people, and especially to the State of Israel. I hope that you will accept this delayed word of greeting which, in spite of its tardiness, is deeply sincere.

I hope that the future will hold in store for you much well-being and many opportunities for further service. With warmest regards, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:bfm

WHO'S WHO IN WORLD JEWRY



A Biographical Dictionary of Outstanding Jews

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October 20, 1959

Dear Biographee:

Several weeks ago we sent you a biographical data sheet requesting that you up-date your biography in order that we might submit it to the editorial board for inclusion in Volume II of "Who's Who in World Jewry".

We recognize that the press of your own affairs together with the effects of the summer holidays may have delayed you.

Would you be kind enough to give this matter your attention?

We are enclosing a handy reply envelope to help expedite this in case you have misplaced the material sent earlier.

Sincerely yours,

Harry Schneiderman
Chairman, Editorial Board

hs/cb

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A Biographical Dictionary of Outstanding Jews

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July 7, 1959

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

Dear Rabbi Silver:

The Editorial Board has given us the pleasure of requesting your biography for Volume II of WHO'S WHO IN WORLD JEWRY.

Since its founding in 1955, WHO'S WHO IN WORLD JEWRY has gained wide acclaim as the authoritative historical record of living Jews of renown in all parts of the world who have been making contributions to humanity and to Jewish life. Universities, international institutions, the press, historians, researchers and writers employ WHO'S WHO IN WORLD JEWRY as an indispensable resource of authentic and comprehensive information on the noteworthy achievements of eminent Jewish men and women.

Your cooperation is sincerely requested to furnish our editors with your current life history including information on your contributions, activities and accomplishments to date. Please fill in and return promptly the enclosed Biographical Data form.

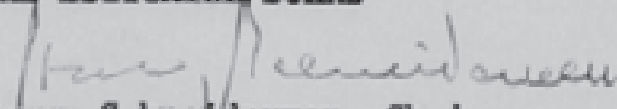
WHO'S WHO IN WORLD JEWRY will continue to maintain its high standards, and Volume II will be a publication of quality. We have made arrangements with an established publishing organization, the Wilbren Book Company, Inc., to handle its production and distribution.

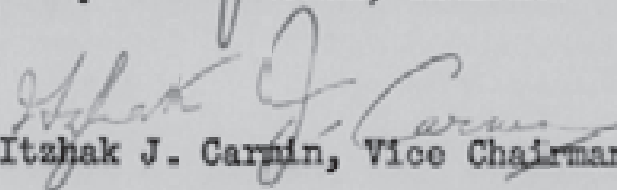
The editors are confident that you fully appreciate the significance of WHO'S WHO IN WORLD JEWRY, and that you will return your biography in order to make possible its early consideration. In doing so you incur no financial obligation whatsoever.

We are grateful for your friendly consideration of this letter and look forward to hearing from you.

Sincerely yours,

THE EDITORIAL BOARD


Harry Schneiderman, Chairman


Itzhak J. Carmin, Vice Chairman

P.S. An addressed reply envelope is enclosed for your convenience.

WILBREN BOOK COMPANY, INC., Publishers 460 PARK AVENUE SOUTH NEW YORK 16, N. Y. LEXINGTON 2-4293



Joint Advisory Committee

of the Synagogue Council of America

and the National Community Relations Advisory Council



55 West 42nd Street, Room 1530, New York 36, N. Y. • LOnacre 4-3450

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RABBI MAX D. DAVIDSON
MORTIMER BRENNER

TO: NCRAC Membership, Rabbis, CJFWE Communities
FROM: Mortimer Brenner and Rabbi Max D. Davidson
DATE: October 21, 1959
SUBJECT: 1959 Hanukkah-Christmas Season

In view of the approaching Hanukkah-Christmas season, we are again sending you the statements of principles on religious holiday observances in the public schools of the Synagogue Council of America and the National Community Relations Advisory Council.

The issue of religious and joint-religious holiday observances in the public schools is a delicate and sometimes an explosive problem locally. May we therefore offer the following suggestions:

1. Community councils and Rabbis should caution against the undertaking of any action without consultation in advance with the central community agency.
2. Any formal action that is contemplated should be preceded by a thorough program of interpretation within the Jewish community, both on the subject in general and specifically on the local situation.
3. Rabbis, community organizations and leaders are urged to consult with the Joint Advisory Committee prior to taking public action in opposition to religious holiday observances in the public schools.

Upon request, the Joint Advisory Committee and its constituent organizations are prepared to be of assistance in specific local situations.

CONSTITUENT ORGANIZATIONS

American Jewish Congress, Central Conference of American Rabbis, Jewish Labor Committee, Jewish War Veterans of the United States, Rabbinical Assembly of America, Rabbinical Council of America, Union of American Hebrew Congregations, Union of Orthodox Jewish Congregations of America, United Synagogue of America • Also state, county and local Jewish community councils affiliated with the NCRAC: Connecticut, Delaware, Indiana, Minnesota, Camden County, N.J., Eastern Union County, N.J., Essex County, N.J., Akron, Albany, Atlanta, Atlantic City, Baltimore, Boston, Bridgeport, Brooklyn, Canton, Cincinnati, Cleveland, Detroit, Easton, Flint, Fort Worth, Hartford, Indianapolis, Jacksonville, Kansas City, Kingston, Los Angeles, Milwaukee, Nashville, New Britain, New Haven, Norfolk, Oakland, Paterson, Peoria, Perth Amboy, Philadelphia, Pittsburgh, Richmond, Rochester, St. Louis, San Diego, San Francisco, Schenectady, Toledo, Washington, D.C., Youngstown



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SYNAGOGUE COUNCIL OF AMERICA

110 WEST 42nd STREET • NEW YORK 36, N. Y. • BRYANT 9-2647

STATEMENT OF PRINCIPLES ON

RELIGIOUS HOLIDAY OBSERVANCES IN THE PUBLIC SCHOOLS

Adopted March 1, 1950

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UNION OF
AMERICAN HEBREW CONGREGATIONS

UNION OF ORTHODOX JEWISH
CONGREGATIONS OF AMERICA

UNITED SYNAGOGUE OF AMERICA

We reaffirm the following statement heretofore adopted by the Synagogue Council of America and the National Community Relations Advisory Council:

1. The American democratic system is founded in large part upon ethical and moral concepts derived from the great religions of mankind. The preservation and fostering of these concepts are essential to the fullest realization of the American ideal and their growth and development as major forces in American life should be the deep concern of every citizen.

2. Religion has always been and continues to be the central core of Jewish life. The Jewish community of America is deeply concerned with secularistic tendencies in contemporary American life, which, if permitted to grow unchecked, may work great harm to the moral and spiritual basis of American Democracy. We urge all religious groups to unite in an intensified national program designed to enroll all the children of our country in religious educational institutions of their respective faiths. We urge religious bodies to avail themselves of all media of mass communication for this program, such as the press, radio, motion picture, speakers' platforms and special dramatic projects.

3. We reaffirm the position enunciated in the joint resolution of the Synagogue Council of America and the National Community Relations Advisory Council on religious instruction in the public school, that the maintenance and furtherance of religion are the responsibility of the synagogue, the church, and the home, and not of the public school system, the time, facilities, funds, or personnel of which should not be utilized for religious purposes.

In application of the foregoing we add the statement of the following principles:

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*RABBI SAMUEL SCHULMAN1934-36
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RABBI DAVID DE SOLA POOL1938-40

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RABBI ABRAHAM J. FELDMAN1955-57
RABBI THEODORE L. ADAMS1957-59
*Deceased

4. We are opposed to the observance of religious festivals in the public elementary and high schools because in our view such observance constitutes a violation of the traditional American principle of the separation of church and state.

5. Joint religious observances such as Christmas-Chanukah and Easter-Passover, are in our opinion no less a breach of the principle of separation of church and state and violate the conscience of many religious persons, Jews and Christians alike.

6. Where religious holiday observances are nevertheless held in public schools, Jewish children have a right to refrain from participation. We recommend that the local Jewish communities take such action as may be appropriate to safeguard this right of non-participation.

7. Before experimentation in intercultural education aimed at developing a better understanding among adherence of the various religions takes place, it should be ascertained by the Joint Advisory Committee of the Synagogue Council of America and the National Community Relations Advisory Council as to whether the proposed material is violative of the foregoing principles.

8. We urge that local Jewish communities consult with the Joint Advisory Committee of the Synagogue Council of America and the National Community Relations Advisory Council before taking formal or public action on these matters.



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55 West 42nd Street, New York 36, N. Y. • Telephone: LOngacre 4-3450

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STATEMENT OF PRINCIPLES ON RELIGIOUS HOLIDAY

OBSERVANCES IN PUBLIC SCHOOLS

Adopted at Twelfth Plenary Session
June 17-20, 1954

In keeping with the principles underlying the relationship of religion and public education set forth in the joint resolutions of the Synagogue Council of America and for the National Community Relations Advisory Council regarding released time, and regarding other Sectarian Practices in the public schools, and reaffirming those principles and applying them to the specific question of religious holiday observances in the public school, we state:

1. We are opposed to the observance of religious holidays in the public elementary and high schools because in our view such observance constitutes a violation of the traditional American principle of the separation of church and state.

2. Joint religious observances such as Christmas-Chanukah and Easter-Passover, are in our opinion no less a breach of the principle of separation of church and state and violate the conscience of many religious persons, Jews and Christians alike.

3. Where religious holiday observances are nevertheless held in public schools, Jewish children have a right to refrain from participation. We recommend that the local Jewish communities take such action as may be appropriate to safeguard this right of nonparticipation.

4. We urge that local Jewish communities consult with the Joint Advisory Committee of the Synagogue Council of America and the National Community Relations Advisory Council before taking formal or public action on all these matters.

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October 26, 1959

My dear Al:

I know that a testimonial dinner will be given to you by the Cleveland B'nai B'rith this coming Wednesday. I know of no finer man to whom such a testimonial could be given. I had hoped to be able to attend it but, as you know, I have been playing convalescent for the last few weeks and I have been trying to conserve myself a bit. I know that you will understand. Virginia and I will be with you in spirit on that occasion.

With warmest regards and all good wishes to you and Helen, I remain

Very cordially yours,

ABBA NILLEL SILVER

ANS:bfm

Mr. Alfred A. Benesch
12805 Shaker Boulevard
Cleveland 20, Ohio



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בית ספר לטורים . הרצליה

314 WEST 91st ST., NEW YORK 24, N.Y. TELEPHONE: TRafalgar 7-4885-6-7

October 27, 1959

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

Dear Dr. Silver,

Many thanks for your letter of October 14th. and I am very happy to hear that you are feeling much better.

You will remember that I spoke to you during the year about a scholarship from the Cleveland Zionist Society for Herzliah. In the meantime my President, Mr. David Morgenstern, informed me that he had had the privilege of meeting you at Grossingers and that you had told him about the shortage of Hebrew teachers in Cleveland.

I wonder whether it would be worthwhile for me to visit Cleveland and meet with a few leaders of the community in order to interest them in our institute. As you know, 25% of all the Hebrew teachers graduated in the United States come from our school.

If there are any suggestions that you would want to make, please do not hesitate to do so.

With my best personal regards to Mrs. Silver and yourself.

Very truly yours,


Jacques Torczyner

LAWRENCE H. WILLIAMS

EDWARD P. BLAUGRUND

RAYMOND S. FREILER

ALFRED A. BENESCH

JUDGE ALBERT A. WOLDMAN

MORT TANNENBAUM

PHILMORE J. HABER



ALFRED A. BENESCH is a man most worthy of every honor that a grateful community can bestow. It is in the spirit of service greatly rendered and gratefully received that the Cleveland B'nai B'rith will pay tribute to him at this Testimonial Dinner.

EveryBODY Agrees It's The Event Of The Year!

THE CLEVELAND B'NAI B'RITH TESTIMONIAL DINNER

in honor of

ALFRED A. BENESCH

*for his many years of outstanding service
to the Cleveland community*

SPONSORED BY THE
B'NAI B'RITH COMMITTEE FOR ISRAEL

WEDNESDAY EVENING

ROSENTHAL BALLROOM

COCKTAILS AT SIX
DINNER AT SIX-THIRTY
R. S. V. P.

OCTOBER 28, 1959

PARK SYNAGOGUE

COUVERT \$10.00 PER COUPLE
DIETARY LAWS OBSERVED

Guest Speaker: **RABBI ARTHUR J. LELYWELD**
former National Director of B'nai B'rith Hillel Foundation

MAKE YOUR RESERVATION NOW!

ADMISSION BY PURCHASE OF AN ISRAEL BOND

Cleveland B'nai B'rith Interlodge Council

MORT TANNENBAUM
President

BERNARD WEISZ
Aid to Israel Chairman

RAYMOND S. FREILER
President District #2

FORMER DISTRICT No. 2 PRESIDENTS

EDWARD P. BLAUGRUND
PHILMORE J. HABER

LAWRENCE H. WILLIAMS
JUDGE ALBERT A. WOLDMAN

ALFRED A. BENESCH TESTIMONIAL DINNER COMMITTEE

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Chairman

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Herman Barken
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Larry Botnick
Sidney Carrick
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David Marks
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Julian Moliff
Stanley Neuger
Milton Ney

(In Formation)

Sam H. Rapoport
Leonard Ratner
Albert Reisenfeld
Lawrence Russell
Bernard Schwartz
Nate Shofran
Herbert Shortlitt
Marvin Shaw
Jerry Silver
Robert Silverman
Lou Stern
Burnett Thoryn
Eric Weinberger
Alex Weingarden
Maurice Weltman
Eli Win
Stuart Waldman

EveryBODY Says*



*These HEADS of the Cleveland B'nai B'rith
are unanimous in their reaction.

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CLEVELAND, OHIO

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Oct 10, 1959.

Dear Rabbi Stein, - Of course, I understand

perfectly your inability to attend the
Dinner B'nai dinner this evening, and

I appreciate your previous letter.

Helen joins with me in the hope

that you will be generally agreeable
on a very, very short basis.

We send warmest greetings to you,
Helen joins in the children -

Cordially yours
R.

October 28, 1959

Mr. Harry Schneiderman
Chairman, Editorial Board
Who's Who in World Jewry
460 Park Avenue South,
New York 16, New York

Dear Mr. Schneiderman:

Your letter to Dr. Silver dated October 20th has been turned over to me for reply. Dr. Silver was out of the office for several weeks due to illness and evidently the data sheets which you had sent him to be filled out were lost or misplaced.

I am enclosing herewith a copy of a brief biography of Dr. Silver which has been brought up to date which I hope will serve your purpose. If not, if you will send a duplicate data form I shall be glad to fill it in.

Very sincerely yours,

Beatrice F. May (Mrs.)
Secretary to Dr. Silver

Congregation Shaare Emeth

Delmar Boulevard and Trinity

St. Louis, Missouri

*The honor of your presence is requested
at the*

Installation Service

of

Rabbi Julius Josef Nodel

Senior Rabbi

and

Rabbi Lester Allan Frazin

Assistant

Friday Evening, October Thirtieth

eight-fifteen o'clock

Nineteen-hundred and fifty-nine



RABBI JULIUS JOSEF NODEL

ORDER OF THE SERVICE

8:00 — 8:15 P. M.

Recital of Sacred Music
Mr. William J. Maul
Organist and Choirmaster

PROCESSIONAL:

"Halleluyah" (Lewandowsky) Temple Shaare Emeth Choir

INVOCATION AND CALL TO WORSHIP Rabbi Samuel Thurman
(Emeritus) — United Hebrew Temple — St. Louis, Missouri

SABBATH SERVICE Rabbi Philip S. Gershon
Temple Emanuel — St. Louis, Missouri

SCRIPTURAL READING (Isaiah 42:1-10) Mr. Leonard V. Finder
Chairman of Installation

INTRODUCTION OF INSTALLATION PREACHER Mr. Ely E. Goldwasser
President, Temple Shaare Emeth

INSTALLATION SERMON Rabbi Jacob J. Weinstein
K.A.M. Temple — Chicago, Illinois

"A Servant Unto Thee" (Fromm) Choir

INSTALLATION CEREMONY Rabbi Ferdinand M. Isserman
Temple Israel — St. Louis, Missouri

INAUGURAL RESPONSE Rabbi Julius J. Nodel

"Make a Joyful Noise"-Psalm 100-(Freed) Choir

ADORATION Rabbi Bertram Klausner
Temple B'nai El — St. Louis, Missouri

INVESTITURE OF ASSISTANT-RABBI Rabbi Julius J. Nodel

MEMORIAL PRAYER AND KADDISH Rabbi Lester A. Frazin

"Adon Olam" Congregation and Choir

BENEDICTION Rabbi Mordecai Nodel
(Retired) — New York City, New York

RECESSIONAL

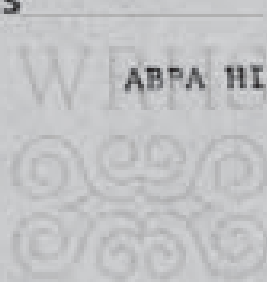
A reception will be tendered to our Rabbis by the Congregation in
Harris Hall immediately following the Service.

30
October 29, 19 59

RABBI JULIUS JOSEF NODEL
CONGREGATION SHAARE EMETH
DELMAR BOULEVARD AND TRINITY
ST. LOUIS, MISSOURI

I SEND YOU MY GOOD WISHES ON THE OCCASION
OF YOUR INSTALLATION IN WHICH MRS. SILVER JOINS
ME. I KNOW THAT YOU WILL SERVE YOUR CONGREGATION
AND COMMUNITY WITH GREAT DISTINCTION AND
DEDICATION AND I PRAY THAT THE FUTURE WILL HOLD
IN STORE FOR YOU GREAT ACCOMPLISHMENT AND MUCH
HAPPINESS

ABRAHAM HILLEL SILVER





HERZLIAH HEBREW TEACHERS INSTITUTE

CHARTERED BY THE UNIVERSITY OF THE STATE OF NEW YORK

בית מדרש לסוררים, הרצליה

314 WEST 91st ST., NEW YORK 24, N.Y., TELEPHONE: TRAfalgar 7-4885-6-7

November 3, 1959

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

Dear Dr. Silver,

It gives us great pleasure to inform you that on Tuesday, February 2nd, 1960, the Herzliah Hebrew Teachers Institute will tender a testimonial dinner to Mr. Jacob Goodman, Associate Treasurer of the Zionist Organization of America, a distinguished Jewish communal leader and a champion of the cause of Hebrew and Hebrew culture.

The evening will mark the occasion of Herzliah's 38th. anniversary. Since its establishment in 1921, Herzliah has made a tremendous contribution to the furthering and intensification of Hebrew education in the United States.

In view of the importance of this event we have accepted the chairmanship of the Dinner Committee and we would appreciate it very much if you would join us as an Honorary Sponsor of this festive occasion. Please mail us the enclosed card at your earliest convenience.

Hoping to hear from you.

Sincerely,

Max Elkon *M.H. Fishman*

Max Elkon M.H. Fishman
Co-chairmen, Dinner Committee

CHICAGO
Sinai
CONGREGATION

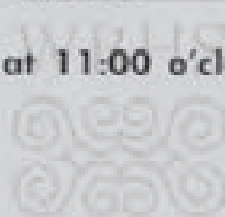
BULLETIN



November 5, 1959

Religious Service

Sunday, November 8, at 11:00 o'clock



45th ANNIVERSARY OF S. D. SCHWARTZ

DR. MANN WILL PRESENT

MR. SCHWARTZ

who will speak on

MY 45 YEARS WITH SINAI

IN RETROSPECT

Rabbi Frederick C. Schwartz will participate in the Service

For Sunday evening's Reception, see page 3

Sinai Vespers

LOUIS L. MANN CHAPEL

every Friday 5:30 to 6:00 p.m.

"A THOUGHT FOR THE WEEK"

SOUTH SHORE DRIVE AT FIFTY-FOURTH STREET

Sinai CALENDAR

Wednesday, November 4

9:30 a.m.	Sewing Group	202
8:00 p.m.	Business & Professional Group Party	Foyer
8:00 p.m.	Great Books Discussion Course	Library

Friday, November 6

5:30 p.m.	Vesper Service	Louis L. Mann Chapel
8:00 p.m.	Business and Professional Group Board Meeting	

Saturday, November 7

8:00 p.m.	Business and Professional Group Dance	Foyer
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Sunday, November 8

9:30 a.m.	Men's Club Breakfast	Kitchen
10:00 a.m.	Religious School	
11:00 a.m.	Religious Service	Temple
12:30 p.m.	Sinai College Group	Library
12:30 p.m.	Sinai Juniors Board Meeting	Canteen
8:00 p.m.	S. D. Schwartz Anniversary Reception	Foyer

Monday, November 9

5:30 p.m.	Girl Scouts	Canteen
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Tuesday, November 10

12:30 p.m.	Sisterhood Meeting	Foyer
8:00 p.m.	Boy Scouts	Canteen
8:15 p.m.	Sinai Forum	Temple

Wednesday, November 11

8:00 p.m.	Sinai Seniors Board Meeting	Library
8:00 p.m.	Business and Professional Group Dance Class	Foyer

CONGRATULATIONS TO

Mr. Edward Frieder on his special birthday.

Mr. Samuel Inlander on his special birthday.

Dr. and Mrs. Floris Van Minden on the birth of their grandson, Lawrence Roger Cohen.

Mrs. Perry Segal on her election as a Vice-President of the National Federation of Temple Sisterhoods.

Mr. and Mrs. Charles A. Rubovits on the birth of their grandson, Scott Michael Joffe.

In Memoriam

Sinai records with sorrow the death of

EDWIN N. EISENBRATH

EDWARD LOEB

Sinai Congregation has received a gift of 20 Prayer Books inscribed in memory of Laura N. Eppstein. These books were contributed in memory of her birthday.

MUSIC OF THE SERVICE

Sunday, November 8

Organ — Fantasia . . . Pachelbel (17th Century)

Responses — Binder, Idelsohn

Anthem —

"Behold Now, Praise the Lord" . . . Titcomb

Hans Alten — Director of Music

Edward Mondello — Organist

SINAI FORUM

Tuesday, November 10, 8:15 p.m.



VANCE PACKARD

Author

"The Hidden Persuaders,"
"The Status Seekers"

The Passion for Prestige

To which of America's Five New
Social Classes Do You Belong?

Vance Packard's investigations into what he calls "class behavior" in our American society have been a genuinely startling revelation. He has shown how the car we drive, the house of worship we attend, the school to which we go, our choice of words, the paintings on our wall, the political party favored, all indicate our status in society.

Single Admission, \$1.00

COUPLES' CLUB TO HEAR PROFESSOR MONFORD HARRIS ON "ETHICS OF JUDAISM" NOVEMBER 13

"What is Distinctive About the Ethics of Judaism?" is the topic of Professor Monford Harris' address to be given before the Sinai Couples' Club on Friday, November 13, at 8:30 p.m. in the Temple Library.

Professor Harris is a teacher of Jewish philosophy and literature at the Chicago College of Jewish Studies, an ordained Rabbi, and a stimulating lecturer and discussion leader. He is not a newcomer to Sinai. As Edwin A. Bergman, Committee Chairman, said: "Professor Harris' talk before the Couples' Club last year provoked so much excitement and discussion that an opportunity to hear him again was expressed by all present."

Professor Harris will discuss the special values and emphasis of the Jewish ethical tradition, comparing and contrasting them with the moral ideas of our general Western civilization. He will show the Jewish approach to the problems of the conduct of individual and social life.

This program is the first of a series to be given the second Friday of every month, at which time outstanding scholars and authorities will be heard on subjects of vital importance to every thinking Jew.

Each program will feature group discussion, followed by a social hour and refreshments.

All Sinai couples are cordially invited to attend.

HE WHO SENSES

"He who senses the wonder and glory of the cycling seasons lifts his eyes frequently from the trail, glimpses a meaning in the sun and stars and feels a kinship with the rains and winds and an affinity for all the growing things of our planet." —HAYDEN S. PEARSON

*The Rabbis, Officers and Board of Trustees
of
Chicago Sinai Congregation*

cordially invite you to

*An Anniversary Reception
in the Temple
to honor*

Mr. S. D. Schwartz

for his 45 years

of loyal and devoted service to Sinai

Sunday evening November 8, 1959

from 8:00 to 10:00 o'clock

Refreshments

SINAI SISTERHOOD NEWS

**JEREMY LEVIN, PRODUCER OF "AT RANDOM,"
TO SPEAK TO SISTERHOOD NOVEMBER 10**

Mr. Jeremy Levin, a member of the WBBM-TV program staff and producer of one of Chicago's most distinguished television programs, "At Random," will bring the members of the Sinai Sisterhood a behind-the-scenes description of this program at their meeting on Tuesday, November 10, at 1:15 p.m. in the Temple Foyer.

Mr. Levin will share with his audience some of the humorous and exciting experiences that have occurred while arranging for the participation of many of the nation's most popular and glamorous people in "At Random."

Dessert luncheon will be served at 12:30 p.m. Members and guests are cordially invited.

Sinai Sisterhood cordially welcomes the following new members:

Mrs. Rena Berger
Mrs. Lillian Clutterback
Mrs. I. Feinman
Mrs. Ray Hefter
Mrs. Hattie Hinch
Mrs. Harry Jacobs

Mrs. Sol C. Lindenthal
Mrs. Saul Manaster
Mrs. Joseph Mendelsohn
Mrs. E. I. Shiro
Mrs. E. Zola, Sr.

**SOUTH SIDE SISTERHOODS PUBLIC AFFAIRS
COUNCIL TO MEET AT ISAIAH ISRAEL
NOVEMBER 9**

The Public Affairs Council of the South Side Sisterhoods will hold its fall open meeting at Temple Isaiah Israel Monday, November 9, at 12:30 p.m.

The program theme will be "Hidden Persuaders: Manipulation or Motivation?" The featured speakers will be Irving S. White, an authority on motivation research and Hy Dosick, a merchant and owner of independent groceries. Moderating the discussion will be Mrs. F. X. Donahue. Dessert luncheon will be served at 12:30.

**SISTERHOOD TO COLLECT PAPER-BACK
BOOKS FOR SOLDIERS AND VETERANS**

Sinai Sisterhood has undertaken the project of collecting books for men and women in the Armed Forces and for veterans in hospitals.

The Armed Services Committee asks any member who has paper-back books in good condition, dealing with suitable subject matter, to bring these to the Sisterhood meetings on November 10 and November 17.

These books will then be turned over to the Jewish Welfare Board for distribution to men and women in the Armed Forces and in Veterans' hospitals.

BUSINESS AND PROFESSIONAL GROUP TO HOLD HOMECOMING DANCE NOVEMBER 7

Saturday evening, November 7, at 8:00 p.m. the Business and Professional Group will hold a gala homecoming dance, featuring the music of Fritzie Freund. Admission is \$1.25. Everyone is invited to come and share the opportunity to meet old acquaintances and new friends.

YOU, TOO, CAN BE A NERVOUS WRECK!

"In these days of 'do-it-yourself' it's easy. All you have to do is learn a few time-tested, experience-proved tricks. Here are a few of the best:

Get yourself a good worry—not a little one but a big one. Take a note from expert worriers—the really talented always get something they can't possibly do anything about.

Develop the ability to criticize. Some people don't give themselves half a chance; they pick just a few things. Others, with proven talent, criticize everything.

When day is done, devote time before going to sleep to recalling conversations of that day. Try to figure out what sly innuendoes were in the compliments you received.

Never get facts before you have an opinion. This will keep you in a nice dither justifying your opinion and will be a wonderful basis for arguing with people who bother to get the facts.

Never tell your troubles to anyone—there's no sense wasting any courage you may have. Keep your troubles to yourself.

In your daily life, prepare yourself to expect all gains and no losses.

Never know what you want but always long for something, and if, perchance, you catch a glimpse of something emerging out of your longing, be sure never to make a sacrifice to get it.

Don't live with spontaneity. Keep what you think is patience in your mood. People who live spontaneously are only showing how impatient they are, anyway."

—ARTHUR W. OLSEN

PERSONALITY AND CHARACTER

"We are rather tired of the fraudulent way in which we talk of 'personality' instead of 'character.' Personality without moral worth. Personality valued only for attractiveness or impressiveness. Multitudes of people want to know how to glitter, how to be glib, how to be a sow's ear and look like a silk purse, how to use people for your own benefit, how to be a fascinating conversationalist though your mental rating is close to ceiling zero—and how to make money while being all these things. 'Personality,' yes; but not character. How to have 'oomph,' or seem as though you have it. How to have 'it.' And so we have been more interested in 'oomphiness' and 'itiness' than in wholesomeness and righteousness. How can I be charming, irresistible, in spite of being so self-centered that I am a bore? How, without the trouble of really learning anything, can I contrive to sound wise? How can I acquire, painlessly, in outline, the sum of all knowledge, in twelve months on fifteen minutes a day? How can I burst into a room so as to seem to fill it? Yes, of all this, more and more people are growing weary. Too few times do we hear it said of anybody, 'He has a splendid character.' We only hear, 'He has a marvelous personality.' It is all very shabby, very shoddy, very fraudulent—and now it is becoming very tiresome."

—A. POWELL DAVIES

THE "I-DON'T-NEED-NIKSI!"

Now and then I run across people who tell me "I don't need a Temple to be a good Jew. I have my own religion. I pray when I feel like it."

"Just what is your religion?" I ask. "And how often do you feel like praying?" I persist. "And where?"

"Now don't pin me down, Rabbi. This is not a cross-examination, you know," comes the petulant reply.

Does this sound familiar to you?

Let some tragedy befall, a crisis arise, a problem intrude and . . . these same men and women come to the Temple to say: "Rabbi, I need your advice . . ."

That advice is never withheld. It is there for the asking because other people maintain a Temple . . .

Everyone needs a Temple!

—RABBI WILLIAM ROSENBLUM

CHICAGO

Sinai

CONGREGATION

BULLETIN

Published by Chicago Sinai Congregation
5350 South Shore Drive • Chicago 12, Illinois
Phone BUtterfield 8-1600
FOUNDED 1861

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TIME VALUE

ENTERED AS SECOND CLASS

Published weekly from two weeks prior to the Jewish New Year to the last Spring Holiday and one issue each published during July and August by Chicago Sinai Congregation; entered as second class matter September 26, 1934, at Post Office, Chicago, Illinois, under Act of March 3, 1879. Subscription: Fifty Cents per year.

HILLEL SILVER

RABBI ABRAHAM
THE TEMPLE
E. 105TH AT
CLEVELAND OHIO

ANSEL RD.

DAY LETTER TO:

Mr. S.D. Schwartz
Chicago Sinai Congregation
South Shore Drive at 54th St.
Chicago, Illinois

MAY I JOIN YOUR HOST OF FRIENDS IN SENDING YOU MY WARMEST GREETINGS
AND SINCERE TRIBUTE ON THE OCCASION OF YOUR FORTY FIFTH ANNIVERSARY
AT SINAI. YOU HAVE SERVED WITH RARE DEDICATION AND YOUR ACHIEVEMENTS
IN THE FIELD OF EDUCATION IN BEHALF OF ~~THE~~ JUDAISM IN AMERICA HAVE BEEN
NATIONALLY ACCLAIMED. MORE POWER TO YOU.

ABBA HILLEL SILVER

November 6, 1959



November 19, 1959

My dear friend:

I learned from the press that you plan to leave Cleveland at the end of the season to accept the position of Professor of Music at Indiana University. All your friends were unhappy at the news for you have come to be such an important part of the musical life of our community and you have endeared yourself to so many.

Mrs. Silver and I have always thought with affection of you, and admiration of your rare artistry. Our Temple family was privileged to have you play at our service from time to time, especially on the eve of Yom Kippur.

I hope to see you, of course, before you leave. In the meantime, I want to express to you all my good wishes for continued health and well-being and great success in your new field.

With warmest regards, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:bfm

Mr. Josef Gingold
12701 Shaker Boulevard
Cleveland 20, Ohio

Nov. 24, 1959

My dear friend Rabbi Silver:

Thank you from my heart for your most beautiful letter. I was deeply touched by it.

To have had the honor of knowing you, whom I consider one of the greatest leaders of this age, was worth spending thirteen years in Cleveland.

My fondest greetings to your dear wife. I am looking forward to seeing you soon.

Sincerely,

Joey Gingo

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SUPERIOR 1-8550

December 1, 1959

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

Dear Rabbi Silver:

I am writing you at this time to invite you to join a small group of Jewish community leaders for dinner on Thursday, December 17, at 6:30 P.M., at the Oakwood Club.

At this time we will have the opportunity of meeting with Morris Berinstein, General Chairman of the United Jewish Appeal, who will give us the latest information on the world Jewish scene. I know that you will find Mr. Berinstein a most stimulating individual.

I am personally counting on you to be with us on the 17th and would appreciate your returning the enclosed card.

Sincerely,

Edward Ginsberg
Edward Ginsberg

Encl:

THE UNITED PROGRESSIVE JEWISH CONGREGATION OF JOHANNESBURG

(AFFILIATED WITH THE SOUTH AFRICAN UNION FOR PROGRESSIVE JUDAISM)

MINISTERS :

RABBI MICHAEL ELTON, BA, LL.D., D.C.F.
RABBI WALTER BLUMENTHAL, LL. BARR.
RABBI ROBERT L. ZIMMERMAN, M.A.

TELEPHONES - 44-1453/5 & 44-0092

TELEGRAPHIC ADDRESS: "TEMPISRAEL"

EXECUTIVE DIRECTOR :

B. STALSON, LL. B. BARR., F.T.D. BARR.,
COMMISSIONER OF DEEDS.

OFFICES :

TEMPLE ISRAEL,
C/R. PAUL NEL & CLAIM STS.,
OFF CLARENDON CIRCLE,
JOHANNESBURG.

2nd December, 1959.

Dr. Abba Hillel Silver,
The Temple,
East 105th Street & Silver Park,
Cleveland 5,
OHIO.....U.S.A.

Dear Dr. Silver,

Many thanks for your very fine contribution to
our library. I am certain they will be a great asset to our
collection and of much interest to our readers.

With best wishes,

I remain,

Yours sincerely,



J. IDELSON,
DIRECTOR OF MUSIC AND LIBRARIAN.

B'nai Torah



Idlewood 2-4900

THE HIGHLAND PARK REFORM TEMPLE

2789 Oak • Highland Park, Illinois

SHOLOM A. SINGER, Rabbi

December 10, 1959

Dr. Abba Hillel Silver
The Temple
East 105 Str. & Silver Park
Cleveland 6, Ohio

Dear Dr. Silver:

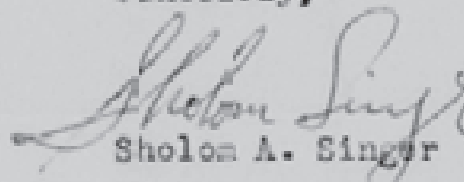
Upon the suggestion of Daniel Jeremy, my former chaver, I am submitting this request to you in writing.

The congregation recently acquired a temple site and building which we hope, God willing, to dedicate Friday Evening, June 10, 1960.

The congregation and myself would be greatly honored and deeply appreciative if you could be with us that evening to deliver the Dedicatory Sermon.

With every hope that our request receives your favorable consideration, I am,

Sincerely,


Sholom A. Singer

SAS/ee

December 21, 1959

Rabbi Sholom A. Singer
B'nai Torah
The Highland Park Reform Temple
2789 Oak
Highland Park, Illinois

My dear Rabbi Singer:

I am deeply appreciative of your thoughtfulness in inviting me to deliver the dedicatory sermon on the occasion of the dedication of your new Temple Friday evening, June 10, 1960. I wish I were free to come. Unfortunately, my health has been such that I have been reducing all my out-of-town engagements to an absolute minimum. I wish you every success and growth in your new building.

With warmest regards, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS ibfm

December 22, 1959

Rabbi Daniel Jeremy Silver
E. 105th & Silver Park
Cleveland 6, Ohio

Dear Rabbi:


As a fellow communal worker who has been a keen witness of the high standard which you have set yourself in serving your Temple and community, I want to offer my congratulations upon the high position which your congregation has conferred upon you.

Throughout our history, we Jews have been blessed with leaders who have enabled us to survive and flourish through dark days and bright. It is good to know that young men are even now arising who will help guide our destiny in all the future days.

May I, on behalf of the staff and members of the Jewish Community Centers, extend to you our heartiest good wishes upon your new position. To your father, too, we offer our warm congratulations. Yours is truly a case of "a worthy son of a worthy father."

With our very best wishes.

Sincerely,


Herman A. Eigen
Executive Director

cc: Rabbi Abba Hillel Silver

AMERICAN ACADEMY FOR JEWISH RESEARCH

THIRTY-SECOND ANNUAL MEETING

Sunday, December 27, 1959

JEWISH THEOLOGICAL SEMINARY OF AMERICA

3080 Broadway

New York 27, N. Y.

FIRST SESSION

Sunday, December 27, 1959, 10 A.M.

Room 302, Teachers Institute Building

PAPERS

1. The People of Qumran Knew the Book of Esther

Doctor Joshua Finkel

2. Random Thoughts about the Development of the Synagogue

Doctor Isaiah Sonne

3. "People" and "Nation" of Israel

Doctor Ephraim Speiser

BUSINESS MEETING

1. Report of the Secretary and Treasurer
2. Election of Officers and Executive Committee

SECOND SESSION

Sunday, December 27, 1959, 2:30 P.M.

Room 302, Teachers Institute Building

PAPERS

4. The Story of the Four Captives

Doctor Gerson D. Cohen

5. The Writing on the Tablets of the Covenant (in Hebrew)

A. M. Habermann

6. A Fragment of a Hitherto Unknown Arabic Commentary on the Book of Psalms

Doctor Lawrence Marwick

7. The Bearing of the Mishna on the Location of the Beth-Din

Doctor David Weiss

December 28, 1959

American Academy for
Jewish Research
Jewish Theological
Seminary of America
3080 Broadway
New York 27, New York

Gentlemen:

Would it be possible to procure a copy of
Dr. Habermann's paper on "The Writing on the
Tablets of the Covenant"? I shall be pleased
to pay for any expense involved.

Very cordially yours,

ABRA HILLEL SILVER

AHS:bem

R A B B I M O R R I S L I E B E R M A N

BALTIMORE HEBREW CONGREGATION

7401 PARK HEIGHTS AVENUE


BALTIMORE 8, MARYLAND

December 28, 1959

Dear Rabbi Silver:

I learn from Rabbi Herbert Friedman that you have consented to become a member of the United Jewish Appeal Rabbinical Advisory Committee, and I write in the name of our Executive Committee and personally to tell you how much encouragement and joy your acceptance brings us. It is the earnest hope of the members of the Advisory Committee that we will be able to advance in some measure the causes which UJA serves -- to which you have given and are giving such distinguished and effective leadership. As colleagues, we rejoice to have the great strength of your wisdom and experience.

Sincerely,



Morris Lieberman

Rabbi Abba Hillel Silver
Tifereth Israel Congregation
1855 Ansel Road
Cleveland 6, Ohio

The Temple

EAST 105TH STREET & SILVER PARK

Cleveland 6, Ohio

TELEPHONE SWEETBRIAR 1-7755

DANIEL JEREMY SILVER
ASSOCIATE RABBI

ABBA HILLEL SILVER
RABBI

LEO S. BAMBERGER
EXECUTIVE SECRETARY

MILTON MATZ
ASSISTANT RABBI

December 28, 1959

The Society of Biblical
Literature and Exegesis
Union Theological Seminary
Broadway at 120th Street
New York, New York

Gentlemen:

Would it be possible to procure a copy of the paper which is to be read by Professor Albright on "The Place of Samuel in the Institutional and Religious History of Israel", and also that of Dr. Gevirtz on "West-Semitic Curses and the Origins of Hebrew Law"? I shall be pleased to pay for any expense involved.

Very cordially yours,

Abba Hillel Silver

ABBA HILLEL SILVER

AHS:bfm

As each paper is the property of the reader of the paper, I suggest you write directly to the reader of each paper.

*Charles F. Koepf,
Secretary*

SIBLE

December 28, 1959

The Society of Biblical
Literature and Exegesis
Union Theological Seminary
Broadway at 120th Street
New York, New York

Gentlemen:

Would it be possible to procure a copy of the paper which is to be read by Professor Albright on "The Place of Samuel in the Institutional and Religious History of Israel", and also that of Dr. Gertitz on "West-Semitic Curses and the Origins of Hebrew Law"? I shall be pleased to pay for any expense involved.

Very cordially yours,

ABRA HILLEL SILVER

ANS:bfm

THE SOCIETY OF BIBLICAL LITERATURE AND EXEGESIS

NINETY-FIFTH MEETING

Union Theological Seminary
Broadway at 120th Street, New York, New York
Tuesday-Thursday, December 29-31, 1959

Program

Tuesday, December 29

1:30 p.m. Meeting of the Council of the Society

Room 350

I. Tuesday, December 29—8:00 p.m.

Horace Mann Auditorium, Teachers College, Columbia University

JOINT MEETING
with the
American Schools of Oriental Research
and the
National Association of Biblical Instructors

Chairman: A. Henry Detweiler (*Cornell University*)

President, ASOR

Report of the SBLE Representative on the ASOR Board of Trustees

G. Ernest Wright (*Harvard Divinity School*)

The Excavations at el-Jib

James B. Pritchard (*Cauchy Divinity School of the Pacific*)

The Excavations at Petra

Philip C. Hammond (*Lycoming College*)

The Safaitic Expeditions

Fred V. Winnett (*University of Toronto*)

The Excavations at Sardis

A. Henry Detweiler (*Cornell University*)

II. Wednesday, December 30—9:00 a.m.

Horace Mann Auditorium

BUSINESS

PRESIDENTIAL ADDRESS: "Two Gnostic Gospels"

Robert M. Grant (*University of Chicago*)

1. Theology as Method and Biblical Theology

John H. Otwell (*Pacific School of Religion*)

2. Form-Criticism and Functional Method

Martin J. Buss (*Emory University*)

3. *'Aharit hayyamim* in the Old Testament and the New Testament

George W. Buchanan (*Hebrew Union College*)

4. (By title) The Hermeneutic of Ernst Fuchs

Amos N. Wilder (*Harvard Divinity School*)

5. (By title) Is Rembrandt's "Synagogue" a Synagogue?

Rachel Wischnitzer (*Yeshiva University*)

III. Wednesday, December 30—2:00 p.m.

OLD TESTAMENT SECTION

Room 214

- 2:00 6. Joshua's Father and the Banning of the Divine Name Saul Levin (*Washington University*)
2:25 7. *Nissā* in Exod. 20:17 (20) and the Purpose of the Sinaitic Theophany
Moshe Greenberg (*University of Pennsylvania*)
2:50 8. Hosea's Alleged Hierogamy(-ies) H. L. Ginsberg (*Jewish Theological Seminary*)
3:15 9. Knowledge and Sin in Paradise Robert T. Anderson (*Michigan State University*)
3:40 Recess
4:10 10. Koheleth and the Qumran Scrolls — Some Observations on Style
Robert Gordis (*Jewish Theological Seminary*)
✓ 4:35 11. The Place of Samuel in the Institutional and Religious History of Israel
William F. Albright (*Johns Hopkins University*)
5:00 12. The Redactions of the Damascus Covenant
Norman Golb (*Hebrew Union College-Jewish Institute of Religion*)

NEW TESTAMENT SECTION

Room 207

- 2:00 13. The Significance of John the Baptist's Break with the Essenes
J. Spencer Kennard, Jr. (*Princeton, N. J.*)
2:25 14. The Casting of Lots at Qumran and in the Book of Acts
William A. Beardslee (*Emory University*)
2:50 15. Do the Scrolls Indicate the Date of the Fourth Gospel?
Howard M. Teeple (*West Virginia Wesleyan College*)
3:15 16. The Simon Magus of the Clementine Romance Morton Smith (*Columbia University*)
3:40 Recess
4:10 17. Barnabas' Text of Isaiah and the "Testimony-Book" Hypothesis
Robert A. Kraft (*Harvard Divinity School*)
4:35 18. What Did Papias Say About the Gospel of Matthew?
Floyd V. Filson (*McCormick Theological Seminary*)
5:00 19. Papias on the Matthean Logia
Terence Y. Mullins (*Lutheran Theological Seminary at Philadelphia*)

IV. Wednesday, December 30—8:00 p.m.

Horace Mann Auditorium

Symposium: "The Son-of-Man Problem in the Old Testament, the New Testament, and Judaism"

- James Muilenburg (*Union Theological Seminary*)
Eduard Schweizer (*University of Zurich-Golgate Rochester Divinity School*)
Samuel Sandmel (*Hebrew Union College-Jewish Institute of Religion*)
Morton Smith (*Columbia University*), Moderator

V. Thursday, December 31—9:00 a.m.

OLD TESTAMENT SECTION

Room 214

- ✓ 9:00 20. Magic, Monotheism, and the Sin of Moses Jacob Milgrom (*Richmond, Va.*)
9:25 21. Conflict Spirit-Dualism in the Qumran Writings Allen L. Erwin (*Hartford Seminary Foundation*)
9:50 22. *W'e khol Banimsā* in IQIsa^a 37:31 Samuel Eby (*Johns Hopkins University*)
10:15 23. Is There a Cultic Pattern in the Book of Jeremiah? J. Stanley Chesnut (*University of Tulsa*)
10:40 Recess
11:10 24. *Sefarad*: The Name of Spain
David Neiman (*Academy for Higher Jewish Learning*)
11:35 25. Dan. 3:25 in the A.V., A Study in the History of Christological Interpretation of
the Old Testament Jack P. Lewis (*Harding College School of Bible and Religion*)
12:00 26. Ezra 8 and the Pentateuch Gerson D. Cohen (*Jewish Theological Seminary*)

NEW TESTAMENT SECTION

Room 207

- 9:00 27. Pre-synoptic Material in the Coptic Gospel of Thomas
Claus Hunno Hursinger (*University of Göttingen-Drew University*)
- 9:25 28. Did Jesus Have an Early Judean Ministry? Arthur H. Maynard (*College of the Pacific*)
- 9:50 29. Jesus and Herod Antipas Joseph B. Tyson (*Southern Methodist University*)
- 10:15 30. The Context of the Lord's Prayer as a Key to Its *Sitz im Leben*
John S. Ruef (*Harvard Divinity School*)
- 10:40 Recess
- 11:10 31. No Time for Figs Charles W. F. Smith (*Episcopal Theological School*)
- 11:35 32. On the Parable of the Pounds (Luke 19:11-27)
Albert C. Sundberg, Jr. (*Southern Methodist University*)
- 12:00 33. "The Sabbath Was Made for Man?" An Analysis and Interpretation of Mark 2:23-28
and Parallels Frank W. Beare (*Trinity College, Toronto*)

VI. Thursday, December 31—2:00 p.m.

OLD TESTAMENT SECTION

Room 214

- 2:00 34. Benedict Spinoza: Pioneer in Biblical Criticism Walter E. Stuermann (*University of Tulsa*)
- 2:25 35. Towards a Literary Criticism of Biblical Texts
Gene M. Schramm (*University of California, Berkeley*)
- ✓ 2:50 36. West-Semitic Curses and the Origins of Hebrew Law Stanley Gevintz (*University of Chicago*)
- 3:15 37. The Role of the Stranger in Hebrew Society
Fred E. Young (*Central Baptist Theological Seminary*)
- 3:40 Recess
- 3:50 38. Where Shall Wisdom Be Found? William A. Irwin (*Southern Methodist University*)
- 4:15 39. Relative Dates of Additions to Job Walter G. Williams (*Illiff School of Theology*)
- 4:40 40. Fifty Years of Biblical Hermeneutics in the SBLE Wilhelm Wuellner (*Grinnell College*)

NEW TESTAMENT SECTION

Room 207

- 2:00 41. A Comparison of the Inheritance-Concept (*kleronomia*) in Paul and Ephesians
Paul L. Hammer (*Mission House Theological Seminary*)
- 2:25 42. Letters of Recommendation William R. Baird, Jr. (*College of the Bible*)
- 2:50 43. The Concept of Nakedness in II Cor. 5:3 E. Earle Ellis (*Southern Baptist Theological Seminary*)
- 3:15 44. Life and Death in the Johannine Lazarus Narrative
James P. Martin (*Princeton Theological Seminary*)
- 3:40 Recess
- 3:50 45. Primitive Elements in the Christology of I Peter
Paul E. Davies (*McCormick Theological Seminary*)
- 4:15 46. "What Do These Stones Mean"? Oscar J. F. Seitz (*Kenyon College*)
- 4:40 47. Lectionary 547 and Family 13 Jacob Geerlings (*University of Utah*)
48. (By title) Divorce in the New Testament and Jewish Halakhah
Manfred B. Lehmann (*New York, N. Y.*)
49. (By title) A Four-Year Chronology of Jesus' Public Ministry
Johnston M. Cheney (*Oakland, Calif.*)
50. (By title) Signs and Faith in the Fourth Gospel James L. Price, Jr. (*Duke University*)
51. (By title) A Suggestion on Mark 11:13 Robert M. Montgomery (*Ohio Wesleyan University*)
52. (By title) The Virgin Birth of Christ John McRay (*Harding College*)

THE SOCIETY OF BIBLICAL LITERATURE AND EXEGESIS

Founded 1880

Constituent Member of the American Council of Learned Societies

Officers for 1959:

President: Robert M. Grant (*University of Chicago*)

Vice-President: R. B. Y. Scott (*Princeton University*)

Secretary: Charles F. Kraft (*Garrett Biblical Institute*)

Treasurer: Virgil M. Rogers (*Princeton Theological Seminary*)

Editor: David Noel Freedman (*Western Theological Seminary*)

Papers read at the annual meetings of the Society, national or sectional, may be submitted for publication in the *Journal*. The Editor will be glad to receive papers by hand or by mail.

Nominations for membership in the Society should be sent to the Secretary (Garrett Biblical Institute, Northwestern University Campus, Evanston, Illinois) in advance of the meeting.

The following persons expect to be present:

W. F. Albright	E. C. Colwell	R. M. Grant	T. S. Kepler	R. E. Murphy	F. T. Schumacher
C. F. Anderson	R. W. Cooney	J. B. Graybill	I. E. Kiev	D. Neiman	E. Schweizer
R. T. Anderson	J. M. Cooney	M. Greenberg	W. Klassen	H. C. Niles	D. H. Scott
D. K. Andrews	J. I. Cox	G. I. Griffin	V. H. Kooy	F. S. North	R. B. Y. Scott
J. W. Angell	I. R. Curtis, Jr.	S. R. Grinstein	C. H. Kraeling	D. W. O'Connor	O. J. Seitz
M. Arfa	B. T. Dahlberg	S. S. Haas	C. F. Kraft	L. C. Olds	H. M. Shires
M. Ashcraft	F. W. Danker	A. S. Halkin	R. A. Kraft	H. M. Orlinsky	R. W. Shoemaker
J. A. Baird	F. E. Davies	P. L. Hammer	J. Krinsky	J. H. Otwell	M. J. Shroyer
W. R. Baird, Jr.	E. R. DeBerg	P. C. Hammond	H. T. Knist	I. J. Owens	L. A. Sinclair
N. D. Baker	F. D. Dennis	P. B. Harner	G. M. Landes	D. H. Panitz	C. W. F. Smith
B. J. Bamberg	R. C. Denton	R. N. Harter	P. W. Lapp	A. T. Pearson	M. Smith
P. F. Barachman	A. H. Detweiler	A. L. Hartstein	S. Lazarides	E. A. Penick	R. H. Smith
W. A. Beardslee	J. A. Dyer	G. G. Harrop	M. R. Lehmann	M. Petrucci	T. C. Smith
F. W. Beare	J. A. Easley	P. M. Hastings, Jr.	S. Levin	C. F. Pfeiffer	G. F. Snyder
D. M. Beck	A. J. Ehlen	R. M. Henderson	J. P. Lewis	E. E. Pierce	E. C. Spomer
K. Beebe	J. Eigenbrodt	P. Hestert	W. C. Linn	R. H. Pierce	E. H. Stelman
L. A. Berg	R. H. Elliott	R. L. Hicks	M. Lovelace	O. A. Piner	K. A. Strand
A. Berger	E. K. Ellis	E. Hildeert	J. E. Lussier	J. L. Price, Jr.	W. B. Sturmann
M. J. Bloom	M. S. Endlin	E. C. Hobbs	H. B. MacLean	C. E. Purinton	A. C. Sundberg, Jr.
F. W. Bocher	E. J. Epp	R. G. Hoerber	G. W. MacRae	J. D. Purvis	J. C. Swain
R. G. Bohig	T. R. G. Evans	W. L. Holladay	H. K. McArthur	P. A. Ouanbeck	H. M. Teeple
M. I. Boney	W. R. Farmer	P. W. Hollenbach	S. V. McCasland	B. D. Rahtjen	E. J. Templeton
M. Braver	O. B. Feagin, Jr.	J. M. Holt	J. T. McClain	J. E. Rathborne	M. F. Thelen
H. N. Bream	V. Felten	S. H. Horn	E. A. McDowell	W. L. Reed	J. M. Thompson
R. Bredenberg	F. V. Filson	M. E. Howland	E. I. McGovern	L. H. Reiff	B. H. Throckmorton, Jr.
R. C. Briggs	L. R. Fisher	W. J. Hog	E. L. McKemie	J. B. Renninger	L. E. Toombs
I. Bright	J. A. Fitzmyer	W. E. Hull	J. McRay	D. R. Repsher	J. T. Townsend
L. O. Bristol	J. W. Flight	D. R. Hunsberger	M. Manson	A. B. Rhodes	J. C. Trever
I. W. Brizendine	P. C. Fritz	C. H. Hunsinger	S. Margalit	R. F. Rideout	J. C. Trotter
O. S. Brooks	W. J. Fuerst	J. C. Hurd	R. I. Marshall	D. W. Rodgers	J. R. Tyson
L. E. Brubaker	V. F. Furnish	A. S. Illingworth	L. J. Martin, III	E. E. Rogers	B. Vawter
G. W. Buchanan	J. H. Galley, Jr.	J. S. Irvine	J. P. Martin	T. Rogers	H. C. Waertjen
H. M. Buck, Jr.	J. Geerlings	A. L. Irwin	L. Martin	V. M. Rogers	I. M. Ward
J. M. Bullard	H. S. Gehman	W. A. Irwin	A. J. Matill, Jr.	W. G. Ross	W. E. Ward
D. W. Burdick	S. Gevirtz	S. Ivory	A. H. Maynard	J. S. Ruel	W. B. West, Jr.
M. J. Buss	F. W. Gingrich	M. Jacobs	V. D. Melconian	L. G. Running	A. N. Wilder
H. J. Cadbury	H. L. Ginsberg	S. Jellicoe	J. R. Menonetti	V. A. Sadler	W. G. Williams
J. A. Callaway	N. N. Glazer	H. E. Jenkins, Jr.	J. Milner	J. A. Sanders	F. V. Winnett
E. F. Campbell, Jr.	A. E. Glock	L. B. Jennings	H. B. Mochting	S. Sandmel	R. Wischnitzer
E. L. Carlson	N. Golb	K. W. Johnson	R. M. Montgomery	N. M. Sarna	R. E. Wolfe
C. M. Cherry	M. Gold	N. B. Johnson	J. S. Moore	A. R. Sauer	G. E. Wright
M. R. Cherry	E. R. Goodenough	R. F. Johnson	F. L. Moriarty	A. V. R. Sauer	W. Woellner
I. S. Chennut	C. Goodwin	J. L. Jones, Jr.	W. H. Morton	R. L. Scheel, Jr.	F. E. Young
B. S. Childs	R. Gordis	A. J. Katch	J. Mulenburg	M. Schornberg	J. D. Zimmerman
G. D. Cohen		J. S. Kennard, Jr.	T. Y. Mullins	G. M. Schramm	F. Zimmermann

Members will note that in order to provide ample seating accommodations the general sessions on Tuesday evening, Wednesday morning, and Wednesday evening are being held in Horace Mann Auditorium, Teachers College, Columbia University, Broadway at 120th Street. All other sessions and the meetings of related organizations are held in Union Theological Seminary.

All members are requested on arrival at Union Theological Seminary to register their attendance with Mrs. Grace H. Reed, Conference Secretary, in Room 113. Members who have not already sent in their requests for room reservations and meal arrangements should communicate at once with Mrs. Sylvia S. Milner, Office of the Comptroller, Union Theological Seminary, 3041 Broadway, New York 27, New York.

The Golden Anniversary Meeting of the National Association of Biblical Instructors will be held on Monday and Tuesday, December 28 and 29, beginning at 3:00 p.m. on Monday. Programs of the meeting may be secured from Professor Harry M. Buck, Jr., Wilson College, Chambersburg, Pennsylvania, Treasurer, NABI.

The National Association of Professors of Hebrew will meet at 3:00 p.m. on Tuesday, December 29, in Room A-19.

The Corporation of the American Schools of Oriental Research will meet at 5:00 a.m. on Tuesday, December 29, in Room 104A.

The annual luncheon meeting of the Alumni and Friends of the American Schools of Oriental Research will be held at 12:15 p.m. on Wednesday, December 30, in the lower refectory of Union Theological Seminary. Since the meal is to be served from the cafeteria, reservations in advance are unnecessary.

(This is your program for the meeting. Please bring it with you.)

THE SOCIETY OF BIBLICAL LITERATURE AND EXEGESIS

Ninety-fifth Meeting

Union Theological Seminary

Broadway at 120th Street, New York, New York
Tuesday-Thursday, December 29-31, 1959

PRESIDENTIAL ADDRESS: Two Gnostic Gospels
Robert M. Grant (University of Chicago)

1. Theology as Method and Biblical Theology
John H. Otwell (Pacific School of Religion)

However valid Biblical theologies dominated by contemporary theology may be, one implication of canonicity requires that there be no relaxation in the attempt to achieve a systematic statement of the faith of the Bible which serves the Scriptures as understood by higher criticism as well as it meets the needs of theology. Since it has repeatedly been demonstrated that a basic incompatibility exists between Biblical faith and theology as normally formulated, the possibility of writing a Biblical theology which is an equivalent to theology as method should be examined.

Defined methodologically, theology (like philosophy and science) is the derivation and manipulation of conceptual entities by means of accepted structures of relationships (i.e. logic.) Since it has been demonstrated that other than logical modalities of thought exist, the paper attempts to identify and describe briefly some of the canons by which the Israelites formed and manipulated their conceptual entities.

2. Form-Criticism and Functional Method
Martin J. Buss (Emory University)

This paper, essentially methodological in nature but also pointing toward some concrete conclusions, compares Biblical form-criticism as instituted by H. Gunkel with the functional or structural approach in anthropology and related fields. For illustration, it discusses the relation of Gunkel's work with its ethnic orientation to that of the British anthropologists Malinowski and Radcliffe-Brown with their similar, though (it seems) independently developed, methods, e.g., with reference to a "context of situation," and with their striking similarities in some major conclusions reached, especially regarding expressions of origin and destiny and stylizations of good and evil. On the basis of these and some other developments, the paper attempts to outline some suggestions for strict form-critical procedure in relation to cult and other aspects of life and to indicate evident fruitfulness for biblical theology (e.g., in pointing to the doctrine of justification in relation to structural phenomena already illustrated).

3. 'Aharit hayyamim' in the Old Testament and the New Testament
George W. Buchanan (Hebrew Union College)

An expression often considered in studying eschatology is אַחֲרֵי הַיָּמִים. The uses of this expression in the Old Testament and its Greek translations will be examined. The results of this inquiry will then be tested by an examination of the uses in the New Testament of the Greek expressions by which the Septuagint rendered אַחֲרֵי הַיָּמִים.

4. (By title) The Hermeneutic of Ernst Fuchs
Amos N. Wilder (Harvard Divinity School)

Fuchs has given us not only a major volume on hermeneutics but in this and in his other writings has related the task to much of the most significant work in

both New Testament scholarship and theology. The present paper is by way of an introduction to his writings and an attempt to define his position and contribution with reference especially to the basic hermeneutical issues of anthropology, history and semantic.

5. (By title) Is Rembrandt's "Synagogue" a Synagogue?
Rachel Wischnitzer (Yeshiva University)

Rembrandt's etching of 1648, called the "Synagogue", has been recently a subject of debate. Two different interpretations were offered. One art historian questioned the title which had appeared for the first time in an 18th century catalogue. He interpreted the scene as "Judas stricken with remorse." Another writer accepted the old interpretation and added a point which in his view would argue in favor of the synagogue of the Jews from Germany in Amsterdam. He pointed out the steps and what he regards as a sunken floor in the scene, an arrangement alluding to Ps.130: Out of the depths have I cried unto thee, O Lord. My thesis is that the setting does not agree with the description of the German synagogue in Amsterdam to be found in a French diary of 1636 and that both interpreters have failed to notice an accessory which defeats their hypotheses. With this new evidence in mind, the scene cannot be regarded as portraying the interior of a synagogue.

6. Joshua's Father and the Banning of the Divine Name
Saul Levin (Washington University)

The discrepancy between NAYH in the Septuagint and נִיחַ in the Massoretic text has been generally but wrongly attributed to a transcriptional error in the Greek or its Hebrew source. The uniform testimony of Greek manuscripts shows rather that NAYH was a familiar name, as the father of the great ΙΗΣΟΥΣ. נִיחַ is merely the initial -נ spelled out--a Scribal Emendation (נִיחַ נִיחַ). The Scribes' motive was to suppress a name *נִיחַ or *נִיחַ, sounding like the Divine Name except for the initial consonant, which could have been phonetically assimilated to the -נ of נִיחַ. So they called Moses' successor "the son of N—" lest he be thought of as the son of the Lord and therefore superior to Moses the lawgiver.

"Son of the Lord," in Joshua's time, may be taken to mean a child conceived miraculously. The נִיחַ 'hallowed ones' purveyed a miraculous fertility to married couples who had proved unable to conceive by themselves. The Law tolerated נִיחַ -- provided they were Gentiles--but the reforming kings suppressed them. The authorities of the Second Commonwealth loathed anything smacking of pagan mythology, and banned the Divine Name partly because it was linked to the נִיחַ cult.

7. 'Nissā' in Exo 1. 20:17 (20) and the Purpose of the Sinaitic Theophany
Moshe Greenberg (University of Pennsylvania)

The meaning "try," "test," "prove" which is universally assigned by modern scholars and translators to nissā in this passage raises the problem: to what test were the Israelites put by the theophany at Sinai? It is here argued that no test at all was involved, but that nissā must here (as elsewhere) be rendered "make experience (something)." One of the two chief objects of the theophany as set forth both in Deuteronomy and in Exodus is thereby expressed.

8. Hosea's Alleged Hierogamy (-ies)
H. L. Ginsberg (Jewish Theological Seminary)

If the writer of the first person narrative Hos 3 ever slept with the woman who figures there, it was no part of his prophetic mission and is not reported by him. He describes four stages in the relations between YHWH and Israel: the present (1) and three successive stages in the not very distant future (2-4, 5a, 5b); and he tells

us that the first two of these stages--and only these!--were represented symbolically by him and a certain nameless courtesan. Stage I: YHWH loves Israel, but she "turns to other gods"; so Hosea loves the courtesan, who of course merrily pursues her trade. Stage II: Israel will shortly be deprived of all cult life; so Hosea orders the woman to suspend all sex life. It is solely for the purpose of acquiring the right to give this order (and after Stage I) that he first goes through the transaction of v. 2, which is nothing but a purchase of the privileges of a souteneur. The prophet, who knows best, knows of no symbolic significance of the transaction as such.

The foregoing reinforces other considerations which make it impossible to accept 1:2b--which stands in a third person narrative--as a historical datum.

The prophets did not shrink from speaking of YHWH's covenant with Israel in matrimonial metaphors: they drew the line at dramatizing it by hieros gamos.

9. Knowledge and Sin in Paradise

Robert T. Anderson (Michigan State University)

There are several reasons for keeping open the discussion of the nature of knowledge of good and evil and the meaning of Adam's sin: the significance of the account for Christian theology, the lack of unanimity of interpretation in current thought and the relevance of these symbols to the philosophical problem of human suffering. The present paper considers two major questions. The first is the problem of what is symbolized by knowledge of good and evil (all knowledge? sexual awareness? self consciousness?) and the second problem is the definition of Adam's offense (disobedience? arrogance? cowardice?).

10. Koheleth and the Qumran Scrolls - Some Observations on Style

Robert Gordis (Jewish Theological Seminary)

The Dead Sea Scrolls, which have administered the coup de grace to the theory of an Aramaic original for Koheleth, have now been adduced in support of the hypothesis of a Phoenician provenance for the book. An analysis of the style of Koheleth is offered on such aspects as morphology, phonetics and semantics, in comparison with the stylistic traits of the Qumran Scrolls and the relevant data of rabbinic literature.

As a result, it becomes possible to establish the relationship of the biblical book to earlier biblical, contemporary non-biblical and later post-biblical Hebrew literature, with due regard to the unique elements in Koheleth, as well as to those it shares with other literary sources.

11. The Place of Samuel in the Institutional and Religious History of Israel

William F. Albright (Johns Hopkins University)

A Qumran MS has confirmed the tradition that Samuel was a nazir ("Nazirite"). His followers (and presumably he) did not favor and may have been hostile to Levitic claims, as can be shown both negatively and positively. Samuel's career reflects the charismatic traditions of the Israelite amphictyony, and he was himself a consistent foe of the monarchic principle. This does not mean that Samuel was not personally involved in the choice of both Saul and David as heads of the Israel confederation, since the official title of these two rulers was nagid, not melekh, "king." Nagid has the same meaning "military leader, commander-in-chief" as in early and late Aramaic dialects (negida, nagoda). That the title "king" prevailed, especially in Judah, was due to the pressure of circles dependent on the favor of the head of the state.

12. The Redactions of the Damascus Covenant

Norman Golb (Hebrew Union College-Jewish Institute of Religion)

In this paper an assessment is offered of the significance of the variations in Cambridge fragments A and B of the Damascus Covenant, and the attempt is made to distinguish between redactional interpolations and scribal errors in those same fragments. The pertinence of the Qumran fragments to the problem of the history of the text of the Covenant is discussed, and the endeavour is made to determine whether the Cambridge documents were copied from Qumran MSS discovered in the Middle Ages or from earlier redactions transmitted by sectarian Jews in post-Christian times.

13. The Significance of John the Baptist's Break with the Essenes

J. Spencer Kennard Jr. (Princeton, N.J.)

How John the Baptist happened to originate a new type of religion, to be known later as "Christianity", is the question before us. It is answered through an attempt to reconstruct the cause and consequences of his break with Essenism.

The roots of Christianity in the movement of the Baptist are demonstrated by: the testimony of the early church (qualifications for apostleship, kérygma, membership, and anniversaries); the stages in Jesus' career (Judea, Galilee, and especially his purpose in going up to Jerusalem); the designation Nazorean; and the early "heresies". Among the reasons that have been proposed as evidence for John's ties with the Essenes are: his wilderness sojourn, eschatology, social ethic, and stress on holiness. The means to holiness was Essenism's chief weakness. The legalism of the Essenes and of the School of Hillel compared; Mercy as the jinn that destroyed its maker. But mercy without a sense of rehabilitation was inadequate. The Baptist discovered the answer within his own Essene environment; Jesus embellished it with "the powers of the Kingdom". Pertinence of Jesus' saying: "the law and the prophets were until John; since then the good news of the kingdom of God is preached, and every one enters it violently" (Lk.16:16). Conspicuous among the "men of lawlessness" were Hellenizing Samaritans, the source of later "heresies". Finally, the paper discusses the Baptist's sacramental means for moral rehabilitation and the Fourth Evangelist's attempt to replace the sacrament by a mystical union with the risen Jesus. It concludes with the significance of the Baptist's replacing of normative religion with that of regeneration.

14. The Casting of Lots at Qumran and in the Book of Acts

William A. Beardslee (Emory University)

From a very early time the casting of lots is known as a form of disclosure of the divine will. In many settings it takes its place as an expression of an element of play in the relation between man and the divine. In the Hebrew tradition, however, the casting of lots assumes an austere character appropriate to the divine will it expresses.

At Qumran the metaphor of the "lot" is a frequent one to express the divine decision. The term also appears as a description of some decisions made in the group. In the latter case, most interpreters hold that the term does not always mean that lots were cast in any literal sense. Rather, the term seems to have been appropriate since the decision arrived at was held to be an expression of the divine will, while the external process by which it was arrived at remains obscure.

In the Book of Acts the casting of lots appears once as a means of expressing the divine decision. In view of the use of the term at Qumran to express the theological meaning of the decision rather than, apparently, its external mechanism, it is possible that the narrative of Acts represents a transformation of a story in which originally the term "lot" signified the divine decision rather than the means by which this was manifested.

15. Do the Scrolls Indicate the Date of the Fourth Gospel?
Howard M. Teeple (West Virginia Wesleyan College)

Since the finding of the Dead Sea Scrolls a few scholars have contended that the parallels between the Scrolls and the Fourth Gospel indicate that the latter is early and Palestinian in origin and contains authentic historical material. The evidence, however, suggests that this hypothesis is in error. The evidence against the hypothesis includes (1) the general nature of the parallels, (2) equally close parallels with non-Palestinian literature, (3) basic differences between the Gospel of John and the Scrolls, (4) some of the alleged parallels are much too loose and remote to be valid parallels, and (5) evidence of the lateness and Gentile authorship of the Fourth Gospel.

16. The Simon Magus of the Clementine Romance
Morton Smith (Columbia University)

It has long been recognized that the figure of Simon Magus in the Clementine romance is partially a caricature of St. Paul, partially a reflection of the teachings of the Simonians. This paper will try to determine the make up more exactly and thence to estimate the historical value of the elements, so far as that can be judged from a comparison of them with the other traditions concerning Simon and with the patterns of religious behaviour known to have been common along the Syro-Palestinian coast during the first three centuries A. D.

17. Barnabas' Text of Isaiah and the "Testimony-Book" Hypothesis
Robert A. Kraft (Harvard Divinity School)

In the past, advocates of the "Testimony-Book" hypothesis have frequently paid more attention to the fact that in different Church Fathers the same combinations of OT quotations occur to support similar lines of argumentation, than to a systematic examination of the variants exhibited by the quotations. When variants were emphasized, it was usually to illustrate some "unique" tendency (e.g., Semitic rather than LXX verlage, Christian apologetic) basic to the Testimony-Book itself. The Epistle of Barnabas provides strong evidence for the use of Testimony-Books, but its evidence has been little exploited with regard to details (Windisch's commentary is probably the best attempt). A close look at the text-type of Barnabas' Isaiah quotations, for example, suggests that if Barnabas used a Testimony-Book as his source for Isaiah, this Testimony-Book was based on the LXX tradition. In addition, Barnabas' hypothetical Testimony-Book does not appear to be the same edition as Rendel Harris thought he had found behind the NT--nor the same as the Testimony-Book proposed for some other Christian authors. Certainly there were Testimony-Books; certainly some Church Fathers used them; but was there really one standard pattern behind them all, and if not one, how many and how different were the Testimony-Book editions?

18. What Did Papias Say About the Gospel of Matthew?
Floyd V. Filson (McCormick Theological Seminary)

The brief statement which Eusebius quotes from Matthew was influential in the ancient Church's view concerning the authorship of the "Gospel of Matthew." It is fair to distinguish between what Eusebius understood Papias to say and what the extant ambiguous words of Papias mean. This paper concludes that if Papias referred to our "Gospel of Matthew," his few extant words suggest that he was curiously hesitant about endorsing it. This disturbing conclusion raises the question as to whether Eusebius has adequately quoted Papias on this point.

19. Papias on the Matthean Logia

Terence Y. Mullins (Lutheran Theological Seminary at Philadelphia)

Interest in the statements of Papias about the writing of the Gospels of Mark and Matthew has declined steadily since the turn of the century. Reasons for the especially marked disuse of Papias' testimony about Matthew are three: (1) the entrenchment of Q as an accepted source used by the first and third Gospels' writers, and the dissociation of Q from the Matthean logia of Papias; (2) the feeling that the exhaustive study of Papias by scholars of the 19th century has exhausted all of the possibilities inherent in the material without establishing a conclusive interpretation of his words; (3) the transition of "translated Gospels" into a specialists' controversy.

This paper considers each of these reasons in turn and, concluding that they are not adequate reasons for neglecting further study of Papias, proceeds to an analysis of the brief statement which Papias makes in regard to Matthew and the logia, and constructs the probable nature and general content of such a document as Papias describes.

20. Magic, Monotheism, and the Sin of Moses

Jacob Milgrom (Richmond, Virginia)

In commanding the rock to give forth water, Moses attributed the power to himself. His sin was the worst: self-idolatry. Ancillary conclusions: 1) We can substantiate the hypothesis of The Bekhor Shor, a medieval exegete, that duplicate accounts of the wilderness period exist in Exodus and Numbers. 2) The ideal prophet in Israel was constrained to silence during the performance of a miracle, a practice which contrasted sharply with the wonder-workers of other nations. 3) The enforced silence of Moses during a miracle is supplemented by his reticence in the initiation of a miracle. This latter principle cleaves the Pentateuch and the Former Prophets into two independent blocks of narrative material, reflecting, in general, the theological climate of the periods they describe. In the case of the Pentateuch, this can only mean that the monotheistic revolution was a product of the Mosaic age.

21. Conflict Spirit-Dualism in the Qumran Writings

Allen L. Irwin (Hartford Seminary Foundation)

The significance of the Two-Spirit doctrine expressed in the Little Theological Treatise of the Manual of Discipline (1 QS iii 13 to iv 26) has been generally overemphasized. It is not the clear and pervasive pneumatology of the Qumran writings, but is rather one variation of a pervasive conflict dualism which is closely associated with the term and concept "spirit" (rwh). The principal variations of the theme may be labeled: cosmic spirit-dualism, Community spirit-dualism; eschatological spirit-dualism; soteriological spirit-dualism. These variations come to clearest expression in the following documents respectively: the Little Theological Treatise, the remainder of the Manual of Discipline, the War scroll, and the Book of Hymns. The first of the variations, when strictly construed, is seen, contrary to common assumption, to be neither most pervasive nor most significant.

22. W^e khol hanimsā' in IQIsa^a 37:31

Samuel Iwry (Johns Hopkins University)

This reading curiously superscribed above the line in the text and changing the syntactical structure of the verse has until now failed to attract the attention of textual critics, largely because it lacked support in any of the primary ancient versions.

A thorough investigation of the meaning of this phrase in various contexts, as well as an examination of the etymology of the root ms' in Semitics shows that the

phrase in question was at that time a technical term to denote the status of refugees or emigres. In this sense it was used by several Biblical writers but was lost completely before the earliest translators and levelled through by all subsequent commentators.

This variant in the complete Isaiah Scroll not only possesses historical significance but will help us to place this textual type of Isaiah more closely in the general textual tradition of its time.

23. Is There a Cultic Pattern in the Book of Jeremiah?
J. Stanley Chesnut (University of Tulsa)

Gunkel's suggestion of a priestly Heilsorakel at certain points in the Psalms and Begrich's application of this premise to a study of Second Isaiah are combined to give the point of departure for this paper. The Book of Jeremiah exhibits several cases where oracles of salvation stand as responses to requests for mercy or petitions for help. The salvation-oracle is seen clearly in Jer. 30:10; 30:11; and possibly in 23:4. Further evidence for a cultic pattern is found in the poems in 11:20-23; 15:15-21; 17:14-18; 20:12-13; note also 16:13-15; 20:10-11; 30:12-17, 18-21; 31:15-17; 32:26-35, 36-44; 33:1-9, 10-11, 12-13; and 50:17-20.

It is concluded from a form-critical study of these passages that a cultic pattern has influenced the present arrangement of the material. The poems need not have come originally from the cultus, nor, if they are from Jeremiah himself, is there any suggestion that Jeremiah was a "cult prophet." The cultic pattern employed at many points in the book does tell us something about the history of the formation of this material. The present pattern or arrangement is quite possibly the work of a redactor who may have known or believed that such a pattern was truly reflective of Jeremiah's own thought and work.

24. Sefarad: The Name of Spain
David Neiman (Academy for Higher Jewish Learning)

Sefarad was the name given to a part of Spain by the Sardians who came from Western Asia Minor at the time of the invasions of the "Sea Peoples". The name of Sardis in Lydia was pronounced SARD and SPARD. The pronunciation SPARD is reflected in the spelling in the Book of Obadiah and in the Aramaic-Lydia Inscription of the Persian Period which refers to Sardis in Lydia. The pronunciation SARD is reflected in the Greek form of the name, SARDIS and in the Egyptian rendering of the gentilic SHERDENU.

Sardians and Tyrrhenians are closely related, in fact inseparable. To the best of our knowledge they were one people with two names, such as we find in other cases (German, Allemanni, Tedeschi, Deutsche) and the two names are found together.

The name of the Tyrrhenians is found in the following forms: Tyrrhenoi, Turusha, Tiras, Turs, and later, Trus-Etruscans. The Etruscans are therefore the Turusha of the inscriptions of Ramses III and the Tyrrhenians. They are also the Tiras of Genesis 10.

The Tyrrhenians attempt to establish themselves in new lands along the coasts of the Mediterranean. This begins at the time of the "Sea Peoples" invasions of the time of Ramses III. They are repulsed from the Egyptian shores, but are successful in their invasion attempt and conquest of the "Etruscan" area of Italy, to which they give their name. They also confer their name upon the sea that washes the shores of their new homeland.

Until the rise of the Phoenician power in the western Mediterranean which eliminated the power of the Greeks and the Etruscans, the Tyrrhenians controlled the

sea between the western coast of Italy and the eastern coast of the Iberian Peninsula, founding trading posts and colonies along the shorelands. Their name was given to the great island of Sardinia and was also left on the Catalonian coast of Spain. The name SEFARD for the Iberian peninsula derives from the Tyrrhenian-Sefardian settlements of that period.

25. Dan. 3:25 in the A.V., A Study in the History of Christological Interpretation of the Old Testament

Jack P. Lewis (Harding College School of Bible and Religion)

A portion of the Christological interpretation of the O.T. is manifest in the A.V. in its policy of capitalization in some of the passages the translators thought to be Messianic. More subtle is the addition of definite articles where none exist in the original text, giving an entirely different slant to the passage. A noteworthy example is Dan. 3:25 where without the support of any ancient version bar elahin is rendered "the son of God." This erroneous interpretation, though known to some church fathers, was rejected by Jerome and the margin of the Geneva Bible, and has been abandoned by recent English versions.

26. Ezra 8 and the Pentateuch

Gerson D. Cohen (Jewish Theological Seminary)

This paper contends that Ezra 8 is a carefully constructed narrative depicting specific rituals of special significance, early exegesis of the Pentateuch, and Ezra's overall ideology and program. Moreover, in the author's mind the chapter served as a vital link between what preceded and followed. Thus, the events following Ezra's arrival in Jerusalem, Ezra 8:32-34, are shown to be deliberate cultic acts based on old Israelite precedent, while each of the sacrifices enumerated in Ezra 8:35 is explained as the product of careful midrash of the priestly code. Finally, the list in Ezra 8:1-14 is shown to be intimately related to the author's view of Ezra's mission. It is in the light of the elucidated details of this chapter that we can better explain Ezra's program as stated in Ezra 7:10. Moreover, the events portrayed in Ezra 9-10 may now be seen as a logical consequence of the sacrifices in Ezra 8:35.

27. Pre-synoptic Material in the Coptic Gospel of Thomas

Claus-Hunno Hunzinger (University of Göttingen-Drew University)

The aim of this paper is to prove that the newly discovered Gospel of Thomas has no literary relation to the Synoptic Gospels, but in its "synoptic" material is based on an independent stream of oral tradition. Very often the Logia of the Gospel of Thomas reflect an earlier stage of tradition than the parallel versions in the Synoptics. Some basic results of modern Gospel research, esp. of Form Criticism, are definitely confirmed by this new independent source. And a number of hitherto unknown Logia (esp. parables) has the same claim to authenticity as the best recognized synoptic traditions.

28. Did Jesus Have an Early Judean Ministry?

Arthur H. Maynard (College of the Pacific)

Current studies in the life of Jesus speculate on the possibility of an early Judean ministry, prior to work in Galilee, based on evidence in the first four chapters of the Fourth Gospel. This paper is a re-examination of that evidence and points out that with the exception of a conversation between Jesus and the three disciples of John, the Fourth Gospel clearly pictures work in Galilee prior to activity in Judea. The examination of individual passages shows that at four points they are contradictory to a more probable Synoptic Tradition, that they reflect the liter-

ary art of the Evangelist, and that specific dogmatic interests are involved. The conclusion is that the controlling interests of the Fourth Gospel are literary and doctrinal, rather than chronological, and that these passages cannot support the speculation that the time between the Temptation and the Galilean ministry was spent in work in Judea.

29. Jesus and Herod Antipas

Joseph B. Tyson (Southern Methodist University)

This paper deals with the relationship between Jesus and the ruler of Galilee up to the point of Jesus' arrival in Jerusalem. Several traditions in the synoptic gospels confirm one another in the rather reluctant admission that Antipas was an enemy of Jesus and that from him Jesus was compelled to flee.

According to Mark and Josephus, Antipas was responsible for the death of John the Baptist. Mark 6:14 and Luke 9:9 report that Herod considered Jesus to be the successor to John and that he attempted to arrest Jesus. Jesus' withdrawal from Galilee into Phoenicia, Ituraea and the Decapolis is most easily understood as a flight from Antipas. In commenting on this flight, Jesus, in Mark 8:15, warns his disciples of the menace Antipas poses for himself and them. On the way to Jerusalem, Jesus attempted to go through Samaria rather than through the territory of Antipas, but he was opposed by hostile Samaritans (Luke 9:51-56). Finally, on the journey through Perea, Jesus is once warned by Pharisees to flee from Herod (Luke 13:31-33).

Although the synoptic gospels are reluctant to admit that Jesus fled from Antipas, this fact does gleam through the various traditions, and a number of passages become clearer under this assumption.

30. The Context of the Lord's Prayer as a Key to its Sitz im Leben

John S. Ruef (Harvard Divinity School)

The context of the L. P. in Lk. suggests a creative situation in which the Christian community is trying to distinguish itself from another group, the followers of John Baptist. Two factors concerning the Spirit enter at this point: 1. The Spirit was the distinguishing mark of the early Christian community. 2. There is a variant reading the ms. tradition of the Lucan form of L. P. which a prayer for the Spirit. Both these factors are present in the context in which L. P. appears in the Didache.

The material which follows the L.P. in Lk. could be taken as didactic material which was used in connection with post-baptismal instructions such as suggested in Mt. 28:19f. The theme of persistence in prayer which is the main theme of this material following the L. P. in Lk. is also a main theme of the Gethsemane narrative in which elements of the L. P. appear.

We conclude then that the L.P. in Lk. represents a form of the prayer (with petition for the Spirit) which was used after the Baptismal rite in at least part of the early Christian tradition. The absence of the Spirit-petition in Lk. is due to the editor's own theological predilections.

31. No Time for Figs

Charles W. F. Smith (Episcopal Theological School)

The problems connected with Mark 11:11ff., persist in most exegesis. Attempts to ignore the gloss in v.13d may be described as fruitless. Burkitt, Werner, Hatch, Manson (T.W.), etc. have dealt with aspects of the case. Mark's structure must be given weight. The gloss underlines other indications of a Christian Passion Week. Incidental details of Mark 11:1-23 reveal a Jewish liturgical setting associated with

Tabernacles and its eschatological atmosphere. The Markan complex is important as an introduction to his "week" as John's cleansing is to his series of Jerusalem scenes. For each the Lord comes, for the first time, to His temple. Neither has located it "historically". Mark's "chiasmus" encloses the Cleansing pericope within the Fig Tree pericope rather than vice versa to point up the meaning. It applies if it relates to the fig-gathering season; Tabernacles, not Passover. The Tabernacles theme does not fit for Mark into any obvious liturgical or lectional scheme (hence Carrington's difficulties). The (Jewish) liturgical setting opens the possibility of an historical connection with festal visits to Jerusalem and Goguel's October Entry. This does not make John 7:2,37,etc., historical but fits the Johannine haggadic use of the tradition. Mark, like Luke and John, may place an incident where it will best reinforce his message. The Fig Tree is sequel to rather than an alternate version of Luke's parable.

32. On the Parable of the Pounds (Luke 19:11-27)

Albert C. Sundberg, Jr. (Southern Methodist University)

Interpretation of the parable of the Pounds is dependent upon analysis of the form of the parable in Luke. The usual analysis relates the parable to the parable of the Talents (Mtt. xxv. 14-30), with Luke's parable regarded as a variant by reason of additional material concerning a princely nobleman. However, since the verbal likeness is largely limited in Luke to the third-servant passage, Luke's parable may be re-examined as an independent parable.

A political motif is observed throughout the parable of the Pounds, except in the third-servant passage, and is germane to the parable and its interpretation. Moreover, the parallelism with the events accompanying Archelaus' bid for succession to Herod is more extensive than usually noted. Therefore, in its original form the parable of the Pounds may have been a parable of Jesus intended to discourage unwarranted expectations of a political messiah among his followers and alluding to the history of Archelaus' times for that purpose.

The parable of the Pounds came to be altered, influenced by the parable of the Talents ("Q"?) to serve the interests of the church in the parousia. It is anachronistic, however, to suppose that the present form of the parable teaches postponement of that event. The writer of Luke seems to have regarded the fall of Jerusalem as judgement upon the Jews for their rejection of Jesus. Since judgement accompanies the return of the king to his kingdom in the parable of the Pounds, the parable reflects an expectation of the imminence of the parousia.

33. "The Sabbath was made for man?" An Analysis and Interpretation of Mark 2:23-28 and Parallels

Frank W. Beare (Trinity College, Toronto)

This paper will argue: (i) that the setting is artificially contrived as a frame for a "pronouncement" of Jesus; (ii) that the appeal to the example of David cannot itself be the matter of the pronouncement for which such an introduction was devised; (iii) that the double saying of Mark ii. 27-28 is the appropriate response to the challenge of verse 24; (iv) that for "man", in verse 27, we must read "Son of Man"; (v) that Matthew xii.5-7 consists of three separate additions to the David-story; and (vi) that all the elements in the pericope reflect controversy between Jews and the early Palestinian church, even though the question was raised in some form during the ministry of Jesus himself.

34. Benedict Spinoza: Pioneer in Biblical Criticism

Walter E. Stuermann (University of Tulsa)

This paper is a selection from a monograph of about sixty pages. It will briefly discuss Spinoza's reputation as a founder of biblical criticism, his method of

criticism, and (as time allows) one or two semantic principles used in his Theologico-Political Treatise (1670). A section from the monograph on the literature for this topic will be duplicated for distribution to the members of the Society, but it will not be read.

35. Towards a Literary Criticism of Biblical Texts

Gene M. Schramm (University of California, Berkeley)

Biblical criticism has had as its central interest in recent years the pursuit of the literary-historical text, the attempt to recover by one philological process or another the probable reflection of the "autograph edition" of a biblical passage. Suppose, at the same time, that some researchers were to turn to another pursuit, that of studying biblical literature, and particularly poetic works, in terms of an esthetic entity, balancing against the literary expression its possible range of reception by the reader, in other words in terms of the latter's perception, interpretation and evaluation of the esthetic signals created and manipulated by the author. Is there, then, some set of criteria that can be established in order to ascertain the artistic achievement of a biblical text? This paper proposes a tentative methodology for studying the paronomastic patterns of a work such as Lamentations. The results of such a synchronic analysis, coupled with the fruits of the well-tried historical approach, may provide a deeper insight into the rôle that the Hebrew Bible has played in Western Civilization.

36. West-Semitic Curses and the Origins of Hebrew Law

Stanley Gevirtz (University of Chicago)

Insofar as curses in the West-Semitic inscriptions served to protect the monuments (tombs, etc.) upon which they were inscribed by their prohibitions and threats of divine punishment in the event of malfeasance, they may be recognized as having a legal aspect. A comparison of the West-Semitic, conditional curses with Biblical casuistic laws reveals that in every major respect of form these are identical. Apodictically formulated prohibitions, again identical in form with Biblical apodictic laws, are also present in these texts. Biblical legal styles, both casuistic and apodictic, therefore, have their Canaanite counterparts.

37. The Role of the Stranger in Hebrew Society

Fred E. Young (Central Baptist Theological Seminary)

The role of the stranger in the Hebrew community will be viewed from several perspectives: first, the general attitude of the Hebrew toward the stranger; second, the attitude of the stranger toward his community; third, the contribution of the stranger toward the development of Hebrew social patterns.

38. Where Shall Wisdom Be Found?

William A. Irwin (Southern Methodist University)

Paul Humbert's study of the verb qny provides meager support for the view which he and others accept that qnanî in Prov.8:22 means "created me", although this is supported by LXX, Syr., Eccles 24:9, and by Ugaritic usage. Apart from Gen.14:19,22 which quote a Canaanite cultic phrase, relevant Old Testament passages suggest rather the idea of birth. The sketches in Job 28, Wis.Sol, and the Prologue to John's Gospel, are vague at the crucial point but at least not adverse to this interpretation. Lacking decisive evidence, it seems best to conclude that wisdom was thought of as a quality of God which at creation he made imminent in the world.

39. Relative Dates of Additions to Job
Walter G. Williams (Iliff School of Theology)

It is generally agreed that there is different authorship to be recognized in the Prologue and Epilogue, the Main Cycle of Speeches, the Elihu speeches, and the Yahweh speeches. Contrary to current theories it is proposed that the Prologue and Epilogue are later than the main dialogue and that the Yahweh speeches have been considerably enlarged since the addition of the Elihu speeches.

40. Fifty Years of Biblical Hermeneutics in the SBLE
Wilhelm Wuellner (Grinnell College)

The purpose of the SBLE (i.e., to promote better understanding of the Bible) was modified by (1) cultural, (2) scientific, and (3) dogmatical presuppositions shared, or not shared, by all members of the SBLE. The developing "philosophies of criticism" or "theories of interpretation", reflected in articles published in the JBL and in the presidential addresses given before the Society, reflect new features: (1) epistemological, methodological; (2) dogmatical, theological; (3) ecumenical. Theories of interpretation will continue to modify the practice of interpretation, but also the tenor of theological education.

41. A Comparison of the Inheritance-Concept (κληρονομία) in Paul and Ephesians
Paul L. Hammer (Mission House Theological Seminary)

The paper concerns the theological differences in the understanding of "inheritance" in Paul and Ephesians. The study is based on part of a doctoral dissertation completed in 1958 under Prof. Günther Bornkamm at Heidelberg and entitled THE UNDERSTANDING OF INHERITANCE IN THE NEW TESTAMENT. Two major introductory chapters dealt with the philological and theological background in the Old Testament and Late Judaism, and it was exciting to note the reflection in a single concept of something of the total theological development in Hebrew-Early Christian history.

The present study, based primarily on an exegesis of Galatians 3-4, Romans 8:12-17, and Ephesians brings out the striking difference between Paul's understanding of "inheritance" as occurring within history and Ephesians' as occurring beyond history. Further, for Paul Christ is both the means to and the content of the "inheritance"; whereas for Ephesians Christ is the means to the "inheritance" but the content is the ultimate cosmic unity of all things. In the related ecclesiological concerns, for Paul the Church not only shares in the inheritance but becomes part of it; whereas for Ephesians the Church becomes part of the means to the ultimate cosmic unity. Thus the study includes eschatological, christological and ecclesiological comparisons and implications.

42. Letters of Recommendation
William R. Baird, Jr. (College of the Bible)

II Cor. 3:1-3 is a most difficult passage to interpret. The difficulties arise from two basic problems: (1) the problem of the text; (2) the problem of mixed figures of speech. Modern interpreters have attempted to solve these problems in a variety of ways, but in the main, their solutions have hinged upon the identification of the "letter of recommendation." The present paper suggests that the text of v. 2 should read $\eta \mu \omega \nu$ (rather than $\epsilon \mu \omega \nu$) and that the interpretation of the "letter of recommendation" requires more than a mere identification of the content of the "epistle." To understand Paul's figure it seems necessary to investigate as well such matters as the author, the recipients, the materials of writing and the amanuensis or courier of the letter. Of particular importance is the identification of "hearts" (or "heart") in v. 3.

43. The Concept of Nakedness in II Cor. 5:3

E. Earle Ellis (Southern Baptist Theological Seminary)

The words *ἐκδύω* ("strip," "unclothe,") and *γυμνός* ("naked") in 2 Cor. 5:3 have usually been interpreted, in terms of an anthropological dualism, of the intermediate state. The use of these terms (and their relation to *αἰσχύνω*, "shame") in the Septuagint (e.g., Ezekiel 16:37ff) and in the New Testament (e.g. Revelation 3:18; 14:15) suggest that it is not in Greek anthropology but in Hebrew eschatology that their significance in II Corinthians 5 is to be found. This interpretation is meaningful for the structure of II Corinthians 5:1-10.

44. Life and Death in the Johannine Lazarus Narrative

James P. Martin (Princeton Theological Seminary)

Interpretation of the Johannine Lazarus Narrative must consider the narrative as a unit in itself as well as part of the total message of the Gospel concerning the ministry of Jesus. Thus the historical background in the Church is of as much importance as the historical problem of the relation of the story to the Synoptic tradition. The paper attempts to find by an analysis of the theological message of the narrative a Sitz-im-Leben in the life of the church to which the narrative speaks as a unit of tradition. The emphases on the promise of life and the detailed description of the deadness of Lazarus lead to the hypothesis that the problem in the Church to which the story is addressed is that of the death of believers before the Parousia, which John answers in terms of the faith of the bereaved and in terms of a realistic victory over death. Thus the promise of eschatological life and the actual raising of Lazarus are seen as mutually supporting elements of the narrative which bears the characteristics of an Epiphany, or "typical Parousia."

45. Primitive Elements in the Christology of I Peter

Paul E. Davies (McCormick Theological Seminary)

The first impression of a simple Christology in this Epistle is confirmed on closer examination of the terms used of Christ. At a number of points the author of I Peter seems to write under the immediate spell of Jesus' suffering and death. The resurrection by the power of God is the ground of hope, and the Christian is to live in the expectation of the revelation (parousia). There are a few speculative excursions, but there is only a very limited development of a theory of the atonement. Whether the Epistle is dated early or late, the limited development of a Christology serves as an important link with primitive Christian thinking.

46. "What Do These Stones Mean?"

Oscar J.F. Seitz (Kenyon College)

Although the catechetical questions of Joshua 4:6, 21 are answered in context (vv.7, 22ff), further typological interpretation of the twelve symbolic stones taken from the Jordan was almost inevitable. New applications were obtained by combination with other biblical references to stones, e.g. Josh. 8:30ff; Deut. 27:8, in Sotah 35b. One of the most elaborate treatments is detected in The Shepherd of Hermas, Sim. IX (a "revised version" of Vis. III). Numerous details derived from Josh. 4 are combined with others from Gen. 28:11, 18 (similarly interpreted in Bereshith R.), and even Gen. 11:1f. The ekklesia is typified by a tower erected on a great rock (petra) rising above a plain. Building materials consist of stones taken "out of the deep", having thus passed "through water" (a type of baptism as in I Pet. 3:20), or hewn from twelve mountains representing "twelve tribes". C. Taylor once pronounced this "a sustained illustration of the words God is able of these stones, &c." The present paper views the saying in Matthew 3:9; Luke 3:8 as itself a kind of midrashic treatment of elements drawn from Joshua 4 together with Isaiah 51:1-2.

47. Lectionary 547 and Family 13
Jacob Geerlings (University of Utah)

In 1938 Cardinal Mercati announced that this lectionary which is now in the Vatican Library had a text which was related to that of the Ferrar Group (Family 13). A recent full collation not only confirms his discovery but indicates that the text of the lectionary stands closest to that of Family 13^b (69 124 788). Of special interest are three lections in the synaxarion which are repeated in the menologion. A collation of these lections reveals that the variant reading in the menologion is always supported by the Family 13 text against the menologion.

48. (By Title) Divorce in the New Testament and Jewish Halakhah
Manfred R. Lehmann (New York, N.Y.)

Some NT passages rule out divorce unconditionally (1 Corinthians 7; Mark X, Luke XVI), while others allow divorce in case of "fornication" (Mathews V, Mathews XIX). Critics usually hold that the latter condition is a scribal interpolation, while the Mark text is the original version.

Actually, the Halakhah on divorce explains the difference in the various passages. The Palestinian Talmud (Qiddushin I:1) quotes many rabbinic authorities (among them various Galilean scholars) drawing on Genesis 2:24, that non-Jews cannot get a divorce. The divorce Laws of the Torah (Deut. 24:1) were only given at Sinai to the Jews. In the light of this ruling, early Christians addressing themselves to Jews had to take a different attitude than when addressing Gentiles, with regard to divorce.

Mathews V and XIX concern contacts with Jews; consequently, divorce is accepted in the case of fornication according to the school of Shammai (Gittin IX:10). But in 1 Corinthians 7 where Paul is addressing Gentiles, divorce must be ruled out unconditionally.

It follows that Mark X and Luke XVI render a text inferior to Matthews.

49. (By title) A Four-Year Chronology of Jesus' Public Ministry
Johnston M. Cheney (Oakland, Calif.)

This is the sequel to a paper titled "In What Year the Crucifixion?" which was read two years ago at the Louisville, Kentucky annual meeting and distributed there by its author in mimeographed form. The conclusion reached, in agreement with that of George Ogg (1941) and Louis Girard (1953), was that the Crucifixion occurred, not in A.D. 29 or 30, but in 33. Reasoning from that foundation, and adding other recent developments of evidence, the author concludes that Jesus' ministry was four years in length, just as argued by Lewin in Fasti Sacri nearly a century ago. The discussion involves seven main propositions which outline the present status of the case: I. How far should we accept the gospels' narrative order? II. Should Passovers limit the length of the ministry? III. What of the date of the Crucifixion? IV. Are two unnamed Passovers plainly hinted? V. What about Luke's inconsistency with John? VI. What weight has the testimony of Luke 13? VII. How arrange the four-year material?

50. (By title) Signs and Faith in the Fourth Gospel
James L. Eise, Jr. (Duke University)

The judgments of most scholars concerning the relation of "signs" and of belief in the Gospel According to John have tended to group around two poles. On the one hand, it is claimed that in this matter the Fourth Evangelist merely elaborates the teaching implicit in the Synoptic Gospels. On the other hand, it is declared

that there is a sharp distinction between the positions taken by the Synoptists and by John. The view advanced in this paper is that neither explanation does justice to the specifically Johannine interpretation of the miracle tradition of the early Church. It is a part of John's purpose to define in what sense the signs (works) of Jesus are evidential and are integral to a proper understanding of the person of Christ. By his concentration, John ignores many aspects of the miracle tradition of early Christianity which to some extent approximates pagan parallels (e.g. demon exorcism), and provides the only consistent explanation in the Gospels of the relation of the miracle stories to faith.

51. (By title) A Suggestion on Mark 11:13
Robert M. Montgomery (Ohio Wesleyan University)
52. (By title) The Virgin Birth of Christ
John McRay (Harding College)



American Academy for Jewish Research

3080 BROADWAY

New York 27, N. Y.

December 31, 1959

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

Dear Rabbi Silver:

In response to your inquiry of December 28, please be advised that Dr. Habermann has no copy of the paper he read at the annual meeting of the Academy.

He hopes to have it published; he will be very happy to send you a reprint then.

Very truly yours,

American Academy for
Jewish Research

By: *A. Rehan*

WHO'S WHO IN AMERICA

EDITORIAL OFFICES
MARQUIS PUBLICATIONS BUILDING
CHICAGO-11 ILLINOIS U.S.A.

1897 - Our Seventh Decade - 1959

Dear "Who's Who" Biographee:

You are - as is every "Who's Who in America" biographee - automatically listed in our other standard biographical dictionaries, whenever location or vocation so suggests . . .

The reasons for this "dual listing" are given in detail in the enclosure entitled "The Whys and Wherefores of Listing 'Who's Who' Biographees in the Other Marquis Biographical Dictionaries."

This enclosure also explains why our editors not only utilize this necessary re-listing as a convenient opportunity for "Who's Who" biographees to make available of-the-moment changes or corrections, but also to place on record - or, if they so desire, permanently in print - significant data which obviously could not be published continuously in "Who's Who" itself.

When a "Who's Who" biographee desires - and so requests - to have an appropriately detailed biography . . . of the type referred to above . . . of record in print for all time, we gladly cooperate additionally . . . with the worthwhile objectives noted in the enclosure in mind . . . by marking it in the sectional volume with a typographical symbol which will assure ultimate transfer of it, instead of the necessarily more condensed last-published "Who's Who" sketch, to a volume of "Who Was Who" in the Marquis Library of Continuous American Biography, which reaches back to Civil War days.

Our editors being in full agreement with the expert advice mentioned in the enclosure on making of record for all time personal data in connection with the obvious initial and successoral factors cited on the last page of this letter . . .

they are therefore glad indeed to cooperate with "Who's Who" biographees in expanding our biographical files - now, as the information on the last page suggests, probably the most extensive in the

country - and the printed record of soundly selected American biography available in libraries.

* * *

As a convenient means for noting data corrections or changes for the editors' attention, we send proofs of the last-published "Who's Who" sketches affected, when preparing new editions of the sectional and the functional dictionaries.

That I am now doing in respect to your "Who's Who" sketch and the new Seventh Edition of WHO'S WHO IN THE MIDWEST, now in compilation, as you are, according to our records, located within the latter's regional scope (the Middle Western States), or significantly otherwise identified with it.

Simply jot down any changes and corrections beside the enclosed proof and mail it to our editors, as promptly as is convenient, in the accompanying no-postage-required envelope.

(Changes or corrections you may have already provided for the next edition of "Who's Who" itself are of course in the editors' hands and will be used in that edition, but you would be doing them a real service if you would repeat those revisions on the enclosed form, as compilation of the two books is handled entirely separately.)

While, if you desire ... in view of the purposes I have mentioned ... to make permanently of record in print a more detailed biography than is appropriate under the current, general reference requirements to which the scope of "Who's Who" is limited ... and to be typographically marked for eventual placement in the Marquis Library of American Biography ... use Sections 2 and 3 as provided on the enclosed Data Sheet for the additional information (attaching a separate sheet to it if need be), and returning it to us in the postpaid and self-addressed envelope.

* * *

I take it it goes without saying

- for we naturally wish all "Who's Who" biographees to have every advantage or priority we can legitimately offer in respect to any of our publications -

that we will be glad to service any bookings for WHO'S WHO IN THE MIDWEST made by you at the same pre-publication subscription

preferential extended to its non-"Who's Who" biographees in reciprocation for their helpfulness in supplying original data.

The enclosed preferential subscription form is, in fact, the one they are sent, after thus assisting our editors, and you are welcome to use it to book WHO'S WHO IN THE MIDWEST (containing either the data corrections or changes you now send, or the more detailed biography to be typographically marked for final, permanent inclusion in the Marquis Library of Continuous American Biography).

Because of current abnormal labor and material conditions, the press run for the new WHO'S WHO IN THE MIDWEST is to be limited, as closely as practicable, to subscriptions in hand before publication, and known requirements of reference centers.

Therefore using the enclosed Midwestern biographee's form assures delivery even under this unusual production situation - since it automatically provides inclusion in the press run - quite aside from affording a considerable dollar-and-cents advantage.

For giving the editors the cooperation this letter requests, our thanks - "In Records That Defy the Tooth of Time" (see last page) will, I hope, suggest justification for asking it on the score of real mutuality of interest between you and them.

Yours very truly,

Jackson Martindell

Jackson Martindell
Publisher

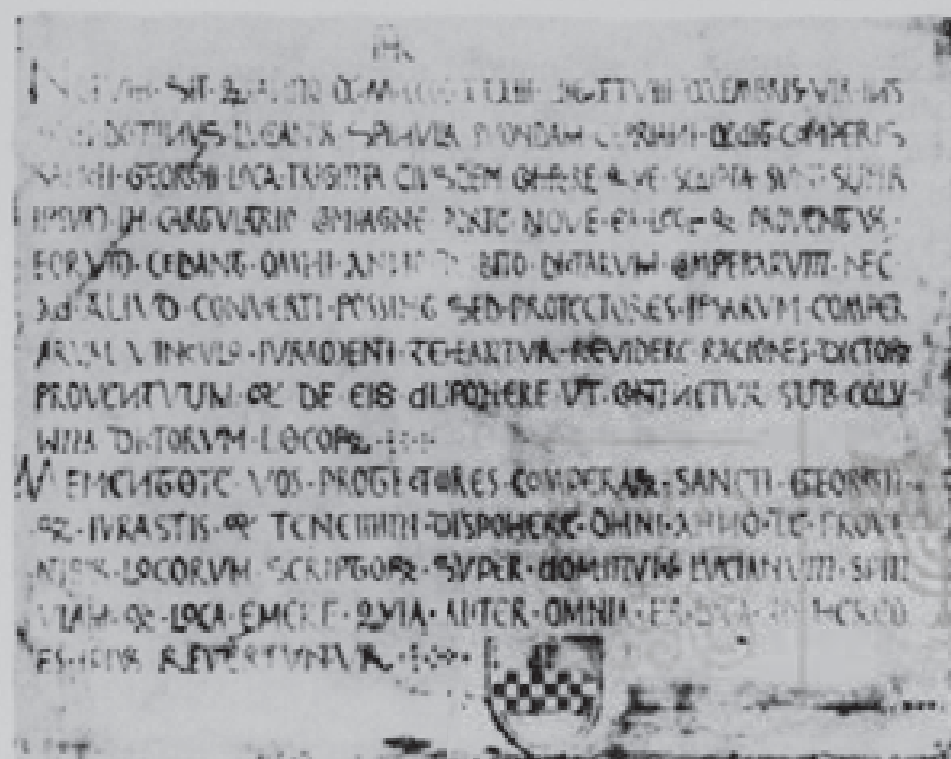
MW/PA

Four Enclosures

P. S. I've had this letter lithographed so that I could point up the worth of maintaining a biographical record by illustrating - on the last page - one in marble dating back to the 15th Century.

J.M.

In records that defy the tooth of time. - EDWARD YOUNG



Until this and the nineteenth century, there were no adequate facilities for making soundly chosen biographical data permanently available for reference use. The life synopsis—on a marble slab—of Luciano Spinola reproduced to the left is, for example, intact after more than 500 years only because the room containing it happened to escape obliteration when the Banco San Giorgio in Genoa was bombed during World War II.

Today, using their carefully tested selective standards and the modern improvements in reproduction methods, Marquis editors continuously carry forward—from the Civil War period—a balanced coverage of the essential biographical data of Americans they have rated, under realistic criteria, as in fact noteworthy. And a significant percentage of this capably selected store of life records becomes permanently available in print, shelved in many widely dispersed libraries.

The cost is not inconsiderable—it now approximates half a million dollars annually—and under present conditions is increasing abnormally. Yet this burden is obviously justified by the unique reference source made available for all time to the biographer, the historian, and the researcher; while the expense is entirely nominal to the individual biographee who voluntarily elects to participate, because of the overall worth of the objective or on the score of the many personal successional considerations attaching to perpetuating a biographical record "against the tooth of time"—or both.

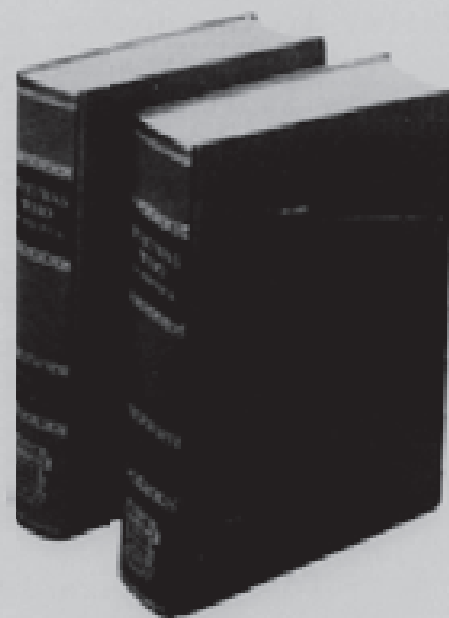
UNDERLIEBLY, along with accomplishment sufficiently noteworthy to warrant legitimate reference interest, goes a broad responsibility to make personal data available, and to revise them down-to-date periodically.

This responsibility runs to the fellow citizens of our Democracy, to the younger Americans healthily interested in the three-in-ten-thousand meritoriously subject to more than sectional notice, to those handling the day's news, to the writers and the researchers, to the historians and the biographers.

With this impersonal responsibility goes a directly personal duty. It is the individual charge to maintain a life synopsis, regularly checked for current accuracy, under assurance that for all time it will be available to those it can over the years, and under innumerable normal circumstances, surely interest and benefit.

Our Editors undertake selecting the three-in-ten thousand subject to the degree of reference interest "Who's Who" aims to serve. And "Who Was Who" provides assurance that the biographies-in-brief published in "Who's Who" will always be to hand in the principal libraries of the world—as are printed, except for suitable additions suggested by properly authorized survivors. The "Who's Who" biographies of over 31,000 noteworthy deceased Americans are now permanently thus of record.

It is to you, however, that the Editors must turn for the periodic checkings of your personal data necessary to keeping them accurately down-to-date.



"And 'Who Was Who' provides assurance that the biographies-in-brief published in 'Who's Who' will always be to hand in the principal libraries of the world . . ." (from the fourth paragraph above to the left).

The whys and wherefores of listing "Who's Who" Biographees in the other Marquis Biographical Dictionaries

Every "Who's Who in America" biographee is automatically listed in the other Marquis standard biographical dictionaries, whenever location or vocation so suggests.

There are two reasons:

- (1) Otherwise these needed and useful regional or functional dictionaries could neither provide effective reference service nor (2) include our trade name (trade marked) in their titles without misrepresenting.

* * *

The Editors of "Who's Who" endeavor not only to handle this necessary relisting as automatically as practicable, but to combine with it a convenient opportunity for "Who's Who" biographees to make of record—in our files or permanently in print—

- (1) of-the-moment changes or corrections; and (2) significant data which obviously could not be published continuously in "Who's Who" because of space limitations and required emphasis on information of national reference interest.



Biographers, historians, and researchers advise that such supplementary data, being connected with "Who's Who" biographees, are (1) useful to the completeness of recorded biographical information and (2) valuable in regional or functional reference service. They also point out that, if included in the sketches eventually published in "Who Was Who", these additional data provide more complete final records for all time.

The Marquis Editors' half century and more of experience in selecting and compiling biographical works supports this advice.

They are therefore glad indeed to cooperate with "Who's Who" biographees in expanding the Marquis biographical files—now, as the figures on the last page suggest, probably the most extensive in the country—and the printed record of soundly selected American biography available in libraries.

* * *

As the means to those ends most convenient to biographees, they are, when Marquis Editors begin preparing new Editions of the sectional and the functional dictionaries, (1) sent proofs of their last-published "Who's Who" sketches affected; and (2) invited to make additions to them available.

FOR THE EDITORS:

WHEELER SAMMONS
Publisher

Overleaf: "About a Responsibility that Concerns But Fifteen in Ten Thousand"

About a responsibility that concerns but fifteen in ten thousand

UNDENIABLY, along with accomplishment sufficiently noteworthy to warrant legitimate reference interest, goes a broad responsibility to make personal data available, and to revise them down-to-date periodically.

This responsibility runs to the fellow citizens of our Democracy, to the younger Americans healthily interested in the fifteen-in-ten-thousand meritoriously subject to notice, to those handling the day's news, to the writers and the researchers, to the historians and the biographers.

XX With this impersonal responsibility goes a directly personal duty. It is the individual charge to maintain a life synopsis, regularly checked for current accuracy, under assurance that for all time it will be available to those it can over the years, and under innumerable normal circumstances, surely interest and benefit.

In contrast, the duty of Marquis Editors is an entirely impersonal one. It is to select, impartially and to the best of their abilities, those they consider fall under carefully established standards—tested during more than half a century—for reflecting comparative subjectivity to reference interest on meritorious scores.

Once so selected, the maintenance in print of an accurate, down-to-date, life record—to serve the indisputably important purposes just cited—must of both fairness and equity, depend principally on your responsivity.



Marquis biographical dictionaries provide a national store of biographical data recording the life records of American men and women which is unprecedented not only in point of scope, but as well because its value to reference-users, researchers, historians and biographers is unique by reason of the fact that without exception those included in it have been selected under Marquis' thoroughly tested standards for reflecting comparative subjectivity to reference interest on meritorious scores.

Typical Comments that "Bear Witness"

—for Paragraph X Above

"... Renders a real service to those preparing material for the press and interested in the men and women who are contributing to the life of this region..."

"... used a great deal as a reference work by many of my associates."

"... just placed on our reference shelf and we are finding it very useful..."

"... contains many listings of men and women of importance I have not found properly sketched in any other reference tool of its kind."

"... is kept literally within easy reach here."

"A must as a reference tool."

"... use extensively... of incalculable value to us in doing our daily work."

"We in the publishing business find of constant use in our business."

—for Paragraph XX Above

"A beautiful volume and the Marquis organization deserves congratulations for the binding and general design. It is a real addition to anyone's library."

"A beautiful, well executed volume."

"Am very much pleased with it, more especially with the general idea and set up."

"Marquis is entitled to much credit for the style and arrangement of this publication."

"A good job well done."

"Well planned and printed."

"Another credit to the Marquis organization for doing a fine job."

"... helpful, handy—a good print job, too."

"A splendid compilation..."

Overleaf: "The Whys and Wherefores of Listing 'Who's Who' Biographies in the Other Marquis Biographical Dictionaries."

The pre-publication discounts provided on this form are valid only to the biographer named on the covering envelope if the form is returned (signed or approved by biographer) with the accompanying data form, proof sheet, or locator index entry sheet, and the cooperation requested by the Editors has been extended.

Harrold B. Cuyler, Vice President

DETACH AND RETAIN FOR YOUR RECORDS

See overleaf for record space

CHECK IN ONE SQUARE

The after-publication price of the new Vol. 7 is \$23.00, but if this form is used under a biographer's personal preference and is accompanied by remittance (business, institution or individual check), a prepaid pre-publication 18% preference may be taken, making the net price \$18.83. Otherwise billing will be made on delivery at \$20.70 (a 10% preference—including billing, shipping and delivery). As an additional privilege, biographers may apply discounts to subscriptions for a business or institution.

WHO'S WHO IN THE MIDWEST

COOPERATING BIOGRAPHEES' RESTRICTED DISCOUNT FORM

(This form is valid if used by or with approval of, the addressee named on the covering envelope.)

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Please enter a pre-publication order assuring _____ of Volume 7 WHO'S WHO IN THE MIDWEST (all delivery costs paid). As I have checked and returned data for the Editors, the reciprocal discount indicated below is to be allowed.

- ☐ Check—individual institution or company—for \$18.83 which is attached.
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(See overleaf for an explanation of the above preferences.)

19303

19303

PA

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Date _____

Amount \$ _____

Marquis—Who's Who, Inc.

(Volume 7 "Who's Who in the Midwest")

(Under Biographee's Discount Form)

THE WHYS AND WHEREFORES OF THE BEFORE-PUBLICATION SUBSCRIPTION DISCOUNT PRIVILEGE AVAILABLE TO THOSE LISTED IN "WHO'S WHO IN THE MIDWEST"

A 1-2-3 explanation of why this subscription form is enclosed with an "editorial" letter; why duplicates of it come with other routine letters you receive from the Editors; and why an advantage to you, and not "selling insistence," is the underlying purpose.

1. It is extended to in some degree reciprocate for the cooperation our Editors must of necessity ask from biographees in checking for accuracy personal dates and names on proofs and manuscripts.
2. It is possible only because of certain economies obtainable in connection with advance-of-publication subscriptions—which facilitates the gauging of the most economical press runs.
3. Since the cost of special mailings only extending it would largely offset the production economies that make it possible, it is offered incidentally along with the editorial routine—exactly as is done in the case of the accompanying letter—and thereby all such costs eliminated.

[Validation by the "Who's Who in the Midwest" biographee receiving this preference form is necessary—see overleaf]

January 4, 1960

Professor William F. Albright
Johns Hopkins University
Baltimore, Maryland

My dear Professor Albright:

I understand that you delivered a paper before The Society of Biblical Literature and Exegesis in New York last month on the theme "The Place of Samuel in the Institutional and Religious History of Israel". I have been doing some research on the early history of Israel and would greatly appreciate if I could have the privilege of reading your paper.

If a copy is available, I would be grateful if you would send it to me. If you intend to have it printed in the near future, I shall wait for its appearance in print.

With warmest regards and all good wishes, I remain

Very cordially yours,

ABBA HILLEL SILVER

ANS:bfm

office of the president

UNIVERSITY OF JUDAISM

west coast branch of the

jewish theological seminary of america

6525 sunset blvd., los angeles 28, california

Hollywood 3-1161

January 6th, 1960

Dr. Abba Hillel Silver
The Temple
Cleveland, Ohio

Dear Dr. Silver:

JEWISH EDUCATION Magazine will be celebrating its 30th Anniversary this year. During its three decades of publication, the magazine has been the most significant vehicle of expression for Jewish education in America. It has been one of the most important factors in deepening our thought and our understanding of the practical and theoretical problems which Jewish education had to face and in raising the status of Jewish education as a profession.

The National Council for Jewish Education has asked me to act as Chairman of a national committee to mark appropriately this significant anniversary. I am writing with the hope that you will consent to join me as a member of the committee. This will involve a very minimal burden upon your time and energy, but could prove to be of great help in bringing again to the attention of the Jewish community the centrality of Jewish education, and the importance of the magazine.

I know how overburdened all of us are. I assure you that any request which may be made of you will take full cognizance of this fact.

I will be personally deeply grateful to you if you find it possible to join this committee.

Sincerely,


SIMON GREENBERG

3080 Broadway, New York 27, N. Y.

THE TEMPLE

Isaiah Israel

1100 HYDE PARK BOULEVARD • CHICAGO 15, ILLINOIS

HAYIM GOREN PERELMUTER, RABBI

January 6, 1960

Dr. Abba Hillel Silver
The Temple
Cleveland 6, Ohio

Dear Dr. Silver:

Each year around May the Chicago Board of Rabbis sponsors a communitywide religious celebration of Israel Independence Day.

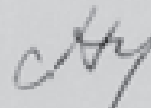
This year Dave Polish, the current president of the Board of Rabbis, has asked me to serve as chairman for arrangements. Our program is scheduled for Sunday evening, May 1, and we have decided to build the theme of the observance around the centennary of Theodore Herzl, under the general title of "He Willed the Dream."

Our program is to consist of a special worship service, a dramatic presentation of highlights from the First Zionist Congress, and we should like to climax the evening with a significant message on Herzl.

I am writing you this to ask if it might be possible for you to come to us in Chicago for this particular evening. We want to make of this community religious observance a meaningful and historic one. It would certainly be that if you, as one of the great links in the chain of the fulfillment of Herzl's dream, could be here to speak to us.

With every good wish,

Cordially yours,



Hayim Goren Perelmutter
Rabbi

HGP/v

THE JOHNS HOPKINS UNIVERSITY
BALTIMORE 18, MARYLAND

ORIENTAL SEMINARY

January 7, 1963

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

Dear Dr. Silver:

Your letter of January 4 has been received. I have been lecturing quite a bit on Samuel, but none of my lectures have been written down. If it is of any use to you, I am glad to give you a summary sketch of the content of the lecture given in New York last week.

21/ was a/ I started with emphasis of the confirmation of the rabbinic tradition that Samuel ~~is~~ nazirite by the Dead Sea Scrolls, which had the statement that he was to be a nazir' ad'olam. I stressed the bearing which this discovery has on the place of Samuel who is listed with Moses in Jer. 15:1 but about whose tribal affiliation Biblical authors were in doubt. Now we learn that he was no doubt an Ephraimite who was attached as a boy to the service of the tabernacle at Shiloh. I pointed out that Samuel's own experience at Shiloh, together with the impact on him of the destruction of the tabernacle and the slaughter of the priests by the Philistines would explain his apparent lack of interest in the tabernacle and art during his own period of importance. It was Saul who restored the tabernacle at Nob and David who brought back the ark. 2/

have
(I Sam.
1:22)

2/ I further pointed out, with numerous historical analogies, how natural it was for the profoundly religious Samuel to replace the priests -- at least in large part -- by the prophets, who had never before played such an important role in Israel. In addition to these points, I laid stress on the fact that Saul, David, and even Solomon, are said to have been officially anointed in the capacity of nagid. This word is now documented in the sense of "leader," "commander" in a Sefireh treaty from about 750 B.C., as well as in later Aramaic texts. In other words, Saul and David were anointed not as kings but as commanders of the Israelite armed forces. From that to an introduction of the term melekh was only a small step.

It may be sometime before I write an article on this subject. Last year, I completed about three-fifths of my "History of the Faith of Israel," which is to appear eventually as the first volume or volumes in Finkelstein's projected series. I have been so busy since I left New York last July that I have not been able to write any more and must wait for more leisure during the next academic year. 2/

I hope that your health continues good and that your son is able to save you a great deal of the administrative and other duties which so greatly restrict a busy rabbi's activities. I remember my visits to Cleveland with much appreciation.

Cordially,

W. F. Albright

Epworth-Euclid Methodist Church

Chester Avenue at East One Hundred Seventh Street

Cleveland 6, Ohio

January 11, 1960

Rabbi Abba Millel Silver
The Temple
E. 105th and Silver Park
Cleveland 6, Ohio

Dear Rabbi Silver:

You are cordially invited to attend a reception to be held in the Great Hall of Epworth-Euclid Methodist Church on Sunday afternoon, January 17th, from 3:00 to 5:00 o'clock, to welcome the Reverend Mr. Bernard I. Lomas and his family.

Sincerely,

C. B. Thoburn

CBT/mk

C.B. Thoburn
Chairman, Pastoral Relations Committee

January 13, 1960

Mr. C.B. Thoburn
Chairman, Pastoral Relations Committee
Epworth-Euclid Methodist Church
Chester Avenue at E. 107th Street
Cleveland 6, Ohio

My dear Mr. Thoburn:

I deeply appreciate your kindness in inviting me to attend the reception on Sunday, January 17th, to welcome Reverend Bernard T. Lomas and his family. I should have been delighted to come. Unfortunately, I shall be in New York next Sunday. Please convey to Reverend Lomas and his family all my good wishes on the occasion of their coming to Cleveland. I hope that Dr. Lomas' ministry will prove spiritually rich and rewarding in the history of the Epworth-Euclid Church and in the community at large.

My son and associate, Rabbi Daniel Jeremy Silver, plans to attend the reception.

With warmest regards, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:bfm

January 13, 1960

My dear Rabbi Perelmutter:

I deeply appreciate your gracious invitation to address the communitywide religious celebration on May first, in connection with Israel Independence Day. I wish I were free to come. Unfortunately, I must remain here in Cleveland on that date for we plan to hold a celebration here.

With all good wishes, I remain

Most cordially yours,

ABRA HILLEL SILVER

AHS:bfm

Rabbi Hayim Goren Perelmutter
The Temple Isaiah Israel
1100 Hyde Park Boulevard
Chicago 15, Illinois

January 13, 1960

Dr. Stanley Gevirtz
University of Chicago
Chicago, Illinois

My dear Dr. Gevirtz:

I note from the program of the Society of
Biblical Literature and Exegesis that you
read a paper before its body on the subject,
"West-Semitic Curses and the Origins of Hebrew
Law". I wonder whether you have a copy of the
paper which I might read, or whether you intend
to publish it before long.

With warmest regards and all good wishes, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:bfm

January 13, 1960

Dr. W.F. Albright
The Johns Hopkins University
Baltimore 18, Maryland

My dear Dr. Albright:

Many thanks for your letter of January 7th and
for the trouble which you took in giving me
an outline of the content of the lecture which
you gave in New York.

With all good wishes, I remain

Very cordially yours,

ABBA HILLEL SILVER

ANS:bfm

EAST CLEVELAND CITY SCHOOLS

HAROLD L. NICHOLS, SUPERINTENDENT

SUPERIOR SCHOOL
MISS WILDA BAYES, PRINCIPAL

13560 SUPERIOR ROAD
CLEVELAND 12, OHIO
GLENVILLE 1-1750

January 15, 1960

Rabbi Abba Hillel Silver
The Temple
East 105th and Silver Park

My dear Rabbi Silver:

Several years ago you gave permission for us to use your poem, America, at one of our programs at Superior School. In March, we are presenting a program stressing the contributions that have been made by American citizens who were born in other countries.

May we have permission to use your poem again? The girl whom I have chosen to give the poem happens to attend your religious school. She was thrilled when I asked her to learn it.

Cordially yours,

Wilda Bayes
Wilda Bayes, Principal



UNITED JEWISH APPEAL RABBINICAL ADVISORY COUNCIL

165 WEST 46 STREET, NEW YORK 36, N.Y. • PLAZA 7-1500

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RABBI ARTHUR J. LELYNEL
Cleveland
RABBI RALPH SIMON
Chicago

January 18, 1960

Dear Colleague:

I write to tell you about the formation of a national UJA Rabbinical Advisory Council. This group was called into being by the UJA and consists of the twenty-four rabbis whose names appear in the margin of this letterhead.

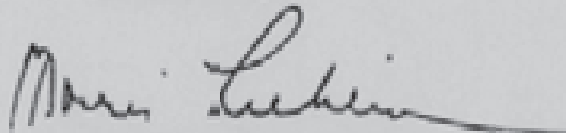
As projected, the Council will have a dual role: to serve as a consultative group to the UJA and to act in a liaison capacity between the UJA and members of the American rabbinate.

The UJA is profoundly grateful for the advice and assistance it has received over the years from the American rabbinate. Through the medium of the Council, it is hoped that an even greater participation of the rabbis in the work of the UJA can be achieved.

With your help the Council will try to evolve a program that will be of benefit to the UJA and to the rabbis of the country. In approaching our task we start with the basic assumption that we in the rabbinate have both a sacred duty and a unique opportunity to help in the redemption of our people. We expressed these sentiments in a Statement of Principles which was adopted at our first meeting.

We look forward to your cooperation in this very important endeavor and know that we can count on it. We plan to be in touch with you as often as the situation warrants. Reciprocally, we would welcome any suggestions which you feel would be helpful.

Sincerely,


Morris Lieberman
Chairman

ML:hgb

כל ישראל ערבים זה לזה

January 18, 1960

Miss Wilda Bayes
Principal
Superior School
13560 Superior Road
East Cleveland 12, Ohio

My dear Miss Bayes:

Thank you for your letter of January 15th and
your request for permission to use my poem,
"America", on your March school program. I am
very happy to grant you this permission.

With all good wishes, I remain,

Very cordially yours,

ABRA HILLEL SILVER

AHS:bfm

The Democratic National Committee

cordially invites you

to participate in their

1960 Presidential Campaign

Kick-off Dinner

on Saturday evening, January twenty-three

One thousand nine hundred and sixty

at seven o'clock

Sheraton-Park Hotel

Washington, D.C.

Contribution

One Hundred Dollars

R. I. V. P. card enclosed

Oscar L. Chapman, Chairman

Mrs. Kate Beggs, Co-Chairman

Mr. Charles J. Stilwell, Chairman

Board of Trustees, Fenn College

requests the honor of your company

at the

Dedication Dinner

Engineering and Science Building

1960 East Twenty-fourth Street

at seven o'clock

Friday, January 29, 1960

*R. L. V. P.
Card Enclosed*

*Reception
6.30 P.M.*



Jewish Community Centers OF CLEVELAND

2849 EAST 105th ST. • CLEVELAND 6, OHIO • RAndolph 1-0880

SERVING CLEVELAND'S JEWISH COMMUNITY THROUGH SOCIAL, RECREATIONAL AND CULTURAL ACTIVITIES

February 10, 1960

President
GEORGE V. GOULDER

Vice Presidents
IRVY BALLONOFF
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Director of Branch Operations
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Director of Community Services
HOWARD F. ROBBINS

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

Dear Rabbi:

For the past five years the Jewish Community Centers has commemorated the Uprising in the Warsaw Ghetto and the Establishment of the State of Israel in a program which attracts large numbers of people from the total Cleveland community.

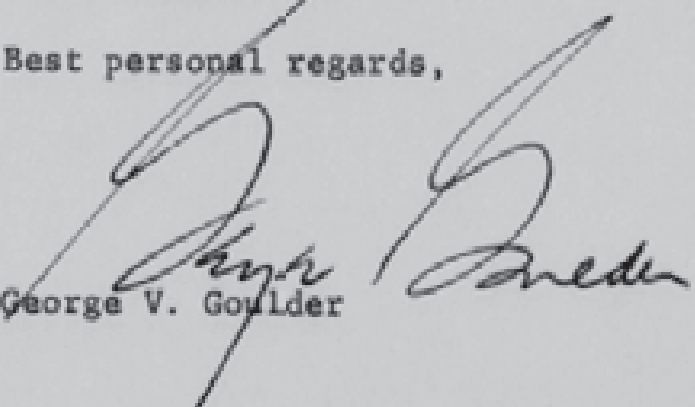
At present we are in the stage of planning the commemoration program for 1960 and we would like you to honor us by making the principal address on the occasion. We suggest that this program be on the evening of May 11, but if this particular evening is not available to you, perhaps you might suggest some other evening during the same week. We would also like to ask your permission that this program be held in The Luntz Auditorium of The Temple.

The remainder of the program would be devoted to the music of the Ghetto and the music of Israel, performed by the Jewish Singing Society, augmented by suitable soloists.

In the past our program has been undertaken by the Yiddish Cultural Committee of the Jewish Community Centers and a Yiddish speaker was presented. It may be of interest to you to read an excerpt from Dr. Samuel Margoshes' column in The Day describing his impression of this event when he was guest speaker two years ago.

I certainly hope that you will be able to accept our request because your part in molding Jewish history makes you the logical speaker on an occasion which is so important in the lives of many members of this community.

Best personal regards,


George V. Goulder

jvg/bl



Affiliated with:

Welfare Federation of Cleveland

Jewish Community Federation

National Jewish Welfare Board



JEWISH COMMUNITY CENTERS OF CLEVELAND

Excerpts from "News and Views" column in Jewish Day-Journal

May, 1958

by Dr. S. Margoshes

Who is it that said that American Jews are not capable of evolving a ritual of their own that would highlight and dramatize the great events of our days, joyous as well as tragic? Whoever said it will now have to modify his utterance in the light of two observances of two anniversaries in which I had the opportunity to participate within the last few weeks.

I refer first of all to the observance of the 15th anniversary of the Warsaw Ghetto Revolt arranged in the Great Hall of Hunter College by the Congress for Yiddish Culture. . . .

The other observance in which I participated and which warmed the cockles of my heart took place in the city of Cleveland and was arranged by the Yiddish Cultural Committee of the Jewish Community Centers of Cleveland. Titled "Resistance and Redemption," it was dedicated to the 15th Anniversary of the Uprising in the Warsaw Ghetto and the Tenth Anniversary of Israel's Independence Day. I wondered, when I was invited to be the speaker, how the two memorials could be linked together. I found the link in the thought which I advanced that both the Warsaw Ghetto Revolt and the War for Israel's Independence were demonstrations of the resolve of the Jewish people to become the active mover of history, rather than the passive object of history, that is, to take its own fate in its own hands without waiting for others to determine it.

I must admit, however, that it was the dramatic and musical program that made the occasion. In the capable hands of Louis Skolnik, chairman of the Planning Committee; Cantor Saul Meisels, who was in charge of the musical numbers; Sender Wajzman, who wrote the script; Sam Neshkin, who staged the arrangement; and through the lips of the singers and reciters, Mollie Macknin, Mandele Wajzman, Sonia Teper and Florence Meisels, the program, expressing both the pathos of the Warsaw Ghetto and the rejoicing of Israel restored, took on a vitality and artistic quality that was as deeply moving as it was beautifully rare.

I came away with the feeling that the impossible had been accomplished; deep tragedy had been wedded to exultant joy, and what's more, an exquisite ritual for the commemoration of the two outstanding events in contemporary Jewish history had been evolved.

Temple Israel

Saint Louis

FERDINAND M. ISSERMAN, RABBI

OFFICE OF THE PRESIDENT
JOSEPH KUTTEN
111 SOUTH MERAMEC AVE.
CLAYTON 5, MO.

February 10, 1960

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

Dear Rabbi Silver:

On September 1, 1929, Rabbi Ferdinand M. Isserman became the Rabbi of Temple Israel, St. Louis. He has now completed thirty years of service with us. His ministry has not been limited to our own congregation, nor to St. Louis, but he has served nationally and internationally.

On Friday evening, March 4, the rabbi's birthday, our congregation, joined by St. Louis civic leaders, will honor him at a special thirtieth anniversary service in our Temple. Knowing that you are familiar with some phases of the rabbi's career, we should consider it a great privilege to be able to read a message from you at that time.

Thanking you for your consideration, and with all good wishes, I remain,

Sincerely yours,

Joseph Kitten

February 12, 1960

Dear Rabbi Isserman:

May we congratulate you upon thirty years of service to Temple Israel and to Jewry everywhere? You have worked faithfully in God's vineyard and deserve the plaudits of all. We at the Temple add our felicitations to those of your congregation and wish you many more years of fruitful service and happy affiliation.

Warmest personal regards.

Most cordially yours,

ABBA HILLEL SILVER

DANIEL JEREMY SILVER

DJS:bfm

Rabbi Ferdinand M. Isserman
Temple Israel
111 South Meramec Avenue
Clayton 5, Missouri

February 12, 1960

Mr. George V. Goulder
Jewish Community Centers
of Cleveland
2049 East 105th Street
Cleveland 6, Ohio

Dear George:

Dr. Silver is out of the country and will remain out of the country until the middle of March. I will forward your request to him.

As to the use of the Auditorium, the Temple would be happy to make the Auditorium available - however, Wednesday evening, May 11th, is an impossible date for us. Might I suggest Thursday evening, May 12th? This would, of course, be subject to the usual financial arrangements which can be made with Mr. Bamberger.

With warmest personal regards, I remain

Most cordially yours,

DANIEL JEREMY SILVER

DJS :bfm

דער טאג-יאידישע זשורנאל

The Day - Jewish Journal

THE NATIONAL JEWISH DAILY

183 EAST BROADWAY

NEW YORK 2, N. Y.

MORRIS WEINBERG
PUBLISHER

March 3, 1960

Dear Rabbi Silver:

I should like to thank you for your very kind letter of congratulations, on the occasion of our 45th Anniversary.

It was a thoughtfulness and a tribute that I appreciate; and even more important, to the wonderful Jewish public that reads our paper. It was a warm greeting to them, and the work they do in Jewish life.

I trust that THE DAY-JEWISH JOURNAL will continue, for many years, to strengthen Jewish life, and ever deserve the good wishes you so kindly extended.

Sincerely,

Morris Weinberg

MW:12

Rabbi Abba Hillel Silver
The Temple
E 105th Street & Silver Park
Cleveland 6 Ohio



The Cleveland Press

OFFICE OF
LOUIS B. SELTZER
EDITOR

March 18, 1960

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

Dear Rabbi Silver:

I would appreciate your consent to use your name again this year on our official letterhead as a Sponsor of the United Negro College Fund Campaign, which opens April 13th.

Listing your name does not obligate you in any way; it does, however, add prestige and impetus to our effort to have this endorsement from you and other religious leaders of the area.

I am certain the thirty-three (33) presidents of the Fund's member institutions would want me to share their gratitude to you for this privilege.

Reply post card is enclosed.

Cordially,

Louis

LOUIS B. SELTZER

LBS:tjb



UNITED JEWISH APPEAL RABBINICAL ADVISORY COUNCIL

165 WEST 46 STREET, NEW YORK 36, N.Y. • PLAZA 7-1800

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RABBI MORRIS LIEBERMAN
Baltimore

Executive Committee
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New Rochelle
RABBI SIDON KRAMER
New York
RABBI ARTHUR J. KELLY
Cleveland
RABBI RALPH SIMON
Chicago

March 25, 1960

Dear Colleague:

Some weeks ago, I wrote you about the organization of the UJA Rabbinical Advisory Council. The first formal meeting of our group was held on February 11th. I should like to tell you what emerged from that meeting.

Perhaps the most significant aspect of our gathering was a discussion on the need for giving spiritual content to the UJA campaigns. If we are to meet the humanitarian and philanthropic needs which will confront us for many years to come, an effective and rich program of education must be established. Annual campaigns must be projected against the background of our people's history and our congregations must be increasingly brought to understand the religious significance of their contributions. As rabbis who feel strongly the needs of K'lal Yisrael we are in a position of unique advantage to give the necessary interpretation.

For example, during the approaching Passover holidays when we speak about the redemption of our people from Egypt, the parallelism to the Jewish situation in many countries overseas is obvious. Our fellow Jews in the Moslem and Arab lands and in the East European countries face various degrees of oppression or live under the burden of extreme poverty from which there is no escape in the countries where they live. The only hope for them lies in migrating to Israel and other free lands. You will be pleased to know that there is substantial migration of Jews to Israel from some of these countries. Moreover, we must confront the fact that nearly one-third of the more than 900,000 fellow Jews who came to Israel during the past decade require either housing, retraining in useful skills, or machinery and equipment for their farm settlements, to complete their integration into the economic fabric of the country. You will, I am sure, agree that when we rabbis ask for the support of the UJA we are asking for participation in the redemption of those who are now coming to Israel and in the completion of the redemption of those who have not yet taken root in the country.

כל ישראל ערבים זה לזה

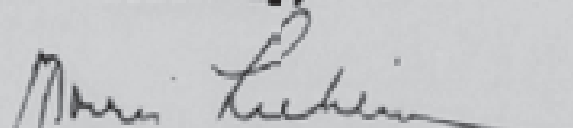
At our meeting, a number of specific suggestions were made about ways in which rabbis could be involved in greater degree in the local campaigns. Foremost among the suggestions was that rabbinical advisory committees be constituted in the larger communities and that regional rabbinical advisory committees be established to cover smaller cities, and that these committees be available for consultation in planning and conducting the local campaigns. It was also felt that rabbis might render valuable service by the frequent use of the pulpit to speak of the problems related to the UJA, by seeing that congregation membership lists are made available to the campaign, by having the congregations appoint UJA chairmen, by employing the Temple bulletins as channels of information on the UJA, and by uniting with other rabbis in the communities in conducting UJA Sabbaths. These suggestions came out of the actual experiences of members of the Council throughout the country.

In thinking through the program of the Council we feel that one of our most important functions would be the service of channeling of information to members of the rabbinate on problems related to the UJA. Thus, we are planning on issuing a bulletin which will present brief surveys of the position of Jewish communities in countries reached by the UJA-supported agencies, and any and all material which has a bearing on the UJA which might be of interest to rabbis.

In the meantime, I want to call your attention to a special offer which the Council has been able to secure in behalf of members of the rabbinate. The Jewish Chronicle, published in London, and, from every standpoint one of the best Jewish weeklies published anywhere, has agreed to make subscriptions available to rabbis at the rate of \$18 per year. This is \$10 less than the regular airmail rate. However, for this offer to go into effect a minimum of 250 rabbis must subscribe to the publication. If you would like to receive the Chronicle, please let me know.

I shall write you again in the near future. I know you are in fullest sympathy with the objective of our Council and hope you will give us the benefit of any suggestions that you may have for the advancement of our common cause.

Sincerely,



Morris Lieberman
Chairman

ML:gb



AMVETS

1700 Rhode Island Ave., N.W., Washington, D.C.

HAROLD T. BERC
NATIONAL COMMANDER

March 29, 1960

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

Dear Rabbi Silver:

In mid-May of this year President Eisenhower will meet with the leaders of the other great nations of the world in an effort to design lasting, universal peace with freedom.

To show unmistakably the United States' sincere emphasis on peace rather than on military might, AMVETS believe it would be most fitting if the American people marked the President's departure for the meeting at the Summit with a unified demonstration of prayer and hope. Thus we have been considering a ceremony, attendant to the President's departure, which we believe fundamental to his purpose and basic to world aspirations for peace.

Briefly, we hold that while American power is recognizably great, it is more often feared than honored. Under such circumstances, we feel that the President's departure ought to be charged with a course of action which portrays the spiritual strength of a nation under God, undeniably dedicated to liberty and justice for all.

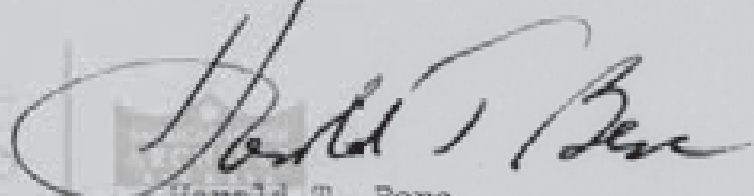
For the purpose of this manifestation we recall the Liberty Bell and its inscription which directs that we "proclaim liberty throughout all the land unto the inhabitants thereof." We suggest a minute of prayer by all Americans at the time of the President's departure which would be attended by a sounding of all bells in churches, schools, temples, public buildings and plants and by a playing of the thousands of carillons located about the nation. The detail of this proposal is more thoroughly described in a statement of purpose which I have attached.

Rabbi Abba Hillel Silver
March 29, 1960
Page Two

Believing that this call for spiritual action most logically moves from the heart of faith, we are asking the principal religious leaders of our nation to express their views of this proposal. If they favor the concept, we are hoping that they will form a committee of leadership which will implement the mechanics of accomplishment. To this latter detail AMVETS is prepared to dedicate its total resource.

I hope you find merit in this offering and that you will give me the opportunity of meeting with you for the purpose of developing this program.

Sincerely,

A handwritten signature in dark ink, appearing to read "Harold T. Berc", is written over a faint circular stamp. The signature is fluid and cursive.

Harold T. Berc
National Commander of AMVETS

Enclosure

3/30/60

THE CLEVELAND COMMUNITY CANNOT AFFORD
ANYTHING LESS THAN FIRST-RATE EDUCATION
FOR ITS YOUNG CITIZENS. A DOLLAR USED
FOR GOOD SCHOOLS TODAY, SAVES SPENDING MUCH
MORE LATER ON DELINQUENCY AND RELIEF.

Statement dictated this morning by Dr. Wm. Levinson

~~by~~ okay'd by Dr. Silver

March 30, 1960

Professor Benjamin Mazar
President
The Hebrew University
Jerusalem, Israel

My dear Professor Mazar:

I am sorry to disturb you about this matter but you may recall that when I saw you at the Hebrew University I gave you the photostat of part of a Torah, a piece of parchment and a few items of information about a scroll which a Cleveland Lebanese priest brought to me. He had been told by the people who had given him those items that it was part of a scroll which was found in the Judean Desert which is now in their possession and which they want to sell. You said that you would check on the items and give me your judgment as to the probable date of the scroll, etc.

The priest called me again yesterday and I told him that as soon as I hear from you I would let him know. I would appreciate if you would give me the information and return the items which I gave you in an envelope.

It was a joy to see you in Israel again, both at the University and at the home of the Prime-Minister. I trust that I may have the pleasure of seeing you in the near future again. With warmest regards, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:bfm

Air Mail

THE ARMY DISTAFF FOUNDATION, INCORPORATED

6200 NEBRASKA AVENUE, N. W.

WASHINGTON 15, D. C.

WOODLEY 6-3073

March 31, 1960

The Reverend Doctor Abbai Hillel Silver
The Temple Israel
1855 Ansell Road
Cleveland 6, Ohio

Dear Doctor Silver:

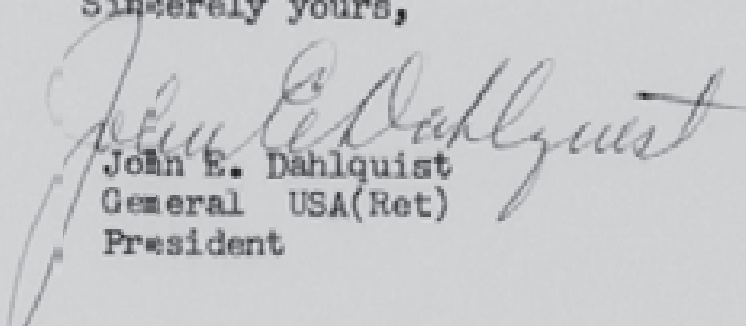
Mrs. Dwight D. Eisenhower has been gracious enough to inform you that I have been honored with the designation to invite your consideration toward membership on the National Sponsoring Committee of the Army Distaff Hall Development Fund, which is being administered by the Army Distaff Foundation. It is my great personal pleasure to further inform you that this Committee has been distinguished by President Eisenhower's acceptance as its Honorary Chairman.

The enclosure accompanying Mrs. Eisenhower's letter to you describes the Foundation's goals. These have the unique quality of combining a profound patriotic appeal with a practical solution to a long neglected need. We plan a national campaign through which to disseminate the Foundation's aims and purposes.

The success of this campaign rests largely on the prestige and influence associated with the names of the members of the National Sponsoring Committee. Initial efforts in forming this Committee have been met with marked success among nationally eminent figures in both civilian and military circles.

It is my sincere hope that you will help us toward a speedy achievement of our aims by adding your name to those already on the National Sponsoring Committee. The enclosed slip and return envelope are for your convenience.

Sincerely yours,


John E. Dahlquist
General USA(Ret)
President

Enclosure

NATIONAL COMMITTEE OF SPONSORS ACCEPTANCES

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Mrs. Paul Streit, Chevy Chase, Maryland
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Mr. Jess W. Sweetser, Baltimore
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The Chief Justice of The United States and Mrs. Earl Warren, Washington, D. C.
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Lieutenant General Raymond A. Wheeler, Washington, D. C.
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Mr. Maynard R. Ashworth, Columbus, Georgia
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Mrs. Lewis A. Pick, Auburn, Alabama
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Brigadier General and Mrs. Clyde J. Watts, Oklahoma City

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Mr. Walter L. Cisler, Detroit
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Brigadier General Luther L. Hill, USA (Ret), Des Moines, Iowa
Mr. R. J. Hofmann, Cheyenne, Wyoming
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Major General Joseph Teece, North Chicago, Illinois
The Honorable Morrison Waud, Lake Forest, Chicago
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Mr. Frederick King Weyerhaeuser, St. Paul
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Mr. Charles Harney, San Francisco
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Reverend James A. Pike, San Francisco
Mrs. William P. Roth, San Mateo
Colonel and Mrs. T. T. Teague, Los Angeles
Mrs. Neal Tourtellotte, Seattle
The Honorable James D. Zellerbach, San Francisco

Hawaii

Mrs. Walter F. Dillingham, Honolulu
Mrs. Elizabeth P. Farrington, Honolulu
Mr. Frank E. Midkiff, Honolulu
Mr. Morley L. Theaker, Honolulu

April 1, 1960

Mr. Harold T. Bere
National Commander
AMVETS
1710 Rhode Island Avenue, N.W.
Washington, D.C.

My dear Mr. Bere:

Permit me to thank you for your kind letter of March 29th. I believe that there is great merit in your suggestion and I should be very happy to meet with you to talk over the program further. Please indicate when you can come to Cleveland.

With warmest regards and all good wishes, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:bfm

April 11, 1960

Rabbi Abba Hillel Silver
c/o The Temple
Ansel Road at Silver Park
Cleveland, 6, Ohio

Dear Rabbi Silver:-

Since I spoke to you regarding a plan for a picnic ground in Rockefeller Park on a filled-in portion of the lagoon at the foot of Hough Avenue, I have learned from Mr. Harold T. Clark that Harold Lausche, the city's new park director has agreed to postpone any work on such a project pending the return of Mayor Celebrezze to his duties.

Mayor Celebrezze has been ill and Mr. Clark, who favors the erection of an horticultural building on the lagoon, will see him as soon as he returns.

I hope the latter plan will materialize. It would mean the beautification of the entire stretch of the Boulevard from Hough to Wade Park Avenue.

A picnic ground, I am sure, is not fitting on land that would be between two hospitals, namely, Mt. Sinai and the new Federal Hospital on E. 105th Street.

LW:FG

Sincerely,

Leo Weidenthal
Leo Weidenthal

216 Film Bldg.
2108 Payne Avenue
Cleveland, 14, Ohio



THEODOR HERZL INSTITUTE
515 PARK AVENUE, NEW YORK 22, N. Y.

April 11, 1960

Dr. Abba Hillel Silver
The Temple
Cleveland, Ohio

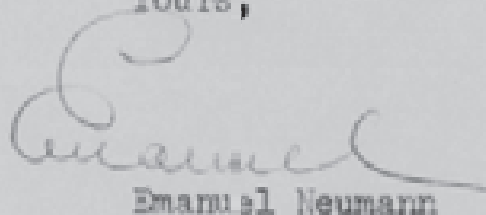
Dear Abba,

I wonder whether you have seen the enclosed article by M. Rivlin
in THE DAY, with its references to yourself?

A good many people are beginning to realize that recent develop-
ments which they are bewailing, are but the sequel to what took
place a dozen years ago.

As ever

Yours,


Emanuel Neumann

EN:BW

אידן, ישראל און ציונים

**וואס מ'וואלט געדארפט פארן
אויסצולעבען דעם ציוניזם
אין אמעריקע. — ציוניזם ווי
דער כח פון פאראייניגות.**
פון מ. ריבלין

הענט און אנגעטען דעם גורל, וואס
איז באשטימט געווארען פון דארט.
ווערנדיגס פאר וועלכע אורזאכען.
ציוניסטן דא דארפן דעריבער
נאָרנישט רעדן וועגן „ווי אָדער
נישט ווי“, נאר באַשליסען צו
„ווי“, און אויב ווי וועלען עס באַר
ווייזען, וועט די פאראנצונעם אָנער
קענען פון ישראל קומען במילא.
באוואוסטונדיגע ציוניסטן דאר
פון פארשטיין, אז ציוניזם איז
דרינגענדיג נייטיג פאר'ן קיום פון
מדינת ישראל, נישט געקומען אויף
דעם וואס אין ירושלים וויל מען
עס פארלייקענען, אָבער נישט וויי
ניגער נייטיג איז עס פאר'ן קיום
פון אמעריקאנער אידענטים.
ציוניזם איז היינט צו טאג דער
איינציגער כוח, וואס קען פאר
אייניקלען אידען און אויסהאלטען
אידענטים!

אין די הונדערטער יארען פון
גלות איז אסאך געווען דער כוח,
וואס האָט פאראייניקט אידען און
אויסגעהאלטען אידענטים, אין אונז
זען איינענער צייט נאָך האָט דאָס
אידישע לעבען אין דער אַזוויינער
געזעץ „אלטער היים“ זיך קאָנצענטרירט
טרויט ארום דער שוהל, אפילו די
וואס האָבען געוואלט, אז ווי האָבען
אָנגעבראָכען „אלע באַציאונגען
מיט דעם רבנו של עולם“, האָבען
זיך אויך אריינגעקאָפּט אין א שוהל.
אויב נישט אַלע סאָג, איז שבת און
יומטוב, און אין די ימים נוראים
— אורזא און אורזא.

אין דאָס איראָניש וואָס די אַמאָר
ליגע אַרומע שוהל, וועלכע האָט
נישט געהאט קיין שום פרעטענציעס,
איז געווען דער צענטער פון אידיש
דיסקוסיעס פאר אלעמען, און ביי
אונז, אין דער געגענטער אַמעריקא
סע, איז דער רייכער „רושארט
סענטער“ בלויז א צענטער, און נישט
נאר פאראייניגט ער נישט, נאר ער
שטעלט מיט זיך פאר א צעטיילונג
אין דעם אידישען לעבען און אין
אידענטים.

ווייל איך דא באַר אָנען, אז
איך האָב חלילה נאָרנישט געזען די
אידישע צענטערס אַלס אַזעלכע,
אז ווייל נאר ארויסברענגען, אז ווי
הען א לעבעדיגער באַווייז, אז
אסאך איז מער נישט דער פאראיי
געזענער כוח, וואָס ווי איז געווען,
ס איז מער נישט די שוהל, וואָס
האָט אַלעמען פאראייניגט ארום
זיך, אין יעדער אידישער געמיינדע
אין אַמעריקע און אַמאָל אויף דער
וועלכער נאָם האָבען סיר איצט נישט
אין צענטער, וואָס האָט איינגע
שלינגען די שוהל, נאָר לכל הפחות
דריי: אן אַרטאָדאָקסישע, א קאָנ
סערוואטיווע און א רעפארמאציע
סער.

אין מיט דעם איז מען נאָך נישט
פארטיג, די אַמאָל צעטיילונג אָדער
צעריסענקייט געפינט מען ערשט
אין דעם אַרטאָדאָקסישען לאַגער,
צווישן די פון דעם מעסינאָרשאַפֿט
רעפארמאציע פליגער, אונזער ישראל
לאַגער, אין פון דער סאטמארער
קלויז.

ווי אַזוי אַלע רעליגיעזע גרופּעס
הענען באַציען זיך איינע צו די אַלע
אַנדערע, איז נאָנץ נישט באַקאַנט,
קיין ליבשאַפט ווערט דאָרט נישט
פארלוירען, חלילה, מען האָט שוין
אפילו געהערט פון א פאַל, ווען א
איד פון א סעמינאַר אַרטאָדאָקסישער
גמיינדע איז געקומען צו ווין רב
מיט אַזא שאלה: ווין סאָבסער
האָט זיך פאַרליבט אין א יונגע
סאָג, וועמענעם עלטערן באלאנגען
צו א רעפארמאציעלע, און זי
קיינט זיך צו גיין צו דער חופּה
מיט אים; וויל דער איד וויסען, צי
דאָס וועט פאַררעכענען ווערען ווי
א „געמישטע הייראט“.

אין ווי אַזוי קען מען זיך נאָר
פארשטעלען, אז אונזער אַזעלכע
אמישטענען וואָל אסאך דא, אין
אַמעריקע, קענען ווין דער כוח, וואָס
בזכּר אידען צוואַנגען און פארוו
כערט דעם קיום פון אידענטים?
קיין אַנדערער כוח איז נישט אין
דעם אַמעריקאנער אידענטים, צדקה
איז ביי אידען אַלע סאָל געווען א
גרויסע זאך, פונדעסטוועגן, קען
(שלוס אויף דער ראַמאָן זייט)

מען האָט דערלאָנגט דעם ציוניזם
אין אַמעריקע כאַלד נאָכ'ן אויף
קום פון דער מדינה איז געווען דאָס
שאַסען פון אמישטענען, וואָס
האָבען געוואונען דא, אבא חלל
פיליטער אַוועקצווייגן פון דער פיר
רעטשאַפֿט דא, דא פיליטער איד אין
וויין אַמט פון פארווערס פון אַמער
ריקאנער ציוניסטישע (עסויר)
דזשעפֿי) קאָנסיל געווען אין
יענעם היסטאָרישען מאָמענט דער
סימבאָל פון פאראייניגטע ציוניזם
אין דער גרעסטער אידענטישער קהילה
אויף דער וועלט.

דער איד דא איז אַזא נישט וועגן
דער גרויסער עולה, וואָס איז באַר
נאָנגען געוואָרען קענען דא, פיל
ווער'ן, נאָר וועגן אמישטענען
לעבען פאַרברעכען וואָס איז באַר
נאָנגען געוואָרען קענען דעם צויר
נישט דא אין אַמעריקע וועמען ער
האָט סימבאָליזירט ווי א גרויסער
פאראייניגטער כוח.

איד וויל זיך דא נישט אריינ
לאָזען אין קיין היפּאָטעטישע ספּע
פילאָזיעס, וואָס עס וואָלט פאַר
פירט ווען דא, פיליטער בלייבט
דאן ביי דער פירערשאַפֿט, אָבער
אז דאָס צווינגען אים זיך צו באַר
ווייניקען פון דער פירערשאַפֿט איז
געווען א קלאַס פאַר'ן ציוניזם דא
און האָט פיל בייגעטראָגען צו פאַר
שטאַרען דעם קרויז — וועגן דעם
קען דאָס זיך קיין פראַגע נישט
וויי.

עס איז לויט מיין מיינונג גע
ווען אַזא קלאַס, אז אפילו ווען די
פירערשאַפֿט פון ציון קאָנסיל האָט
דערנאָך איבערגענומען אַזא פירער
דינע פערזענליכקייט ווי לואיס
ליפסקי האָט ער קיין סך נישט גע
קענט אויסטאָן: דער שאַדען איז
געווען צו גרויס.

די פראַגעדיע דערביי איז, וואָס
אין שאַסען די לאַגע וואָס האָט גע
צוואונגען דא, פיליטער'ן זיך צו
באָווייניקען, האָבען זיך באַטייליגט
פירער פון געוויסע ציוניסטישע
פארטייען אין אַרגאַניזאציעס דא
אין אַמעריקע, וועלכע שרייען
איצט: סיר גייען אונטער!
איצט איז די פראַגע: וואָס וויי

סער?
אויף דער קאָנפערענץ פון ציון
קאָנסיל האָט דא, נאָלדראָגן גע
פאַדערט, אז די ישראל רעגירונג
זאָל האַלטן איר אַפּמאָך און אָנער
קענען די ציוניסטישע אַרגאַניזאציע
ציע ווי די פאַרשטייער פון וועלכע
אידענטים אויף ווי ווייט מדינת
ישראל איז נונע, און ער האָט וויי
דער באַטאַנט די נויטווענדיקייט
פון אריינגעסען נאָנגע אידישע
קערפערשאַפֿטען אין דער ציוניסטי
שער אַרגאַניזאציע — אויב אַזעל
כע וויינען דא, אָבער סיר שיינט,
אז נישט אין דעם לינט די ישובע
פאַר'ן ציוניזם, דער ציוניזם וועט
נישט געהאַלטען ווערען דורך צו
ציען נאָך מיטגלידער אויף איין
אומן אָדער א צווייטען, נאָר דורך
א פראַגראַם און א פלאן ווי דאָס
פראַגראַם דורכצופירען, עס האָט
דעלט זיך נישט וועגן קאָאָרדינאציע
סעס, נאָר וועגן קאָאָליטעס.

און וואָס איז נונע די באַציאונג
נען מיט מדינת ישראל, איז פאַר
שטייט זיך, קיין פראַגע נישט, אז
די מדינה שטייט אין צענטער פון
יעדע ציוניסטישען פראַגראַם,
אָבער דאָס מיינט נישט, אז דער
ציוניזם איז אַפּהענגיג פון נומער
סונג און אַטעסאָאָטען סער די
אָדער יענע פירער אין ישראל, נאָך
אַלעמען איז מדינת ישראל נישט
קיין פרוואַס אייגענטום; זי באַר
לאַנגס צום פאַלק ישראל, און אויב
אין ישראל נישט עס געוויסע פיר
רעגירונג פערזאָנען אין לעבן אריין
צו פארלייקענען די וויכטיגקייט
פון ציוניזם און אים פשוט אַפּוואַגן
דאָס לעבען, מיינט עס נישט, אז
פיר דאָ דארפן אַרשפּלאַנען די

דער קרויז אין ציוניזם, וואָס
האָט זיך אָנגעהויבן מיט'ן אויף
קום פון מדינת ישראל, האָט אים
דערנאָכט א מאָמענט פון אַנט
שיידונג עס איז געקומען א סאָר
סענס ווען מ'קען נישט רעדען
און זיך אַפּפערען ארום דעם קרוי
זיס, אָדער נאָר פרוברירען פאַר
סאָכען די אויגען פון לייקענען, אז
עס איז בכלל דא א קרויז, נאָר
מען פון אַלחויבען יענעס טאָן אויב
דער ציוניזם, אויף וויפיל ער איז
דא, זאָל נישט פאַרשווינדען איין
גאנצען.

דער מאָמענט פון אַנטשיידונג
איז געקומען אַפּער אומגעריכט,
אָבער ער איז דא, און געקומען איז
ער סענליך צוליב פסיכאָלאָגישע
אורזאכען — ווי דא, חתום נאָלד
סאָן האָט באַטערט אויף'ן צוואַר
סענס פון אַמריקאנער צויר
קאָנסיל אַנהויב לעצטע וואָך, אז
א קרויז וואָס מען דארף באַשליסן
„ווי אָדער נישט וויי“ קען נישט אַר
האַלטן סדר, אָבער עס וויינען אויך
דא אַנדערע אורזאכען, צווישן ווי
א פינאנציעלע.

דאָס וויכטיגסטע איז, וואָס ענד
לעך האָבען אַלע אין ציוניזם איינ
געווען און צוועגענען, אז עס איז
דא א קרויז און א תיפּש ביסעל
סער ווי דאָס, דא אין אַמעריקע איז
פאָסטיש סער נישט קיין ציוניסטי
שע באַוועגונג; עס וויינען בלויז
דא ציוניסטישע אַרגאַניזאציעס,
גרעסערע און קלענערע, עס איז א
ירידה אויף'ן נאָנגען פראַגאָ, וואָס
אויב עס וועט נישט אָפּגעשטעלט
ווערען, און וואָס סידע, קען נאָנץ
פלוצלינג ווערן אויס פראַגע אָדער
קרויז פון „ווי אָדער נישט וויי“,
עס וועט ווערען בלויז „נישט“.

דער פאָסט וואָס די ציוניסטישע
פירער האָבען געפּענעט די אויגען
— אָדער ווייזע איינע וויינע גע
עמענס געוואָרען — און ווי האָבן
באָנרישען דעם קרויז אין ווייזע
נאָנגער שאַרפּקייט אַזוי, אז ווי
האָבן ענדליך צוגעגעבען, אז עפעס
סאָן געסאָן ווערען — דאָס אַליין
איז א דערמאָנינגאָן רוט ארויס
א שטיקעל האַפּענגונג, אז ס'איז
נאָך נישט אויסגעלאָסען איינאָגער
עס די מעגליכקייט פון „וויי“.

אָבער אידישע פון דערט וועגען
דעם וואָס קען סענליך געסאָן ווע
רען פון איצט'ן איז נויטיג, אויב
אפילו בלויז אויסגאנגליכען דעם
רעקאָרד, צו זען ווי אַזוי דער קרוי
זיס אין ציוניזם האָט זיך אַנטווי
קעלט אין אָנגענומען אַזא ערנסטע
פאַרם דא ביי אונז אין אַמעריקע,
סיר ווייטען, אז דעם קרויז אין
ציוניזם האָט געשאַפֿען די אַנט
שטייאונג פון מדינת ישראל, דער
ראַזיגער קרויז איז באַשטאַנען
אין דעם, וואָס עס האָט זיך געענ
דינט די עפאַכע פון פאַליטישען
ציוניזם, און דער ציוניזם האָט גע
דארט צוריקגיין צו וויינע היסטאָר
רישע ברייטע באַגרייפן, וואָס וויינע
פיל ווייטער ווי א סליכא און ווייטען
נישט פון קיין געגראַפישע גרע
ניצען, די אויפגאבס פון רעאַריעני
סירען דעם ציוניזם און אים צוריק
אַרויספירן אויף וויין ברייטען הייס
טאָרישען שוואַך איז נישט געווען
קיין לייכטע אויפגאבע, אָבער דער
ציוניזם אין אַלע זיינע פאזען איז
דאָר נישט געווען קיין תורה, וואָס
איז אַראָפּגעפאַלן נון היסעל, נאָר
איז געשאַפֿען געוואָרען דורך מענ
שען, האָט מען געקענט גלויבן, אז
אויך היינט האָבען סיר מענטשען
וואָס וועלען קענען דורכפירען די
פראַגמאַטאָרישע אין ציוניזם.

צי סיר האָבען דעמאָלט מיט
12 יאָר צוריק, געהאט די מענטשען
פאַר דער ראַזיגער גרויסער אויפ
נאָכע נעם איך זיך נישט אונטער
צו זאָנען, אָבער איין זאך קען מען
זאָנען מיט זיכערהייט, אז פון
מדינת ישראל האָבען פירנדיגע
קרויזען כאַלד אין אַנהויב זיך
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ליכער אַנטשטאַנדענדיג נישט צו
לאָזען רעאַריעניסירען דעם ציוניזם
און אים סאָכען פאַר'ן כוח וואָס
ער האָט פאַרדינט צו ווין.
דעם שווערסטע קלאַס, וואָס

Dr. Max Nussbaum
Rabbi

Temple Israel of Hollywood
7300 Hollywood Boulevard
Hollywood 46, California
Phone Ho. 9-7231

April 27, 1960

Dear Rabbi Silver:

At the request of the ZOA I accepted the invitation of the Cleveland Zionist Council to address their Israel Independence Anniversary Celebration on May 3rd.

I will be coming from the NEC Meeting in New York and will be arriving in Cleveland at 3 p.m. via United Airlines Flight 711. As I will be in your community that afternoon, I am very anxious to visit with you, if your schedule would permit it. As soon as I arrive at the Alcazar Hotel, I will call your office. I hope to find an affirmative reply, and I am looking forward to seeing you.

Every best wish from house to house,

Cordially,

Max Nussbaum
Max Nussbaum

MN:tc

FAIRMOUNT PRESBYTERIAN CHURCH

CLEVELAND HEIGHTS 18, OHIO

5 May 1960

RICHARD PACINI, MINISTER

Dear Rabbi Silver:

I want to express my appreciation to you for the meeting at your home the other evening and particularly for the fine report you gave on the State of Israel.

We are constantly aware of the inadequacy of our teaching of the Old Testament and of our failure to emphasize these facets of Old Testament teaching which are of primary significance to Judaism.

I would like to impose on your time and ask you to indicate in a letter what you believe to be the most significant facts of the Old Testament as evidenced by the impact that they made on Jewish theology and their continuing influence in Jewish thought today.

Sincerely yours,

Richard Pacini,

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

May 9, 1960

My dear Dr. Pacini:

Thank you for your letter of May 5th. I enjoyed so much having you in our home the other day and I hope that we will have frequent occasions to meet.

Two or three years ago I wrote a book, "Where Judaism Differed" in which I dwell on the very subject that you refer to in your letter. I tried to point out the new and essential "Jewish" contribution to religious thought and to those ideas which are basic to Judaism. I am sending you this book under separate cover. If, after reading it, you still would like to discuss the subject with me further, I shall be very happy to arrange to get together with you.

With warmest regards and all good wishes, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:bfm

Dr. Richard Pacini
Fairmount Presbyterian Church
Cleveland 18, Ohio

May 11, 1960

My dear Dr. Nussbaum:

I regret very much that I was unable to see you when you were here on May 3rd. I have been confined to my home for nearly two weeks with a very bad cold and laryngitis. If there was any particular matter that you wanted to talk to me about, I should be very happy if you would write to me.

I trust that you enjoyed your visit to Cleveland.

Most cordially yours,

ABBA HILLEL SILVER

AHS:bfm

Dr. Max Nussbaum
Temple Israel of Hollywood
7300 Hollywood Boulevard
Hollywood 46, California

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Sunday May 15, 1960 at Manger Hotel, Cleveland

Raymond S. Freiler Testimonial Dinner

Sponsored by Cleveland Lodge No. 16 B'nai B'rith • Cleveland Chapter No. 121 B'nai B'rith

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Dear fellow Ben B'rith:

Let it not be said...that a prophet is without honor in his home town...Cleveland.

Hence on Sunday evening, May 15, 1960 at 7:00 P.M. Ray Freiler, president District Grand Lodge No. 2, B'nai B'rith will be tendered a Testimonial Dinner at the Manger Hotel. Both men and women are invited.

You are cordially invited to join in making this a real commemorative event. The cost is \$5.00 per person. You may make your reservations now by mailing the enclosed reservation card to Herman Barken.

Ray is one of those rare dedicated individuals who gives most unstintingly of his time, efforts and abilities for the betterment of humanity in general and Cleveland in particular. He has been particularly active in B'nai B'rith...Jewish Community Center...Jewish Welfare...State of Israel...The Red Cross...Cleveland Community Fund...and a host of other worthy community efforts.

We expect to present Ray with a 'book of letters' from many of the people with whom he has been associated thru the years. And you are invited to write a one-page letter to be included in the volume to be presented. Mail your letter before April 25, 1960 to the writer at the above address.

Since this feature of the party is intended as a surprise, we ask you to help keep our secret.

Many thanks for your cooperation.

Sincerely,

Harry I. Berle
Harry I. Berle
General Chairman

P.S. We suggest you get your reservations in early.

TELEGRAM TO BE DELIVERED SUNDAY, MAY 15, 1960 TO:

MR. RAYMOND S. FREILER
c/o RAYMOND S. FREILER TESTIMONIAL DINNER
MANGER HOTEL
CLEVELAND, OHIO

I WISH TO JOIN YOUR HOST OF FRIENDS IN THE^{SE} TESTIMONIAL
TO YOU, ~~WHICH IS SPONSORED BY THE~~ BNAI BRITH OF CLEVELAND. ~~IT~~
You HAVE SERVED THE DISTINGUISHED ORDER WITH RARE DEVOTION AS WELL AS
MANY OTHER CONSTRUCTIVE CAUSES AND ~~WORTHY~~ INSTITUTIONS IN OUR
COMMUNITY. CONGRATULATIONS AND ALL GOOD WISHES FOR THE FUTURE.
WE ARE VERY PROUD OF YOU.

APRA HILLEL SILVER



Mr. and Mrs. Clayborne George
and
Mr. and Mrs. Russell W. Jelliffe
request the pleasure of your company
at a reception in honour of
His Excellency
William Marmon Quao Kalm
Ambassador of Ghana to the United States
on Sunday, May the twenty-ninth
from five to seven o'clock
at Karamu House
2355 East 89th Street
Cleveland, Ohio

R.s.v.p.

May 18, 1960

Mr. and Mrs. Clayborne George
2178 East 81st Street
Cleveland 3, Ohio

My dear friends:

Thank you for your gracious invitation to attend the reception in honor of His Excellency, the Ambassador of Ghana. I shall be very happy to attend.

With kindest regards, I remain

Cordially yours,

ABBA HILLEL SILVER

AHS:bfm

May 20, 1960

My dear friends:

I deeply regret my inability to accept your gracious invitation for Monday, the sixth of June. I shall be out of the city.

With kindest regards, I remain



Cordially yours,

ABRA HILLEL SILVER

AHS:bfm

The President and Trustees
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Cleveland, Ohio

American Jewish Literary Foundation

Publishers of **American Jews: Their Lives and Achievements** (who is who in American Jewry)

A RECORD OF THE CREATIVE FORCES IN AMERICAN JEWRY

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Rabbi Abba Hillel Silver
E. 105 St. & Silver Park
Cleveland 6, Ohio

Dear Rabbi Silver:

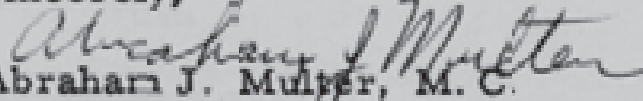
The American Jewish Literary Foundation has scheduled an unprecedented event in the history of American Music at Madison Square Garden, December 5th, 1960. At that time, the A. J. L. F. in cooperation with the Jewish Ministers and Cantors Association of America and Canada will commemorate the "60th Anniversary of the American Cantorate" with a spectacular concert of Jewish liturgical music. 250 cantors of international repute will participate, and they will be joined by stars of the concert, stage, and opera.

The proceeds will be used to create a fund which will allocate subventions to deserving schools, scholars, and artists.

Aware of your sensitivity to the need for encouraging higher cultural and educational standards, we cordially invite you to privilege us by accepting a position as Honorary Chairman of our Committee of Sponsors. Chairmen to date include Herbert H. Lehman, Mayor Robert Wagner, Hon. Abe Stark, and Sen. Jacob Javitz, while our Vice-Chairman is Gen Julius Klein. The journalist and television personality, Ed Sullivan, will be Master of Ceremonies.

Of course your acceptance will be purely honorary, and carries neither financial obligation nor any other labors or responsibilities. We look forward to your gracious affirmative response, and assure you of our sentiments of esteem.

Sincerely,


Abraham J. Multer, M. C.
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AJM:mt

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May 25, 1960

Dear Colleague,

I am sure that in recent weeks you have read a great deal about the reorganization of the Jewish Agency and its bearing on the UJA. Because of the importance of the issue, I asked Rabbi Herbert Friedman, Executive Vice-Chairman of the UJA, to give me an authoritative statement on the matter which I might share with you.

I am enclosing a copy of a letter and chart which Rabbi Friedman sent me in response to my request. These documents will give you information on a subject in which you and your community are deeply interested. I would welcome such questions or comments as may occur to you.

Respect regards

Sincerely,

Morris Lieberman
Chairman

ML:hg

כל ישראל ערבים זה לזה



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May 24, 1960

Rabbi Morris Lieberman, Chairman
UJA Rabbinical Advisory Council
7401 Park Heights Avenue
Baltimore 7, Maryland

Dear Morris:

I have your letter in which you ask for an explanatory statement on the recent reorganization of the Jewish Agency which the UJA Rabbinical Advisory Council might pass on to the American rabbinate. Being in complete agreement with you that the rabbis of America can do much to explain this reorganization to the vast majority of the Jews of America, I am pleased to comply with this request.

Initial impetus from Jewish Agency

For many years the leaders of the Jewish Agency felt that American Jewry, which supplies most of the philanthropic funds received by the Jewish Agency, should have a greater voice in the ultimate disposition of these funds. With increased frequency the Jewish Agency leadership raised this question in recent years with representative leaders of American Jewry. However, the proposal remained at the discussion level.

Interestingly enough, what the Jewish Agency sought to achieve on its own initiative materialized -- or, at least, was accelerated -- as a result of recent discussions with representatives of the United States Treasury Department.

UJA discussions with Treasury Department

About a year ago the United States Treasury Department invited representatives of the UJA and of other major American organizations -- both Jewish and non-Jewish -- engaged in overseas relief, for discussion of a

May 24, 1960

proposed directive regarding American control of expenditures of funds on the overseas projects. The directive under consideration provided that for any given organization to qualify for tax exempt status under the tax laws of the United States, Americans would have to exercise control over the expenditure of the organization's funds on the overseas projects.

As you well know, the UJA is the fund raising arm of the United Israel Appeal (UIA), the American Joint Distribution Committee (JDC) and of the New York Association for New Americans (NYANA). It also makes special allocations to the United Hias Service. The proposed directive presented no problem to the UJA insofar as the operations of the JDC and of NYANA were concerned; the former, because control over the expenditure of its funds rests exclusively with Americans and the latter, because it is not involved in an overseas operation.

Expansion of Board of Directors of Jewish Agency for Israel, Inc.

The proposed directive did, however, have a bearing on the UJA with respect to the funds turned over to the UIA, the transmittal agent for the Jewish Agency for Israel, Inc. As to these funds the obvious alternatives were to have the controls established either by the UJA, the UIA or the Jewish Agency for Israel, Inc. The first of these alternatives was ruled out on the ground that the UJA is a fund raising organization and should not assume a functional role with respect to the activities of one of its three constituent agencies. The second alternative was discarded because the UIA is a conduit or skeleton organization and, if called upon to provide the required control, would have had to set up an apparatus which, from the standpoint of cost, would have been prohibitive. From every point of view the third alternative was the only logical choice. To implement the decision to have the Jewish Agency for Israel, Inc. provide the requisite control, that organization reorganized itself by expanding its Board of Directors to include the seven former members (Dr. Israel Goldstein, Dr. Nahum Goldmann, Dr. Dov Joseph, Mrs. Rose L. Halprin, Rabbi Mordecai Kirshblum, Dr. Emanuel Neumann and Louis Segal) and the following fourteen additional communal leaders nominated by the United Israel Appeal:

- Morris W. Berinstein, New York City, N.Y. - General Chairman of UJA since 1958; former president of Syracuse Jewish Welfare Fund; for many years leader in Jewish communal and philanthropic affairs.
- Rabbi Isadore Breslau, Washington, D. C. - UJA National Chairman for Allocations; former president of Jewish Community Council of Greater Washington; former president of UJA of Greater Washington.
- Samuel H. Daroff, Philadelphia, Pa. - National Chairman of UJA; Chairman of Board of Governors of American Association for Jewish Education; former senior chairman of Allied Jewish Appeal of Philadelphia; former Vice-president of Federation of Jewish Agencies of Greater Philadelphia; Honorary president of USO Army and Navy Service Committee of Jewish National Welfare Board.
- Melvin Dubinsky, St. Louis, Mo. - Chairman of UJA National Campaign Cabinet; Vice-president of Jewish Community Coordinating Association of St. Louis; former General Chairman of St. Louis Jewish Welfare Fund.

Max M. Fisher, Detroit, Mich. - UJA Special Fund Chairman; President of Jewish Welfare Federation of Detroit.

Abraham Goodman, New York, N.Y. - member of UJA National Campaign Cabinet; Vice-chairman of UJA of Greater New York; Chairman of Officers Committee of ZOA.

Philip M. Klutznick, Chicago, Ill. - National Chairman of UJA; former president of B'nai B'rith; National president of American Friends of the Hebrew University; former member of United States delegation to United Nations.

Albert A. Levin, Cleveland, Ohio - National Chairman of UJA; senior Chairman of Jewish Welfare Fund of Cleveland.

Joseph M. Mazer, New York City, N.Y. - member of UJA National Campaign Cabinet; Chairman of Board of Directors of Palestine Economic Corporation; former Associate Chairman of Board of Directors of UJA of Greater New York.

Joseph Meyertoff, Baltimore, Md. - National Chairman of UJA; former Chairman of UJA National Campaign Cabinet; president of Palestine Economic Corporation; Vice-president of Associated Jewish Charities of Baltimore; former president of Jewish Welfare Fund of Baltimore.

Philip Stollman, Detroit, Mich. - member of Board of Governors of Jewish Welfare Federation of Detroit; member of Executive Committee of Allied Jewish campaign; Chairman of American Board of Trustees of Bar-Ilan University; co-founder of Albert Einstein College of Medicine.

Dewey D. Store, Brockton, Mass. - National Chairman of UJA representing United Israel Appeal; National Chairman of UIA; Chairman of Board of Weizmann Institute of Science; member of Board of Council of Jewish Federations and Welfare Funds.

Ralph Wechsler, Newark, N.J. - past president of Jewish Community Council of Newark; member of Board of Trustees of Jewish Community Foundation of Newark.

Jack D. Weiler, New York City, N.Y. - National Chairman of UJA; former General Chairman of UJA of Greater New York; former Vice-president of Federation of Jewish Philanthropies of New York.

Functions of new Board of Directors

The functions of the reconstituted Board of Directors of the Jewish Agency for Israel, Inc. will be two-fold. First, it will have the responsibility of selecting those items in the budget of the Jewish Agency for Israel in Jerusalem which the Board wishes to finance. It is assumed that these items will always relate exclusively to the transportation and absorption of indigent Jewish immigrants to Israel. A second function of the Board will be to control and supervise the expenditure of the funds which it allocates to the Jewish Agency for Israel.

May 24, 1960

in Jerusalem. In the discharge of its responsibilities the Board will be aided by a permanent representative in Israel, an American Jew, who will be accountable only to the Jewish Agency for Israel, Inc. Provision is also made for independent audits to make certain that UJA funds allocated to the Jewish Agency for Israel in Jerusalem are spent for the purposes approved by the Board.

The enclosed chart shows how these changes will affect the flow of funds from the UJA to the Jewish Agency for Israel in Jerusalem.

Other changes within Jewish Agency

Simultaneously with this reorganization the Jewish Agency for Israel, Inc. announced that it would divest itself of all activities which are not related to the expenditure of the funds provided by the UJA. In effect, this means that it would discontinue its support of the various cultural and informational services that it had heretofore sponsored.

Also, at the same time the Jewish Agency for Israel in Jerusalem announced that as of the end of 1960 it would discontinue its subventions to the constructive enterprises of the certain political parties in Israel. Currently, these subsidies are in the following sums:

Mizrachi	\$750,000
World Confederation of General Zionists	750,000
Agudat Israel	160,000
Poale Agudat Israel	181,875
United Revisionists (Herut)	250,000

These subsidies have been in support of the welfare programs of the political parties in question and, essentially, have been in lieu of the aid the Jewish Agency would have had to provide in behalf of the new immigrants. The Jewish Agency voluntarily decided to discontinue these subsidies solely because it found it increasingly difficult to explain to western-oriented Jews that political parties have, for historical reasons, assumed welfare functions and actually conduct welfare programs.

Significance of developments

From the foregoing explanation the following is apparent:

One, the UJA has undergone no reorganization. In fact, the UJA, as such, is not represented in the reconstituted Board of Directors of the Jewish Agency for Israel, Inc. However, most of the principal officers of the UJA, men who have devoted their very lives to the UJA, have agreed to serve on the new Board and have assumed the responsibilities which this membership entails in addition to their responsibilities within the UJA itself.

Two, the reorganization of the Board of Directors of the Jewish Agency for Israel, Inc. had no relation to the Jewish Agency's subventions to the constructive enterprises of the political parties in Israel. In fact, in the discussions with the Treasury Department representatives these subventions were not even once mentioned. Nor, for that matter, did the Treasury Department as much as suggest that in its view UJA funds

May 24, 1960

had been diverted to non-philanthropic purposes. The only point which was the subject of discussion with the Treasury Department representatives was the matter of compliance with the proposed directive on American control over UJA funds spent abroad. Any and all reports and rumors that the tax exempt status of the UJA was in jeopardy, that the Treasury Department expressed its disapproval to the UJA of the ultimate disposition of UJA funds and that it gave the UJA the ultimatum that it had to discontinue the subsidies to the constructive enterprises of the political parties in Israel (subsidies which the UJA, in any event, never granted) are wholly without foundation. It should be added that one may anticipate that the political parties in question may embark on independent campaigns in the United States for funds for such programs.

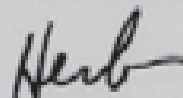
Three, the reconstituted Board of Directors of the Jewish Agency for Israel, Inc. and the mechanism which it will establish in Israel will insure beyond peradventure of doubt that the UJA funds which reach the Jewish Agency for Israel in Jerusalem will be spent only for those purposes for which the funds were raised and for the purposes approved in advance by the Board of Directors of the Jewish Agency for Israel, Inc.

There are some groups who have chosen to interpret the reorganization as a repudiation of the past operations of the Jewish Agency for Israel. This is the farthest from the thoughts or intentions of the UJA leadership. The leaders of the UJA have the highest regard for the Jewish Agency for the manner in which it has conducted its affairs. The Jewish Agency has applied mind, heart and consummate skill in directing one of the greatest rescue and rehabilitation operations in Jewish history and the UJA leaders, speaking for American Jewry, are proud of their identification with this historic effort.

It should be pointed out that the Jewish Agency for Israel in Jerusalem has spent 95% of its income from all sources (including income from philanthropic campaigns in the United States and elsewhere and from German reparations) on programs related to the transportation and absorption of new immigrants in Israel. It should further be noted that while the UJA has during the past twelve years channeled to the Jewish Agency for Israel an aggregate sum of \$500 million, the Jewish Agency for Israel in Jerusalem has spent on transportation, colonization and absorption of new immigrants in Israel the sum of \$914 million, or nearly twice the amount provided by the UJA. The difference has been made up by income from other sources and by extensive borrowings.

The UJA welcomes the reorganization of the Jewish Agency for Israel, Inc. because it insures greater participation on the part of American Jewry in the formulation of policy affecting the expenditures of UJA funds in Israel. The change should inspire further confidence on the part of the Jews of America in the UJA and give them every assurance that the funds which they contribute to the UJA are spent in accordance with their wishes.

Sincerely,

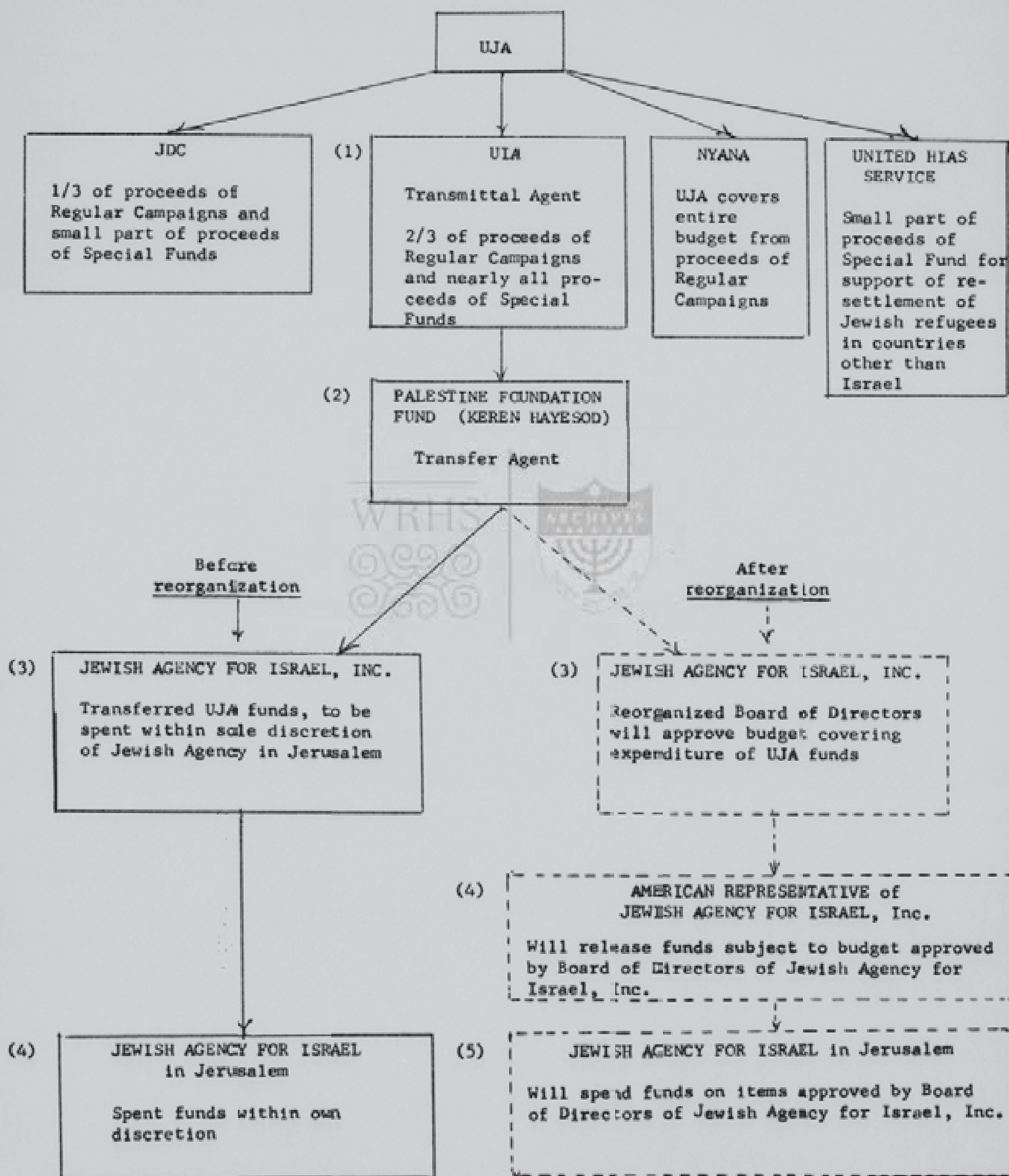


Herbert A. Friedman
Executive Vice-Chairman

HAF:hgb

FLOW OF UJA FUNDS

Before and After Reorganization of Jewish Agency for Israel, Inc.





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(see reverse side)

May 26, 1960

Dear Dr. Silver;

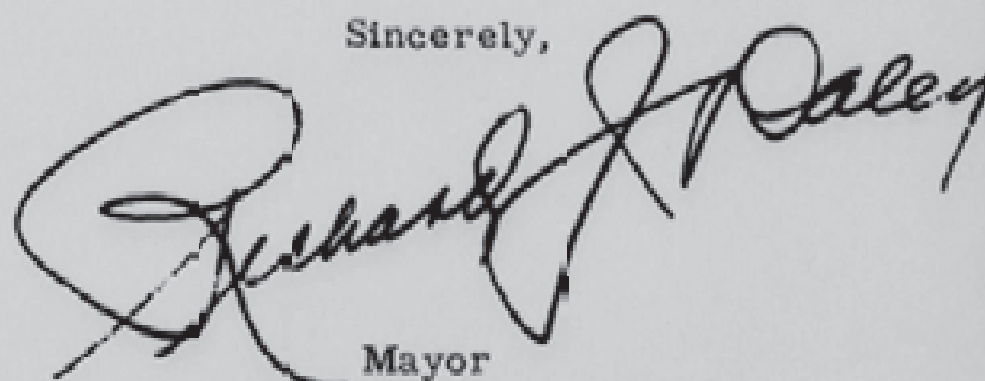
One of the outstanding events of this year will be the celebration of the Fiftieth Anniversary of the ordination as a priest of our revered friend, the distinguished spiritual leader, His Excellency, Archbishop Bernard J. Sheil.

Because of his great service to his fellowman, particularly on behalf of youth and the underprivileged, we feel this dedicated man is deserving of fitting public recognition on the occasion of his Golden Jubilee.

A committee of outstanding citizens of Chicago has been formed to prepare a suitable tribute to Archbishop Sheil who will be honored at the Golden Jubilee Dinner to be held at the Conrad Hilton Hotel on Thursday, June 16.

We felt you might also be interested in joining the Honorary Committee and sending a message of greeting on this happy occasion. It would be very much appreciated by all concerned.

Sincerely,



Mayor

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TRIBUTE TO
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50 YEARS
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 Samuel L. Workman
 Louis Zahn

May 31, 1960

Mr. Abraham J. Multer, M.C.
Chairman Advisory Council
American Jewish Literary Foundation
165 West 72nd Street
New York 23, New York

My dear Mr. Multer:

Replying to your letter of May 25th, I shall
be very happy to serve as Honorary Chairman
of your Committee of Sponsors for the concert
scheduled on December 5th.

With all good wishes, I remain

Very cordially yours,

ABRA HUELLE SILVER

AHS bfm



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May 31, 1960

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

Dear Rabbi:

Enclosed find two items which may be of interest to you, - one from the Lawyers Title News discusses the leasing of real property in the time of Moses, and the second is taken from the London Daily Mail of Wednesday, May 18th, in which the writer discusses the Oberammergau performance. His remarks are deeply significant and it occurred to me that perhaps this was a matter which should receive some form of attention through proper channels.

Kindest regard.

Sincerely,

Alexander Mintz
President

AM:mr
Encl.

I May 7 1960

"This Nation...
Under God"



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PAUL WOOTON

Dear Rabbi Silver:

I have been advised that you could not attend the 1959 Washington Pilgrimage, but expressed a desire to attend this year. Enclosed is a copy of the 1959 program and related materials concerning the 10th Washington Pilgrimage of Religious Heritage of America, Inc.

As you know, this is a gathering of outstanding church laymen of all faiths who have been recommended by religious leaders throughout America. Due to the lack of facilities, the number must necessarily be limited. As Honorary Chairman I am pleased to extend to you an invitation to take part in the 10th Pilgrimage to be held in Washington, DC on the 16th, 17th and 18th June 1960. This invitation includes your immediate family.

Reservations will be entered as received, so an early reply is suggested. Please write to Colonel Daniel J. Andersen, 636 Woodward Building, Washington 5, DC whether or not you can attend. Should you have any question do not hesitate to write.

Sincerely yours,

Dr. Walter Judd
Honorary Chairman

Congressman
(5th District-Minn.)

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"Righteousness exalteth a Nation..."

Proverbs 14:34

Temple Covenant of Peace

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ALEXANDER FEINSILVER, rabbi

June 1, 1960

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

Dear Colleague,

You may recall meeting my wife and me some five or six years ago in Lafayette, Indiana, when you lectured at Purdue and were entertained at the Purdue Hillel Foundation, of which I was then director.

Since returning to congregational work, I have completed a book, which the Antioch Press is bringing out in the fall. I am taking the liberty of asking the Press to send you a set of page proofs, for comment. Entitled "In Search of Religious Maturity", this is a concise effort (less than 150 pages) to deal with some of the fundamental questions that have been so largely ignored in the current "return to religion". The material is non-denominational in approach.

We would appreciate having your reactions, for use on the book jacket or in advertising. Is it possible that you could send these on before the end of June?

With all good wishes,

Sincerely yours,

Alex. Feinsilver
Alexander Feinsilver
Rabbi

ess

The Board of Trustees of
The Congregation Beth Israel
Hartford, Connecticut
cordially invites you to attend a
Service of Thanksgiving to God
on the occasion of the completion of
Thirty-five Years as the Rabbi of our Congregation
of
Doctor Abraham J. Feldman
on Friday evening, June third
nineteen hundred sixty
eight o'clock at the Temple
701 Farmington Avenue

Doctor Bernard J. Bamberger
Rabbi of Temple Shaaray Tefilah of New York City
President, Central Conference of American Rabbis
will preach the Sermon

A Reception for Rabbi and Mrs. Feldman,
following the service, will be held
in the Meeting House

DAY LETTER - June 3, 1960

DR. ABRAHAM J. FELDMAN
CONGREGATION BETH ISRAEL
701 FARMINGTON AVE.
HARTFORD, CONNECTICUT

CONGRATULATIONS AND ALL GOOD WISHES ON THE OCCASION OF YOUR
35th YEAR AS RABBI OF BETH ISRAEL MAY YOU ENJOY MANY MORE
YEARS OF SERVICE AND ACHIEVEMENT.

ABRA HILLEL SILVER



The President and Trustees of John Carroll University
invite you to attend a luncheon in honor of

Mr. Frederick A. Seaton

Secretary of the Interior

Monday the sixth of June

at one o'clock

Student Activities Building

John Carroll University

and the commencement exercises at three o'clock



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RABBI MARC H. TANENBAUM
Executive Director

IRVING WORKOFF
Director of Development

June 6, 1960

Dear Rabbi Silver:

The Synagogue Council of America has been called upon to act as convening agent for an all-inclusive national Jewish consultative body.

Before deciding whether to issue such a call, we are appointing a Special Exploratory Committee, to study the question, and to recommend, to the Synagogue Council, whether such a call is feasible and/or advisable.

This is to invite you, as one of America's responsible leaders, to serve as a member of the Special Exploratory Committee. On receipt of your reply, which we should like to have by July 1, we shall be in touch with you further.

Cordially yours,

Rabbi Max D. Davidson
President

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BENJAMIN LAZARUS
Chairman

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*RABBI ELIAS MARGOLIS1936-38
RABBI DAVID DE SOLA POOL1938-40

*RABBI EDWARD ISRAEL1940-41
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RABBI ABRAHAM J. FELDMAN1955-57
RABBI THEODORE L. ADAMS1957-59

*Deceased

June 6, 1960

Colonel Daniel J. Andersen
636 Woodward Building
Washington 5, D.C.

My dear Colonel Andersen:

I received a letter from Dr. Walter Judd inviting me to attend the Washington Pilgrimage of Religious Heritage of America, Inc., on the 16th, 17th and 18th of June. I wish I were free to come. Unfortunately prior commitments render this impossible. I wish you every success in your undertaking.

Very cordially yours,

ABBA HILLEL SILVER

AHS :bfm

June 6, 1960

Mr. Herman W. Edelsberg
Director
Anti-Defamation League of
B'nai B'rith
1640 Rhode Island Avenue, N.W.
Washington 6, D.C.

My dear Mr. Edelsberg:

A friend of mine has forwarded to me the enclosed article from the Daily Mail of London on the Oberammergau play. You have probably been in touch with the situation. I am wondering what is being done in the matter.

With warmest regards I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS :bfm

Enclosure

June 6, 1960

Mr. Alexander Mintz
President
Shaker Savings Association
16800 Chagrin Boulevard
Shaker Heights 20, Ohio

My dear Alex:

Thank you so much for sending me the items.
I am forwarding the London Daily Mail article
on the Oberammergau play to the Anti-Defamation
League of the B'nai B'rith. I am sure that either
the B'nai B'rith or the American Jewish Committee
has been dealing with this matter.

With warmest regards and all good wishes, I remain

Very cordially yours,

ABRA HILLEL SILVER

AHS:bfm

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Executive Director

June 5, 1960

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

Dear Rabbi Silver:

As Chairman of the Board of ECO, I invite you to a special presentation at the Hotel Roosevelt, Monday, June 27th, in the Madison Room, starting at 10:30 A.M.

The ECO organization would be honored to have you present as its guest to view at first hand the work it does, its techniques, and its personalities. The presentation is a full-scale preview of the new Seminar for Presidents conducted by the ECO staff and its consultants.

The Seminar will follow the regular business meeting of the Board. Luncheon will be served. The program will end at 4:30 P.M.

We urge you to come in the certainty that you will be well rewarded for the effort just as we will be honored to have you present at this event. Please let me know your decision as soon as possible so that arrangements can be completed.

Sincerely,

W. V. Merrihue

W. V. Merrihue
Chairman of the Board

WVM:nm

WASHINGTON, D. C. OFFICE

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Of B'nai B'rith

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June 10, 1960

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

Dear Rabbi Silver:

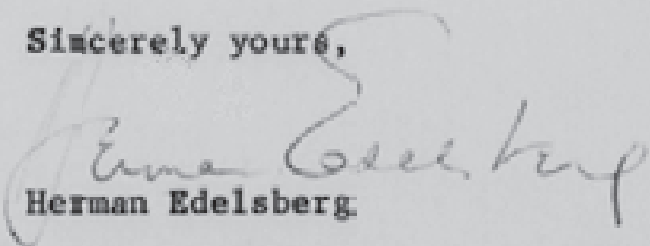
I am sending your note on the Oberammergau Passion Play on to New York in the hope that they can amplify the meager information we have here.

Meanwhile, I can tell you that the Play has been a matter of concern for many years. The cause of the concern is eloquently stated in the recent article by Professor Robert G. Davis (COMMENTARY, March 1960). When the article appeared, the director of the Play, Johann Lang, told the Associated Press, "We cannot possibly be expected to distort facts of religious history." He said the Play had been created 300 years ago by Catholic priests, and that Professor Davis' misunderstanding probably arose from the fact that he was not a Roman Catholic.

However, on May 16th, the JTA reported that some anti-Jewish passages have been deleted from this year's script. It gave no details.

With kind regards,

Sincerely yours,


Herman Edelsberg

RE:ebo

cc: Benjamin R. Epstein

June 13, 1960

The Honorable Richard J. Daley
Mayor City of Chicago
75 East Wacker Drive
Chicago, Illinois

My dear Mayor Daley:

I regard it as a great pleasure and privilege to join the Honorary Committee which is being organized by the friends and admirers of Archbishop Bernard J. Sheil on the occasion of the celebration of the fiftieth anniversary of his ordination as a priest. It is a celebration which, I am sure, men of all faiths would like to join in tribute to a man of God who has served his faith, his country and humanity with rare devotion and consecration. Every good cause which was calculated to give strength, courage and hope to all men reaching out for a better life could count on his profound and all-embracing human sympathies. His ideals have challenged many, even as his life has been an inspiration to men in all walks of life who seek to help in the building of the kingdom of God. May Our Heavenly Father vouchsafe the good Bishop many more years of health, contentment and blessed service.

Cordially yours,

ABBA HILLEL SILVER

AHS:bfm



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June 14, 1960

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

Dear Rabbi Silver:

Thank you for the letter from the Anti-Defamation League dated June 2nd, addressed to you, concerning the Oberammergau Passion Play. I have read the various items in Commentary magazine indicating that studies are under way for suggested revision of the play.

If it is true that the play is a material distortion of actual Testament recitals, this matter in my judgment could and should be taken up directly with the Vatican.

Sincerely,

Alexander Mintz
President

AM:mr
Encl.



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Founded 1881

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June 16, 1960
21 Sivan, 5720

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Dear Colleague,

The Columbia Broadcasting System has requested from the New York Board of Rabbis the names of a number of our prominent colleagues throughout the United States to whom they may write from time to time regarding pertinent matters in the area of public affairs.

Since the New York Board of Rabbis is the religious advisor on Jewish affairs to CBS, we are pleased to inform you that we have submitted your name to them.

If we can be of further assistance to you in any matter, please let us hear from you.

Sincerely,

Philip Hiatt

Rabbi Philip Hiatt
Director of Public Affairs

PH:rsf

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*Deceased

June 29, 1960

Rabbi Alexander Feinsilver
Temple Covenant of Peace
Easton, Pennsylvania

My dear Rabbi Feinsilver:

Rabbi Silver has requested me to return to you the page-proofs of your new book "In Search of Religious Maturity". He is away on a vacation and because of his health and pressure of work he finds it impossible to comply with your request. He hopes that your book will be very well received.

With kind regards,

Very sincerely yours,

Beatrice F. May (Mrs.)
Secretary to Dr. Silver

Page 408

June 29, 1960

Rabbi Max D. Davidson
President
Synagogue Council of America
110 West 42nd Street
New York 36, New York

My dear Rabbi Davidson:

I wish to thank you for your letter of June 6th.
I shall be very pleased to serve as a member of
the Special Exploratory Committee which you are
organizing to study the question of an all-inclusive
national Jewish consultative body.

With all good wishes, I remain

Very cordially yours,

ABRA HILLEL SILVER

AHS:bfs

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4200 Cathedral Avenue, N.W.
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July 5, 1960

Dr. Abba Hillel Silver
Cleveland, Ohio

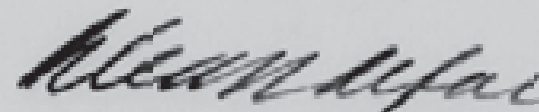
Dear Dr. Silver:

I am enclosing:

- 1) Confidential letter to Senator Javits,
which please return to me after you
read it, and
- 2) Statement I issued after my arrival
from Israel and Greece, which you may
keep.

With kind personal regards.

Sincerely,



Dean Alfange

DA:n
enclosures

July 8, 1960

Mr. Dean Alfange
9 East 40th Street
New York, New York

My dear friend:

Thank you so much for sending me the copy of the letter which you addressed to Senator Javits which I read with great interest. I hope that what you have initiated will be successfully consummated. It certainly is an important undertaking.

With warmest regards and all good wishes, I remain

Very cordially yours,

ABBA HILLEL SILVER

ABS:bfm

Enclosure



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

Dear Rabbi Silver:

Your acceptance of the invitation to serve on the Special Exploratory Committee gives me personal pleasure and augurs well for the deliberations of the Committee.

You will be glad to hear that Rabbi Theodore L. Adams has consented to serve as Chairman of the Committee. His large knowledge of Jewish organizational life, his wisdom and his energy will, I am sure, be of profound and permanent value to the Committee and to the future of Jewry in America.

Rabbi Adams will be in touch with you when all the members of the Committee have returned from summer vacations and at that time a date for the first meeting will be set.

With many thanks for your cooperation,

Faithfully yours,

Max D. Davidson
Rabbi Max D. Davidson
President

MDD:tto

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*Deceased

the commodore hotel



11311 EUCLID AVENUE AT FORD DRIVE - CLEVELAND 6, OHIO

August 1, 1960

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

My dear Doctor Silver:

I have begun my preliminary investigation of the resources for the project on which I am to work during the coming year under the grant by the American Jewish Archives. I believe that there is a great amount of significant material that would reflect the view of reformed Judaism and its relationship to the culture and life of the men and women of the Cleveland community.

For the history of reformed Judaism in Cleveland, I shall need the assistance of the resources of the Temple, and contact with the key leaders of the Temple.

However, if the project is to go forward with any significant dispatch, I shall need substantial funds to be used for working space, staff, etc. I should, therefore, like to request your assistance in securing these funds possibly through one of the foundation funds of your own people. Without these necessary funds (I shall need upwards of \$25,000) and the assistance of the staff of at least one of the religious institutions, it will really not be possible to produce a major piece of work in the period of one year.

I shall appreciate hearing from you.

Respectfully,

Burtan E. Lerman

August 3, 1960

My dear Burton:

I should like to discuss the content of your letter to me dated August first and would appreciate if you would come in to see me some afternoon around three or four o'clock. Please phone to make sure that I am in before you come.

With all good wishes, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:bfm

Rabbi Burton E. Levenson
The Commodore Hotel
11311 Euclid Avenue
Cleveland 6, Ohio