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

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

Sub-series B: Chronological, 1914-1969, undated.

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Box
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General correspondence, 1961-1962.

BNAI ZION

225 WEST 57TH STREET

NEW YORK 19, N. Y.

PLaza 7-7461

Office of Chief Medical Examiner

HARRIS J. LEVINE, M. D.

September 7, 1961.

Dr. Abba Hillel Silver
The Temple
Cleveland, Ohio

Dear Dr. Silver:

Enclosed please find copy of the Rosh
Hoshana issue of the Bnai Zion Voice, with
your article appearing on page 18.

I am deeply grateful to you for giving
me permission to reprint this scholarly and
erudite thinking and allowing me to bring these
thoughts to our membership.

Mrs. Levine joins me in wishing you and
your lovely Virginia a very Happy and Healthy
New Year.

Sincerely yours,

Harris J. Levine
Dr. Harris J. Levine

HJL/bt
enc.

Dear Rabbi:

I am enclosing the attached for your information.



Herman A. Eigen



Jewish Community Center OF CLEVELAND

3505 MAYFIELD ROAD • CLEVELAND HEIGHTS 18, OHIO • EVERGREEN 2-4000

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

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October
Fifth
1961

Rabbi Israel Porath
14269 Superior Road
Cleveland 18, Ohio

Dear Rabbi Porath:

In keeping with our conversation erev Yom Kippur, I am pleased to report that our Board of Trustees met on Thursday evening, September 28, 1961, to reconsider its previous decision to include the Health Service in the limited program for which the Center would be open on the Sabbath. Unanimously, the Board agreed to eliminate the Health Service from the Saturday program. Those who had previously been firmly in support of providing this service to members on Saturday afternoons had been dissuaded from their former position by the degree of community disharmony that might result, and by their trust that the other provisions of the Saturday program would be offered as originally planned.

While the bare outlines of the Saturday program have been sketched by the Board, it will be my responsibility and that of our staff to clothe this program with the types of activities that will reflect the Jewish purposes of our agency. It is my hope that because the programs scheduled for Saturday will take place on the Sabbath, we will be able to intensify the quality of their Jewish content. The supervisory staff that will be responsible for the Sabbath program has engaged a remarkable group of young leaders, the best that could be obtained in our city to offer to children and teen-agers activities infused with the special atmosphere that can be created through programs of Jewish folk songs, Israeli dancing, the dramatization of Jewish stories and legends, and a host of other activities centered around Jewish subject matter.

The Saturday program is so devised that children must register in advance and may register only for the complete program. In other words, children will not be permitted to use the swimming



Affiliated with:

Welfare Federation of Cleveland

Jewish Community Federation

National Jewish Welfare Board



Rabbi Porath

-2-

October 5, 1961

pool or the gym on Saturday without registering for the cultural activities as well. The program for these children will culminate in an Assembly which will highlight for all some of the outstanding features of the afternoon's activities.

Our Adult Division hopes that the spirit of the true Oneg Shabbat will prevail at the programs which it will plan on Saturday afternoons. For the present, they plan to begin their series with a seminar on three Zionist figures - - Syrkin, Jabotinsky, and Ahad Ha-am.

We are particularly concerned that the Rabbinate be interested in our Saturday program. I would greatly welcome comments and reactions to this program from religious leaders and would appreciate your sharing with me observations of others that are brought to your attention. It is our plan to evaluate the program some six months after it has been initiated. We hope then to ask for the participation of a cross section of interested persons from the community at large, certainly including the religious leadership, in studying and evaluating this program.

I would like you to know that my staff and I plan to do everything in our power to create a real Sabbath atmosphere in our building during the Saturday afternoon program. Our best efforts will be extended to this program so that it will reflect credit upon our agency and the entire Jewish community. May our efforts meet with success!

We are grateful to you for your interest in our program and for your concern that it be in harmony with the Jewish past and the Jewish future.

Very sincerely,

S/

Herman A. Eigen
Executive Director

HAE:ft

3-933 Totsuka
Shinjuku Tokyo
Japan
Oct. 5, 1961

Dear Rabbi Abba Hillel Silver:

I have no word to thank you enough for your kindness to my husband during his stay in your country. He is now in London, and both he and I renew our gratitude, reflecting your good offices done for him. Indeed, his trip in the States might have been less fruitful and pleasant without your kind consideration. Just a few lines to thank you, though a little too late. With best wishes,

Very sincerely yours,

Saeko Kobayashi

(Mrs.) Masayuki Saeko Kobayashi

p.s.

My husband wanted to present you, to put in the Temple Library, with his

Saiken no Isurael
(Israel in reconstruction)
tr. by Masayuki Kobayashi Tokyo 1960
of Norman Bentwich's "Israel"

and I sent it early in September. We shall be very happy if you will accept it.

This space is also for correspondence.

ここにも通信文を記載することができます

Saeko Kobayashi
3-933 Totsuka
Shinjuku Tokyo
Japan



AEROGRAMME

Rabbi Abba Millel Silver

The Temple
East 105th Street
Cleveland Ohio

U. S. A.

PAR AVION

航空

この郵便物には何物も封入又は添附できません

Nothing may be contained in or attached to this letter.

折込線

折込線

ここにも通信文を記載することができます

This space is also for correspondence.

Grossman, Schlesinger and Carter

Attorneys at Law

14th Floor, The East Ohio Building

TELEPHONE: MAIN 1-7860

Cleveland 14, Ohio

CABLE ADDRESS: JUSTIN-CLEVELAND

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October 11, 1961

Dear Rabbi:

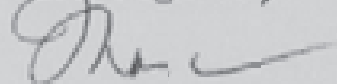
I am Chairman of a committee of past presidents of The Cleveland Bar Association which is seeking ways and means of relieving the monstrous congestion in our local courts. It now takes as long as three years for a case to be reached for trial in our Court of Common Pleas. For many people, justice so long delayed is no justice at all.

We retain our precious liberties because, unlike the totalitarian states, we are a land governed by law and not by men. We must, therefore, be always vigilant that our courts be administered not only with even-handed justice, but with dispatch as well. The serious delay in our courts is a dangerous defect in the administration of justice which free men dare not tolerate.

Our local attack upon the congestion in our courts will be greatly aided and strongly implemented by the professional staff of a national group of distinguished judges, lawyers and legal organizations called "The Joint Committee for the Effective Administration of Justice," headed by Justice Tom C. Clark of the United States Supreme Court. I am enclosing herewith a refreshingly informal note which I received from him.

As Mr. Justice Clark and the editorial comment of the Cleveland newspapers indicate, the success of our efforts may well depend on the interest manifested by prominent lay citizens in our undertaking. We shall need the moral support of the community of Cuyahoga County in the work of our committee. To that end the committee will later be expanded to include a broad representation of judges, lawyers, and lay leaders.

Warm regards,



Marc J. Grossman

MJG:jb
Enc.

APPEAL

To Public and Cultural Organisations,
Men of Science, Culture, and Art, Representatives of
the Business World, and all Citizens of
the USA Who Stand for Cooperation
Between the USA and the USSR

We, representatives of public, scientific and cultural organisations, workers in industry, agriculture, and men of science and culture, inform you about the founding of the Institute of Soviet-American Relations in the Soviet Union.

We are convinced that there exists between the peoples of the Soviet Union and the United States of America, the two greatest world powers, a profound community of interests based on mutual strivings for cooperation and universal peace. Both the Soviet and the American peoples are vitally interested in the establishment between their countries, between all states, of relations which will open up to mankind a wide path to progress, prosperity, and to a peaceful happy life.

In the years of World War II the peoples of our countries fought in the ranks of a single coalition of freedom-loving nations and together with other peoples saved the world civilization from fascist barbarity. The blood of Soviet and American soldiers shed in the fields of the battle against their common enemy, sealed the longstanding traditions of friendship between the peoples of the USSR and the USA and placed on them a special responsibility for averting a new world war.

We profoundly believe that the public forces of our countries could make a great contribution to the cause of saving mankind from the disastrous arms race and the cold war, will, by joint efforts, achieve disarmament, reliable international security and lasting world peace.

The vast natural resources, powerful economy, highly developed science and technology of our countries, the creative power and diligence of our peoples—all this excludes the collision of the vital interests of the Soviet Union and the USA, lays a reliable foundation for fruitful cooperation between them in all fields of creative human activity.

We consider that on the road of peaceful coexistence and economic competition our countries can achieve an allround expansion of Soviet-American economic contacts, collaboration in the sphere of science and technology, exchange of cultural values for the welfare of our peoples, for the welfare of all mankind.

With the object of strengthening confidence and achieving mutual understanding the peoples of our countries must better understand the hopes and strivings, the history and present day of each other.

We are convinced, and this is confirmed by all the contacts made by public representatives of our countries, that personal contacts and exchanges between the Soviet and American peoples will mutually help to correctly understand the views of the public in both countries, will remove prejudice and distrust, will strengthen friendly relations between our peoples.

Guided by the striving to contribute in every way possible to achievement of these lofty goals for the welfare of the Soviet and American peoples, we have established the Institute of Soviet-American Relations.

We hope that the public and cultural organisations, men of science, culture and art, representatives of business circles, and all American citizens who stand for mutually advantageous cooperation and goodneighbourly relations between our countries, will look favourably on our initiative and will help in the Institute's activities and carrying out the noble tasks it has set itself.

We shall be happy to receive from you advice, proposals and wishes to the new Institute.

Our address: 14 Kalinin Street, Moscow, USSR
Presidium of the Constituent
Assembly of the Institute of
Soviet American Relations.

Adzhubei A.I. - editor-in-chief, newspaper Izvestia.
 Arzumanyan A.A. - director, Institute of World Economics and International Relations, USSR Academy of Sciences.
 Artobolevsky I.I. - member, USSR Academy of Sciences.
 Anisimov I.I. - professor, director, Gorky Institute of World Literature.
 Blokhin N.N. - President, USSR Academy of Medical Sciences.
 Bobrovnikov N.I. - vice-chairman, State Scientific and Economic Council of the USSR Council of Ministers.
 Brumel V.N. - Merited Master of Sports of the USSR
 Vishnevsky A.A. - member, USSR Academy of Medical Sciences.
 Gerasimov S.A. - film producer, People's Artist of the USSR
 Yemel'yanov V.S. - chairman, State Atomic Energy Committee, USSR Council of Ministers.
 Yelyutin V.P. - Minister of Higher and Specialized Secondary Education of the USSR.
 Zhukov G.A. - chairman, State Committee of the USSR Council of Ministers for Cultural Relations with Foreign Countries.
 Zavadsky Y.A. - director, Mossovet Theatre, president of the theatre section of the Union of Friendship Societies.
 Zvaigznite L.A. - deputy, USSR Supreme Soviet, chairman of the Lenina Gels Collective Farm, Latvian Republic
 Deineka A.A. - artist, member of the USSR Academy of Arts
 Keldysh M.V. - president, USSR Academy of Sciences
 Kozhevnikov F.I. - professor, Doctor of Law, head of the chair of international law of the Moscow State Institute of International Relations.
 Kovanov V.V. - director, First Moscow Medical Institute.
 Kopenkov S.T. - sculptor, People's Artist of the USSR, Lenin Prize-winner.
 Korneichuk A.E. - writer, member of the USSR Academy of Sciences.
 Krylov A.G. - director, Moscow Likhachov Automobile Plant
 Kuznetsov A.N. - First Deputy Minister of Culture of the USSR.
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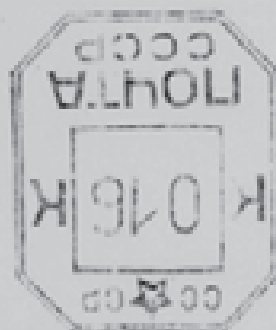
Architecture of the USSR

Mamail N.Y. - miner, Hero of Socialist Labour, deputy, USSR Supreme Soviet
 Mamedov E.N. - vice-president, Board of the Novosti Press Agency
 Masevich A.G. - doctor of physico-mathematical sciences
 Matulis Y.Y. - president, ~~Latvian~~ ^{Lithuanian} Academy of Sciences
 Moiseyev I.A. - leader of the State Folk Dance Ensemble of the USSR, People's Artist of the USSR
 Mitin M.B. - member, USSR Academy of Sciences.
 Mostovets N.Y. - public figure
 Nesterov M.V. - president, USSR Chamber of Commerce
 Nemeyanov A.N. - member, USSR Academy of Sciences.
 Oistrakh D.F. - violinist, People's Artist of the USSR
 Popova N.V. - chairman, Presidium of the Union of Soviet Societies for Friendship and Cultural Relations with Foreign Countries.
 Simonov R.N. - director, Vakhtangov Theatre, People's Artist of the USSR
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 Tsal M. - grandmaster
 Tamm I. E. - member, USSR Academy of Sciences, Nobel prize winner.
 Ulanova G.S. - ballerina, People's Artist of the USSR
 Frantsuz Y.P. - correspondent member, USSR Academy of Sciences, president, Soviet Sociological Association
 Fedorov E.K. - Chief Learned Secretary, U.S.S.R. Academy of Sciences.
 Khrushchova N.P. - public figure
 Shostakovich D.D. - composer, Lenin Prize winner
 Chukhrai G.M. - film producer.

August 31, 1961
 Moscow.

PAR AVION

Rabbi Abba Hillel Silver
19310 Shaker Blvd.
Cleveland, Ohio
U S A



СМОЗ СОВЕТСКИХ (ЕДИНСТВ
ДРЯЖЕВ И КВАЛТИРНИ СРЯЗН
С ЗАРУБЕЖНЫМИ СТРАНАМИ
П. МОСКВА, К-9, УЛ. КАЛИНИНА, № 14



1371

October 27, 1961

My dear Mr. Bryan:

I send you this letter marked "Personal" because I do not wish to have it published. I have tried, through the years, to avoid entering public debates in the press.

The editorial Tuesday morning in the Plain Dealer on my Sunday lecture disturbed me -- not by what it said, but by the fact that the writer did not take the trouble to read my address before writing his editorial. One who urges people to read the fine print should himself read at least the large print.

Your reporter², who attended our service, came to my study and requested the manuscript of the address, which I gave him. The full text was, therefore, available to your editorial writer if he really wished to find out exactly what I said. Had he done so, he would have spared himself the trouble of writing the editorial suggesting that I failed to say certain things, which, in fact, I actually did say.

The two points which he makes were fully covered by me in the address:

- a) I stated, "Mr. Khrushchev indicated a few days ago, in his policy statement before the Twenty-second Congress of the Communist Party, that this is really the crux of the whole problem. He found it necessary to deny that Communists had any right or desire to export revolutions to non-communist countries. If this is so -- and this is a radical departure in communist doctrine -- and if the West also will refrain from exciting counter-revolutions in Socialist countries, and both East and West agree to channel their future aid to under-developed countries through the United Nations, instead

of seeking competitive advantages in these countries through such aid, then the way is open for real progress towards world peace. But, how far the communists are actually prepared to put their revised doctrine into practice has not yet been demonstrated. Nor are we quite clear in our own minds on this subject. "

- b) "If the President's solemn warning is not an exaggeration, then the only alternative to annihilationist war is mutual accommodation. Many of the differences between us will have to be left to the solvent of time. The two systems will certainly persist concurrently for a long time. This should be accepted as an axiom by this generation and the next, and the next. Neither the communists nor we are getting off the globe. We must all, therefore, make every effort to free ourselves from the emotional climate of the cold war. This, of course, applies also to the communists, for the cold war cannot be ended unilaterally."

I am sure that you will agree that regardless of the views we hold, a public man is entitled to be quoted accurately and that editorials covered should be based on statements carefully checked.

With warmest regards, I remain

Cordially yours,

ABRA HILLEL SILVER

AHS:bfm

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

PUBLISHED BY
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CLEVELAND 14, OHIO

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November 1, 1961

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

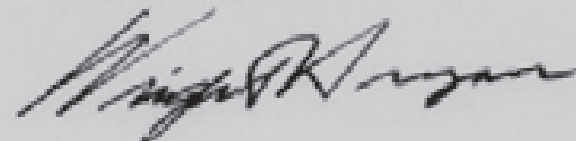
Dear Rabbi Silver:

I thank you both for the content and the friendly understanding tone of your letter of October 27th. I always respect your views, whether I agree with them or not.

I am sorry indeed that our editorial writers did not realize the full text of your sermon was available for study.

Warmest regards.

Sincerely yours,



WB:EIW



The Cleveland Press

OFFICE OF
LOUIS B. SELTZER
EDITOR

November 6, 1961

Dear Rabbi Silver:

As you might suspect, a very large part of my life is devoted to reading. It is not optional. It is imperative. And I enjoy it. For me either reading or listening -- one by the printed word, the other the oral word -- is the most exhilarating experience of life.

Thus when I carefully read the two sections of your Russian report to the congregation over which you have watched with such devotion and inspiration it was with the practiced eye and mind of an habitual reader.

I wanted to put these foregoing paragraphs in the record for whatever little weight they might lend the conclusion I emphasize in this note to you.

These twin reports comprise one of the finest documents it has ever been my privilege to read and I have taken the liberty of making them available to my associates with the suggestion they too carefully examine them. It came as no surprise to me. I have long grown to expect that kind of scholarly, objective, and discerning insight by you into the complex problems of our contemporary civilization. It is one of life's most rewarding experiences to know and sit at your feet.

Affectionately,

Louis

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

November 6, 1961

My dear Mrs. Kobayashi:

Let me thank you for your kind letter of October 5th. It was a pleasure and an honor for me to meet your husband. I am grateful to you for having sent me the translation of Norman Bentwich's "Israel" by your distinguished husband, which I have received.

With warmest regards and hoping that we will have the good fortune of seeing you and your husband before long, I remain

Very cordially yours,

ABRA HILLEL SILVER

AHS:bfm

Mrs. Masayuki Saeko Kobayashi
3-933 Totsuka
Shinjuku Tokyo
Japan

Via Air Mail

*An American Association for World Peace Through Enforceable
World Law by Strengthening the United Nations*



UNITED WORLD FEDERALISTS INC.

820 Thirteenth Street, N.W. • Washington 5, D.C. • Telephone District 7-5258 • Cable: Fedraglobe

1215 Terminal Tower
Cleveland 13, Ohio
November 9, 1961

Dr. A. H. Silver
Silver Park and University Circle
Cleveland, Ohio

Dear Dr. Silver:

We would like you to endorse the enclosed open letter to the President. We feel that your name will certainly add strength to the list. May we have your support?

There is no financial obligation to you. Norman Cousins plans to run the ad in the New York Times.

We appreciate your help.

Sincerely yours,

President

PWW:mc
enc.

P.S. Please sign the printed letter with your O.K. and return it to me.

P.W.W.

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Hebrew Union College-Jewish Institute of Religion

UNDER THE PATRONAGE OF THE UNION OF AMERICAN HEBREW CONGREGATIONS

CINCINNATI
NEW YORK
LOS ANGELES

CLIFTON AVENUE - CINCINNATI 20, OHIO

November 17, 1961

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

Dear Dr. Silver:

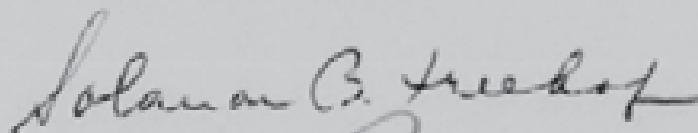
When Isaiah Sonne died, November 27, 1960, he left behind the MSS of Jacob Mann's Genizah finds - Volume 2 of "The Bible as Read and Preached in the Old Synagogue." In the course of years, Dr. Sonne added many notes to the original manuscript.

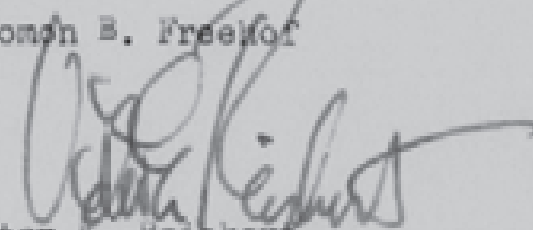
This precious work needs \$15,000 to be published.

The publication of Volume I was achieved by a small group of rabbis who obtained generous gifts from members of their respective communities plus a pre-publication order from the individual members of the CCAR. We also hope to receive gifts from certain scholarly Foundations.

Will you help us by serving on this Committee of Publication?
Please let us know.

Fraternally yours,


Solomon B. Freehof


Victor E. Reichert

November 20, 1961

My dear friends:

Replying to your letter of November 17th, I shall be very happy to serve on the Committee of Publication for Dr. Jacob Mann's Genizah finds - Volume 2.

With warmest regards, I remain

Cordially yours,

ANNA HILLEL SILVER

AHS:bfm

Dr. Solomon B. Freehof
Rabbi Victor E. Reichert
Hebrew Union College
Clifton Avenue
Cincinnati 20, Ohio

BARNETT R. BRICKNER MEMORIAL FOUNDATION

November 22, 1961

Rabbi Abba Hillel Silver
The Temple
E. 125 and Silver Park
Cleveland, Ohio

Dear Rabbi Silver:

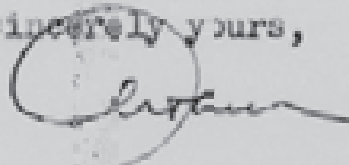
I am happy to send you this special and cordial invitation to hear Professor John Courtney Murray, S.J. deliver the third annual Barnett R. Brickner Memorial Lecture at Fairmount Temple on Tuesday, December 5th, 1961 at 8:30 P.M.

Professor Murray is, as you know, one of the pre-eminent American Catholic theologians today, and the author of the popular "We Hold These Truths."

He will speak on "The Problem of God--Yesterday and Today."

The Barnett R. Brickner Memorial Lecture is open without charge to the general public of Greater Cleveland. We want you especially to know that you and the members of your congregation will be most welcome on December 5th. Since our seating capacity is limited, please let us know as soon as possible how many tickets you will need.

Very sincerely yours,



Rabbi Arthur J. Lelyveld

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OFFICE AND YARD -- 4401-4499 TRUMBULL AVE. & ERIE R. R. -- CLEVELAND 27, OHIO

November 24, 1961

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

Dear Rabbi:

I am writing you at this time to invite you to join a small group of community leaders for lunch on Sunday, December 17, at 12:20 p.m. at the Oakwood Club.

At this time we will have the privilege of hearing from Avraham Harman, Ambassador to the United States from the State of Israel, and one of the most brilliant speakers in the United States today.

This promises to be an intimate off-the-record discussion of world-wide Jewish developments with specific reference to the urgent rescue effort currently under way.

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

Sincerely,

Leonard Abrams
Leonard I. Abrams

nt
Enc.

November 27, 1961

My dear friend:

Thank you so much for your invitation to join a group of community leaders for lunch on Sunday, December 17th, at 12:20 P.M., to hear Ambassador Avraham Harman. I should have been very happy to come but our services at the Temple are not over until some time after twelve o'clock and I doubt whether I can arrive in time.

I wish you every success in the 1962 campaign. Please convey my respects to the Ambassador. With warmest regards, I remain

Very cordially yours,

ABRAH HILLEL SILVER

AHS:bfm

Mr. Leonard I. Abrams
The Atlas Steel & Supply Co.
4401-4499 Trumbull Avenue
Cleveland 27, Ohio

November 27, 1961

My dear Arthur:

Thank you so much for your gracious invitation to attend the Barnett R. Frickner Memorial Lecture on Tuesday evening, December fifth. If I were free I should have been most happy to come. Unfortunately, I have a long-standing commitment for that evening.

With warmest regards and all good wishes, I remain

Very cordially yours,

ABBA HILLEL SILVER

AMS:bfm

Rabbi Arthur J. Lelyveld
Fairmount Temple
23737 Fairmount Boulevard
Cleveland 21, Ohio



YAD VASHEM — MEMORIAL LIGHT, INC.

יד ושם — נרות זכרון בע"מ

80 FIFTH AVENUE • SUITE 702 • NEW YORK 11, N. Y.

• DEDICATED TO THE ETERNAL REMEMBRANCE OF THE SIX MILLION MARTYRS •

November 30, 1961

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

Dear Dr. Silver:

As representative of Yad Vashem, the Memorial Authority in Israel, established to foster the eternal memory of the six million martyrs, I take the honor in inviting you to be a sponsor of the Exhibition of the Holocaust, which will be shown in America.

This invitation to you is directed upon the express of Dr. Ariele Kubovy, the Chairman of Yad Vashem Authority.

The Exhibition will take place in New York and then in other American communities. In New York it will be housed in the Jewish Museum for a duration of six weeks, beginning December 20, 1961.

I will greatly appreciate your affirmative and immediate response.

Cordially yours

A. Goran
Alexander Goran
Director



December 4, 1961

My dear Mr. Gorani:

I shall be very happy to be a sponsor of the Exhibition of the Holocaust which you are putting on in this country.

With warmest regards and all good wishes, I remain

Very cordially yours,



ABRA HILLEL SILVER

AMS:bfm

Mr. Alexander Gorani, Director
Yad-Vashem -- Memorial Light, Inc.
80 Fifth Avenue, Suite #702
New York 11, New York

January 8, 1962

My dear friends:

This is my first day at my desk. I have been confined to bed with a cold for the last ten days. In going through my accumulated correspondence and out-of-town newspapers, I chanced upon the MORNING JOURNAL and there my eye was directed to the announcement of the magnificent foundation which you established for Hebrew culture in the United States. I need not tell you that I was delighted and greatly moved by this princely contribution of yours to the cause of the renaissance of our ancient language and our great literary heritage. I do not recall of any act quite comparable to it in the rich promise which it holds for the future development of our Hebraic culture in this country.

I extend to you my heartiest congratulations and I congratulate American Jewry for having added to its life-giving sources of strength and survival the Goodman Tarbut Foundation.

I send you all my good wishes.

Most cordially,

ABBA HILLEL SILVER

AHS:bfm

Messrs. Abraham and Jack Goodman
200 Varrick Street
New York City, New York

H. GOODMAN & SONS, INC.

~~DIVISION OF DETAL EXHIBIT COMPANY~~

makers of *Goody*® products

200 VARICK STREET, NEW YORK 14, N. Y.

January 9, 1961

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

Dear Abba:

Jack and I were sure thrilled to receive your letter of January 8th and the beautiful sentiments expressed in it. I say it without hesitation, that of all the numerous messages I have received on the occasion of the announced contribution by Jack and myself to Hebraic culture, I cherish yours the most.

Obviously the real test of the success of the planned projects lies in the manner of implementation. This in turn depends upon the people that will give thought and direction to these projects. It will be a great encouragement to Jack and myself to know that we can call on you in the future for counsel and cooperation to the extent that your time and health will permit it.

With kindest regards to you, Virginia and the family,

Sincerely,

abz
Abraham Goodman

AG/SS

P. S. To give you a better picture of the commitment and the spirit in which it was given, I am enclosing herewith copy of my remarks on the occasion of the announcement.

REMARKS BY ABRAHAM GOODMAN AT LUNCHEON
12:30 P.M. JANUARY 4, 1962 AT HOTEL DELMONICO

DR. NEUMANN, DEAR FRIENDS AND GUESTS: Having listened to the story and the program just enunciated by my friend, Emanuel, I know of very little that I can add to it. All that is left for Jack and myself to do is to sign and endorse the promissory note that Dr. Neumann has written out. Speaking for Jack and myself, I can say that we are doing it cheerfully. Knowing us as you do, it is hardly necessary for me to assure you that this makes it a good and collectible promissory note, whose terms will be scrupulously fulfilled.

It is understood of course that some essential conditions and details pertaining to our commitment remain to be spelled out, but I anticipate no difficulty on that score. However, perhaps one detail should be mentioned at this time. It is our intention ~~to divide the round figure~~ commitment of \$1,000,000 so that \$750,000 of same will over a period of time go towards the establishment of a Herzliah College, and \$250,000 will over a period of time be made available to the Tarbut Foundation for other purposes within its program. May I also add that the necessary funds will be made available either directly by us or through channels under our control.

As you all know, my brother and I are modest people. We never ran after "koved" and we never did anything merely for the sake of receiving public acclaim. Whatever we have done in the past was "lishmo". It came from a deep conviction about the high purpose and worthwhileness of our deed. This is how we feel, perhaps even more strongly, about our commitment announced today.

We are not deluding ourselves and we certainly do not expect that others will be deluded into blowing up this commitment to exaggerated proportions. A million dollars is undoubtedly still a sizable sum even in these days of inflation and astronomic numbers. Speaking for ourselves, it certainly represents a serious undertaking, notwithstanding the over-rating that seems to prevail about our financial capacity. We are not unaware, however, of the fact that many gifts of this size and of much greater dimensions have been announced in recent years by other Jewish individuals and family groups.

Philanthropy is not a rare phenomenon among our people. Our fellow Jews, by and large, have hearts of gold and have written a wonderful record of unstinted generosity. What some of them have been seriously lacking in, in my opinion, is a discriminating sense, a proper appreciation of values, the power and faculty to be selective, and the ability to weigh things in the balance so as to choose what is most needed and will do the most good. This is perhaps why the cultural needs of our people have been so woefully neglected.

Judged by this standard of selectivity, and by this standard alone, Jack and I are happy and proud of what we have undertaken here today. It is prompted by our Zionist ideals and our understanding of the broader and deeper meaning of Zionism. To me, Zionism embraces not only the building of a Jewish State in Israel, but the building of the Jewish people. It is concerned with the unity of our people and the continuity of our history. It encompasses not only our glorious past, or our inspiring present, in which we have helped to write such an exciting chapter, but also our most promising future. Unlike so many skeptics in our Zionist ranks, I firmly believe that there is a bright future in store for American Jewry. As a long and active participant in many phases of Jewish life, I am inspired by what is happening before our eyes on the American scene. I know, of course, that at the moment, as some wag has expressed himself, our Hebraic cultural achievements are a mile in width but only one finger in depth. Yet, I believe that the deepening of our Hebraic cultural life can be attained by proper effort and careful guidance. We are living in a land where group culture is not only tolerated, but even encouraged. This, as far as I am concerned, spells out the best assurance that we can achieve here spiritual fulfillment.

I therefore feel convinced that both the Tarbut Foundation and Herzliah College can make a solid contribution to this noble objective. I base my conviction particularly on the fact that both of these institutions will enjoy a unique position of complete independence of thinking, planning and action; that they will be unfettered by domination, imposed from the outside, by any

special group, particular "kleissel" or sect. Herzliah has already demonstrated its passion for freedom in a most heroic fashion in its record of 41 years of tenacious adherence to a life of independence.

This was my main reason for attaching myself to Herzliah and giving it in recent years my wholehearted devotion and unstinted support. I am confident that it will continue to maintain its record of independence, that it will attract to its leadership men and women of like mind and purpose, and that helped by the material encouragement that my brother and I have undertaken to give to Herzliah, these men and women will guide it toward great heights and noble achievements.

Similarly, I am confident that Tarbut Foundation will zealously adhere to an independent way of life, that under the brilliant leadership of Emanuel Neumann, and with the cooperation of the wonderful men that have already expressed their readiness to serve, it will write a glorious record in the annals of Jewish life in America.

Let me say in conclusion, that I am keenly aware of the tremendous needs in terms of money, effort and leadership that is demanded by an effective program for the proper development of our Hebraic cultural life in America. I know that what we are doing here today is only a small beginning and a mere drop in the bucket. But I feel confident that this will serve as an encouragement to others to join our ranks. Today we are merely laying the foundation. Before long a proper structure will arise on this foundation for the implementation of our aims and objectives. Today, I hope, we are starting a chain reaction from which will flow great deeds that will enure to the benefit of not only our own generation, but of those yet to come.

I am deeply grateful to Emanuel Neumann for encouraging Jack and myself to play an important part in this undertaking, which I look upon as the crowning glory of my life, and I hope that Jack feels the same way about it.

I am also grateful to my friend, David Morgenstern, for the encouragement received from him. I pledge myself to give these undertakings not only financial support, but also my fullest cooperation in terms of time, energy and to the best of my intellectual capacity.



EFFECTIVE CITIZENS ORGANIZATION

24 EAST 38TH STREET • NEW YORK 16, NEW YORK • TEL. MURRAY HILL 5-8141

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January 18, 1962

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

Dear Rabbi Silver:

I feel that we have been remiss in not keeping you informed about the activities of this organization. As a member of our Advisory Council, we want you to know more about what we're doing. We are taking immediate steps to correct this situation.

I am enclosing a copy of our report made to the President's Commission on Campaign Costs. Also enclosed is a simple brochure that describes some of the current work of the organization. Under separate cover I am sending you a binder of some of our recent ECHO newsletters.

I hope too that from time to time you will forward any ideas that you may have for furthering the work of this organization. We are trying to encourage better citizenship in the business community; and your advice and counsel will always be appreciated.

Cordially,

Richard Armstrong
Richard A. Armstrong
Executive Director

RAA:fg
enclosures

- Respectfully urge answer for article about
you in Our Age Shabbat Shalom

Judith Herschlag

editor

3080 B'way

WRHS
6:00
6:00

Apr 14



Saturday

Hoto
Plaza

The United Synagogue Commission on Jewish Education

ועדת החינוך על ידי בתי הכנסת המאוחדים

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

3080 BROADWAY

Riverside 9-8000

NEW YORK 27, N. Y.

Office of the Educational Director

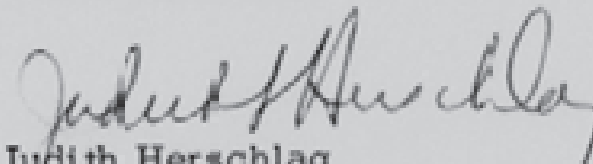
February 6, 1962

Dear Dr. Silver:

OUR AGE, the Commission's magazine for high school youth, is instituting a new series of articles entitled "Movers of Men" through which we plan to introduce our readers to some of the leading figures in Jewish life today whose philosophy, ideals, personalities and way of life have influenced the lives of other Jews. As you, of course, are one of these "Movers" we would appreciate the opportunity of interviewing you.

The time for such an interview would be at your convenience. If you are planning to be in New York within the next month, perhaps we can arrange something at that time. If not, we shall attempt to conduct an interview with you either via the mails or the phone.

Sincerely yours,


Judith Herschlag
Director, Special Activities

Dr. Abba Hillel Silver
19810 Shaker Boulevard
Shaker Heights, Ohio

JH:pw
Enc.



UNITED SYNAGOGUE COMMISSION ON JEWISH EDUCATION

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ALFRED WEISIL

RABBI PAUL GORIN
TEMPLE ISRAEL
333 TWENTY-FIFTH STREET, N. W.
CANTON 9, OHIO

February 22, 1962

Dear Dr. Silver:

It is my pleasure to extend to you a cordial invitation to attend the forthcoming Seminar of the Great Lakes-Western Pennsylvania Region of the CCAR. The Seminar will be held in Pittsburgh on April 10 and April 11.

I know that an experience of profound inspiration and academic enrichment, as well as of warm fellowship, awaits our colleagues who will attend. Our distinguished guest lecturer will be Dr. Jacob R. Marcus, foremost historian of Jewry in America; beloved Professor of History at the HUC-JIR; and Past President of the CCAR.

Our distinguished colleague, Dr. Solomon B. Freehof, will also lecture to us on the halachic problems of liberal congregations of the World Union for Progressive Judaism. Dr. Freehof -- who is now visiting South Africa -- will also bring to us observations freshly culled from his journey abroad.

Our colleagues of the Pittsburgh area are going "all out" to make this regional "get-together" one of congenial hospitality and enjoyment for our colleagues and their wives. Guided tours of Pittsburgh, and its splendid cultural and Jewish facilities, will be provided upon request by our committee in Pittsburgh, headed by Aaron B. Ilson. We shall also arrange theatre reservations at a later date for those who wish it.

The Sisterhood of Rodef Shalom and of Temple Sinai have graciously invited us to be their guests at luncheon April 10 and 11. Our other host congregations and Rabbis are similarly eager to be of service and hospitality to us.

It was suggested by our colleagues in Pittsburgh that the most convenient location for our total purposes would be the Civic Center Motor Hotel, 3914 Forbes Avenue, Oakland, Pittsburgh 13, Pennsylvania. If you wish to attend the Seminar, please notify me by return card; also, if you wish for Motor Hotel reservations. Your early response would be appreciated, as we wish to include the names of those attending in the publicity-releases of our Seminar.

The Motor Hotel has advised that (until April 5) it would be more advantageous to have you address your card of reservation directly to me; as I am holding a bloc of rooms reserved for our Regional members. After April 5, kindly contact the Motor Hotel directly, either for a cancellation or for any reservation not previously placed with me.

At a later date we shall contact you, to ascertain as to whether you may wish to have theatre reservations on the evening of April 9 or April 11; a guided tour on the afternoon of April 9 or April 11; or whether your wives would wish to have a gathering of the Rabbis' wives. With friendliest good wishes and cordial welcome and greeting, I remain

Sincerely,

Paul Gorin

Rabbi Paul Gorin, President
Great Lakes-Western Pennsylvania
Region of the CCAR



Dear Paul:

_____ I am planning to attend the Regional Seminar
in Pittsburgh on April 10 and April 11.

_____ I will be unable to attend the sessions.

Please reserve rooms for me at the Civic Center
Motor Hotel on Tuesday, April 10:

_____ Single room (at \$10 per day)

_____ Double room (at \$14 per day)

_____ I wish to stay over for Wednesday evening,
April 11. (Need reservation)

_____ I wish to arrive a day earlier, on Monday,
April 9. (Need reservation)

_____ My wife will be visiting Pittsburgh with me.

_____ My wife will not be able to attend.

_____ I would be interested in arranging theatre-
reservations on April 11 (evening) if the
play is of interest to me.

Comments or suggestions:

Name: _____

Address _____

WRHS



Rabbi Paul Gorin
Temple Israel
333 - 25th St., N W
Canton 9, Ohio

THE BAPTIST REVIEW

4728 OAKSHIRE
HOUSTON 27, TEXAS

COLEMAN CRAIG,
Editor and Publisher

February 24, 1962

Rabbi Hillel Silver
The Temple
Cleveland, Ohio

Dear Rabbi Silver;

I am sending you under separate cover the current issue of the Baptist Review to call to your attention an article on pages 8-9, on the Arab refugee problem, written by Karl Baehr, the secretary of the American Christian Palestine Committee of New York. I am also enclosing two letters which I wrote for the Christian Century of Chicago, and the Houston Post.

Since the establishment last year in Dallas of an office of information for the United Arab Nations, there has been a barrage of bitter propaganda here in the Southwest, directed against Israel. I have made what effort I could to help in some little degree in meeting this propaganda. Last Friday I was host for a luncheon at the Rice Hotel here in Houston where an Arab citizen of Israel, Salem Youkran, spoke to a group of leading newspapermen and ministers. He was very effective in presenting the truth in relation to the privileges Arabs enjoy in Israel and the religious freedom that is granted to all. The Houston daily newspapers gave the luncheon very good coverage.

With every good wish to you, I am,

Sincerely,

Coleman Craig

THE BAPTIST REVIEW

4728 OAKSHIRE

HOUSTON 27, TEXAS

COLEMAN CRAIG,

Editor and Publisher

The Christian Century

January 3, 1962

Not 'Formerly Lived'

SIR: I would not in the least detract from the sympathy which your editorial "Famine Stalks Many Lands" (Dec. 6) arouses. . . . However, [concerning] your reference to "nearly 1 million Arab refugees who formerly lived in Palestine," the best figures available indicate Arab refugees from Israel numbered between 600,000 and 650,000. The increase to the 1 million in the camps maintained by the U.N. is due to some 30,000 births every year, and also to the unusual circumstance that thousands of Arabs gain entrance to these camps, preferring to live in them rather than in the cruel and pitiful surroundings of their native habitat.

. . .

COLEMAN CRAIG,
Editor.

The Baptist Review,
Houston, Tex.

THE HOUSTON POST

SATURDAY, DECEMBER 23, 1961

For 13 Years, Says Coleman Craig

Some weeks ago (Sound-Off Nov 19) Mr Henry A. Burgevin wrote a letter to you asking that something should be told about Arab refugees from Israel. Since I was in the hospital at the time, I could not reply . . .

Most of the Arab exiles left Israel upon the command of their own Arab leaders who promised them that they would return after the Israelis had been driven into the sea, and recover not only their own property but also that of the exterminated Israelis. Of course the story is well known that the Israelis were not driven into the sea but crushed the seven Arab nations which attacked them and compelled the Arabs to sign the armistice at Rhodes in 1949.

ONE MUST remember that these Arabs are still in exile because the Arab leaders prefer them to be in refugee camps as a Cold War weapon against the little Israeli democracy. Time and again Israel has pleaded with the Arab nations to make a permanent and lasting peace, and to settle the question of the Arab refugees within the framework of such a peace treaty. For 13 years the Arab nations have refused to make peace, even though it was at the expense of their own fellow-Arabs, now exiled, by their own desire, from Israel.

One must also remember that in these 13 years more than a half million Jews have been exiled from Arab lands. The Jewish people have not permitted them, however, to languish in hopelessness. Instead, they welcomed them to Israel and reestablished them upon the free soil of Israel at tremendous expense, and at untold sacrifice upon the part of the Israelis themselves.

IT IS IRONIC that the Arab nations, who are complaining of the plight of their refugees, are receiving billions of dollars in oil royalties from all over the world, and yet, not only are they not helping their fellow Arabs, but they are preventing the United Nations from doing the rehabilitation work that the Western democracies are anxious to launch. The reason they prefer to keep their fellow-Arabs in such a hopeless and desperate plight is to hold their situation up as a threat against Israel.

If, as Mr Burgevin says, there "is some blame to America for the plight of these pitiful Arabs," it is because America and the other democracies are permitting the Arab nations, selfishly and callously, to keep the rest of the world from helping their fellow-Arabs and doing nothing themselves to help them. Let "the still small voice of conscience" of the American people speak up to compel the selfish Arab dictators to take some thought and pity for their own Arab brothers, because their destiny is in the hands of the Arab nations alone.

COLEMAN CRAIG

4728 Oakshire

Memorandum Book
Dunlop

The Spiritual Life Institute Of America

514 WARREN STREET, BROOKLINE 46, MASS.

February 26, 1962

Memorandum Book
Chancellor of Dunlop

MA 1-5865

Dr. Daniel J. Silver
13810 Larchmore
Cleveland, Ohio

Dear Dr. Silver:

It was good of you to visit with me last month while I was in Cleveland. I enjoyed discussing the Spiritual Life Institute of America with you.

And since then I have enjoyed your book on the Torah and Moses. Thank you very much.

Did you read the brochure I left you on the Institute and its publication, Forefront?

✓ We are extremely anxious for you to join the American Ecumenical Committee and to help us shape the policies of the Spiritual Life Institute.

Will you let me know soon?

God be with you,

Father William McNamara O.C.D.
Father William McNamara, O.C.D.

FW:mw

P.S. Please write to me at the following address:
1233 South 45th St.
Milwaukee 14, Wisconsin

Called Father Severi, Chancellor, Dunlop, Mar. 20-62.
He advised staying away from S. Warren & from Father
McNamara

PAUL J. HOOVER
1228 EUCLID AVENUE
CLEVELAND 15, OHIO

February 28, 1962

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

Dear Rabbi Silver:

The citizens of Cleveland and Cuyahoga County will honor Dr. Samuel R. Gerber at a testimonial dinner Saturday, March 31, as he completes twenty-five continuous years of dedicated public service as county coroner.

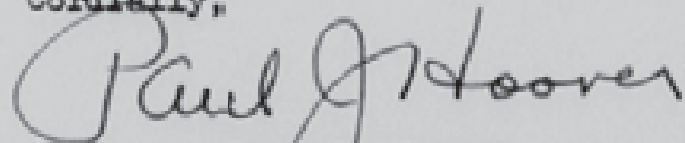
As permanent evidence of the esteem and affection in which Dr. Gerber is held, he will be presented with a beautiful leather-bound book containing letters of congratulations and good wishes from his close friends and professional and business associates.

Of necessity, the number of letters must be restricted. But we know he would want one from you. Could you, therefore, write such a letter to Dr. Gerber RIGHT NOW, and send it to him at P. O. Box 1225, Cleveland 3, Ohio. (He will not see it until March 31!)

We ask that you please:

1. Mail the letter FLAT, with cardboard on either side of it, to insure against wrinkling.
2. Use 8½" x 11" letterhead, if possible, so all letters may be uniform.
3. Hold the letter to one page.
4. Have it in our hands by March 8.

Cordially,



Paul J. Hoover
Chairman
Planning Committee

האוניברסיטה העברית בירושלים
THE HEBREW UNIVERSITY OF JERUSALEM

INSTITUTE OF CONTEMPORARY JEWRY

המכון ליהדות ומנון

1st March, 1962

Rabbi Abba Hillel Silver,
19810 Shaker Boulevard,
Shaker Heights,
Cleveland,
Ohio,
U. S. A.

Dear Dr. Silver,

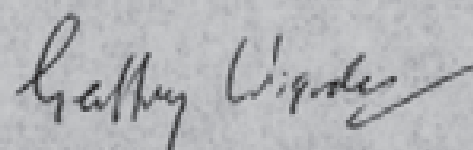
I was very delighted to have heard from Mrs. Elitzur of her conversation with you in New York at the end of November in which you expressed your willingness to be interviewed within the framework of our Oral History Department.

At that time you mentioned the possibility of your visiting Israel in the early part of this year, and Mrs. Elitzur has, since her return, been preparing the requisite background for the interview.

We would be grateful to know whether you have any further information as to when you are likely to visit Israel so that we can arrange our work accordingly.

With all good wishes,

Very sincerely yours,



Dr. Geoffrey Wigoder,
Director,
Oral History Department.

March 2, 1962

My dear Dr. Gerber:

I should like to join your host of friends in extending to you my heartiest felicitations on the completion of twenty-five years of distinguished service to our community. Your high sense of citizenship, your dedication to duty, and your interest in all that is fine and constructive in civic life have won you a host of friends and admirers, among whom please count me as one.

With warmest regards, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:bfm

Dr. Samuel R. Gerber
P.O. Box 1225
Cleveland 3, Ohio

March 2, 1962

My dear Mr. Saphir:

I have just returned from a month's visit abroad and in reading the Israeli papers I find that you are being congratulated on your sixtieth birthday. I certainly would not wish my name to be missing among your host of friends who would like you to know how happy they are with your birthday and how much they wish you of all good things for the future. Mrs. Silver joins me in extending to you our warmest felicitations. Please remember us to Mrs. Saphir.

With warmest regards, I remain

Most cordially yours,

ABBA HILLEL SILVER

ANS:bfm

Mr. Joseph Saphir
23 Pica Street
Petah Tikva
Israel

VIA AIR MAIL

March 2, 1962

My dear Miss Herschlag:

I have just returned from abroad and find your letter of February 6th in which you ask for an opportunity to interview me for the Commission's magazine for high-school youth. I appreciate your invitation. I have no scheduled meetings in New York but I should be very glad to have you interview me either here in Cleveland or, as you suggest, by letter or mail.

With warmest regards, I remain

Very cordially yours,

ABRA HILLEL SILVER

AHS:bfm

Miss Judith Herschlag
Director, Special Activities
The United Synagogue Commission on
Jewish Education
3090 Broadway
New York 27, New York

BLOCH PUBLISHING CO.



"The Jewish Book Concern"

31 WEST 31st STREET · NEW YORK 1, N. Y.

March 6, 1962

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

Dear Dr. Silver: *120721 p/b*

At the request of Rabbi Richard C. Hertz of Detroit, we are herewith enclosing a complete set of galley proofs of his forthcoming book, *THE AMERICAN JEW IN SEARCH OF HIMSELF*.

As Rabbi Hertz has informed you, he is anxious to have your comments on the book, of which an excerpt is to be printed on the back of the jacket. Please mail your statement (in duplicate) directly to Dr. Hertz.

With warmest wishes and kindest personal regards, I
am

Cordially yours

BLOCH PUBLISHING CO.

Solomon Kerstein

Solomon Kerstein
Vice President

SK:rm
Enc.

CC: Rabbi Richard C. Hertz

Over a Century of Service

AMERICAN ASSOCIATION FOR THE UNITED NATIONS, INC.

(Member: World Federation of United Nations Associations)



JOHN H. SCHANK
Regional Field Director

9160 SARASOTA
DETROIT 39, MICHIGAN
KEnwood 3-2912

KENTUCKY
OHIO
MICHIGAN
WEST VIRGINIA

March 8, 1962

Rabbi Silvers
East 105th Street
Silver Park
Cleveland, Ohio

Dear Rabbi Silvers:

On behalf of the Ohio Division of the AAUN, I want to thank you personally for the interest you have shown in the work of the AAUN.

I would like to commend you and your staff on the way the entire preparations for the meeting were handled.

The Ohio Chapter would be pleased if you would accept the enclosed honorary membership card in their AAUN Chapter.

Sincerely yours,

John H. Schank
Regional Field Director

John H. Schank:HH

March 9, 1962

My dear Dick:

I received the galley-proofs of your forthcoming book, "THE AMERICAN JEW IN SEARCH OF HIMSELF". I read your book with intense interest and pleasure. It is an eloquent, warm and popular presentation of the tenets of Judaism in a modern setting. Your interpretation of Judaism, in terms of its prophetic teachings and its relevancy to our present day society and to the problems of our world, is most timely. The commitments which the liberal Jew should make to his faith, the requirements of a satisfying Jewish way of life, and the sure means of our survival are forthright and challenging. You have written a valuable book which should be an inspiration and guide to young and old.

With warmest regards and all good wishes, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:bfm

Dr. Richard C. Hertz
Congregation Beth El
Woodward at Gladstone
Detroit 2, Michigan

RABBI RICHARD C. HERTZ, PH. D.
TEMPLE BETH EL
8801 WOODWARD AVENUE
DETROIT 2, MICHIGAN

March 10, 1962

Dear Dr. Silver:

Your evaluation of my book, The American Jew in Search of Himself, was magnificent. I only wish I deserved all that you said about it.

Thank you again, and every good wish and warmest regards to you.

Most cordially,

Don

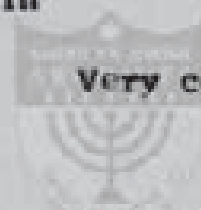
Dr. Abba Hillel Silver
The Temple
East 105th Street & Silver Park
Cleveland 6, Ohio

March 14, 1962

My dear Mr. Schank:

Permit me to thank you for your thoughtfulness in sending me an honorary membership card in the American Association for the United Nations.

With warmest regards, I remain



Very cordially yours,

ABRA HILLEL SILVER

AHS:bfm

Mr. John H. Schank
Field Director
American Association for the
United Nations, Inc.
9160 Saratoga
Detroit 39, Michigan



TESTIMONIAL SERVICE

Honoring

DR. VICTOR E. REICHERT

ON HIS

THIRTY-FIFTH YEAR

AS RABBI OF OUR CONGREGATION

AND HIS

SIXTY-FIFTH BIRTHDAY

FRIDAY EVENING

MARCH SIXTEENTH

NINETEEN HUNDRED SIXTY-TWO

K. K. BENE ISRAEL

ROCKDALE AVENUE TEMPLE

CINCINNATI, OHIO

Eight-Fifteen O'clock

Telegram



VICTOR E. REICHERT

ימים ידברו ורב שנים
ידיעו חכמה

"...days should speak, and
multitude of years should
teach wisdom"—Job 32:7

1897—Born, March 17, Brooklyn, New York, son of Rabbi Isidor and Miriam Reichert

1918—Served in United States Armed Forces

1919—Bachelor of Arts Degree, College of the City of New York

1921—Bachelor of Literature Degree, Columbia University School of Journalism

1923—Bachelor of Hebrew Letters, Hebrew Union College

1926—Ordained, Hebrew Union College
Elected Rabbi, K. K. Bene Israel
Member of Faculty, University of Cincinnati, Department of English and Journalism
Author of "Adventures in American Judaism"

1928—Married Louise Feibel

1932—Doctor of Divinity Degree, Hebrew Union College

1936—Author, Book of Essays, "Highways Through Judaism," Soncino Press, London, England

1936—Taught at University of Virginia, Charlottesville, Va.
Member of Faculty, University of Cincinnati, lecturing on "Literature of the Old Testament"

1940—Author, "A Commentary on the Book of Job", Soncino Press Bible Series

Co-author, "A Commentary on the Book of Ecclesiastes," Soncino Press

Author, "Tower of David", Book of Poems

1949—Taught at Bread Loaf School of English, Middlebury College, Middlebury, Vt.

1952—Preached in London, England, West London Synagogue and Liberal Jewish Synagogue

1955—Honorary Degree, Doctor of Letters, Hebrew Union College—Jewish Institute of Religion

1956—Elected member of The Literary Club

1959—Visiting Lecturer in Bible, HUC-JIR

1962—Co-author, "On Ben Peleh"—translation, autobiographical poem in six cantos by Israel's poet, Sh. Shalom

Serves on many civic Boards including: Community Chest, Anti-Tuberculosis League, Citizens Council, Jewish Community Council, Cancer Council, Citizenship Council, Citizen Police Association, Citizenship Committee on Youth, Multiple Sclerosis Association, Advisory Council Juvenile Court of Hamilton County, Jewish Community Relations Committee, Bureau of Jewish Education.

ANNIVERSARY SABBATH EVE SERVICE

Prelude — Organ

"Prelude to the Book of Job"

Dedicated to Dr. Victor E. Reichert by composer

C. Hugo Grimm

Opening Hymn — Choir

Ma Tovu

Invocation

DR. NELSON GLUECK
President, Hebrew Union College-
Jewish Institute of Religion

Sabbath Candle Lighting Ceremony

MRS. VICTOR E. REICHERT

Sabbath Service

Prayer Book, Page 27

DR. STANLEY R. BRAV
Rabbi, Temple Sholom
RABBI ROBERT J. MARX
Director, Ohio Valley Council
Union of American Hebrew Congregations

Welcoming Remarks

MR. CHARLES M. MESSER
President, K. K. Bene Israel,
Rockdale Avenue Temple

Community Greetings

HON. WALTON H. BACHRACH
Mayor, City of Cincinnati

Anniversary Sermon



DR. ALBERT G. MINDA
President, Central Conference
of American Rabbis

Response

DR. VICTOR E. REICHERT
Rabbi, K. K. Bene Israel,
Rockdale Avenue Temple

Anthem — Choir

"Glorious Everlasting"

Cousins

Kiddush

Prayer Book, Page 93

Adoration and Kaddish

Prayer Book, Page 71

RABBI MURRAY BLACKMAN
Rabbi, K. K. Bene Israel,
Rockdale Avenue Temple

Closing Hymn — Choir and Congregation

Ayn Kaylonaynu

Benediction

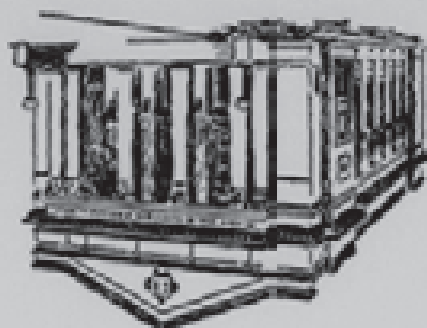
DR. SAMUEL WOHL
Rabbi, Isaac M. Wise Temple

Closing Anthem — Choir

"Hallelujah"

Lewandowski.

Reception honoring Dr. Reichert will be held in Philipson Hall at the conclusion of the Service



WRHS



COMMITTEE FOR DR. REICHERT'S ANNIVERSARY CELEBRATION

James A. Salinger, *Chairman*
 Willis D. Gradison, Sr. }
 Philip M. Meyers, Jr. } *Co-Chairmen*
 Rabbi Murray Blackman
 Eli Cohan
 Philip A. Cohen
 Philip T. Cohen
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 Joseph Dave

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 Mrs. Henry B. Freiberg
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 Louis Goldsmith
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 Warren J. Heldman
 Louis Kabrin
 Al Levinson

Charles M. Messer
 Sidney G. Rose
 Mrs. Samuel A. Rubenstein
 Milton J. Schloss
 Alfred G. Schwab
 Murray Seasingood
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 Edward Wertheimer, Jr.

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 Mrs. Samuel A. Rubenstein } *Co-Chairmen*
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 Harry Lewin
 Edward Wertheimer, Jr.

Mesdames: Philip Meyers
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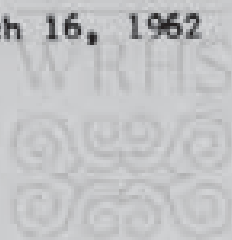
TELEGRAM SENT TO:

DR. VICTOR E. REICHERT
K.K. BENE-ISRAEL
ROCKDALE AVENUE TEMPLE
CINCINNATI OHIO

MAY I JOIN YOUR HOST OF FRIENDS IN SENDING YOU MY
HEARTIEST FELICITATIONS ON YOUR THIRTY FIVE YEARS
AS RABBI OF ~~Rockdale~~ ^{Bene} ISRAEL AND ON YOUR SIXTY FIFTH
BIRTHDAY. YOU HAVE SERVED YOUR CONGREGATION
WITH MUCH DISTINCTION AND YOUR PEOPLE MOST FAITHFULLY.
MAY THE COMING YEARS BRING YOU A HARVEST OF HAPPINESS.

ABBA HILLEL SILVER

March 16, 1962





ZOA DANIEL FRISCH HOUSE, TEL AVIV, ISRAEL

BRONX ZIONIST REGION

ZIONIST ORGANIZATION
OF AMERICA

הגליל הציוני דבראנקס
ההסתדרות הציונית של ארצות הברית

145 EAST 32nd STREET
NEW YORK 16, N. Y.
MUray Hill 3-9200

March 16, 1962.

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Co-Ordinator
FREDERICK KATZ

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SOLOMON BIEDERMAN
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MAX LOBL

Co-Chairmen J. N. F. Committee
MAX MARSHALL
JOSEPH BOLNICK

Chairman Budget Committee
MAYER HERMELEE

Chairman Celebration Committee
MARCUS ABRAMSON

MAX COHEN, Director

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

Dear Rabbi Silver:

In commemoration of the Thirtieth Annual Convention of the Bronx Zionist Region, we are inviting those who acted as our national leaders during those three decades to extend to us a greeting. This greeting will be published in a special journal which is being prepared.

Our Convention will be held over the weekend of May 24. Inasmuch as it takes time in preparing, printing, etc. this journal, we would greatly appreciate your letter no later than April 1, 1962.

Our Kfar Silver record is as follows:

A dormitory for which we paid, bears our name.

We have contributed a Sefer Torah upon which the Bronx Region's name is embroidered in Hebrew.

We have supplied money for the children's uniform prayer books and each book has a label with the name of our Region printed upon it. The type of prayer book was selected by the Kfar Silver staff and purchased in Israel.

We have just completed our campaign for \$50,000.00 for the erection of a swimming pool and that pool is now being made ready and will be dedicated by a special delegation from the Bronx on or about August 1, 1962. In addition to the above, two Bronxites, Solomon J. Weinstein and David L. Jontow have each given \$10,000.00 for the construction of two teachers residences.

Finally, our Regional President, Isaac M. Oberman, has already raised \$20,000.00 of a \$50,000.00 campaign, for the purpose of building a medical center in memory of his late father, Samuel Oberman.

Thanking you advance

Sincerely yours,

Max Cohen, Regional Director

ME:S

CLASS OF SERVICE

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

WESTERN UNION TELEGRAM

W. P. MARSHALL, PRESIDENT

SYMBOLS

DL = Day Letter

NL = Night Letter

LT = International Letter Telegram

SP-1201 (4-00)

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559P EST MAR 17 62 CTB456 BA324

CL B UDA245 UD22 UD22 NL PD UD NEW YORK NY 17

RABBI ABBA HILLEL SYLVER

TEMPLE TIFERTH ISRAEL EAST 105 ST AND ANSEL RD CLEVE

AS YOU ARE AWARE A "SALUTE TO SENATOR JAVITS" DINNER IS BEING HELD AT THE WALDORF BALLROOM, SATURDAY APRIL SEVENTH. SPEAKERS TO BE ROCKEFELLER, HERTER, KUCHEL AND JAVITS WITH DAIS GUESTS REPRESENTING NONPARTISAN CROSS SECTION OF INDUSTRY, LABOR, GOVERNMENT, CULTURAL AND CIVIL AFFAIRS. WE WOULD BE MOST APPRECIATIVE IF YOU COULD SEND A MESSAGE IN THE FORM OF A LETTER OR TELEGRAM FOR THE PURPOSE OF APPEARING IN DINNER PROGRAM. SINCERELY

NICHOLAS BIDDLE HERBERT SINGER SYLVESTER WEAVER AND PAUL WILLIAMS CHAIRMEN ROOM 400 420 LEXINGTON AVENUE NEW YORK MU 9-3650.

Bernice Kandel and Associates

3620 TOLLAND ROAD • CLEVELAND 22, OHIO

SKYLINE 2-2923

March 23, 1962

*Called
3/26/62 with the person
Dinner and wish to sponsor*

Rabbi Abba Hillel Silver
19810 Shaker Boulevard
Shaker Heights, Ohio

Dear Rabbi Silver:

Here is a copy of the program of the A.D.A.I. Roosevelt Day Dinner which you requested. You will note that you are listed as a sponsor. A.D.A.I., of course, hopes that you will wish to sponsor the dinner again this year.

Cordially,

Bernice Kandel
Bernice Kandel

BK/bv

Enclosure

no

Advertising Publicity Promotion

March 26, 1962

My dear Paul:

Please pardon the long delay in answering your kind letter of February 22nd with reference to the Great Lakes-Western Pennsylvania Region Seminar which is to be held in Pittsburgh on April 10th and 11th. I have been extremely busy since my return from Europe and my correspondence has unfortunately lagged.

I wish I could come to the Seminar this year. I enjoyed the last one so much. Unfortunately, the Temple is having a big concert on the evening of April 10th in Severance Hall with Richard Tucker. This is an outstanding event and I must, of course, be present.

Please convey my best wishes to all who will attend the Seminar and to your guest-lecturer, Dr. Jacob Marcus. I hope that they will derive as much pleasure and profit from it as we all did from the last Seminar held here in Cleveland.

With warmest regards and all good wishes, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:bfm

Rabbi Paul Gorin
Temple Israel
333 Twenty-Fifth St. N.W.
Canton 9, Ohio

Not a letter

March 27, 1962

TELEGRAM TO:

NICHOLAS BIDDLE CHAIRMAN
SALUTE TO SENATOR JAVITZ DINNER
420 LEXINGTON AVENUE
NEW YORK, NEW YORK

I AM HAPPY TO ADD MY TRIBUTE TO THE MANY WHICH WILL REACH SENATOR JAVITZ,
I AM SURE, FROM ALL WALKS OF LIFE AND FROM ALL PARTS OF OUR NATION. HE
HAS BEEN A FAITHFUL SERVANT OF THE PEOPLE, A CONSCIENTIOUS AND DEDICATED
PUBLIC OFFICIAL, A CHAMPION OF HUMAN RIGHTS, AND A WISE AND *Dependable* GUIDE
IN THESE PERILOUS TIMES. MORE POWER TO HIM.

RABBI ABRA HILLEL SILVER





DEPARTMENT OF AGRICULTURE
OFFICE OF THE SECRETARY
WASHINGTON

March 28, 1962

Mr. Samuel H. Givelber
16220 Aldersyde Drive
Shaker Heights 20, Ohio

Dear Mr. Givelber:

My deepest apologies for the delay in replying to your letter. It becomes very difficult at times in this job to keep up with my correspondence and reading, but I do make every effort to catch up eventually.

I am grateful to you for sending me the address by Dr. Abba Hillel Silver. For a long time I have known Dr. Silver's voice as one of the great religious voices of our day. While there may be some disagreement with some things, I find his thoughts timely, penetrating, and challenging.

Again, thank you for sending the address to me.

Sincerely yours,

Orville L. Freeman
SECRETARY



March 30, 1962

STRAIGHT TELEGRAM

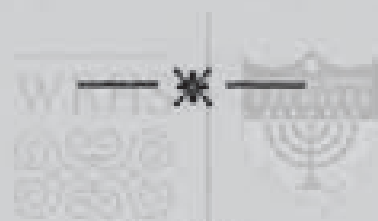
ALFRED A. BENESCH
c/o HEBREW UNION COLLEGE
CLIFTON AVENUE
CINCINNATI, OHIO

rejoice in
I WELCOME YOU AS AN HONORARY FELLOW ALUMNUS OF
MY ALMA MATER. YOU HAVE DESERVED WELL AT THE HANDS OF
YOUR FAITH AND YOUR PEOPLE WHOM YOU HAVE SERVED WITH
SUCH LOVE AND LOYALTY THROUGH THESE MANY YEARS. VIRGINIA
ANXXI JOINS ME IN SENDING YOU AND HELEN OUR WARMEST
FELICITATIONS AND LOVE

ABBA HILLEL SILVER



A reception
will be held in the College Dormitory
immaediately after Services



The Library
will be open to visitors
from four until five o'clock.

*The Faculty and Board of Governors of
Hebrew Union College-Jewish Institute of Religion
cordially invite you to attend Founders' Day Services
in the Chapel of the Cincinnati School*

Saturday, March 31, 1962

at 2:30 p.m.



Address:

Rabbi Louis Binstock, D.D., D.H.L.

Temple Sholom

Chicago, Illinois

Honorary Degrees to be awarded:

Doctor of Divinity

David Samuel Gruber, B.A., M.H.L.

*Rabbi, Tree of Life Congregation
Columbia, South Carolina*

Iwan Jacob Gruen, Ph.D.

*Rabbi, Temple Israel Congregation
New Castle, Pennsylvania*

Robert Paul Jacobs, B.A., M.H.L., M.S.W.

*Rabbi, Director of B'nai B'rith Hillel Foundation
Washington University, St. Louis, Missouri*

Doctor of Humane Letters

Alfred Abraham Benesch, A.B., A.M., LL.B., LL.D.

*Attorney at Law
Cleveland, Ohio*

Sol Richard Silverman, B.A., M.S., Ph.D., D.Litt.

*Director, Central Institute for the Deaf
St. Louis, Missouri*

Julius Adams Stratton, Sc.D., D.Eng., LL.D.

*President, Massachusetts Institute of Technology
Cambridge, Massachusetts*



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Cincinnati 20, Ohio

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WRHS
Rabbi Abba Hillel Silver.
Congregation Tifereth Israel,
E. 105th and Ansel Rd.,
Cleveland 6, Ohio.

1st Avenue

April 2, 1962

The Members of the
Bronx Zionist Region
Zionist Organization of America
145 East 32nd Street
New York 16, New York

My dear friends:

I am pleased to extend to you heartiest felicitations on the occasion of your thirtieth annual convention. May I congratulate you on your outstanding record through the years of service to the Zionist movement and to Israel. I am particularly pleased with your major contributions to Kfar Silver and the fine buildings which you have added and plan to add to its lovely campus. I am happy that the names of the Bronx Zionist Region and of some of its outstanding leaders will be prominently associated with this splendid school in Israel.

More power to you in the oncoming years.

Very cordially,

ABRA HILLEL SILVER

AHS:bfm

April 2, 1962

My dear Miss Herschlag:

I will be in New York on Saturday, April 14th at the Plaza Hotel. I shall be pleased to have you interview me on that day for your magazine.

Very cordially yours,



ABRAHELLEL SILVER

AHS:rbm

Miss Judith Herschlag
Director, Special Activities
The United Synagogue Commission
on Jewish Education
3080 Broadway
New York 27, New York

33 West 42 Street
New York 36, N.Y.
April 3, 1962

Dr. Abba Hillel Silver
19810 Shaker Blvd.
Shaker Hts., Ohio

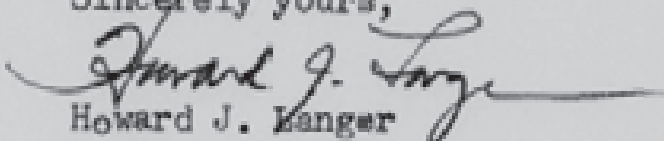
Dear Dr. Silver,

Here are the questions originally sent to you by Miss Herschlag of the United Synagogue Commission on Jewish Education:

1. What relation has Zionism to Judaism?
2. What is the role of the American rabbi today? How has it changed from his role of 40 years ago?
3. What are the areas of greatest concern to Jews today? What steps should be taken to solve these problems?
4. In what ways can the American-Jewish adolescent be brought closer to the Jewish community and Jewish values?

I am enclosing a self-addressed stamped envelope which contains my home address. Your cooperation is much appreciated.

Sincerely yours,


Howard J. Kanger

דער טאג-מארגן וועכנטליך

The Day - Jewish Journal

ARTHUR L. JACOBS
General Manager

183 EAST BROADWAY
NEW YORK 2, N. Y.

April 6, 1962

Rabbi Abba Hillel Silver
The Temple
E 105 St & Silver Park
Cleveland Ohio

Dear Rabbi Silver:

David Ben-Gurion's 75th Birthday will be celebrated this year. To honor the occasion, our "SALUTE TO ISRAEL" this year will be dedicated to the Prime Minister on his 75th Birthday and to Israel on its 14th year of Independence.

We will have an English supplement, and we are counting on a few words from you on this dual celebration.

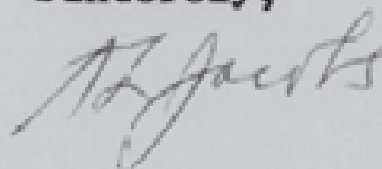
The "SALUTE TO ISRAEL AND BEN-GURION" edition will be outstanding. Israel's rapid growth will be featured, and it will reflect life in Israel since its Independence. The issue will be circulated throughout Jewish communities spread all over the world.

Your participation will be much appreciated by our readers.

In view of the time element, I would appreciate receiving your thoughts as early as possible.

With many thanks, I am

Sincerely,



ALJ:iz

April 6, 1962

My dear Mr. Langer:

Thank you for your letter of April 3rd. I am pleased to reply to your questionnaire as follows:

1) Judaism is the religion of the Jewish people. The Jewish people, ever since the dispersion, has hoped for the ingathering of the people and the restoration of the Jewish state in Palestine. These hopes found their expression in the prayer-book, the ritual and customs of Judaism.

Zionism is a political movement which was organized in the latter part of the nineteenth century to achieve the ingathering and the restoration through practical political means. This Zionist movement triumphed when the State of Israel was established in 1948, and the Zionists are now engaged in strengthening the State of Israel in every way to make it prosperous and worthy of the hopes of the Jewish people. But Judaism is more than Zionism. It is Israel's eternal spiritual and ethical contribution to mankind.



2) I do not know that the role of the American Rabbi has changed in the last forty years. Because of the exigencies of the day, his activities may have ramified. He may be called upon to engage more in civic activities and to react to the great domestic and international problems of our day. But fundamentally, his role remains the same -- to teach the eternal verities of Judaism to a world sorely in need of them and to apply Judaism's prophetic message of unity, freedom and compassion to everything which transpires in our world today.

3) Apart from the great concern to assist those of our people who are in need of political defences and economic aid where they presently live, the greatest concern of the Jewish people today, in my judgment, should be the education of the new generation into a greater knowledge and a love of their faith and their history.

Judaism cannot survive without Jewish education in greater depth. We need more and better teachers of Judaism, more and better schools, more and better text-books -- and above all, more time for instruction.

4) I do not know of any new ways in which American Jewish adolescents can be brought closer to the Jewish community and Jewish values. Primarily this is the function of the home and of parents in the home. The Synagogue, the Religious School, the Community Centers can, of course, help. The Jewish parents who create a warm Jewish spiritual climate in the home, who themselves practice Judaism and give their children a good Jewish education, will help their children, when they reach adolescence, to make an easier adjustment to their environment and to their expanding world.

With all good wishes, I remain



Very cordially yours,

ABBA HILLEL SILVER

AHS:bfm

Mr. Howard J. Langer
93 Lambert Place
Paramus, New Jersey

THE



ITY CLUB

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April 7, 1962

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

Dear Rabbi Silver:

The Board of Education has authorized me to appoint a Fiftieth Anniversary Committee, the purpose of which is to arrange the proper program to celebrate this significant occasion.

Mr. Hugh Wells has agreed to be Chairman of this Committee and both of us would be grateful if you could accept a place on the General Committee.

Mr. Wells has called a meeting of the General Committee for Wednesday, April 25th at 4:30 P. M. in the City Club Dining Room. Your attendance will be appreciated.

May I have your early reply. MA 1-0082.

Sincerely yours,

Sam F. Freedlander

President

*Phoned
would make an
effort to be at
that you
meeting April 25
will serve on Committee*

April 9, 1962

My dear Cantor Meisel:

I had hoped to come to the Testimonial Service last Friday evening but at the last moment it was impossible for me to come and join your host of friends in paying tribute to you for the twenty years of distinguished services in the field of Jewish music which you have given to our community. Many of my friends who attended the Testimonial Service told me how impressive it was and how people thronged the Sanctuary to pay you honor.

Mrs. Silver joins me in extending to you heartiest felicitations and in expressing the hope that you will continue for many years to enrich the music world of Cleveland with your beautiful voice and your fine interpretation of Chazaruth.

With warmest regards, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS :bfm

Cantor Saul Meisel
Temple on the Heights
3130 Mayfield Road
Cleveland 18, Ohio

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April 11, 1962

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

Dear Abba:

In recent years you and I have not had the opportunity to get together as often as we used to do in the past. Nevertheless, I feel as close to you as ever in a spiritual and in an ideological sense. This is, therefore, what prompts me to write this letter to you.

My subject is Brandeis Youth Foundation as well as Brandeis Camp Institute. You may know that I have been intimately associated with this endeavor over a period of some twenty years. My spiritual satisfaction has grown strongly as the years went by. Brandeis was conceived and still is a laboratory in Jewish living in America. As such, it has made many wonderful discoveries. While its activities do not reach the front pages of the newspapers, it has made an indelible impression on every educator and Jewish scholar who had the privilege of spending a weekend or more at the Institute.

To the best of my recollection, I brought this to your attention on a previous occasion in the hope that you will find an opportunity to visit the Camp at Santa Susana, California, and derive from your visit the same joys and learn the same lessons as others have done. Now, again, I come to you with the same suggestion. To convince you of the worthwhileness, I am enclosing herewith copies of communications or other material relating to Brandeis, as follows.

1. Copy of a letter from a woman in Baltimore dated June 24, 1961, (her full name is, for obvious reasons, left undisclosed). If you will read this letter you will see how lasting the impressions are on the alumni of B.C.I. who, as a rule, spend no more than four weeks in the Brandeis Camp. She attended Brandeis Camp as a college student 14 years before she wrote the letter and, unsolicited, she writes in the spirit and with the warmth that she does. May I add that this letter was chosen at random out of a voluminous file of similar letters from other campers.

2. Copy of a talk delivered by a Dr. Davidson of California. He was called up to the Torah on a Shabbat of a Weekend Institute that he attended. His talk, as you can see, is based on the Parsha of that week. The Adult Weekend Institute is an experiment that was started about five years ago. It is attended by people from different walks of life, mostly such whose attachment to Judaism is rather tenuous. Yet, that one weekend is sufficient to make a tremendous change in their Jewish outlook and approach.

4/11/62

3. A copy of a message by the President of a Reformed Temple printed in "Temple Beth Hillel Newsletter". This man and his Board attended a Weekend Institute at Brandeis. You can see from his letter what an impact it made on him.

4. A letter dated March 16, 1962 from a camper from El Paso, Texas. The interesting part of this letter is that this young man started his sojourn in Brandeis not only with a neutral attitude, but actually with a spirit of doubt and hostility. The things that he is interested in (athletics and horseback riding) indicates that he is an American boy in every sense of the word. Without Brandeis it is almost certain that he would be lost to the Jewish people. His short experience in Brandeis has changed the course of his life. Now he is yearning to come back and to take care of those "little kids at Alonim". Alonim, by the way, is a children's camp that was started in Brandeis about seven years ago and is having a tremendous impact not only on the children, but on their parents as well.

5. A letter dated March 6, 1962 from a student at Berkeley, living in San Diego. It is a long letter, but in my opinion extremely interesting and revealing because his attachment to Brandeis is so keen that he is pining to come back and do almost anything, dishwashing, etc., for the mere pleasure of being there. Furthermore, he also puts in a plea for his sister, asking that she be invited to come either to the camp or to do counselor work at Alonim.

Believe me, if I wanted to impose on your time, I could send you many other letters similar in warmth and intensity. What I want to suggest is that you become acquainted with Brandeis at first hand. In my capacity as the President of Brandeis Youth Foundation, I would like to invite you and Virginia to spend in Brandeis the weekend of August 16th to August 19th, 1962 (Thursday to Sunday). We call this the Stag Weekend to which only adult men, outstanding leaders of their communities, are invited. This will be a triple event - an adult Institute Weekend, while the college boys and girls are attending B.C.I., and, of course, the little "oaks" are attending Alonim - and it gives adults an opportunity to see every aspect of Brandeis.

Your obligation will be limited - to give two lectures (or more if you so desire). The subject could be your own books "Where Judaism Differed" and "Moses and the original Torah", or it could be any subject of your own choice.

Should you see your way clear to attend, I will be very much tempted to take Mollie along with me and join that Weekend.

May I add that in a physical sense the camp is beautiful, plenty of acreage, and lovely cottages for comfortable living.

Looking forward to an affirmative reply, and with kindest regards,

Sincerely,


Abraham Goodman

AG/SS
Enc.

P. S. Permit me to add that it is the practice of Brandeis to refund round-trip transportation costs of invited lecturers and their wives.

Congrats. Israel

April 23, 1962

My dear Mr. Jacobs:

I am enclosing herewith my congratulatory message for your "SAUTE TO ISRAEL AND BEN-GURION" edition which you are publishing on the occasion of David Ben-Gurion's seventy-fifth birthday.

With all good wishes, I remain

Very cordially yours,

ABRA HILLEL SILVER

AHS:bfm

Mr. Arthur L. Jacobs
General Manager
The Day-Jewish Journal
183 East Broadway
New York 2, New York

Temple on the Heights
Congregation B'nai Jeshurun
3130 Mayfield Road
Cleveland Heights 18, Ohio

Office of the Cantor
SAUL MEISELS

April 24, 1962

Dr. Abba Hillel Silver
The Temple
University Circle at Silver Park
Cleveland 6, Ohio

Dear Rabbi Silver:

I am deeply grateful to you for your warm greetings and for your kind sentiments on the occasion of my 20th Anniversary with the Temple on the Heights.

I shall always cherish the warm friendship you have shown to me and my family throughout the years. I remember with great affection each opportunity you gave to me to present Jewish programs within the walls of your great Congregation and the flattering comments each time you presented me.

Your own high standards in everything you do have been a source of inspiration to me in my efforts to touch the Jewish heart.

May your unceasing labors on behalf of all of us in Jewish life be blessed with success for many more years to come.

Warmest regards to you and Mrs. Silver.

Respectfully yours,

Saul Meisels
Saul Meisels

SM:lh

April 27, 1962

Rabbi Abba Hillel Silver
19810 Shaker Blvd.,
Cleveland 22, Ohio

Dear Rabbi Silver:-

The Czechs of Cleveland are preparing a celebration
for the purpose of dedicating the monument of
Thomas G. Masaryk, first President of the Czechoslovak
Republic.

We know that Thomas G. Masaryk was held in high esteem
by the people of your faith and we would consider it a
great honor if you would be one of the sponsors of
the event.

The dedication will take place at the Czech Cultural
Garden on Sunday, June 3rd at 2 P.M.

May we hear of your acceptance?

Sincerely,
CZECH CULTURAL GARDEN

Marie A. Ptak

Secretary

(Mrs Victor G. Ptak)
23849 Bolingbrook Road
Cleveland 24, Ohio

Vaclav Hyvnar, President

S. Simon

April 30, 1962

My dear Mrs. Ptak:

Permit me to acknowledge the receipt of your letter of April 27th. I shall be highly honored to serve as one of the sponsors of the celebration which you are arranging on the occasion of your dedicating a monument to Thomas G. Masaryk, first President of the Czechoslovak Republic.



Very cordially yours,

ABRA HILLEL SILVER

AHS:bfm

Mrs. Victor G. Ptak
28849 Bolingbrook Road
Cleveland 24, Ohio

will be at Harvard Univ.

RABBI SOLOMON S. BERNARDS

ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH

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NEW YORK 22, N. Y.

PLAZA 1-1800

May 1, 1962

Dear Dr. Silver:

I thought you'd be interested in the
enclosed, which I compiled and edited —
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and education —

Sincerely,

Rabbi S. Bernards

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Gentlemen:

I wish to become a member of the Christian Friends of the Anti-Defamation League and I shall be pleased if you put me on your mailing list for the Christian Friends Bulletin.

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THE ANTI-DEFAMATION LEAGUE

CHRISTIAN FRIENDS

MARCH, 1962

VOLUME 19 NUMBER 1



the living
heritage of
Passover



the Living heritage of Passover

Of all the Jewish festivals, Passover is the most vivid and dramatic. Uniting as it does the Jewish generations of today with their heroic ancestors — from Moses to those who fought in the Warsaw Ghetto uprising — it is surcharged with the immediacy of an historic experience continually renewed.

No other festival has developed as distinctive a home ritual — the Seder — with its special prayer text — the Haggadah. None has clustered about it such a host of Biblical reference, legend, ethical insight and messianic optimism. Passover has been celebrated in literature, drama, art and music. Its living heritage is pivotal to an understanding of Judaism.

For Christians, Passover is of special interest since it provides the historical background for the great Christian festival of Easter. The Last Supper is linked with the Passover Seder, and such concepts as the Lamb of God and the wine and wafer of Communion originated in the Passover ritual.

Some years ago, the CHRISTIAN FRIENDS BULLETIN devoted an entire issue to an abridged English version of the Passover Haggadah — an issue which proved so popular as a teaching aid that it was later published as a separate pamphlet. The present BULLETIN is intended to supplement and to illustrate further the meaning of the Passover festival by providing a perspective in depth of the ethical and moral riches of this holiday.

The first two sections provide the historical background to Passover as well as some spiritual insights into aspects of the Passover Seder. Next, a section on Moses offers a glimpse into the character of the chief protagonist in the Passover drama. The moral and ethical implications of Passover which follow are drawn from Biblical, Rabbinic and modern scholarly sources. Then, a number of contemporary teachers of Judaism give their interpretation of Passover's basic message for today. Finally, as an aid to teachers, we have outlined a number of suggestions for classroom use of the material presented. A bibliography of sources has also been provided for the reader.

We hope that this Passover sampler will provide as much pleasure and inspiration to our Christian readers as it has for generations of Jews. In the near future, we plan to prepare similar issues on other Jewish festivals.

We wish to thank the authors and publishers who have so graciously given their permission to use the material contained in this issue.

Rabbi Solomon S. Bernards

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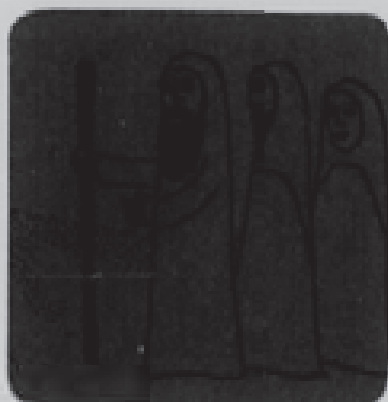
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the historical background of passover

Thus says the Eternal One, God of Israel: In days of old your father lived beyond the river—Terah, the father of Abraham, and the father of Nahor; and they worshipped other gods. And I took your father Abraham from the other side of the river, and led him through all the land of Canaan, and multiplied his seed, and gave him Isaac. And to Isaac I gave Jacob and Esau; and I gave Mount Seir to Esau as his possession, and Jacob and his children went down to Egypt. *(Joshua 24:2-3)*



This passage from the Book of Joshua pinpoints the origins of the Jews as a distinctive people. The frequent wanderings it records were necessitated by the periodic droughts in Palestine. It was during such a time of drought that Jacob and his kinsmen, numbering seventy in all, went to Egypt where the regular overflow of the Nile assured an abundant crop.

They had gone at the invitation of Jacob's son, Joseph. Joseph himself had been sold into slavery to the Egyptians some years earlier by his own brothers because they envied his talent; and his privileged position as their father's favorite. In Egypt, Joseph's extraordinary abilities so impressed the Pharaoh that he eventually made him his vizier.

While Joseph was alive, the Jews were welcomed and accepted in Egypt. But after his death, a new Pharaoh "who knew not Joseph" began a cruel oppression of the Jews.

My father was a wandering Aramean, and he went down to Egypt, and sojourned there, few in number; and there he became a nation, great, mighty and numerous. And the Egyptians dealt harshly with us, and oppressed us, and enslaved us in hard bondage. And we cried unto the Eternal One, the God of our fathers; and He heard our voice, and saw our affliction, and our toil and our oppression. And the Eternal One brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with awesome terrors, and with signs, and with wonders. *(Deut. 26:5-8)*



Moses was the divine instrument of the Jews' deliverance. Scripture tells us that Moses was already close to eighty when God revealed Himself to him and charged him with leading the Israelites to freedom. The dramatic story of God's confrontation with Moses is told with forceful intensity in the Book of Exodus:

Now Moses was tending the flock of his father-in-law Jethro, the priest of Midian; and he led the flock to the farthest end of the desert, and reached the mountain of God, Horeb. And the angel of God appeared to him in a flame of fire out of the midst of the thorn-bush; and he looked, and behold, the thorn-bush was ablaze with fire and the bush was not consumed. And Moses said: 'I will turn aside, and see this marvelous sight, why the thorn-bush is not yet burnt up.' And when the Eternal One saw that he turned aside to see, God called to him out of the midst of the thorn-bush, saying: 'Moses, Moses.' And he said: 'Here am I.' And He said: 'Do not come close; remove your sandals from your feet, for the place where you are standing is holy ground.' And Moses hid his face, for he was afraid to look upon God. And the Eternal One said: 'I have indeed seen the affliction of My people in Egypt and have heard their cry because of their taskmasters; for I know their pains; and I have come down to deliver them out of the hands of the Egyptians, and to bring them up out of that land to a good and spacious land, flowing with milk and honey . . . And now, the cry of the Israelites has reached me; and I have also seen how the Egyptians are oppressing them. Come now, therefore, and I shall send you to Pharaoh, that you may bring forth My people, the children of Israel out of Egypt.' And Moses said to God: 'Who am I that I should go to Pharaoh, and to bring the children of Israel out of Egypt?' And He said, 'I shall surely be with you. And here is your sign that I have sent you: when you will bring the people out of Egypt, you shall worship God on this mountain.' (*Exodus 3:1-12*)

Moses and his brother Aaron pleaded with Pharaoh to free the Jews but he refused. Egypt then suffered a succession of catastrophes in divine punishment for Pharaoh's intransigence. Finally, when the tenth plague, "the slaying of

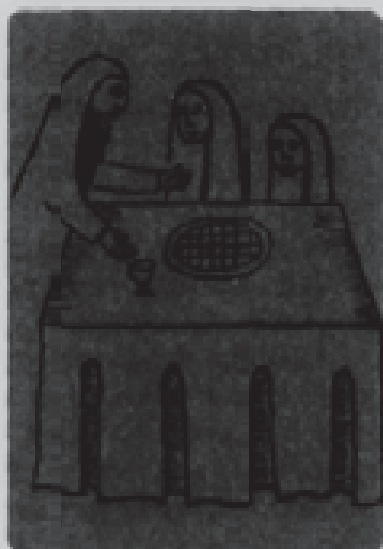
the first-born" was visited upon Egypt, "reaching even unto Pharaoh's palace," Pharaoh relented. He permitted the Jews to leave Egypt. The enslavement of over 400 years had come to an end:

And the children of Israel journeyed from Ramses to Succoth, about six hundred thousand on foot that were men, besides children. And a mixed multitude also accompanied them; and a large amount of livestock, both flocks and herds. And they baked unleavened cakes of the dough which they had brought from Egypt, for it was not leavened; for they were expelled out of Egypt, and could not tarry, and had not prepared any food for themselves. Now the time the children of Israel lived in Egypt was four hundred and thirty years. And it came to pass at the end of four hundred and thirty years, even on that very day, that all the hosts of the Eternal One went out from the land of Egypt. It was a night of vigilance to the Eternal One to bring them out from the land of Egypt; it is that night of vigilance for the Eternal One to be observed by all the children of Israel in their generations. (*Exodus 12:37-42*)



The impact of the first Passover had burned deeply into the consciousness of the Jew. So that its lessons would never be forgotten by succeeding generations, it was ordained that each year the flight should be commemorated in the retelling and symbolic reliving of the events in the Passover story:

For seven days you shall eat unleavened bread, and hold a festival unto the Eternal One on the seventh day. Unleavened bread shall be eaten seven days; no leavened bread shall be seen among you, nor shall there be any leaven seen throughout your land. *And you must tell your son on that day saying This is done because of what the Eternal One did for me when I left Egypt.* And it shall serve as a sign for you upon your hand, and for a remembrance between your eyes, that the law of the Eternal One ever be on your lips; for with a strong hand did the Eternal One bring you out of Egypt. *You shall therefore keep this ordinance in its due season from year to year.* (*Exodus 13:6-10*)



the PASSOVER SEDER



The Seder is the Passover feast which commemorates the Jews' flight from Egypt. Every aspect of the Seder has symbolic significance and down through the generations has acquired deep emotional and spiritual overtones. The following two selections discuss the Matzah which is eaten during Passover. The first excerpt allegorizes the forbidden leaven as a symbol of sin, while the second points to the Matzah as a permanent protest against materialism:

removing the leaven within

The rabbis stated that leaven is a symbol of the evil inclination which brings men to sin and leads them into servitude to alien teachings; while matzah is a symbol of the powers for good. Said the Holy One, blessed is He: 'During your stay in Egypt, you were exposed to sin and idolatry. From this day henceforth, you are free men. Therefore, there shall be no leaven seen with thee, in all thy borders.' This is an allusion to the liberation from the forces of evil, which are symbolized by leaven.

On Passover . . . when every Jew removes all leaven from his home, he should remember to free himself from his evil inclination. Just as he removes the leaven by the light of a candle, searching every chamber and nook of his house, so shall he remove all the evil that resides within himself, searching every chamber and nook of his heart by the light of his soul, which is 'the candle of God.'

("Israel Passover Haggadah," edited by Rabbi M. M. Kasher. American Biblical Encyclopedia Society. New York, 1950. p. 21.)

the matzah symbolizes the concern for the common good

The meaning of this matzah is threefold . . . first of all, [it is] a symbol of the bread of poverty our ancestors were made to eat in their affliction, when they were slaves in the land of Egypt; that it should ever inspire us to work for freedom, justice and peace for all peoples . . . the matzah [also] reminds us of the great haste in which the Israelites fled from Egypt.

There is a third meaning to the matzah. In ancient times, the Israelites lived in the desert. Like all desert peoples, they lived simply. They dwelt in tents, dressed in plain garments, and ate only the simplest of foods. Even their bread was only an unleavened cake, like the matzah we eat tonight.

When the Israelites settled in Canaan, they became farmers. Soon they prospered; and they began to desire palaces to live in, fine clothes to wear,



and rich foods to eat. This made them greedy and envious. The Prophets cried out against their way of life and pleaded with them to return to the simple and modest ways of the desert.

Now, the matzah became the symbol of those early days when all people had little, but none had more — when equality prevailed among the Israelites. Let the matzah be a symbol for us today. Let it teach us to find delight not in selfish luxuries that excite the envy of our neighbors, but in acts of helpfulness and kindness that inspire their respect and love. Luxuries when shared by all are good to have . . . But when the few have more than they need, and the many have not even life's necessities, then the plea of the Prophets must be heard.

("The New Haggadah For the Pesah Seder," edited by Mordecai M. Kaplan, Eugene Kohn and Ira Eisenstein. Behrman House, Inc. New York, 1942. pp. 65-67.)

the cup of elijah

At every Passover Seder an extra cup of wine is poured for the prophet Elijah. During the service the door of the house is opened and the assembled family rises in honor of his symbolic entrance. Elijah is the "invisible guest" at every Passover Seder. His presence expresses a variety of qualities in Jewish legends. A contemporary Rabbi interprets some of these qualities to mean courage, comradeship and confidence:

COURAGE Elijah dashes into Jewish history suddenly, confronts Ahab and the priests of Baal and is altogether a symbol of Fearlessness in the name of conscience. Courage is a basic symbol of Passover. Every Israelite slave in Egypt needed his individual courage as a contribution to the total courage of a people. They needed strength of will in order to live through four hundred years of slavery and to be ready to be redeemed.

COMRADESHIP Elijah is described by the Prophet Malachi as 'uniting the hearts of the fathers to the hearts of the children.' Thus he represents the comradeship between the generations, a mood that is never easy to achieve. But it is the mood that the Seder symbolizes. In the Seder the young generation is not a spectator, but a participant. The Seder is the most comradely and unifying observance in all the Jewish ritual.

CONFIDENCE The Prophet Malachi also said of Elijah that his coming would herald the great day of the future, the day of world deliverance. And as

a folk-lore symbol throughout the Middle Ages he always appeared to deliver a Jewish community from a seemingly inextricable difficulty. He represents the hope that solutions will be found, that slaveries will be overcome, that liberty is God's promise to man.

Elijah not only brings the blessing of the historic Seder, his benediction also harmonizes with the mood of nature. Spring reveals retroactively the courage of every tree to survive the winter. In the springtime wind and rain and sunlight and growing nature work together in comradeship, and spring itself always means growth and a blossoming future. So Elijah comes into the Seder bringing a blessing that all of us need. May he always be welcome.

("The Invisible Guest," a sermon by Rabbi Solomon B. Freehof, Rodeph Shalom Temple, Pittsburgh, Pa., March 27, 1956. Published in the Rodeph Shalom Bulletin, Pittsburgh, Pa.)



In Nazi-dominated Europe, the Jews suffered a persecution even more horrible than the one they endured under the Egyptian Pharaoh. To sanctify forever the memory of the six million Jews who perished at the hands of the Nazis, and to pay tribute to the heroes of the Warsaw Ghetto uprising, Rufus Learsi, a noted American-Jewish writer and historian, composed a "Seder Ritual of Remembrance." It is to be read by the leader of the Seder at the moment of Elijah's symbolic entrance. The English rendition of this Ritual follows:

On this night of the Seder we remember with reverence and love the six millions of our people of the European exile who perished at the hands of a tyrant more wicked than the Pharaoh who enslaved our fathers in Egypt. Come, said he, to his minions, let us cut them off from being a people, that the name of Israel may be remembered no more. And they slew the blameless and pure, men and women and little ones, with vapors of poison and burned them with fire. But we abstain from dwelling on the deeds of the evil ones lest we defame the image of God in which man was created.

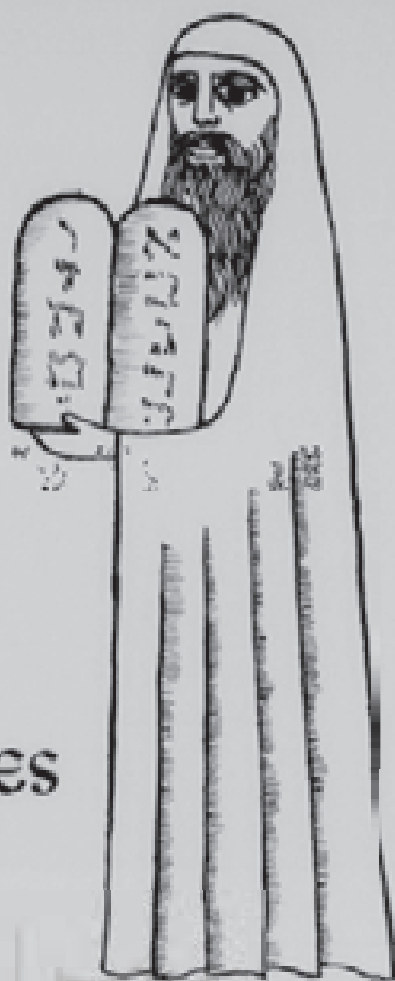
Now, the remnants of our people who were left in the ghettos and camps of annihilation rose up against the wicked ones for the sanctification of the Name, and slew many of them before they died. On the first day of Passover the remnants in the Ghetto of Warsaw rose up against the adversary, even as in the days of Judah the Maccabee. They were lovely and pleasant in their lives, and in their death they were not divided, and they brought redemption to the name of Israel through all the world.

And from the depths of their affliction the martyrs lifted their voices in a song of faith in the coming of the Messiah, when justice and brotherhood will reign among men. *All sing ANI MAAMIN ('I Believe'), the song of the martyrs in the ghettos and liquidation camps:*

I believe with perfect faith in the coming of the Messiah:

And though he tarry, none the less do I believe!

("Seder Ritual of Remembrance," by Rufus Learsi. Published by the Seder Ritual Committee, 15 East 84th Street, New York, N. Y.)



MOSES

Moses, hero of the Exodus, occupies a special place in the hearts of his people. While the Patriarch Abraham had perceived the truth of the One God, Moses, as prophet, as leader of his people, as law-giver, and as sage, had imposed form, depth and direction on this concept.

What sort of man was Moses? The Bible stresses his role as a divine instrument and tells us little about him as a person. But the sages of ancient times, through legends and parables, have shed light on his personality. They reveal Moses as a man endowed with a remarkable sense of justice and compassion:

**NOT AS A SPECTATOR,
BUT AS A BROTHER . . .**

Moses was brought up in the luxuries of the palace; but 'it came to pass, in those days, when he was grown up, that he went out to his brethren and looked on their burdens.' Not as a mere spectator did he look upon his fellow-Israelites, but as a brother. He looked upon them and wept, saying 'Woe is me! Would that I might die for you! Surely, no work can be harder than your work in mortar!' And he put his shoulder to the burden, and helped every one of them. (*Midrash Shemot Rabbah 1*)

**MOSES'
COMPASSION**

Rabbi Eleazer ben Rabbi Jose, the Galilean said: Whenever Moses saw a child carrying a load too heavy for him, or a woman carrying a man's size load, he would hurry over, leaving his royal companions, and he would lend his strength, pretending all the while that he was helping Pharaoh. That is why God said, 'Since you went out of your way to see with your own eyes the

suffering of Israel, and treated them as your brothers, I will go out of my way, and leave my place in heaven to speak with you.' (*Midrash Shemot Rabbah* 1)
(Both passages quoted from "The New Haggadah For the Pesach Seder," p. 43.)

Asher Ginsberg, (1856-1927), a Hebrew writer who wrote under the pen-name of Ahad Ha'Am, has given us a perceptive analysis of the essence of Moses' role as prophet — an essence which has left its stamp on all of Jewish prophecy:

'... There hath not arisen a prophet since in Israel like unto Moses.' (*Deut. 34:10*) A prophet — that is what Moses was. But he stands apart from the other prophets, whose first appearance as a distinctive type dates from the period of the monarchy. He is — to use a title of much later origin — 'the Master of the Prophets': in other words, the ideal archetype of Hebrew prophecy in its purest and most perfect manifestation . . .

As soon as Moses leaves the schoolroom for the world, he is confronted by an act of injustice; and he unhesitatingly takes the side of the victim. The eternal conflict between the prophet and the world breaks out at once. An Egyptian striking a Hebrew — the strong trampling on the weak — this first experience of his is an occurrence of every day. The prophet in him is aroused to anger, and he helps the weaker. Gradually his knowledge of life widens, and he has an even more painful experience. He sees two Hebrews quarreling. Though both are powerless bondsmen of Pharaoh, they nonetheless fight one another. Again the prophet's sense of justice is aroused, and he interferes in a quarrel which is none of his. And this time he discovers that it is no light matter to fight injustice. The world is stronger than himself, and to oppose it is to imperil his life. But this experience does not teach him the worldly wisdom of caution. His passion for justice exiles him from his country; and as soon as he approaches another place of human habitation — even while he sits by the wall outside the city, without a friend to offer him shelter — he hears the cry of outraged justice, and immediately hastens to the rescue. This time the quarrel is not between Hebrews, but between people entirely unknown to him; but that makes no difference. The prophet draws no distinction between man and man, only between right and wrong. He helps the weak women against the shepherds who trample on their rights.

This is all that we are told about Moses before his first audience with Pharaoh, which did not take place till he was nearly eighty years of age. That period of his life which was merely one of preparation, was not of sufficient importance to call for any detailed record. All the greater significance attaches to the selection of the three incidents of his early life which are recorded. Bearing in mind that their common characteristic is the prophet's revolt against injustice, we may confidently infer that the intention of the record was to throw that conflict into relief, and thus to show that the prophetic quality was there from the very beginning. We may also infer that throughout the long period of his wanderings Moses never ceased to fight for justice, until the moment came for him to become the savior of his people and to teach mankind justice — not for his age alone, but for all time.

(*"Ahad Ha'Am: Essays, Letters, Memoirs,"* translated and edited by Leon Simon. East and West Library. Oxford, 1946. pp. 105-107.)

the ethical teachings of PASSOVER



Passover has influenced Jewish religious life as no other event has. The Exodus from Egypt is made reference to in 156 separate passages in the Hebrew Bible, most of them stressing the ethical and spiritual lessons which the Exodus teaches.

Sixty-seven commandments, of the traditional 613 in the Torah, make reference to the Exodus either directly or indirectly. These deal with virtually all aspects of man's relationship to his fellow man as well as his responsibility to God. They repeatedly emphasize that Passover becomes truly meaningful and relevant only as its lessons are implemented in life—in compassion for others, in a thirst for righteousness, and in love of God:

the Jewish conception of God

I am the Eternal One, your God, who brought you out of the land of Egypt. (*Exodus 20:2*)

As a result of the Jews' experience with slavery and their ultimate deliverance, the One God of the Decalogue is viewed as the God of freedom and as the Redeemer of the oppressed:

Israel's God is seen not merely in Nature, but in the destinies of man. He had revealed Himself to Israel in a great historic deed, the greatest in the life of any people; the God who saved Israel from slavery had a moral claim, as their Benefactor and Redeemer, on their gratitude and obedience . . . The reference to the redemption from Egypt is of deepest significance, not only to the Israelites, but to all mankind . . . The recognition of God as the God of

Freedom illumines the whole of human history for us. In the light of this truth, history becomes one continuous Divine revelation of the gradual growth of freedom and justice on earth.

("The Pentateuch and Halakhs," edited by the late Chief Rabbi, Dr J. H. Hertz, C.H. Soncino Press, London, 1936, p. 293.)

It is not often that an individual wants to be reminded of his humble beginnings; but that a nation in ancient times should glory in having been held in bondage by another nation is certainly an unrepeatable phenomenon. Yet in the consciousness of the Jewish people the bondage . . . has been an ever-present memory . . . The remembrance of the bondage of Egypt and of the redemption from it has served as a means of signaling the unique character of the God whom Israel worshipped . . . as the Redeemer of the oppressed, as the Liberator of the enslaved, as the Defender of the weak against the strong. *("The Meaning of God in Modern Jewish Religion," by Mordecai M. Kaplan. Behrman House, Inc., New York, 1937, pp. 265-266.)*

TOLERANCE AND SENSITIVITY TO MINORITY RIGHTS

Because the Jews as "strangers" were persecuted in Egypt, they are repeatedly admonished to respect the stranger in their own land. Even adverse comments on the stranger's appearance or his religious practices are forbidden:

You shall not pervert the justice due to the stranger, or the orphan, nor take a widow's raiment in pledge for her debt. Remember you were once a slave in Egypt, and the Eternal One your God redeemed you from it; therefore I lay this command upon you. (*Deut. 24:17-18*)

The stranger that sojourns with you shall be like the native among you, and you shall love him as yourself; for you were strangers in the land of Egypt 'I am the Eternal One.' (*Leviticus 19:34*)

HONESTY AND FAIR PLAY

Since God had delivered the Israelites from a land where they had suffered grievous injustice they were expressly enjoined from dealing dishonestly with their fellow man:

You must never act dishonestly, in count, or in commerce, in using measures of length, weight or capacity. You must have accurate balances, accurate weights, and honest dry and liquid measures; I am the Eternal One your God who brought you out of the land of Egypt. (*Leviticus 19:35-36*)



CHARITY FOR
THE POOR
AND THE
OPPRESSED

One of the ancient rabbis, before sitting down to a meal, would open the door of his home and proclaim, "All that are hungry—let them come and eat." In doing this he acted according to a tradition which maintained that, when a man sits down to perform the Seder on Passover eve, he should invite the poor, saying, "Let those who are hungry enter and dine with us. We are all equal, and though ye may be poor, do not be ashamed or fearful, for so too were our forefathers in the land of Egypt."

The traditional concern of the Jews for the downtrodden and the persecuted is given pointed relevance for modern-day living in the following passage:

Whenever and wherever there is oppression of the weak by the strong, of the poor by the rich, or of one race by another, they who are knit together by the common celebration of the Passover ought to feel righteous indignation, and do all which lies in their power to remedy the wrong. The Jews should ever be foremost in the cause of freedom, of justice, and of charity. Otherwise they are false to the very foundation of their history and creed. Each coming Passover should remind us to ask ourselves, Have I done my best to help those whom I can help? Have I cared my best for those for whom I ought to care? Have I been gentle and considerate and kind to those who serve me in my home and who work for me and for my household, whether within doors or without? Have I remembered the poor and sought to help them wisely, if such help be within my power, through my gift, my time, and my thought? Have I made any sacrifice for their sakes? If we cannot say something of a 'yes' to questions such as these, are we fit to rejoice at and take our part in this celebration of the Passover?

(*"The Bible for Home Reading—Part I,"* by C. G. Montefiore. Macmillan, London, 1909. p. 74.)

the sabbath-
symbol of
the equality
of all men

Observe the Sabbath Day, to keep it holy, as the Eternal One your God commanded you. Six days you shall labor, but the seventh day is a Sabbath to the Eternal One your God. In it you shall do no manner of work, neither you nor your son, nor your daughter, nor your man-servant, nor your maid-servant, nor your ox, nor your ass, nor any of your cattle, nor your stranger that is within your gates, so that your man-servant and your maid-servant may rest as well as you. And you shall remember that you were a slave in the land of Egypt, and the Eternal One your God brought you out by a mighty hand and by an outstretched arm; therefore the Eternal One your God commanded you to keep the Sabbath day. (*Deut. 5:12-15*)

One would not ordinarily see a link between the Sabbath and the Exodus, as implied in the Decalogue. But it is precisely the experience of bondage which necessitated the Sabbath as a symbol of human equality.

It is remarkable how even the law of the Sabbath rest, at first sight unconnected with the story of Israel's slavery and redemption, is brought into relation with and illuminated by it. The fourth commandment in the second version of the Ten Commandments, in Deuteronomy, disregards the dogmatic reason attached to the first 'for in six days the Lord made . . .' (*Ex. 20:11*). It emphasizes the ethical motive — that the man-servant and the maid-servant should be granted a day of rest — and employs the memory of the Egyptian experience to urge consideration for subordinates. This method, characteristic of the Bible and still more of the rabbis, of establishing a connection between the most important moral laws and the history of Israel in Egypt, at the same time illustrates how nations should draw instruction from their fortunes.

(*"The Ethics of Judaism,"* by Moritz Lazarus, translated by Henrietta Szold. Jewish Publication Society, Philadelphia, Pa., 1900, p. 232.)



PASSOVER'S MESSAGE FOR MODERN MAN

Since the Passover theme of tyranny, slavery and freedom has been enacted again and again throughout history, interpreters of the Passover story have stressed the universal and permanent import of its message. The following selections represent the reflections of contemporary thinkers and scholars on aspects of man's historical quest for freedom. In accordance with Jewish traditions, all of these commentators view liberty as a fundamental need and a basic right of man. These selections have particular relevance at this time when the nature and purpose of freedom are the overriding issues in our society.

The Passover festival has two basic messages for modern man. The first is that deliverance from the scourge of bondage and the night of ignorance lies just as much in his own hands as in God's. If it is true that God delivered Israel from Egypt 'not by the hand of an angel, nor by the hand of a seraph, nor by the hand of any one man sent, but by His own glory and His own Self,' it is equally true that in the world of men it is by the hands of men that His glory and His being can alone be revealed.

The second message of Passover is that deliverance is continual. 'The festival is celebrated,' says the Haggadah, in its answer to the 'wise son,' 'because of that which the Lord did for me, when I came forth out of Egypt.' And the wise son understands.

("Festivals of the Jewish Year: A Modern Interpretation and Guide," by Theodor H. Gaster, Wm. Sloane Assoc., New York, 1953. pp. 50-51.)

freedom
is as much
man's
responsibility
as God's

freedom
must
be directed
to a
purpose

The Passover celebration commemorates an event which will probably symbolize for all time the essential meaning of freedom—namely, freedom directed to a purpose. When Israel came forth from bondage, it was not simply to enjoy liberty, but to make of liberty an instrument of service. There have been countless other emancipations of subject peoples. The prophet Amos reminds us that the Philistines came forth from Crete and the Aramaeans from Kir, much as the Israelites came forth from Egypt. But none of these other emancipations acquired any ethical significance. None of these peoples have left records interpreting their liberation as a means to a higher end, and therefore none of them helped develop any spiritual ideals as a result of their early experience. The Israelites alone made the moment of their origin as a people one of permanent self-dedication to the principle of universal freedom as the essential prerequisite for spiritual growth. Hence the event has meaning for all living peoples.

(Introduction by Louis Finkelstein, to "Haggadah of Passover," translated by Maurice Samuel. Hebrew Publishing Co., New York, 1942. p. 1.)



slavery
assumes
many
forms

We have dedicated this festival tonight to the dream and the hope of freedom . . . Peoples have suffered, nations have struggled to make this dream come true. Now we dedicate ourselves to the struggle for freedom. Though the sacrifice be great and the hardships many, we shall not rest until the chains that enslave all men be broken.

But the freedom we strive for means more than broken chains. It means liberation from all those enslavements that warp the spirit and blight the mind, that destroy the soul even though they leave the flesh alive. For men can be enslaved in more ways than one.

Men can be enslaved to themselves. When they let emotion sway them to their hurt, when they permit harmful habits to tyrannize over them — they are slaves. When laziness or cowardice keeps them from doing what they know to be the

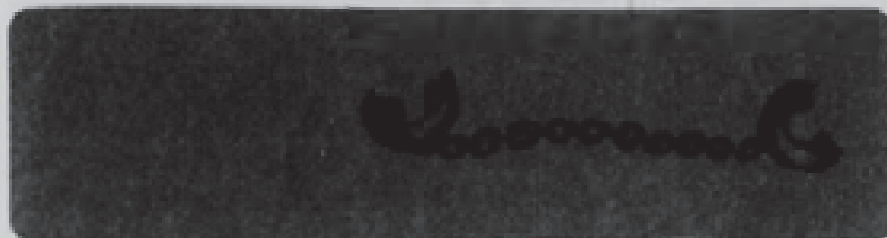
right, when ignorance blinds them so that, like Samson, they can only turn round and round in meaningless drudgery — they are slaves. When envy, bitterness and jealousy sour their joys and darken the brightness of their contentment — they are slaves to themselves and shackled by the chains of their own forging.

Men can be enslaved by poverty and inequality. When the fear of need drives them to dishonesty and violence, to defending the guilty and accusing the innocent — they are slaves. When the work men do enriches others, but leaves them in want of strong houses for shelter, nourishing food for themselves and for their children, and warm clothes to keep out the cold — they are slaves.

Men can be enslaved by intolerance. When Jews are forced to give up their Jewish way of life, to abandon their Torah, to neglect their sacred festivals, to leave off rebuilding their ancient homeland — they are slaves. When they must deny that they are Jews in order to get work — they are slaves. When they must live in constant fear of unwarranted hate and prejudice — they are slaves.

How deeply these enslavements have scarred the world! The wars, the destruction, the suffering, the waste! . . . Pesah calls upon us to put an end to all slavery! Pesah cries out in the name of God, 'Let my people go.' Pesah summons us to freedom.

("The New Haggadah for the Pesah Seder," pp. 11-13.)



With the Exodus a new age has struck for humanity: redemption from misery. If the Exodus had not taken place, marked as it was by the twofold sign of the overriding will of God and the free and conscious assent of men, the historical destiny of humanity would have followed another course: During the night of Passover the Jew says: 'Neither my fathers, nor I, nor my children would be free; we would still remain slaves forever.' Inversely, the door opened by the Exodus cannot be closed again. 'We are free with an eternal freedom. . . .'

The Jewish Passover respects the universal and indivisible quality of liberty. The Exodus was a physical, social and political event, a liberating of the body as well as of the soul (as a matter of fact rather of the body than of the soul, which was only fully set free on Sinai). The energy which then poured

"the door
opened by
the exodus
cannot
be closed
again"

down upon the world like a torrent is inexhaustible and invincible. No barrier can resist it. All constraint is accidental: all misery is only provisional. . . .

The event of the Passover allows all its depths and all its heights to be explored. From the dust of the most abject misery to the most fascinating miracle by which human dignity is restored to all its grandeur, the night of the Seder forces man to face and so fight himself. At the end of the dialogue this 'vocation' becomes quite clear. It summons man to join his brother in the building of Jerusalem and, by that very fact, in the rebuilding of the world.

("Moses and the Vocation of the Jewish People," by André Neher, translated by Irene Marinoff, Harper Bros., New York, 1959, pp. 135-138.)



the pharaohs
of yesterday
AND TODAY

The Pharaoh of the Pesah story was not just a cruel king who happened to live at a certain time, in a certain country. . . . He was for them every tyrant, every cruel and heartless ruler who ever enslaved the men, women and children of his country. . . . The symbol of all those tyrants who ever acted as though they were gods, and whose will had to be obeyed without question, on penalty of torture or death.

And that is why Pesah means more than that first emancipation. . . . It means the emancipation the serfs in the Middle Ages won from their overlords; the freedom the slaves won from their masters; the freedom the common people of countries won, when their kings were overthrown; it means the guarantee of the sacred rights of life, liberty and the pursuit of happiness.

The first emancipation was thus only a foreshadowing of all the emancipations that were to follow, and which will yet follow in the days to come.

("The New Haggadah For the Pesah Seder," pp. 50-51.)

If Israel had its Pharaoh, so had the Puritans one in the person of King James I. The Atlantic Ocean was to them the Red Sea. America was the New Canaan and Washington and Adams, their Moses and Joshua!

This comparison can be substantiated by historical events. On the very day that the Declaration of Independence was adopted, a committee, consisting of John Adams, Benjamin Franklin and Thomas Jefferson, was appointed for the purpose of preparing a design for the seal of the United States of America. The committee report, submitted to the Continental Congress on August 10, 1776, proposed that on one side of the seal there should be 'the following device: Pharaoh sitting in an open chariot, a crown on his head and a sword in his hand, passing through the divided waters of the Red Sea in pursuit of the Israelites; rays from a pillow (sic!) of fire in the cloud, expressive of the divine Presence and Command beaming on Moses who stands on the shore and extending his hand over the Sea causes it to overwhelm Pharaoh. Motto: Rebellion to Tyrants is Obedience to God.'

("The Passover Anthology," by Rabbi Philip Goodman. Jewish Publication Society, Philadelphia, Pa., 1961, p. 352.)

It has been noted that the key number at the Passover Seder is four. Thus, there are Four Questions, 'four sons' and four cups of wine. We may add that there are four great truths regarding the dialectic of liberty enshrined in the Pesah epic . . .

These four distinct terms are needed to emphasize the truth that liberation is not a one-time event, but an unending process, because there are levels of slavery and each must be conquered slowly and painfully and then perpetually defended. Thus men are enslaved by physical, political, economic and spiritual bondage. In South Africa, even the first stage of liberty has not yet been achieved. In America, physical slavery was ended by the Civil War, but the struggle for political equality and economic rights still remains to be won. As for spiritual liberty, the will and the power of men to fulfill the highest attributes of their nature, and live free in the Presence of God, that still remains 'unfinished business' for the entire human race, white and dark-skinned alike. Liberty is not an event, but a process.

Second, the great process of liberation is never achieved without considerable strain, sacrifice and suffering. It required the Ten Plagues and the consequent chaos and disorganization of the Egyptian empire to make possible the escape of Israel from bondage. In our own country, a bloody Civil War had to be fought, before the shackles of physical slavery might be broken. And today, our Negro fellow-Americans are paying a high price in tension and in physical danger for

"REBELLION TO
TYRANTS
IS OBEDIENCE
TO GOD"

THE DIALECTIC
OF LIBERTY
IN THE
PASSOVER EPIC

their struggle. How can we do justice in words to the quiet courage of those young colored children in Little Rock, Arkansas, who ran the gauntlet up the path to the Central High School, or to the bus passengers in Montgomery, Alabama, who refused to be segregated or to the students at the lunch-counters in a dozen Southern cities, who have been exemplary in their peaceful determination to advance the cause of human equality, never knowing whether physical attack or even death might not be their lot. Their quiet courage and willingness to face the consequences stands in sharpest contrast to the silence of the leaders of our own national government, and what is worse, the efforts that were made by many legislators in Congress, sworn to uphold the Constitution, to frustrate its enforcement. In this struggle, our Negro fellow-citizen has shown himself, not the equal of his foes, but morally superior.

This is even more emphatically true of the Negroes in South Africa, who have demonstrated, by their patience and determination, that it is not they who are savages, but their Boer masters, who have permitted themselves to be brutalized by their stubbornness, their prejudices, their greed and their insane fears, to the extent of violating the teachings of the Bible that they profess to revere. Yes, progress exacts a heavy price in pain and in peril.

The third great truth is closely related to the second. It is part of God's plan that the tyrant is never moderate in his demands, that he is rarely willing to be sensible. Of Pharaoh, in the Book of Exodus, the Torah uses a striking phrase: 'The Lord hardened the heart of Pharaoh' . . . [which] phrase underscores a profound truth — the hardening of the heart of the oppressor is part of the dialectic of human liberation. If Pharaoh had consented to Moses' request for a three-day holiday in the wilderness or had agreed to improve working conditions in the slave-fields, we may be sure that most of the Hebrews would have decided to be reasonable and would have turned a deaf ear to Moses' call for liberty. Why surrender the amenities of civilization? Why brave the perils of the wilderness? Why undertake the conquest of an unknown land, when things are getting better here at home?

Had George III listened to the wise and moderate counsel of Edmund Burke, who urged conciliation with the American colonies, the United States might still be part of the British Empire. If the South African oppressors today remain unyielding, unwilling to make any concession, either to the clear imperatives of their own Christian faith, or to the voice of world opinion, this too is part of God's plan, which can be hindered, but never halted. For it is God's teaching that men cannot be nearly free or almost equal, because it is His will

that liberty be the right and destiny of all who are fashioned in the Divine image. It was in Africa that freedom was first achieved in the days of Moses; it is in Africa that the next great struggle for human liberty is being fought.

Finally, the Pesah festival we celebrate today proclaims its most fundamental and triumphant truth — victory is inevitable for freedom, because God is on the side of liberty. This He made manifest when God revealed Himself to His people on Mount Sinai, in order to proclaim the Ten Commandments. In that hour, as the great Jewish Philosopher Judah Halevi pointed out, God did not introduce Himself as 'the Creator of Heaven and Earth' but as the Liberator: 'I am the Lord thy God Who brought thee forth out of the Land of Egypt out of the house of bondage.' The Greeks were wont to say, 'the mills of the gods grind slowly, but they grind exceedingly fine.' In the struggle of mankind for liberty, there are many set-backs and defeats but the verdict of history is unmistakable, the direction is 'from slavery to freedom.' This truth Israel discovered in Egypt in the hour of its birth and again in the time of its national rebirth in the land of Israel. In the world-wide struggle of the darker-skinned peoples for their God-given rights, they too may draw guidance as well as inspiration from the history of Israel . . .

("The Passover Theme In the Twentieth Century," a sermon by Rabbi Robert Gordis, Temple Beth El, Rockaway Park, New York, April 12, 1960. Published by Temple Beth El, Rockaway Park, N. Y. pp. 6-8.)



PASSOVER in the church school

Christian and Jewish scholars have written at length about the relationship between Passover and Easter. Jesus and his early followers were Jews, who, like their brethren, celebrated the Passover Seder. The Gospel writings indicate that the Last Supper was a Passover Seder. Hence, many aspects of the Eucharist and Communion Service are better understood in the light of the ritual background of Passover.

SUGGESTIONS FOR CLASSROOM AND ASSEMBLY PROGRAMS

A Demonstration Passover Seder

A demonstration and interpretation of the Seder ritual, based in whole or in part on the ADL Passover Haggadah, may be presented. "The Jewish Home Beautiful," (see Selected Bibliography), contains a picture of the Passover Seder table setting, with detailed suggestions on the arrangement of ritual articles, and special Passover foods. The symbolism of the forbidden leaven, the Matzah, and the Cup of Elijah, (as discussed in "Historical Background" and "The Passover Seder"), may be interwoven into the program. Where possible, the cooperation of a rabbi should be invited when preparing for such a program.

Topics for Discussion

- a. Did the Exodus story have any effect on our Pilgrim Fathers? Did it influence those who fought for American liberty in 1776? Does it inspire your own thinking? (See passage "Rebellion To Tyrant: Is Obedience To God.")
- b. What is meant by personal freedom? Freedom of an entire people? Does freedom necessarily mean complete absence of restraint? (See material in "Passover's Message For Modern Man.")
- c. How does your personal experience reflect itself in your religious outlook? In your conceptions of the relevance of religion to your life? (Refer to material in "The Ethical Teachings Of Passover.")
- d. Why are Negro spirituals concerned with such Biblical themes as "Let My People Go"? How did the plight of the Negro slaves parallel the experience of the Israelites in Egypt? How is it related to the struggle of the Negro and of the emerging African and Asian peoples today?



Creative Dramatics

- a. Dramatize the life of Moses, his childhood years, his vision of the Burning Bush, his extraordinary qualities. (See section "Moses.")
- b. Dramatize the life of Elijah, the "invisible guest" at the Passover Seder; his confrontation with King Ahab and the priests of Baal; his spirit in Jewish folklore. (See section "The Passover Seder.")
- c. Dramatize the identification of the Puritans with the ancient Israelites in their journey to the New World, and how this identification persisted during the struggle for American independence.

Joint programs on Passover and Easter may be arranged in which the most important symbols and beliefs connected with both observances may be demonstrated and interpreted.



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The Passover Anthology, by Rabbi Philip Goodman. Jewish Publication Society, Philadelphia, Pa. 1961.

An encyclopedic compilation of the history, development and influence of Passover, with valuable music, art, and other resource materials. (*Some of the material in this issue of the Bulletin may be found in this anthology.*)

A Guide To Passover, by Dr. Isaac Levy. Jewish Chronicle Publications, London. 1958.

Brief but comprehensive summation of the ritual and ethics of Passover.

The Jewish Festivals, by Hayyim Schauss. Union of American Hebrew Congregations, Cincinnati. 1938.

Thorough exposition of holidays from both traditional and critical viewpoint.

A Treasury of Jewish Holidays, by Hyman E. Goldin. Twayne Publishers, New York. 1952.

Highlights folk tales and legends which dramatize significance of holidays.

The Jewish Home Beautiful, by Betty Greenberg. Women's League of the United Synagogue. New York.

Beautiful illustrations of holiday table settings, recipes and customs of the festivals.

The Songs We Sing, selected by Harry Coopersmith. United Synagogue of America, New York. 1950.

The most comprehensive anthology of Jewish holiday music available for school use.

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CUYAHOGA UNIT

THE AMERICAN CANCER SOCIETY

337 THE ARCADE • CLEVELAND 14, OHIO • CHerry 1-1177

MISS C. PATRICIA PALMER, Executive Director

May 3, 1962

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IMPORTANT MESSAGE FROM

Rabbi Rudolph M. Rosenthal

I would personally appreciate it, if you would notify the various groups and members of your congregation of the services offered by the American Cancer Society for cancer patients.

The Society provides counseling service for people who have problems connected with cancer. It makes available cancer dressings, sickroom equipment (beds, wheelchairs, etc.), and under certain conditions, help toward payment of drugs and medications. In addition, through funds provided by the Society to other agencies in the community, other types of service are made possible.

Through its Educational Program, the Society furnishes literature and films. Programs can be arranged through the Volunteer Speakers Bureau.

For further particulars, please call the American Cancer Society, Cuyahoga Unit Headquarters --- CHerry 1-1177.

Sincerely yours,

Rudolph M. Rosenthal



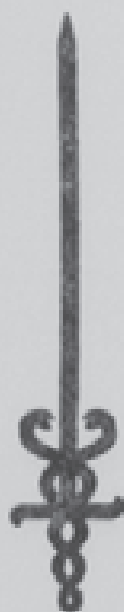
AMERICAN CANCER SOCIETY

Ohio Division, Inc.

Cuyahoga County Unit

337 The Arcade, Cleveland 14, Ohio

CHerry 1-1177



16 mm sound films available without charge
to organized groups, schools and industry.

BREAST SELF EXAMINATION

16 min.
Color

For women's groups only. Teaches the importance of examining their own breasts once a month to see if a lump is present. Technique demonstrated is similar to that used by a physician. 95% of all breast cancer is first discovered by women themselves and early detection prevents needless deaths from this, the most common cancer among women.

CANCER . . . A RESEARCH STORY

27½ min.
Color

Originally an NBC-TV program. Deals with progress in cancer research: developments in the fields of genetics, hormones, carcinogens and other factors believed to be cancer-producing. Narrated by Dr. Charles S. Cameron, former Medical and Scientific Director, American Cancer Society.

CAREER: MEDICAL TECHNOLOGIST

24 min.
Color

For high school and college audiences. The story of a high school student and some of her friends who, in search for a career, are attracted to medical technology. Outlines personal qualifications and educational preparation required. An excellent vocational guidance film produced by the National Committee for Careers in Medical Technology.

CHALLENGE: SCIENCE AGAINST CANCER

30 min.
Black and White

The story of a great adventure—science's effort to conquer a universe so small that it can't be seen by the naked eye—the cell. Documentary film on cancer research. Suitable for all audiences, but particularly for high school and college students to arouse their interest in research.

FROM ONE CELL

14 min.
Color

Prepared for classroom use by biology teachers and not recommended for school assemblies. Concept of cell growth and division is presented in terms which provoke interest in the as yet unanswered questions of abnormal cell behavior. Subject of cancer is introduced objectively as one of the basic phenomenon of growth. Especially developed time-lapse sequences show highly magnified specimens of normal and abnormal living tissue. Teaching guide available.

INSIDE MAGOO

14 min.
Color

"For men only, but women are welcome." The well-known cartoon character, Mr. Magoo, first evades and finally accepts a cancer check-up in this sparkling educational film, which uses animation, live sequences and good humor in urging men—and women—not to put off their annual health check-up.

LIVING INSURANCE

14 min.
Color

Stresses importance of periodic detection examination and the Society's message—"Every doctor's office a primary detection center for cancer." An appealing mother-son relationship is used to demonstrate the good sense of regular check-ups and the steps in a typical office examination.

MAN ALIVE

12 min.
Color

Clever cartoon treatment of the psychology of fear, particularly as it relates to cancer. Attempts to show the lack of good sense behind the wrong reaction to the fear of cancer.

MARCH OF MEDICINE

27½ min.
Black and White

Vividly portrays the dramatic fight against cancer. Advances in chemotherapy, radiation, surgical techniques and in pure science are demonstrated with the impact of "happening-before-your-eyes".

146,000 COULD LIVE

27 min.
Black and White

Basic information on cancer. Each of the seven danger signals is presented in dramatic fashion. Five are represented by persons cured of cancer; a sixth by a woman who lost her son to cancer; and the seventh by a man who, noticing a danger signal in himself, is examined and found not to have cancer.

SAPPY HOMIENS

7 min.
Color

An educational cartoon in which Sappy Homiens, Mr. Average American, learns the importance of an annual check-up. With irresistible but hard-hitting humor, "Sappy" is educated; he learns the danger signals and the importance of early diagnosis. The light, witty treatment makes this film an excellent short for motion picture theatres, as well as clubs, schools and T.V. use.

THE HUMAN CELL AND THE CYTOTECHNOLOGIST

22½ min.
Color

For high school and college students and also groups interested in the mysteries of cell behavior. Basic scientific information is presented by graphic animation and real life photomicrographs of cellular structures. Shots of actual cells ranging from simple amoeba-like cells to complicated nerve, muscle and gland cells, dissolve into drawings depicting how they function. Animation sequence describes how normal cell division sometimes turns into the rampant, chaotic growth that is cancer. The story takes place in a hospital laboratory showing a cytotechnologist supervised by a pathologist. This film was produced by the National Committee for Careers in Medical Technology to present career possibilities in cytotechnology.

THE OTHER CITY

22½ min.
Color

Dramatically illustrates the tragedy of the 7,000 who die of cancer needlessly each year. The film shows an actual American city, Racine, Wisconsin, of 75,000 population as a ghost town—as if the whole preventable cancer death rate happened there. It shows how cancer cells grow, spread and kill and why delay makes the difference between life and death.

TIME AND TWO WOMEN

18 min.
Color

For women's groups. Uterine cancer is almost 100% curable if discovered before symptoms by cell examination—popularly known as the "Pap smear test". The film dramatizes the case histories of two women—one who ignored her warning signals and was too late, the other who was saved because of early detection by cell examination and prompt treatment.

TRAITOR WITHIN

10 min.
Color

Animated cartoon tells the cancer story—how normal cells function, how cancer cells develop, their uncontrolled growth and how they spread to other parts of the body. Emphasis is placed on the fact that the probability of cure is greatest if cancer is detected in its early stages. Suitable for adults as well as junior and senior high school students.

THE WARNING SHADOW

17 min.
Color

A documentary to fight the rising threat of lung cancer. Designed to persuade adults to have chest x-rays. Though ideal for men's groups, it can be shown effectively to mixed audiences.

Film Strips with recordings (33-1/3 rpm)

CANCER CHALLENGE TO YOUTH

about 8 min.
65 frames
in color

Designed to introduce high school students to the cancer problem. The film strip covers the nature of normal and abnormal cells, facts about the nature and treatment of cancer, some areas of cancer research and what can be done for individual protection against cancer. Text and study guide available.

TO SMOKE OR NOT TO SMOKE

about 12 min.
84 frames
in color

Presents significant information about the rapid increase of lung cancer and the evidence that shows cigarette smoking is a strong causal factor in the disease. Stresses that the best protection is prevention through individual decision not to take up smoking or to stop smoking. Prepared particularly for teenagers, this filmstrip also creates interest among adults. Text and study guide.

To schedule a film program dial CHerry 1-1177 or mail the request below. Medical or lay speakers are available to accompany the film and discuss various aspects of the cancer problem.

REQUEST FOR FILM PROGRAM

To: Cuyahoga Unit, American Cancer Society
337 The Arcade, Cleveland 14, Ohio

We would like the film:

.....
film title
.....
for at
date hour
.....
at
place of showing
.....
organization
.....
person in charge
.....
address
.....
city zone phone

Estimated attendance:

Projectionist needed: Yes:..... No:.....

(A minimum audience of 40 is required if A.C.S. provides the projectionist.)

FILMS for fighting cancer

for schools

Career: Medical Technology

Challenge: Science Against Cancer

From One Cell

Human Cell and the Cytotechnologist

Traitor Within

Sappy Homiens

Cancer Challenge to Youth (a film strip)

To Smoke or Not to Smoke (a film strip)

for women's groups

Breast Self Examination

Time and Two Women

for men's groups

Inside Magoo

The Warning Shadow

Man Alive



for adult groups

Cancer . . . a research story

Challenge: Science Against Cancer

Inside Magoo

Living Insurance

Man Alive

March of Medicine

146,000 Could Live

Sappy Homiens

Human Cell and the Cytotechnologist

The Other City

Traitor Within

The Warning Shadow

To Smoke or Not to Smoke (a film strip)

Available without charge from the

Cuyahoga Unit, American Cancer Society

337 The Arcade, Cleveland 14, Ohio

CHerry 1-1177

FILM: LIFE STORY

"Life Story" is the true story of Harry Leonard, a union leader, whose life was saved because he had an examination of the colon and rectum in time. Dr. Owen Wagensteen, Chairman, Department of Surgery, University of Minnesota Medical School, plays a major role in the film by explaining the need and value of an examination of the colon and rectum.



The Cleveland Press

May 7, 1962

OFFICE OF
LOUIS B. SELTZER
EDITOR

Rabbi Abba Hillel Silver
The Temple
Cleveland 6, Ohio

Dear Rabbi Silver:

It is my pleasure in the name of Dr. Jonas Salk, Ed Murrow and myself to invite you to join with other leading citizens in a significant project of national importance, the establishment of the Salk Institute for Biological Studies to be headed by Dr. Salk.

As you know Dr. Salk has become a historical name in the world, and the Institute will be directed by this eminent scientist and humanitarian. The "Salk Institute" will be a research center exclusively dedicated to basic studies of life, health and humanity; a laboratory in which eminent scientists from many parts of the world will work together; a meeting place of scientific thought; a training ground for young scientists, working with and learning from active leaders in science; a center from which can come the type of knowledge that enabled Dr. Salk to conquer polio.

In support of this far-reaching and humanitarian effort I have agreed to head a Cuyahoga Committee for the Salk Institute and respectfully request your assistance as a member of this group. Duties and responsibilities will be slight and demands on time and activity will not be heavy.

At a later date you will be invited to a meeting at a convenient time, at which it is hoped that either Dr. Salk or Ed Murrow, or, if we are singularly fortunate, both will address us on this great project. At this meeting we will outline the specifics of the Salk Institute.

I trust you will join with us in this great contribution to the health and knowledge of this nation as well as all mankind. We would appreciate your decision as soon as possible.

Louis B. Seltzer
Louis B. Seltzer



VETERANS ADMINISTRATION
HOSPITAL
10000 BRECKSVILLE ROAD
BRECKSVILLE 41, OHIO
May 7, 1962

YOUR FILE REFERENCE:

IN REPLY REFER TO:

Rabbi Abba Hillel Silver
The Temple
Ansel Road & Silver Park
Cleveland, Ohio

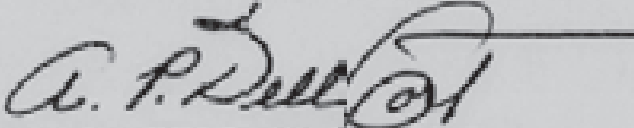
Dear Rabbi:

You are cordially invited to attend an Inauguration Ceremony for the Main Chapel at the Veterans Administration Hospital, Sunday, May 27, 1962 at 2:30 P.M. The Chapel is being used for members of all Faiths.

Mr. Vernon E. Allen, Past Commander, 13th District, The American Legion will be the speaker for this occasion.

The hospital is located on Route 21, two miles south of Brecksville. A coffee hour will follow the Ceremony.

Respectfully yours,


A. P. DELL CORT, M.D.
Hospital Director

R.S.V.P.
Chaplain Service

May 15, 1962

My dear Mr. Seltzer:

In reply to your letter of May 7th, in which you ask me to join a Cuyahoga Committee of the Salk Institute for Biological Studies, I am pleased to accept your invitation.

With warmest regards, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:bfm

Mr. Louis B. Seltzer
Editor
The Cleveland Press
901 Lakeside Avenue
Cleveland 14, Ohio

May 16, 1962

My dear Father McNamara:

Please pardon the delay in answering your kind letter. I have been out of the country and have done considerable traveling since my return.

I enquired from members of the Cleveland Diocese. They seem to know nothing about the Spiritual Life Institute of America and about the American Ecumenical Committee which you are organizing. I wish you would give me some more details about the purposes of your organization and what my relationship as Rabbi would be to it.

With warmest regards, I remain

Very cordially yours,

ABEA HILLEL SILVER

AHS:bfm

Father William McNamara, O.C.D.
The Spiritual Life Institute of America
514 Warren Street
Brookline 46, Massachusetts



CARE INC.

660 FIRST AVENUE — NEW YORK 16, NEW YORK
MURRAY HILL 6-3110 — CABLE: PARCELUS, N.Y.

RICHARD W. REUTER
Executive Director

May 16, 1962

Rabbi A. H. Silver
The Temple
East 105th Street and Park Lane
Cleveland, Ohio

Dear Rabbi Silver:

We are very pleased that you will lend your good name and counsel to our Honorary Ohio CARE Committee in the forthcoming year.

While there are no regular monthly meetings or that sort of thing involved, I do hope you may feel free at any time to suggest to us how we may better carry on our international efforts to assist our less fortunate brethren overseas.

In this regard, I have enclosed several descriptive materials that delineate our Food and Self Help Crusades and also a report of our financial operations.

May I say again that it was kind of you to see Mr. Robert Goulder and me for a few moments in your busy morning. It was a personal pleasure to have made your acquaintance.

Sincerely yours,

Robert L. Jones
Robert L. Jones

RJJ/lm

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CARE COOPERATIVE FOR AMERICAN RELIEF EVERYWHERE, INC.

is a non-profit organization incorporated in 1943 under the laws of the District of Columbia to provide a service through which donors may supply goods and services abroad for purposes of relief, rehabilitation, and reconstruction. The organization is governed by a board of directors representing sponsoring member agencies and public members.

15-00000-205

Rabbi Wm. Mordecai Kramer

*Temple Israel of Hollywood
7300 Hollywood Boulevard
Hollywood 46, California*

May 18, 1962

Dear Friend of Dr. Nussbaum:

Temple Israel of Hollywood and the Bonds for the State of Israel organization are jointly sponsoring the observance on Saturday night, June 16, 1962 of the 20th anniversary of the Los Angeles ministry of Dr. Max Nussbaum, internationally famous Jewish and civic leader.

On behalf of the committee I would like to present to my distinguished colleague a bound book of letters conveying messages of felicitation from friends, co-workers and admirers throughout the world.

I am therefore taking the liberty of inviting you to send such a letter, in my care, that I may present this volume which will reflect the affection, esteem and appreciation in which he is held.

Thanking you in advance for your kindness, I am

Cordially yours,

Rabbi W^m Mordecai Kramer

17.
N. Case
May 18, 1962

My dear Mr. Jones:

Let me thank you for your letter of May 16th. I was very happy to accept the membership in your Honorary Ohio CARE Committee. I have followed with the greatest interest and admiration the noble work of CARE throughout the world and I hope that its beneficent work of distributing food and essential relief to men, women and children who are desperately in need of it will continue and be augmented in the future.

With warmest regards, I remain

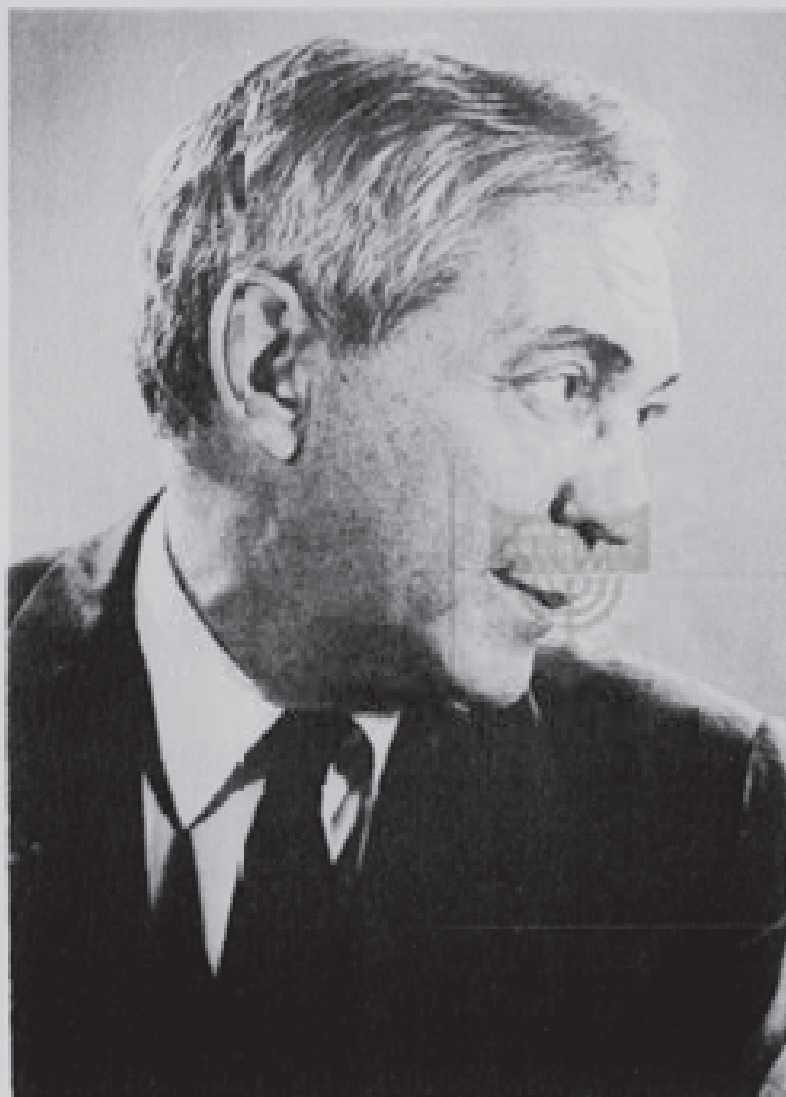
Very cordially yours,

ABBA HILLEL SILVER

AHS:bfm

Mr. Robert L. Jones
CARE, Inc.
660 First Avenue
New York 16, New York

The Officers, Trustees and Executive Board
of
The Riverdale Temple
requests the pleasure of your company at a celebration
in honor of
Rabbi Charles E. Shulman
on the occasion of his
Fifteenth Anniversary
As Its Spiritual Leader
And The First Performance
by the
Riverdale Temple Choir
in a
Spring Music Festival
On Saturday evening, the nineteenth of May
One thousand nine hundred and sixty-two
from eight until one o'clock
at the Riverdale Temple
West 246th Street and Independence Avenue



OUR GUEST OF HONOR:
Rabbi Charles E. Shulman

RIVERDALE TEMPLE CHOIR



BRENDA
MILLER
Soprano



JEAN
DEIS
Tenor



WILLIAM
SUMNER
*Organist and
Director*



FRED
JONES
Baritone



MARGERY
MAYER
Contralto

May 25, 1962

My dear Dr. Dell Cort:

Permit me to thank you for your thoughtfulness in inviting me to attend the Inauguration Ceremony for the Main Chapel at the Veterans Administration Hospital on Sunday afternoon, May 27th. It would have given me great pleasure, indeed, to attend these exercises. Unfortunately, I have a wedding ceremony to perform that afternoon.

With warmest regards and with all good wishes, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:bfm

Dr. A.P. Dell Cort
Hospital Director
Veterans Administration Hospital
Brecksville 41, Ohio

May 25, 1962

My dear Charles:

Due to my absence from the city, I failed to send you a note of congratulation on the occasion of the celebration of your fifteenth anniversary as the spiritual leader of The Riverdale Temple. Please pardon the over-sight and I am sure that my good wishes are not too late. It is hard to realize that you have been with The Riverdale Temple fifteen years. I am sure that they have been productive and happy years and I join your host of friends in felicitating you on this occasion.

With warmest regards, I remain

Most cordially yours,

5

ABRA HILLEL SILVER

AHS:bfm

Rabbi Charles E. Shulman
The Riverdale Temple
West 246th Street and
Independence Avenue
New York 71, New York

RABBI ARTHUR J. LELYVELD
FAIRMOUNT TEMPLE
CLEVELAND 21, OHIO

May 29, 1962

Dear Dr. Silver:

I can never take for granted your great warmth and graciousness.

Toby and I are deeply grateful for your kindness to us.

We send our affectionate greetings to you and Mrs. Silver.



Most cordially,

A handwritten signature in dark ink, which appears to read "Arthur", is written over a faint, circular embossed seal. The signature is fluid and extends to the right.

Rabbi Abba Hillel Silver
The Temple
Cleveland, Ohio

OFFICE OF
LOUIS B. SELTZER
EDITOR

The Cleveland Press



Rabbi Abba Hillel Silver
The Temple
University Circle at Silver Park
Cleveland 6, Ohio

May 31, 1962

Dear Rabbi Silver:

Please accept my sincere thanks for agreeing to be a member of our Salk Institute Building Fund Committee.

It is a real pleasure to tell you that Dr. Jonas Salk will be the guest of honor at our meeting which will be held at the Carter Hotel on Friday, June 8th. This will be a luncheon, at 12:15.

Dr. Salk will address our group, telling us of what the Salk Institute for Biological Studies will mean in the battle against ill health and disease. I am sure a fascinating time awaits us.

We need to know as soon as possible your attendance plans, and would you be so kind as to return the enclosed reservation card immediately. At this luncheon you will be informed of your duties as part of the Cleveland Salk Institute Committee.

We look forward to being with you.

Cordially,

Louis B. Seltzer
Louis B. Seltzer



MAY 1962

THE CLEVELAND COMMITTEE FOR A SANE NUCLEAR POLICY

P. O. BOX 3570, Cleveland 18, Ohio

CONCERT MAY 12th
RALLY MAY 30th

Two major events in May will raise funds and bring SANE's message to the community.

On SATURDAY, May 12th, Jerome Rosen, violinist, will perform at Kulas Hall, 11021 East Blvd., at 8:30 p.m. in a benefit recital for SANE. Tickets, for a donation of \$2.50, by calling Al Stern at WY 1-1780.

WEDNESDAY, May 30th, the 3rd Annual SANE MEMORIAL DAY MEETING, to be held at WHK studios, 5000 Euclid Ave.

Dr. Benjamin Spock, noted pediatrician and author will preside. Three distinguished speakers on the politics and economics of disarmament are: Emil Mazey, National Secy. of the United Automobile Workers, AFL-CIO.

L. F. Stone, author of Washington newsletter, recently returned from Geneva, well-informed on politics of disarmament.

and

Dr. Seymour Melman, Assoc. Prof. of Industrial Management at Columbia Univ., author of recent book on "The Peace Race"

Seating capacity is limited. Organizations and individuals may call Mrs. Joan Hnatko, 383C Bainbridge, Phone: 321-8055 for tickets at \$1 each.

Please order tickets for the concert and meeting today. Your support is urgently needed.

SANE STATEMENT ON U.S. TESTS:

Dr. Paul Olynky, Cleve. SANE Chairman issued the following statement on Apr. 26: "Two national wrongs do not make an international right. The Russians were wrong in breaking the moratorium and resuming tests last fall.... President Kennedy was and is wrong for authorizing the new series of atmospheric tests.... We believe that the U.S. has missed the opportunity for a tremendous moral victory and for inspiring hope among the little people that the giants were on the road to diminishing tensions rather than to Armageddon.

"The Kennedy Administration made a sincere effort to obtain a test ban treaty for almost a year. In the last few months, however, the Administration has appeared to be more interested in scoring debating points than in negotiating a test ban treaty. The Russians have been obdurate, rigid and basically wrong in refusing to agree to the principle of on-site inspection. But we Americans have been wrong in refusing to admit the practicality of national means of detection of most tests of military significance.

"SANE urges Americans to ask Pres. Kennedy to call off further tests. We urge round-the-clock talks at Geneva until a test-ban treaty is signed."

In a TV interview with Dorothy Fuldheim on April 26, Dr. Benjamin Spock was asked, "What can people do?" He replied, "Write to your Congressman, write to the President--even if one in every 10,000 Americans wrote, this would be a flood of mail in Washington."

Dr. Spock continued, "Join the SANE committee, contribute funds, spread the message. Everyone agrees the arms race must be stopped. The only question is, 'When do we get started?'"

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The Sane Poll

CANDIDATES REJECT SHELTER SCHEMES - BACK STATE ACTION ON MILK IF NECESSARY

The State of Ohio is going to stay out of the fallout shelter business in the next two years, if the next Legislature reflects the views of 38 primary election candidates who responded to SANE's opinion poll.

Two-thirds of the House seat aspirants rejected every one of five proposed schemes for shelters. Only one respondent would require home owners and builders to install shelters at their own expense. Likewise, only 3 candidates gave even qualified support to use of state funds to subsidize such home shelters.

Even state support of community shelters -- the kind favored by the Federal Administration -- was rejected by more than two-to-one.

Democratic House candidate Jack H. Hudson of Lakewood commented that home shelters "would represent an idiotic waste of money. There is no protection from nuclear destruction."

Meanwhile, Republican Adam Pangrace of Cleveland, also running for House nomination, said his rejection of all five shelter proposals "is based on my attitude toward nuclear testing and nuclear wars. I feel that as human beings....we can reach an agreement on this problem!"

'Clean' Milk

While opposed to state coercion or subsidies for fallout shelters, a large majority favored use of both of these devices to assure a safe milk supply to

*
* See the special insert *
* in this Newsletter for *
* complete tabulations of *
* all candidates' responses. *
*

Ohioans if health authorities considered levels of strontium 90 hazardous. Almost twice as many would require dairies to install necessary processes to eliminate radioactive elements in milk "at their own expense" as opposed this idea. And the use of state funds to subsidize such procedures by the dairies was supported by better than two-to-one.

Every responding candidate said he would support state action to "alleviate any unusual and critical unemployment" arising from industrial reconversion from arms production. As to whether Ohio industry could cope with a major shift away from arms production -- without serious dislocation and without government help -- the candidates were divided 18 to 15, with five failing to express a yes or no position. All but three were willing to give planning assistance to affected companies, but only 16 would be willing to give financial assistance to such industries as well. The mixed responses on economic effects of disarmament probably means the candidates have given less thought to this issue than some of the others.

The respondents included two candidates for nomination for lieutenant governor, four for the State Senate and 32 for the State House of Representatives. Twenty-five were Democrats and 11 were Republicans.

The questionnaire was sent to all candidates for the two houses of the Legislature, for governor and lieutenant-governor. A number of candidates sent back the questionnaire but failed to answer any of the questions.

SANE observers and Washington columnist Tris Coffin point out that Pres. Kennedy received little encouragement from Congressmen for a nuclear test ban agreement. Since decisions on testing, disarmament, fallout shelters, etc. are often political rather than moral decisions, the importance of having enlightened legislators in Columbus and Washington can be easily seen.

We, therefore, urge your careful scrutiny of the enclosed tabulation of the SANE questionnaire and suggest that you bring it with you to the polls on May 8th. A similar, but more comprehensive poll will be made of Congressional candidates before next November's general election.

RESULTS OF SANE'S POLL OF STATE PRIMARY CANDIDATES

Questions

1. Do you believe fallout shelters in private dwellings would provide significant protection for a majority of Cuyahoga County residents?
Yes: 6 No: 31
2. Would you support in principle state legislation requiring all homeowners and home builders to install fallout shelters at their own expense?
Yes: 1 No: 36
3. Would you support the appropriation of state funds to subsidize the building of fallout shelters by homeowners and home builders?
Yes: 3 No: 34
4. Would you support the appropriation of state funds to build large-scale community fallout shelters throughout Ohio?
Yes: 12 No: 22
5. Would you support the appropriation of state funds to stock such community shelters with food, bedding and other supplies, as well as provide for physical maintenance of the buildings themselves?
Yes: 13 No: 22
6. It is now technically feasible to process milk in such a way that strontium 90 from fallout can be eliminated from the milk. If health authorities determined that the levels of strontium 90 in milk were a health hazard, would you support in principle state legislation requiring dairies to install such a process at their own expense?
Yes: 24 No: 13
7. Under the same circumstances, would you support the appropriation of state funds to assist dairies in installing such a process?
Yes: 23 No: 11
8. It is possible that at some time in the future the countries of the world may feel it is safe to reduce their armaments. If this happens, industries which now are geared at least partly to arms production will need to shift to other lines. Do you believe Ohio industry could make this adjustment, without major unemployment, without government assistance?
Yes: 15 No: 18
9. Would you support the participation of the State of Ohio in planning and/or subsidizing (financially) such reconversion?
Planning: 32 Subsidizing: 16 Neither: 3
10. Would you support state government action to alleviate any unusual and critical unemployment resulting from such changes?
Yes: 38 No: 0

On certain items, some respondents either left a blank or chose to reply without either agreeing or disagreeing. A qualified agreement or disagreement is recorded here as simply "Yes" or "No". Qualified agreements and disagreements are specified in the tabulation of all responses (Reverse side).

TABULATED ANSWERS TO OPINION POLL

TAKE THIS SHEET TO THE POLLS WITH YOU ON MAY 8. YOU CAN VOTE ONLY FOR CANDIDATES RUNNING FOR NOMINATION IN THE PARTY IN WHICH YOU ARE NOW REGISTERED.

Key: Y=yes; N=no; O=checked neither one; q=answered, but with qualifications;
(Que. #9) P=planning; S=subsidizing.

If You Are A Registered Democrat

		(Fallout shelters.....)					(Milk..)		(Industry...)		
Question:		#1	#2	#3	#4	#5	#6	#7	#8	#9	#10
(Lt-Gov)	J. Flanigan	N	N	N	Y	Y	Y	Y	N	P,S	Y
(Senate)	D. Haynes	Y	N	N	O	O	Y	O	O	O	Y
	R. Zwolanik	Y	N	Yq	Y	Y	N	Yq	N	P	Y
(House)	T. Burke	N	N	N	N	N	N	Y	N	P,S	Y
	J. Cibik	Y	Y	N	N	N	Y	Y	O	P	Y
	A. Curry	N	N	N	N	N	Y	N	N	P	Y
	E. Davis	N	N	N	N	N	N	Y	O	Pq	Yq
	J. Dudley	N	N	N	Y	Y	Y	N	Y	P	Y
	M. Forbrizzio	N	N	N	Y	N	N	Y	N	P,S	Y
	R. Hudec	N	N	N	N	N	Y	Y	N	P,S	Y
	J. Hudson	N	N	N	N	N	Y	Y	O	P,S	Y
	J. Kaneski	N	N	N	Y	Y	N	Y	N	S	Y
	A. Kruczyk	Nq	N	N	Nq	Yq	Y	Yq	Yq	P,Sq	Y
	J. Kuth	O	O	O	O	Y	Yq	O	N	P,S	Y
	H. Lehman	N	N	N	N	N	Y	Y	N	P	Y
	J. Mangan	N	N	Y	Y	Y	Y	N	N	S	Y
	H. Mauneh	N	N	Nq	Yq	Y	N	Yq	N	P,S	Y
	J. Meehan	N	N	N	N	N	Y	N	N	P	Y
	C. Mooney	N	N	N	N	N	N	N	Y	P	Y
	A. Morgan	N	N	Yq	Yq	Y	Yq	Y	Y	Pq,Sq	Y
	E. Nagy	N	N	N	N	N	Y	Y	N	P	Y
	T. O'Brien	N	N	N	N	N	N	N	Y	N	Y
	L. Ostrevsky	N	N	N	N	N	Y	Nq	Yq	P	Y
	J. Poremba	N	N	N	N	N	Y	Y	N	P	Y
	C. Stokes	N	N	N	N	N	Y	Y	N	P,S	Y
	B. Woodrow	N	N	N	Y	N	N	Y	Y	N	Y

If You Are A Registered Republican

		(Fallout shelters.....)					(Milk..)		(Industry...)		
Question:		#1	#2	#3	#4	#5	#6	#7	#8	#9	#10
(Lt-Gov)	W. Weisenborn	N	N	N	Y	Y	Y	Y	N	P,S	Y
(Senate)	A. Noort	Yq	N	N	Y	Y	Y	N	Y	P	Y
	S. Taft	Y	N	N	O	O	Y	O	Nq	P	Y
(House)	C. Bruce	N	N	N	N	N	N	Y	Y	P	Y
	R. Casey	N	N	N	N	N	N	Y	Y	P	Y
	R. Eisenberg	N	N	N	N	N	N	Y	Y	P,Sq	Y
	P. Hamilton	Y	N	N	Y	Y	Y	Y	Y	P	Y
	W. Hamilton	N	N	N	Y	Y	Y	N	N	P	Y
	E. Marek	N	N	N	Nq	O	Y	N	Y	P	Y
	R. Miller	N	N	N	N	N	Y	Y	N	P,S	Y
	A. Pangrace	N	N	N	N	N	N	N	Y	P,S	Y
	M. Schianerer	N	N	N	N	N	O	O	O	P	Y

REACTIONS TO U.S. TEST RESUMPTION

Congressmen and U.S. newspapers generally supported the President's decision to resume tests. Reactions varied from "We should have tested a long time ago" to "We didn't want to, but the Russians forced us."

Dr. Benjamin Spock made national news with a statement published in full-page ads in 61 cities and follow-up interviews in Cleveland. In a KYW radio interview, Dr. Spock said,

"I'm not a pacifist. I think we must stay armed, but there's a difference between self-defense and provocation, between following their lead and taking the lead. By the time the Chinese and others have the bomb, it will be more difficult to get agreement. What better time than now?"

When asked whether he and the SANE committee and other groups weren't "helping the Russians" by their anti-test position, Dr. Spock replied, "There is no truth to any such charges regarding the SANE committee. And even if any other organization is a detriment, we should not be scared off. In a democracy, people must make up their minds and let their government know."

Dr. Spock's views are best expressed in this excerpt from the ad: "There are dangers in any course. I would rather we took small risks today if there is hope of lessening the enormous risks which lie ahead. And if I am to be destroyed through some miscalculation I would prefer to be destroyed while we are showing leadership in the search for a cooperative world than while sitting in an illusory fortress blaming our opponents for the lack of a solution."

(Funds for the ad in the Cleveland Plain Dealer were partly contributed and partly borrowed. Your generous contribution will repay the loan and make additional activities possible. Please make out checks to Cleveland SANE and mail to P.O.Box 3570, Cleveland 18, Ohio)

BRITISH PHYSICIST ANALYZES ARMS RACE

Worth reading in the April issue of "Scientific American" is a scholarly article by British Physicist P.M.S. Blackett, a government advisor on military and scientific policy. Blackett declares that the U.S. has atomic power equivalent to 150 tons of T.N.T. for every man, woman and child in Russia. He is critical of Soviet secrecy and also of Western failure to comprehend it. He warned that "whatever influence China may now be exerting on the U.S.S.R. to adopt a harder policy with the West certainly arises in part from the failure of Khrushchev's campaign for disarmament."

PEACE MARCHES THROUGHOUT WORLD

In addition to the much-publicized Peace marches in England and Japan and the United States, 19 ban-the-bomb marches took place in Western Germany with over 10,000 participants. 30,000 persons crowded the Town Hall Square of Copenhagen in Denmark's third annual Easter march.

YALE PROFESSORS OPPOSE TESTS

126 members of Yale's faculty signed an ad in the New York Times opposing U.S. and Russian tests and declaring, "It is time to show the world that we, at least, will stop playing Russian roulette with humanity."

WARBURG HAS NEW TEST BAN PROPOSAL

James P. Warburg, writer and Kennedy supporter in 1960, points out in a letter to the N.Y. Times that the deadlock over inspection at Geneva is with respect to underground tests. He points out that "tests in the atmosphere can be detected without the international controls to which the secrecy-obsessed Russians object."

Therefore, Warburg says, why not defer any ban on underground tests pending improvement of seismology and sign a treaty immediately banning all nuclear tests which can be tested by existing national facilities.

SANE CONCERT
May 12
Call WY 1-1780
for tickets

SANE MEETING
May 30
Call 321-8055
for tickets

SANE CALENDAR

Friday, May 11 - 8:30 p.m. Julian Huxley speaks at McBride Lecturer, Severance Hall. Write to McBride Lectures, 122 Baker Bldg., 10950 Euclid Ave. for free tickets.

Saturday, May 12 - 8:30 p.m. Jerome Rosen concert. See page one.

Friday, May 18 - 8:15 p.m. East side SANE meeting, Church of the Covenant.

Topic: "Economics of Disarmament" or "Can America Afford to Go to Peace?"

Speakers: Sterling S. McMillan, professor of economics, WRU; Raphael Silver, urban redeveloper; Jack Anderson, regional educational director, International Association of Machinists.

May 21-22 SANE Washington Lobby
National SANE is asking for three representatives from each congressional district to be in Washington on these dates for a significant lobbying effort in cooperation with Turn Toward Peace.

If you are interested and can go to Washington at this time, please call Dr. James Carlson, YE 2-8631.

Wednesday, May 30 - 8:00 p.m. Annual Memorial Day Meeting. WHK Auditorium. See page one.

APRIL, 1962

Clap hands, rejoice at trees in bud
At worms all squirming in the mud
At days as sunny as daffodils
And flowers wild upon the hills.
Rejoice! For Spring is here!
And with it -- Fear.

Rejoice ye sailors, poets, lovers,
Gardeners, golfers, campus rovers.
Unfreeze all hearts, 'tis now the thaw
Dance round the Maypole! Sing Hurrah!
For Spring is hatching in its nests
A promise of more nuclear tests.

(Once in the dear dead days of old
There was a Spring -- so we are told
When cardinal and wood sorrel
Robin, lark and asphodel
Were signs welcome as April showers
Of Summer's warm, luxuriant hours.
But now, we almost prefer the Frost
To this Spring's blossoming holocaust.).

Anabel Disch
2126 Fairhill, #18
Cleveland 6, Ohio

CLEVELAND SANE
Box 3570
Cleveland 18, Ohio

_____ I would like to become a SANE member.

_____ Enclosed is \$10.00 for membership dues.

_____ Enclosed is contribution for advertising.

_____ Enclosed is general contribution.

(Name) _ _ _ _ _

(Address) _ _ _ _ _

(Phone) _ _ _ _ _

485 Westminster Road
Brooklyn 18 New York

June 9, 1962

Dear Mr. Abba Hillel Silver,

I hope you have had an opportunity to read the Galleries of "Cast A Giant Shadow" the Biography of Mickey Marcus by Ted Berkman to be published by August 3rd by Doubleday & Co.

Developments on the book are very encouraging. Several high Israeli officials are hopeful that it will help promote American-Israeli relations and generally aid the cause for which Mickey gave his life. Even before the publication of the Biography, several motion picture companies have expressed great interest.

At present, the Zionist Book Center is sending out a Brochure on the book about Mickey, to various Jewish schools, Youth Centers, Community Groups etc. I feel that it would be most helpful if we could include a word of commendation from you, (assuming, of course that you feel as I do, that this is a worthy book.) The briefest of statements would suffice and I should be most grateful for your assistance.

Dr. Emanuel Neumann has been most helpful in arranging for this Brochure. I believe all

the advance publicity we get, will
get the book off to a good start.

With warmest regards,

Sincerely yours,

Emma C. Marcia



June 1, 1962

My dear Mr. Seltzer:

I should very much like to attend the luncheon with Dr. Jonas Salk on Friday, June the eighth. Unfortunately, that is our Confirmation Day and we shall hold services at the Temple that morning.

I shall do everything that I can to assist in the work of the Salk Institute Cleveland Committee.

With warmest regards, I remain

Very cordially yours,

ABRA HILLEL SILVER

APS:bfa

Mr. Louis M. Seltzer
The Cleveland Press
901 Lakeside Avenue
Cleveland 14, Ohio

June 15, 1962

TELEGRAM TO:

RABBI WM. MORDECAI KRAMER
TEMPLE ISRAEL OF HOLLYWOOD
7300 HOLLYWOOD BLVD.
HOLLYWOOD, CALIF.

I SHOULD LIKE TO JOIN THE HOST OF FRIENDS OF DR. MAX NUSSBAUM
IN EXTENDING TO HIM FELICITATIONS ON THE OCCASION OF THE TWENTIETH
ANNIVERSARY OF HIS MINISTRY IN LOS ANGELES. I HAVE KNOWN AND
ADMIRERD THE WORK IN MANY FIELDS OF DR. NUSSBAUM, ESPECIALLY HIS
DEDICATION TO THE CAUSE OF ISREAL REBORN AND TO ALL CONSTRUCTIVE
MOVEMENTS IN AMERICAN JEWISH LIFE. PLEASE CONVEY TO HIM MY
WARMEST GREETINGS AND MY GOOD WISHES FOR MANY MORE YEARS OF
FRUITFUL SERVICE TO AMERICA AND TO ISRAEL.

CORDIALLY

ABRA HILLEL SILVER

June 25, 1962

My dear Dr. Nassbaum:

I have received an invitation to attend a luncheon which is being tendered to Mr. Max Bressler on the occasion of his sixtieth birthday. I had hoped to be able to attend this function, but I am compelled to be in New York on this day to attend the Golden Wedding Anniversary of my sister and her husband.

Will you not, therefore, extend to Mr. Bressler my heartiest felicitations on the occasion of his birthday and all my good wishes for many more years of well-being. Mr. Bressler has deserved well at the hands of his people. He has served every constructive cause in Jewish life with devotion through the years. He has been a dedicated servant of his people. His presidency of the Zionist Organization during two difficult years and in the face of many obstacles has earned for him the appreciation and gratitude of all Zionists. I am especially grateful to him for the valuable contributions which he has made towards Kfar Silver and the many scholarships which he has succeeded in obtaining for that fine school where young Israelis are being trained in scientific agriculture and are given a general education as well.

One is president of an organization for a fixed term of office, but one remains an ex-president for life, and his close interests continue indefinitely. I am happy that Max Bressler is still in the full vigor of mind and body and that our movement will benefit from his initiative and organizational talents for many years to come.

Most cordially yours,

ABBA HILLEL SILVER

AHS:bfm

Dr. Max Nassbaum, Chairman
Luncheon Committee in Honor of
Max Bressler
Hotel Willard
Washington, D.C.

Via air mail



1962 *United Jewish Appeal*
BEHALF OF UNITED ISRAEL APPEAL. JOINT DISTRIBUTION COMMITTEE. NEW YORK ASSOCIATION

ON BEHALF OF UNITED ISRAEL APPEAL

JOINT DISTRIBUTION COMMITTEE

NEW YORK ASSOCIATION FOR NEW AMERICANS

\$35,000,000 UJA SPECIAL FUND in addition to \$60,000,000 REGULAR CAMPAIGN

1055 WEST 45TH STREET, N.Y., 20, U.S.A.

PLATE 7. 1850

CABLE ADDRESS: UJAPPEAL, NEW YORK

June 27, 1962

© 2000 Blackwell Science Ltd

^a *Stat* 1998 79 (3), 1670-1681, 1998.

Mathematical Summary

1. 研究了三種不同形式的非線性邊界值問題。
2. 利用變分法，得到了存在性定理。
3. 利用變分法，得到了唯一性定理。
4. 利用變分法，得到了穩定性定理。
5. 利用變分法，得到了收斂性定理。

¹² KENNEDY, J. P. 1985. *Journal of Fish Biology* 27: 355-368.

^a Data as of 12/31/2000. Data not available for 1999.

^a $[\eta]$ in dl/g.

DOI: 10.1002/anie.200500000

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²² *See* BERNARDINI, *supra* note 1, at 173-174.

Address: 10000 E. 1st Avenue
 Suite 100, Denver, CO 80231
 Phone: (303) 755-1100
 Fax: (303) 755-1101
 E-mail: info@denverpost.com

[illegible]

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

Dear Rabbi:

The year 1963 will mark the 25th year that the United Jewish Appeal will be engaged in its work of rescue, relief and rehabilitation. This work has been made possible by the contributions and efforts of countless men and women through the length and breadth of America. The reward for what they have done is their knowledge that their contributions to the UJA have gone towards the rescue of more than one and a half million Jews and the relief and rehabilitation of more than twice that number.

It is only natural that our fellow Jews who have supported the UJA will want to mark the 25th Anniversary with appropriate events, both to recall what has been achieved and to provide inspiration for the work yet to be done.

The UJA has seen fit to ask me to serve as the Honorary General Chairman of the UJA 25th Anniversary Committee. Because of what the UJA has meant to me from its very founding, I am very happy to serve in this capacity.

I should like to appoint as Honorary Chairmen, a group of outstanding personalities in American life, of all faiths, who are known for their humanitarianism and who have demonstrated their interest in the efforts of the UJA.

The UJA would feel honored, and I would consider it a source of personal pleasure, if you would agree to serve as an Honorary Chairman.

I look forward to your early reply.

Sincerely,

Herbert H. Lehman

Herbert H. Lehman

HHL: hg

1962 UJA NATIONAL CAMPAIGN COMMITTEE

ADOLPH KIESLER, Chairman

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NATHAN L. KUSS	

THE BAPTIST REVIEW

4728 OAKSHIRE
HOUSTON 27, TEXAS

COLEMAN CRAIG,
Editor and Publisher

June 28, 1962

Rabbi Abba Hillel Silver
The Temple
Cleveland, Ohio

Dear Rabbi Silver:

I am enclosing the current issue of the Baptist Review to call your attention to a very compelling statement on the Censure of Israel by the Security Council of the United Nations, by Chancellor W. R. White, of Baylor University, Waco, Texas.

I was grealy pleased that this article was printed in the Congressional Record, a copy of which I am also enclosing.

With every good wish, I am,

Sincerely,

Coleman Craig
Editor & Publisher



A cordial invitation is extended to

Mr. Abba Hillel Silver

to attend a Luncheon in honor of

Mr. Max Bressler

on the occasion of his 60th birthday

at the

Hotel Willard

Washington, D.C.

on Friday, June 29th, 1962

at 12:00 noon

Dr. Max Nussbaum

Chairman

Luncheon Committee

R.S.V.P.

ROBERT S. KERR, ORLA., CHAIRMAN

RICHARD B. RUSSELL, GA.	ALEXANDER WILEY, WIS.
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EVERARD H. SMITH, JR., CHIEF COUNSEL
CARTER W. BRADLEY, CHIEF CLERK

United States Senate

COMMITTEE ON
AERONAUTICAL AND SPACE SCIENCES

June 29, 1962

Rabbi Abba Hillel Silver
The Temple
University Circle at Silver Park
Cleveland 6, Ohio

Dear Rabbi Silver:

May I tell you how very grateful I am that you took the
time, as busy as you are, to write me a letter of commendation.

With best regards and every good wish.

Sincerely yours,


Stephen M. Young

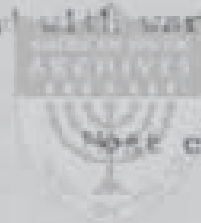
Y/e

June 29, 1962

My dear Mr. Lehman:

Let me thank you for your kind letter of June 27th.
I shall, of course, be very happy to serve as an
Honorary Chairman of the 25th Anniversary celebration
of the United Jewish Appeal.

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



Most cordially yours,

ABRA HILLEL SILVER

AHS:bfm

The Honorable Herbert H. Lehman
The United Jewish Appeal
165 West 46th Street
New York 36, New York

מוסד ון ליר לקדום תרבות האדם
THE VAN LEEB FOUNDATION FOR THE ADVANCEMENT OF HUMAN CULTURE

10 Ben Gabrol St. Jerusalem, Israel
P. O. B. 7113 Tel. 26840

רחוב מבו בבידול 10, ירושלים, ישראל
ת. ד. 7113 טל. 26840

July 2nd '62

Received 7/6/62
Dear Dr. Silver

In compliance
with your suggestion I am
sending you herewith some
information on the Centre for
the Advancement of Human
Culture created by the
Van Leeb Foundation.

Since I am leaving
the U.S. July 9 I should like
to hear from you at the earliest
possible date. Sincerely yours

J. Van Leeb

12 W. 72nd St. Tel. EN. 2.2000.

July 2, 1962

My dear Mr. Craig:

Thank you so much for sending me a copy of the "Baptist Review" which contained Chancellor W.B. White's statement on the Censure of Israel by the Security Council of the United Nations. I read it with deep interest and approval. Chancellor White spoke truthfully and with conviction.

With all good wishes, permit me to remain



Very sincerely yours,

ABBA HILLEL SILVER

AHS:bfm

Mr. Coleman Craig
Editor and Publisher
The Baptist Review
4728 Oakshire
Houston 27, Texas

THE LOUISE PETTIBONE SMITH 75th BIRTHDAY TRIBUTE

49 EAST TWENTY-FIRST STREET • Room 405 • NEW YORK 10. N. Y.

ORegon 4-5058

July 6, 1962

Ruth C. France
Executive Secretary

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

Dear Rabbi Silver:

This letter is to ask if you will join in the nationwide sponsorship of the 75th anniversary tribute to Louise Pettibone Smith next October.

The purpose is two-fold: one, to pay a deserved tribute to a courageous American; the other, to rally further support throughout the country in opposition to the McCarran Internal Security Act.

Miss Smith, Professor Emeritus of Biblical History at Wellesley College, is the Honorary Chairman of the American Committee for Protection of Foreign Born. That organization is one of three that have been ordered to register as "Communist-fronts" under the McCarran Act. The order is now being tested in the courts.

We believe that in her person many can be brought to see the danger to themselves and their own organizations inherent in this legislation.

We are now endeavoring to build up a sponsors' list of commanding importance around which a nationwide effort can be made to draw attention to that danger. Among those who have already agreed to serve as sponsors are three who have known and worked with Professor Smith. They are: Dr. John A. Mackay, former Moderator of the Presbyterian Church, U.S.A., and former President of Princeton Theological Seminary; Dr. Paul Lehmann, Professor of Theology at Harvard Divinity School; and Bishop Edgar A. Love of the Methodist Church.

It is our hope that they will be joined by a group of rabbis who are equally respected.

Will you lend your name to this endeavor? We very much hope so, and for your convenience a card is enclosed.

At the same time I am writing to the following:

Dr. Abraham Cronbach	Rabbi Ben Zion Bosker
Rabbi David deSola Pool	Rabbi Louis I. Newman
Professor Solomon Zeitlin	Dr. Louis I. Finkelstein
Rabbi Robert E. Goliburg	

*A tribute to a courageous American for her leadership
of the struggle for the democratic rights of all the people.*

The next step will be to solicit wide support among the rabbinate on the strength of the initiating group.

A biographical sketch of Professor Smith is enclosed. Under separate cover we are sending a copy of her book, The Torch of Liberty. On pages 438-439 is her own account of what brought her to her present involvement in the civil liberties struggles. We are certain you will read it with understanding.

The accompanying memorandum will bring you up to date on the McCarran Act situation, and supply greater detail on our plans for this birthday tribute.

We look forward to hearing from you.

Sincerely yours,

Ruth C. France

Mrs. Ruth C. France



מוסד ון ליר לקדום תרבות האדם

THE VAN LEER FOUNDATION FOR THE ADVANCEMENT OF HUMAN CULTURE

10 Ben Gabirol St. Jerusalem, Israel
P. O. B. 7113 Tel. 26840

רחוב אבן גבירול 10, ירושלים, ישראל
ת. ד. 7113 טל. 26840

New York, N.Y., July 6, 1962

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

Dear Dr. Silver:

The Center for the Advancement of Human Culture, which is in status nascendi in Israel, is designed to further the spiritual home-coming of the Jew. In the course of its millennial wandering, the Jewish people absorbed the thought patterns of many cultures. It is no easy task for Israel now to ascertain its own real identity. To become fully aware of the Jewish spirit as expressed in its basic teaching; to see clearly the Judaic thought as distinct from other ways of thinking, and to perceive how the Judaic insight fits today into the process of the natural evolution of man's mind - herein lies the great challenge Israel has to meet. Failing to itself Judaism would fail mankind.

The Center now being built in Jerusalem is to stimulate the search for the response to this challenge. Scientists and humanists of note, Jews and non-Jews, manifest interest in this Center. Much will depend on the spirit that will guide it.

It is because of its utmost importance that we took the liberty of contacting you, especially since it is known how deeply involved you are in Israel and the Jewish people. Your unfriendly attitude, to say the least, is most regrettable. Time is pressing, the work is urgent and should have the benefit of your wisdom and personality. We dare hope that the time is not too remote when you will deem it worth your while to give this matter your earnest consideration.

Sincerely yours,

Van Leer

The Consul of Switzerland

and

Mrs. Othon M. Goetz

request the pleasure of your company

on Wednesday, the first of August

nineteen hundred and sixty-two

Swiss National Day

Declined

R.o.v.p.
SA. 1-6196

5-7 p.m.
3362 Maynard Road
Shaker Heights

out of City

AMERICAN COMMITTEE ON AFRICA

801 Second Avenue • New York 17, N. Y. • MU 6-7263 • Cable AMCOMMAF



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August 21, 1962

Rabbi Abba Hillel Silver
19810 Shaker Street
Cleveland, Ohio

Dear Rabbi Silver:

We write to ask you to join us in sponsoring the Appeal for Action Against Apartheid, first printing of which is enclosed. Designed to call attention to the deepening crisis in South Africa, the Appeal aims at stimulating concerted action by people around the world. The campaign starting now focuses toward Human Rights Day, December 10, 1962, as the first climax in a continuing movement to quarantine apartheid.

International action now is imperative: the recently enacted "Sabotage" law ultimately makes opposition to the government's apartheid system a capital offense. The Appeal can become the base on which to unite the people of the world against the tragic and suicidal racist practices in South Africa.

In 1957, a similar campaign was built around the Declaration of Conscience, signed by international figures from all continents. We believe the present effort, because it calls for action, can be significantly more effective. We cannot overestimate the significance of international pressure in influencing the course the South African Government may follow. Even more important, such pressure has been called for by those courageous South Africans now risking life itself to oppose their government's barbarous policy.

We therefore ask you to join us as sponsors of the Appeal for Action. To do so, simply sign the enclosed card and rush it to us at the American Committee on Africa.

Thank you,

Albert J. Lutuli
Albert J. Lutuli
South Africa

Martin L. King Jr.
Martin Luther King
United States

encls.

P.S. We should like to have your signature by September 10 so that the names of signers can be issued three months before 1962's Human Rights Day.

The Temple

UNIVERSITY CIRCLE AT SILVER PARK

Cleveland 8, Ohio

TELEPHONE: SWEETBRIAR 1-7755

MILTON MATZ
ASSOCIATE RABBI

ABBA HILLEL SILVER
DANIEL JEREMY SILVER
RABBIS

LEO S. BAMBERGER
EXECUTIVE SECRETARY

August 22, 1962

My dear Colleagues and Friends:

I have been asked by the Greater Cleveland Safety Council to draw your attention to the enclosed pamphlet, "RELIGION AND ACCIDENT PREVENTION", and to solicit your interest in the effort of our community and communities throughout our country to lessen the frightful incidents of accidents on our highways. The statistics given in this brochure are gravely alarming and they, of course, do not tell the whole story in terms of human tragedy and suffering. An alerted public can do much to lessen the number of these casualties.

Cordially yours,

ABBA HILLEL SILVER

7

AHS:bfn

INFORMATION ABOUT...

BLUEPRINT FOR LIFE

RELIGION AND ACCIDENT PREVENTION

This topic can be discussed by adults or teenagers either in Sunday School class or in an evening session of the congregational group.

The leader is very important in presenting this topic. He must be prepared by knowing what constitutes the accident problem in the specific community and being able to look at the problem objectively and present the religious emphasis of love and respect for others. Obeying traffic regulations, for example, involves a moral responsibility. So do safe practices in the home, at work and even at play.

I. Pre-Planning is necessary:

- A. Obtain from the local health department, the Blueprint for Life program of the Greater Cleveland Safety Council, 1021 Euclid Avenue, Cleveland 15, or from the local police department, information on the accident problem in the community and what is being done to solve it.
- B. Obtain resource materials which will be helpful in directing the discussion: (The Blueprint for Life office can package this material and give it to each leader, without cost.) This material can include:
 1. Fifteen-minute films on such safety subjects as traffic, home falls, home fires, seat belts, child safety, recreation and water safety, and community organization for safety. These may be obtained free from the Greater Cleveland Safety Council, the Cleveland Health Department, or the Cleveland Auto Club.

2. Drivers' manuals. These may be obtained from the State Highway Department, the local police department, or the Cleveland Automobile Club.
3. Home Safety leaflets. These are available from the Blueprint for Life offices at the Greater Cleveland Safety Council.
4. Safety exhibits. These may be obtained from Blueprint for Life, c/o Greater Cleveland Safety Council.

II. Meeting of the Group - Directed discussion is important.

- A. Religion is a way of life. Similarly, obeying traffic regulations and other safe practices is a way of life and leads to freedom from accidental injury to self and others.
 1. Acquaint members with the accident problem in the local community. Show the accident toll and emphasize the fact that many of these accidents might have been prevented had consideration for others been shown.
 2. Show a safety film. Follow this with a discussion of information obtained from the film, emphasizing that consideration of others might have prevented the accident depicted in the film.
- B. Everyone is involved in safety. It is important, therefore, that each member of the group be brought into the discussion. In the discussion period endeavor to make each member of the group feel that his opinion counts. One way of doing this might be to:

1. Have different members of the group read references from the scriptures. Relate the teaching of religious leaders to the driving and walking experience of each person.

Why is it important for a person to set a good example? What influences a younger person? Can a younger person influence an older person?

What is a human institution? Must we obey rules of society?

If the Golden Rule were applied to everyone driving on the highway, what would happen?

Some additional thoughts that a group may consider:

1. Does a religious person have a responsibility for the driver of another car? For the safety of other members of his family? For his fellow workers? How can he show it?
2. Why is it important for a pedestrian to be on the alert for the operator of a motor vehicle? How does the Golden Rule apply to the person who is a-foot? Who is working in the same shop? Living in the same house?
3. Read stories of accidents in newspapers. Try to determine what were the causes. From this information, determine ways in which the accident might have been prevented if those involved had accepted a moral responsibility.
4. What is the religious person's responsibility for safe living - on the highway, in the home, at work and at play?

5. Must we study, practice and thoroughly prepare ourselves to be protected from the physical hazards of life?

THE ACCIDENT TOLL IN 1961

Killed	91,000
Injured	9.2 million
The cost	\$14 billion

That was the toll taken in human life and economic loss in America in 1961 -- not by atomic war, but by accidents.

Traffic accidents claimed 38,000 lives.

Home accidents killed 25,500.

Work accidents took 13,500 lives.

And 16,000 persons died in accidents outside their homes, away from their work, away from the highway -- accidents which occurred in recreational pursuits and in various other ways.

These tragic figures emphasize dramatically that the accident toll is one of the great unsolved social problems facing America today.

Accidents are the fourth leading cause of death in this country -- exceeded only by heart disease, cancer, and vascular lesions of the central nervous system.

Accidents are the No. 1 cause of death in the 1-35 age bracket.

One in every 20 persons living in the United States suffered a disabling injury from an accident in 1961.

Year after year, one in every four persons suffers some sort of accidental injury.

38 million of these accident victims receive medical care.

1.7 million are hospitalized.

And year after year, accidents pile up an average of 107 million days of work loss.

Each year approximately 10,000 persons die in traffic accidents involving drinking drivers.

Each year approximately 900 persons are burned to death in fires resulting from smoking in bed.

Each year 1,200 persons -- many of them children -- die from wounds received while cleaning or playing with firearms in the home.

Almost sounds like the toll of war, doesn't it?

Actually, it is worse than war!

Traffic accidents alone in the United States have killed twice as many Americans since the advent of the automobile as have died on the battlefield in all the wars ever fought by America -- including the Revolutionary War, the War Between the States, and the Korean engagement.

In 10 years of war -- the years of World War I, World War II and the Korean engagement -- 4,947 men from Cuyahoga County died on the battlefield.

In 10 years of peace -- from 1950 to 1960 -- 5,751 men, women and children died from accidents in Cuyahoga County.

A continuing toll of this size constitutes a national emergency; a time when we need to seek Divine guidance and deliverance from the perils that face us daily -- on the highway, in the home, and at play. Psalm 5

A national leader once gave four keys to success in any program. These are especially applicable in accident prevention. These are:

THINK ----- BELIEVE ----- ASPIRE ----- DARE

We must Think about the problem and devise a plan.

We must Believe in our plan and in what we are doing.

We must Aspire to overcome the difficulties and problems that will beset us.

We must Dare to do that which we know to be right even though it may mean stirring up great opposition.

Some of our young men sometimes seem to feel it is sissy to practice safety. They seem to confuse foolhardiness with valor, and to regard themselves as junior space cadets. They use their cars as rockets to blast off down streets and highways at 60, 70, 80 and even 100 miles an hour.

It is interesting, then, to note that our astronauts are devotedly religious men who recognize God's hand and seek His protection in all they do. They also believe in following religiously all the practices of safety, which they know are essential to their protection and the protection of others. They are mature enough to know that failure to observe these practices may result in tragedy.

Our "junior space cadets" may well remember these practices also. Statistics show that half of all deaths among those 15 to 24 years old are caused by accidents.

We earnestly suggest that every religious person read and live by the attached Driver's Pledge and "I Am My Brother's Keeper."

* * *

DRIVER'S PLEDGE

As a pedestrian, as a driver, as a passenger, and most of all as a believer in God, consideration for others will always guide my actions.

To the best of my ability, I shall obey traffic rules and regulations, and cooperate in all efforts to assure respect for the principles and practices of safety.

I shall endeavor to keep in mind that the example I set in obeying traffic regulations may influence others. I shall do my part to make the Golden Rule my basic traffic rule.

I AM MY BROTHER'S KEEPER

One night a young man was walking home from a bowling center. Suddenly, behind him loomed the dark form of a desperate man. The sound of a blow! The young man fell. The robber pocketed the sum of \$6.32. The next day the young man died. That was murder.

The same night another young man was driving his date home from the movies. A car full of young people ran past a red light. There was a crash. The police and the ambulance came. Empty cans were strewn about the scene of the accident. The next day the young man was crippled, his girl friend was killed. That was -- what? What would you call it?

The essence of religion is that you should love your neighbor as yourself. If you drink and drive; if you speed; if you drive when you are incapable of driving safely; and if thus you kill or injure another person, are you really acting as your brother's keeper?

Death is irrevocable -- no matter how you kill your victim -- whether by gun or by auto. God may forgive you. The family and friends of those whom you kill or injure may forgive you. But your conscience will not remain still. You must live with it every day of your life as long as you live.

The only alternative to killing is not to kill. Translate your religious convictions into safe and sane driving habits. Be kind. Be courteous. Be careful. Be considerate. Take pride in setting a good example for others, no matter how strong may be the temptation to strike back at careless, selfish, inconsiderate drivers. Do this and you will retain the greatest blessing God gave you when you were born - a clean conscience. Should you do otherwise, the worst punishment that can be inflicted on you is that the life you take may not be your own.

--A. L. Chapman, M.D., Assistant Surgeon
General, Chief, Division of Accident
Prevention, Public Health Service,
U. S. Dept. of Health, Education and
Welfare.

S A F E T Y P R A Y E R S

A PRAYER FOR LITTLE CHILDREN

God bless our children on their way from home to school, keep Thy Guardian Angel at their side - and ours, lest by our selfish haste we cause them harm. And as they scamper in their heedless play, may we who love them never give them cause to run in fright across the pathway of our cars and so - perchance to die.

Grant us, our Father, the understanding of the Master's word, "Even as ye have done it unto the least of these my little ones, ye have done it unto Me." In His Name, we ask Thy guiding watchfulness.

Amen.

(Written for the Connecticut Daughters of the American Revolution, Transportation Committee)

MOTORIST'S PRAYER

Lord grant me a steady hand and
watchful eye,
That no man may be hurt when I pass by.

Thou gavest life, I pray no act of mine
May take away or mar that act of thine.

Shelter those, dear Lord, who bear me
company,
From evil of fire and all calamity.

Teach me, to use my car for others
Nor miss through love of speed

The beauty of this world; that thus I may
With joy and courtesy go happily life's way
And reach without mishap - eternal day.

(Samuel Cardinal Stritch - 11/17/56
Archbishop of Chicago)

A PRAYER FOR SAFETY

O God by whose wisdom and power the universe is governed, grant that through the merits of Thy Divine Son, we Thy children may be imbued with that Spirit of justice and charity which will cause us in all things to seek the safety and welfare of our Brethren, this we ask through Jesus Christ our Lord.

(By Lawrence J. Shehan, D.D.
Bishop of Bridgeport)

PRAYER

O God of all men
Guide these hands
That hold the wheel!
In all my daily acts,
Let me never forget to be
My Brother's Keeper
And to love my neighbor
as myself.

(Women's Moral Mobilization Committee,
East Bay Chapter,
National Safety Council,
Oakland, California)

TRAVELER'S PRAYER

God, be with us this day.
Watch over us, insure us
against danger,
protect us from harm.

Be ever at our side --
to light, to guard,
to rule and guide
us safely to our
journey's end.

(The American
Legion, Dept. of
Indiana)

A MOTORIST'S PRAYER

Our Heavenly Father, we ask this day a particular blessing as we take the wheel of our car. Grant us safe passage through all the perils of travel; shelter those who accompany us and protect us from harm by Thy mercy; steady our hands and quicken our eye that we may never take another's life; guide us to our destination safely, confident in the knowledge that Thy blessings go with us through darkness and light...sunshine and shower...forever and ever. Amen.

(State Highway Patrol-North
Carolina Department of Motor
Vehicles)

SAINT CHRISTOPHER'S COMPLAINT

I'm very tired. Poor fools, they look to me
For help. They cruise along at eighty-three,
Trusting my medal, like a potent charm.
To keep their foolish selves secure from harm.
Do they not know I lived at slower pace
And Hubert was the patron of the chase?
Yet they try to outrun his swiftest arrow,
They drive at turnpike speed on crooked, narrow
Country lanes where little children play,
These gentle ones who hesitate to slay
A small black fly. They place their children's lives
In danger, risk the safety of their wives;
And speed, as to outrun the secret, still,
Small voice that whispers, "Man, thou shalt not kill."

I'm weary, Lord, watching Thy careless sons,
Please send me back where the deep torrent runs
And I can ford it in my own slow way.
Tell them, in voice of thunder, not to say.
"Saint Christopher, protect me," and go mad
With speed. It's hard to face a grieving Dad.
I'll help them all -- hot rod or cadillac --
For love of Him I bore upon my back.
I'll try to get them home unhurt, alive --
If they but hold it under fifty-five.

(By Margaret M. Hickey)