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Personal correspondence, 1948?.

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The Governor of Connecticut and Mrs. James L. Mc Conaughy send cordial greetings for Christmas and the New Year

[1948]

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CABLE ADDRESS "SANMORITZ" TELEPHONE WICKERSHAM 2-5800 forgard JT. MORITZ ON . THE . PARK FIFTY CENTRAL PARK SOUTH NEW YORK 19, n. y. Dear fatti Silver: Insmuch as we were not able to thank you at our welling, we are taking this means to uppeer our gratitude for your so generously finen time in performing and maring rited. The Know now how occupied your must have been at the UN meeting and we feel doubly honored and previleged that you, where y shits in this country. and in the UN sessions themselves, did much to implement

the partition of Palestine, toop seneral prenous hours from your important detties to officiate at our caremony. He hope and pray that one life together and the building of the Someland in Cerety Israel which began almost simultaneauch, will go forward together towards ultimate place and happeness in spite of all the handicaps in their paths.

Sholom

Mr. & Mrs. M. D. Farkas

"The eternal God is thy refuge, and underneath are the everlasting arms." Beat 33:27 Dr Aabba Hiller Selver would like To foin the juvich army and fight for the pection of Nother land. am Harsan old buch that don't and any thing if you hear in there. prif you furnach a jewish let me join your ranks. yours trully wallace Wahlheim 122 torott and E. Willman minn,

Credo of an American

A STATEMENT BY DAVID E. LILIENTHAL BEFORE THE CONGRESSIONAL COMMITTEE ON ATOMIC ENERGY

THIS I DO CARRY IN MY HEAD. I will do my best to make it clear. My convictions are not so much concerned with what I am against as what I am for; and that excludes a lot of things automatically.

Traditionally, democracy has been an affirmative doctrine rather than merely a negative one. I believe—and I do so conceive the Constitution of the United States to rest upon, as does religion—the fundamental proposition of the integrity of the individual; and that all Government and all private institutions must be designed to promote and to protect and defend the integrity and the dignity of the individual; and that is the essential meaning of the Constitution and the Bill of Rights, as it is essentially the meaning of religion.

IMPORTANCE OF MEN SUPREME

A^{NY FORM OF} government, therefore, and any other institutions which make means rather than ends; which exalt the State or any other institutions above the importance of men, which place arbitrary power over men as a fundamental tenet of government or any other institutions, are contrary to that conception, and therefore I am deeply opposed to them.

The communistic philosophy, as well as

affirmative belief, rather than being simply a belief against something else and nothing more.

One of the tenets of democracy that grow out of this central core of a belief that the individual comes first, that all men are the children of God and their personalities are therefore sacred, carries with it a great belief in civil liberties and their protection, and a repugnance to anyone who would steal from a human being that which is most precious to him — his good name; either by impugning things to him by innuendo or by insinuations.

And it is especially an unhappy circumstance that occasionally that is done in the name of democracy. This, I think, can tear our country apart and destroy it if we carry it further.

DEMOCRACY A DAILY NEED

I DEEPLY BELIEVE in the capacity of democracy to surmount any trials that may lie ahead, provided only we practice it in our daily lives. And among the things we must practice is that, while we seek fervently to ferret out the subversive and anti-democratic forces in the country, we do not at the same time, by hysteria, by resort to innuendo and smears, and other unfortunate tactics, besmirch the very cause that we believe in, and cause a separation among our people, cause one group and one individual to hate another based on mere attacks, mere unsubstantiated attacks upon their loyalty.

I want also to add that part of my conviction is based on my training as an Anglo-American common lawyer. It is the very basis and the great heritage of the English people to this country, which we have maintained, that the strictest rules of creditability of witnesses be maintained and hearsay and gossip shall be excluded in courts of justice. And that, too, is an essential of our democracy. And, whether by administrative agencies acting arbitrarily against business organizations, or whether by investigating activities of the legislative branches, whenever those principles of the protection of an individual and his good name against besmirchment by gossip, hearsay and the statements of witnesses who are not subject to cross-examination are not maintained, then, too, we have failed in carrying forward our ideals in respect to democracy. That I deeply believe.

the communistic form of government, fall within this category, for their fundamental tenet is quite to the contrary. The fundamental tenet of communism is that the State is an end in itself, and that therefore the powers which the State exercises over the individual are without any ethical standard to limit them. That I deeply disbelieve.

It is very easy simply to say one is not a Communist. And of course, if my record requires me to state that very affirmatively, then it is a great disappointment to me. It is very easy to talk about being against communism. It is equally important to believe those things which provide a satisfying and effective alternative. Democracy is that satisfying affirmative alternative.

Its hope in the world is that it is an

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הבר נכבד,

לזלמן שניאור, המשורר העברי הגדול, ולאו ששים שנה, וידידיו ומעריציו נגשים עהה לעריכה הגיגה יובל רשויה לאיש ולמאורע.

ובשם הוער המטדר אנו מזטינים אותך בזה להיוה הבר ב,ועד היובל של ז. שניאור", שיקח על עצמו אח דבר הגיגה היובל של

המשורר.

י מצורפה בזה גלויה לחשובה,

שלך בברנת הספרות,

בשם הועד המסדר.

ביר הינסקיל איניי היבול

Rusky

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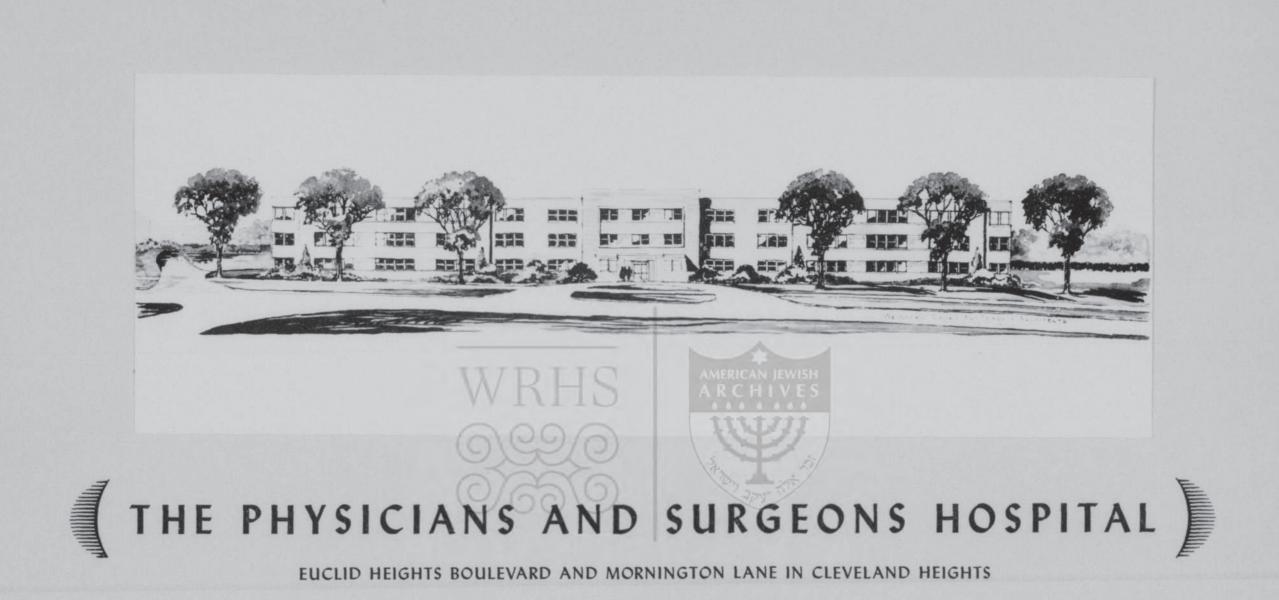
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821 FIFTEENTH STREET, N. W.

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MR. PORTER IS FORMER CHAIRMAN OF THE FEDERAL COMMUNICATIONS COMMISSION, FORMER ADMINISTRATOR OF THE OFFICE OF PRICE ADMINISTRATION, AND MORE RECENTLY CHIEF OF THE AMERICAN ECONOMIC MISSION TO GREECE WITH THE RANK OF AMBASSADOR.

DISTRICT 3251



ANSWERING A DEFINITE NEED . CONVENIENT IN LOCATION . NON-PROFIT, NON-SECTARIAN IN OPERATION

THE PHYSICIANS AND SURGEONS HOSPITAL

THE erection of the Physicians and Surgeons Hospital is the logical outgrowth of the aspirations of a group of communityminded doctors. They have enlisted the support of a large number of outstanding citizens who realize that Cleveland, like all large cities, has been suffering the hardship of inadequate hospital facilities for its inhabitants. With the advent of a new era of hospitalconscious people, hospitalization, and medical care insurance, the prospects for satisfactory equilibrium between hospital needs and available beds in the near future are not bright.

THE Physicians and Surgeons Hospital will provide additional hospital space where patients may be served and where doctors will be able to practice their profession in the most efficient manner. It will be non-profit in character, and all revenue above operating cost, repayment of bonded debts and other financing cost will go back into expansion, improvements, and research. The hospital will be non-sectarian. On its staff outstanding medical personalities of the community will be numbered.

THE hospital site, which has been purchased, is at Euclid Heights Boulevard and Mornington Lane in Cleveland Heights, one of Cleveland's more attractive suburbs. Transportation facilities are excellent, with the Euclid Heights Boulevard streetcar stopping right in front of the proposed hospital. In addition, the hospital is one block west of Coventry Road, one of the most important crosstown highways of the Heights. The hospital itself is located on the side of the wide Boulevard which is residential in character. On the other side of the street, well set back from the curb, are many spacious apartment houses. At the corner of Coventry and Euclid Heights Boulevard there is a library, a school, and a movie theater. Running north on Coventry there is a large shopping district. Situated only a few minutes from the University and the busy Euclid-105th Street section, the hospital will be located in a strategic spot to serve not only the needs of Cleveland Heights, but the city of Cleveland as well.

THE hospital will devote itself to surgery, internal medicine, and obstetrics. Aside from the newborn, no pediatric ward is contemplated. Because of its location, the hospital emergency room should be of particular service to the Heights community. The pharmacy is so planned that it will not only serve the patients in the hospital, but out-patients as well. A large concessions department off the lobby will provide sandwiches, drinks, candy, cigarettes, newspapers, etc.

THE construction of the hospital is being so planned that an additional floor would provide about 75 more beds. This expansion would be carried out at the earliest feasible time. An ambitious research program and a nurses home are planned for the future.

THE architects are the firm of Weinberg, Laurie and Teare, which enjoys an enviable reputation for many successful projects in Cleveland and elsewhere. From the inception of planning, Dr. Herman Smith, nationally known hospital consultant, has been retained, and the building committee and the architects have worked with him. Dr. Smith was the director of Michael Reese Hospital in Chicago for close to 25 years and is now devoting his time exclusively to hospital consultation.

PARKING for over 100 cars will be provided on the westerly half of the site. The balance of the site will be beautifully landscaped. A separate driveway provides uninterrupted ambulance access. To avoid any confusion of functions, separate entrances are also provided for doctors, out-patients, general and food deliveries.

THE front entrance is reached by driveway from Euclid Heights Boulevard, so that a prospective patient or visitor can alight from a car under the shelter of a marquee and be inside the building without ascending an entrance walk or climbing steps.

THE cost of the proposed building has been estimated to be slightly in excess of \$1,000,000 on the basis of present building conditions. The money will be made available through gifts and the sale of negotiable, interest bearing first mortgage and debenture bonds.

THE founders of the hospital are motivated by the highest ideals of the medical profession and of community service. Eligibility for the medical staff will be based solely on professional competence and ethical standards.

A BUILDING permit has already been obtained from the city of Cleveland Heights.

ARCHITECT'S DESCRIPTION

THE Physicians and Surgeons Hospital, a 105-bed specialized hospital, will be a three-story brick and reinforced concrete fireproof building and will include all the most modern facilities for medical, obstetrical and surgical work. The structure is designed for future addition of another floor. In the main part of the building, 48 x 300 feet paralleling Euclid Heights Boulevard, will be housed the administrative, out-patient, mechanical and storage departments, employees' facilities and cafeteria on the first floor, emergency, radiology, laboratories, physical therapy and one of the three nursing units on the second floor, with two nursing units and the nursery on the third floor. In the rear wing of the building, which will be two stories high at present, with provision for a future third floor, there will be central kitchen and laundry facilities on the first floor, with surgical and obstetrical departments on the second floor. Following the most modern practice of complete separation of obstetrics from other hospital functions, for avoidance of infection, the obstetrical suite is completely separated from the surgical suite, they are reached by separate parallel corridors from the main part of the building, and one of the two high-speed, automatic elevators will be used only for the maternity cases.

THE provision for the individual patient is in accordance with the most advanced principles of hospital design. Unlike hospitals of the past which provided for many of their patients in wards of large numbers of beds each, the Physicians and Surgeons Hospital will have no wards larger than 4 beds each, and only three of these. All other beds, or about 88%, are in semi-private rooms, each of which has its own toilet room for its two occupants. Any semi-private room can of course be made completely private by removing one of the beds or leaving it temporarily unoccupied. A locker is provided in the room for the clothing and other belongings of each patient, and under a widened window sill running the full width of each room will be a concealed heating convector and drawers for linen storage. Rooms are of general size, being 12'-0" wide and 18'-3" long including the individual toilet room. The built-in storage compartments will obviate the need of dressers or bureaus in the room and will still further increase the roominess for patients and their visitors.

A N unusual feature of the operating and delivery rooms is that they will be air-conditioned and illuminated entirely by artificial lighting, and therefore will be built without windows. This will permit complete control of all conditions in the operating room and insure the utmost cleanliness.

EXTERIOR walls will be bearing walls of face brick with limestone trim, backed up by hollow tile, furred and plastered. Floors will be of tile and concrete joist construction, carried on beams and columns in the interior of the building. They will be covered by asphalt tile. All interior partitions will be of tile, generally plastered, but faced with tile in special-purpose rooms.

WOOD double-hung windows will be specified, of a type which can be cleaned entirely from the inside. Heating will be by steam from oil-fired boilers.

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אבקוב ברבי הלל בלבר שאום, ביה צה כבוב מחון כמוהו לן וכלתו לבבר צם אבוני סצים אל סתום, בי כתותו ושמתין בצמום כבות בלוו-וורן. האמת היא, כי קאתי הלה למוסב בה להצוצה לכבוט אחת מיטרותי. ההיותי בערים אתרות הזווץ זו, הרקנום הם הם זוטר גם כבא לעזהן המוסב מצווני וגם אזרו לי לתכרם להותרום. ג געיר זו הרקי רוצנטל יכט זותת מצוורי השניל הטמסל אלו ,, כתווה הצפת, אהיה אסירת ואציב דיק וודיל הרבי לאלאי אני anna wanta sta. מני כיין לבקיו כלכר וקוצבת את אלאת הברות הבכך לאוכך-ישראל. . MIL PIOPIS 50 המחויר של הבולרוב

E1948?)

[Undated]

הרקונ רק b. Millio.



THIS SIDE OF CARD IS FOR ADDRESS

Mr. L. Kanner 314 West 100th St. New York 25, N.Y.

I shall -not- be able to attend. Please hold 1/2 ticket(s) at box office. Name & address:

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Quesday. Dear Rabbi Silver. having heard you tynamic Josh Hashmad "message which you delivered at beverauce Hall yesterday I could not help feel your would be apprediate have your plended address reached my two doughter Carlyn & Birgina & myseek, as star new years end enforstiped in patto. Through circumstances not able to be Contracted. Since my beloved husband passed aboaynaid nearly three years advaynaid nearly three years ago, I have always feel depressed & taid on Machstachach you Version That it needs a new interpretation & had nevel laated at in This serve befor a after digesting

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Quesday. Dear Jabbi & mo Selve. Ars. Rhen N. Heller That very, very tany to eve. and tall leve. Id reasons here thearing

to myself, I was unable to attend. as an ardent admired of your dynamic eronality in american & alectinian Jecory, For one week you to recard han fuccence Songratulations + sechicles an my Greetings to your & youto

e to be able to tays have been privileged to know you for the pack 31 yro. when you came to de demple. in youch & digd. your Goal has been reached Jewy, Istal as a dree teater. may bod grach you many many mon year englancing the Stappiners with Continued Lucces in the bigantics achievements you have ter auto do, Lam again. one of your alder member af your deuple & evil alforatio remain tondly, Mro. Thea. Helle!

126 Smith St. Brooklyn, 2, NY Dear Sr. Liber; I few weeks ago I had accasion, while visiting her. Lourie, to have a few minutes chat with you. you mentioned that your son was going to drets for about a half year, and was considering spending the time at the university. I took the liberty of pointing out some advantages to this participation in the course sponsored by the youth department with which & am associated. may 2 offer him the enclosed brachuse on the course for his perusal. Should he be interested, I would be haffy to give him further details. Lincerely yours, Rathi 4. Hazelkom

Zionist Organization - Youth Department

F. O. 92, Jerusalem

PALESTINE SCHOLARSHIF SCHEME

Before the outbreak of the war the Jeing Committee for Youth Affairs in Jerusalem projected a scheme known as the "Fellowship Scheme" for bringing out to Falestine for a period of one year Zionist Youth leaders from the English-speaking countries. The outbreak of the war made the implementation of the scheme impossible. However, the Youth Department, which had meanwhile been established, kept the project well in mind, and on a few occasions short courses were arranged in Falestine for Youth leaders from the Middle East. Meanwhile, the Youth Department was urged by the Jewish educational authorities in South Africa to prepare a definite scheme for a course for South African Youth leaders to be held in Falestine as soon as conditions would permit. Flans were made, and eventually, in March 1946, a group of thirty Youth leaders from South Africa came to Falestine and began a course on the let of April.

PROGRAMME OF THE COURSE

The programme provides that the students should spend six months studying and six months working in the kibbutzim. The six months' study period is divided into an intensive course of 51 months at the beginning of the year and a summing-up course of two weeks at the end of the year.

The following is the detailed programme of the 51 months' course:-

a. <u>Study of Hebrew and Hebrew Literature</u>. The students are divided into grades: for example, in the South African course there are three Hebrew classes, each taken by a full-time teacher. Formal Hebrew tuition was provided for two hours each day. In addition, the daily programme set aside three hours for private study, mainly in Hebrew, under the direction and guidance of the teachers. Finally, one evening every week was devoted to a Chug Ivri, or Hebrew Circle, the programme of which was erganised by the students themselves. In the latter part of the 5¹ months! course, lectures on general subjects were held in Hebrew.

b. <u>Lectures</u>. Two hours a day were set aside for lectures which, in the first part of the course, were given in English, and, in the latter part, in Hebrew. The lectures dealt with the following subjects:-

1. Jewish History;

2. Zionist History;

3. Palestinography;

4. The Organization and Froblems of the Yishuv;

5. The History and Problems of Zionist Foreign Policy.

Each broad subject was dealt with by one lecturer, who was also responsible for guiding the private reading of the students and supervising their progress.

Written examinations in the various subjects were held from time to time.

c. <u>Pedagogic Tours</u>. Every month two tours were held, one of three days and one of five. Each tour covered a specific area of the country, the settlements in which were visited and the special problems studied. Each tour was accompanied by an expert guide. Before a tour was held, a general survey of the area to be visited was presented by an authority, and at the conclusion of the tour there was a summing-up lecture. During the course of the 5¹/₅ months there were thus eleven tours.

d. <u>Instruction in Singing. Dancing. Theatricals, etc</u>. Two evenings a week were devoted to these. Throughout the duration of the course one evening a week was devoted entirely to instruction in singing. On the other evening there was instruction in Palestine Folk dancing (about eight evenings), in theatricals (about eight evenings), and in the methods to be used in organizing a Youth Group (about eight evenings).

e. <u>Visits to Concerts and Theatres</u>. Approximately once a month there was an organized visit to a concert or theatrical show, with a view to enabling students to see at first hand this aspect of the cultural life of the Yishuv. In addition, private visits by students to concerts and theatres on free evenings were encouraged.

f. <u>Visits to Palestinian Youth Movements</u>. Approximately once a month such visits were arranged, and in addition selected students received invitations to conferences and other functions of Youth Movements in which they were

- 2 -

particularly interested.

THE SIX MONTHS' WORK IN THE KIBBUTZIM

For this purpose students were split up into smaller groups and arrangoments were made for each group to spend six months working in one or two selected kibbutzim. The students had to work for five days a week, and received two days, including Shabbath, free. These free days were spent in Hebrew study and other cultural activities, and in hikes in the near vicinity. Each kibbutz provided a madrich to supervise the work of the group living there.

SUMMING-UP COURSE

A two weeks' summing-up course is provided at the end of the year with a view to giving students a definite line as to the work they should do in their respective organizations on returning to their countries. In this period, instruction will be given in methods of work, bibliographies and how to draw up a programme for a Youth Group.

ASPECTS OF THE SCHEME

In the 55 months' study course, and in the two weeks' summing-up course, it is insisted that students from all political groupings live and study together on the basis of a common programme. During the six months spent in the kibbutzim students from the various political groupings are permitted to go off on their own to kibbutzim affiliated to their respective groups, but during this period all groups are supervised by the Youth Department of the Zienist Organization.

Both the 5th months' course, and the summing-up course, are organized on the strict understanding that no work is done on Shabbath or Jewish helidays, and that the food arrangements are kasher. Students who wish to pray are given every opportunity to do so and the daily programme is constructed in such a way as to make this possible.

FINANCE

The Youth Department covers all the administrative and organizational expenses involved in operating the scheme. It expects payment in respect of each student for the 5¹/₂ months! course and the two weeks! summing-up course. At present price levels this payment must amount to L. F. 225 per head. The six months! period in the kibbutzim involves no cost, in view of the fact that students earn their own keep by working five days a week. The cost of LF 225 per head is, of course, exclusive of the cost of fare to Falestine and back. However, it includes all other expenses, including full medical treatment, where necessary. During the whole of the year, all requirements of students are provided, with the exception of small items such as cigarettes, private trips, etc.

- 3 -

ORGANIZATION OF STUDENTS' GROUP

It is suggested that in each country a Central Selection Board be established by the Zionist Föderation and the Jewish educational bodies which will be responsible for selecting students. We have the following suggestions to make as to the selection of students:-

. .

 Candidates should, as far as possible, be in the age group 18-22. If exceptions are to be made, they should be below 18 rather than above 22.
 The group from each country should comprise a homogeneous social body.
 Males and females should more or less be evenly balanced.

3. The group should, as far as possible, be drawn from all the more important Jewish communities in the country. With a view to giving students an opportunity of getting to know each other before leaving for Palestine, it is suggested that they take part in a preparation camp for two or three weeks, preferably at one of the hachsharah centres. The programme of this camp should consist not only of study, but also of work on the farm.
4. The students should be chosen on the basis of an examination in four subjects: Hebrew, Jewish history, Zionist History and Falestine. It is suggested that the examination should be held on the basis of four set books: "Aleh", Part I; "The History of the Jewish People" by Margolis and Marks; "The Zionist Movement" by Israel Cohen; and "The Jews in Falestine" by Abraham Revusky.

5. In view of the fact that the course provides for six months to be spent working in agricultural settlements, it is essential to ensure that all students be physically capable of manual work. There should be a medical examination of all students with this point in mind.

6. The purpose of the course should also be carefully borne in mind. It is to prepare suitable people for positions of leadership in Jewish Youth organizations. Leadership cannot be taught. There is thus little point in choosing for the course students who have not a natural gift for youth leadership or who have not already had practical experience of work in youth organizations.

7. Students would be under a moral obligation to spend at least two or three years working in their respective organizations on their return from Falestine.

- 4 -

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My dear Silver:

Under existing circumstances I cannot be certain whether this will reach you in time. If it does I trust that you will spare a few minutes to comply with the request which follows. Such compliance may be of incalculable value in promoting our cause in this area.

After years of deep obscurity in the Zionist ranks, I now suddenly find myself voted, appointed and thrust back into a position of great responsibility. As I wrote to Neumann, I am now President of the Hollywood District, on the Executive Board of our newly-formed Pacific COast Regional Organization, and Regional Chairman of the Committee on Education and Propaganda. All of these duties may take a major portion of my time and energy, and I am now clearing the decks for action.

My installation will take place at a dinner on October 12th. Afew words of greetings from you will help to give me a grand start towards success, and will do our cause no harm.

If, for any reason, there is not sufficient time to reach me by letter will you kindly send a wire, collect

Nowhere in the Jewish world are so many eyes turned prayerfully and hopefully on your present activities as here on the Pacific Coast. You have even more worshippers than admirers among the Zionist of this area. A personal word from you would electrify everybody.

With Zion's greetings,

Yours sincerely,

Joseph Jann



WHY A NEW SHYLOCK?

By MAURICE SCHWARTZ

Anyone conceiving a new "Hamlet," "King Lear," "Macbeth" or any other play created by the supreme genius of the drama, would be considered a Don Quixote fighting windmills, or someone seeking sensational publicity.

This is because Shakespeare will always be considered the greatest dramatist who has ever lived, the very embodiment of the theatre.

No one understood life so well as he did. Goethe referred to him thus: "God, Shakespeare, and Beethoven." Even his weakest play, "The Tempest," is more interesting, dramatically and poetically than the effort of many great dramatists who came after him. In his "Merchant of Venice," portrayed by the world's greatest artists, Shakespeare delineated all his characters with the same masterly hand that created the characters of all his other plays; that is all, except one, the Jew, Shylock. And despite the fact that Shakespeare immortalized him by putting into his mouth the famous monologue "Hath not a Jew eyes? Hath not a Jew hands?" etc., Shylock remains a theatrical figure and not a real Jewish character. And though many famous actors attempted to play the role of Shylock with sympathy and understanding, — both Jewish and non-Jewish theatre goers often left the play with feelings of aversion. In many countries, rabbis and priests appealed to governments to prohibit the play on the stage, in schools, and in libraries, to avoid the spread of anti-Semitism and race hatred among naive people unable to form their own opinions and strongly influenced by what they had read or by what they had been told.

George Brandeis and Romain Holland have both strongly criticized Shakespeare for leaving the world a comedy which subsequently became a tragedy in the life of the Jewish people. The "Merchant of Venice" has aroused much race hatred and had even led to bloodshed in the theatres where it was being performed.

The character of Shylock has also given the opportunity to irresponsible people to use the word 'Shylock' as a term of opprobrium referring to Jews.

Was Shakespeare anti-Semitic? It is perhaps unwise to think so. Nevertheless, Shakespeare was human, and every human can, and does make mistakes. Shakespeare surely made a mistake in his conception of Shylock. Shakespeare never had any personal contact with Jews. He knew them only as he met them in the Bible. It is well known, that during the period when he created "The Merchant of Venice," there were very few Jews in England. Some would go as far as to say that Shakespeare had never in his lifetime even spoken to a Jew. We also know that he never visited the ghetto in Venice and never witnessed the auto-de-fes at which Jews were burned alive. Our admiration must therefore be all the greater, that not knowing any Jews and not having seen their tortures and sufferings in Spain, Italy, and other countries, Shakespeare yet gives words to Shylock which have been used as weapons against the enemies of the Jews: "If you prick us, do we not bleed?" But aside from this famous monologue, from which the above words are taken, Shylock remains merely a stage figure which every actor has always been anxious to portray and interpret. Shakespeare never shows us Shylock's home. Basanio and Antonio always meet him at the Rialto. We are not told whether there were other Jews in Venice beside Shylock and Tubal. From Jewish history, however, we have many authentic facts telling us of a bustling life in the Venetian ghetto.

The new work by the well known Hebrew author Ari Ibn-Zahav, "Shylock and His Daughter," is therefore an important contribution to world literature and to the theatre. From the novel, and also from the dramatized version of it, we can learn a great deal more about the Jewish and non-Jewish characters peopling the Venice of 1559. We owe thanks to the painstaking research of Ari Ibn-Zahav, who for many years studied the authentic sources of the life of the Jews of Italy in the 16th century.

Ari Ibn-Zahav is a great admirer of Shakespeare. Not only has he sought to interpret the Shakespearean heroes of "The Merchant of Venice," but he has also sought to make these characters real instead of letting them remain on bypaths and dark alleys which may lead one astray from understanding their real values.

Ibn-Zahav's Antonio, Portia, Lorenzo, and Launcelot are not only fantastic and pleasing creations of the imagination, but people endowed with flesh and blood, like the people we meet today; people with both virtues and shortcomings. In Ari Ibn-Zahav's conception Shylock is not a devil or villain but a suffering Jew, the head of the ghetto, who is unable to understand why the Christian world is so indifferent to Jewish miseries and persecutions. Shylock is forced to live in the ghetto, to be spat on by Antonio on the Rialto; to live from interest on loans, because Jews could not engage in any other occupation except money-lending and the sale of old clothes. He must protect his only daughter Jessica because he wants to preserve future generations of Jews. For him the adoption of the Christian religion would be worse than burning at the stage.

According to Ibn-Zahav's conception of Shylock, it would be preposterous to think that Shylock would carry on this cheap comedy with Antonio, concerning the pound of flesh. There is no case in history indicating that a Jew ever sought a pound of flesh as security for a loan. This is also psychologically impossible in view of the laws laid down by the Jewish religion according to which Jews must salt the meat of fowl and cattle not only to make it kosher, but in order that not even a drop of blood should remain in the meat. Since Shylock is a very religious man, it is impossible that he could have exacted such terms in his contract with Antonio. Ari Ibn-Zahav also makes the merchant Antonio much more plausible and human. Antonio is an open enemy of the Jews. He is not an anti-Semite, he does not even know the meaning of anti-Semitism. In his case it is the heritage of generations; his grandfather believed that the Jew is a devil and therefore he believes.

For those who do not read Yiddish and who would like to acquaint themselves with the new-old heroes of Shakespeare's "The Merchant of Venice," Abraham Regelson's English translation of Ibn-Zahav's dramatization should prove most helpful. Children in our schools who will read this new dramatization, will understand that Shylock was not "a devil of a Jew," but a Jew having good and bad characteristics like all other people; that his daughter Jessica did not rob her father and denounce him as a butcher who sought a pound of flesh from a Christian, but that she was a daughter of the ghetto, longing for the enchanted city of Venice, and capable of falling in love with Lorenzo, like any Jewish girl of our times might.

Ari Ibn-Zahav should be congratulated for his courage in revising Shakespeare's Shylock.

STORY OF THE PLAY

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The great William Shakespeare called his "Merchant of Venice" a comedy, though his Shylock, who is depicted as the epitome of greed demanding a pound of ilesh from the heart of the merchant Antonio, is hardly a character for comedy. The sufferings of the Jews in the Ghetto of Venice, the inquisitions, the humiliations, the tragic futility of the Jewish struggle for elementary human freedom, all of these elements are glaringly absent in Shakepeare's comedy, because The Bard of Avon had had no contact with Jews. The names of his Jewish characters (Jessica, Shylock) were derived from the bible. Actually, Shylock seems to be a character superimposed upon the play "The Merchant of Venice" for the sole purpose of adding the pound of flesh story to the other distinct plots of that play. According to history, it was an ancient Roman and Venetian custom to demand a pound of flesh in contracts in order to strengthen the bond.

Ari Ibn-Zahav, author of the Hebrew novel "Shylock and His Daughter," which Maurice Schwartz has dramatized for the stage, made a thorough study of Jewish life in the Ghetto of Venice during the period to which the Shylock story is attributed. The present stage-version of "Shylock and His Daughter" is not a comedy, but a dramatic presentation of the Jewish struggle during that time.

It was the year of 1559, during the reign of Pope Paulus, The Fourth, whose merciless rule was oppressive and repugnant to every true Christian of Rome. He promulgated laws and decrees which resulted in the burning of the Talmud and in the segregation of the Jews into walled prison-like Ghettos. The Jews were not permitted to conduct any business except that of banking and money-lending.

In The Ghetto of Venice, its oppressed inhabitants could turn for aid and a measure of protection only to the banker and money-lender Shylock. He had succeeded in saving a number of Jews from being burned at the stake. He intervened frequently on behalf of other Ghetto Jews who had been jeered at and maltreated on the Rialto.

Shylock was a pious God-fearing man and he bore his burden of untold sufferings with the fortitude of the biblical Job. He was an old man and very lonely. He had lost three of his four children. When his wife died, his youthful daughter Jessica was his only consolation. He was overjoyed when Samuel Morro, who succeeded in escaping from the tortures of the Inquisition, came to his home. Young Samuel was a son of a martyred friend of Shylock and seemed a most worthy match for Jessica. But Lorenzo, the gentile superviser of Shylock's bank in accordance with the law, was scheming to rob Shylock of his daughter as well as of his wealth.

Beautiful Jessica felt like a prisoner within the walls of the Ghetto. She dreamed of a free life, like that of the Christian girls of Venice. And when Lorenzo tempted her to meet him outside the Ghetto, she accepted his invitations and joined him on visits to carnivals and for trips on a gondola in the canals of Venice.

To leave the Ghetto, Jessica had to pass within sight of Gratiano and Salanio, the guards at the gate. They thought that Lorenzo was a rich youg man and decided to demand the sum of three thousand ducats for permitting hi 1 to pass Jessica through the gate. To strengthen their demand, they threatened to inform Shylock of everything they knew about him and Jessica. Desperately but vanity, Lorenzo attempted to obtain three thousand ducats. Lorenzo's triend Antonio, a merchant of Venice, was eager to come to his aid, but Antonio's ships had been aetayed in arriving from India and Africa. He therefore ottered Lorenzo his bond to borrow the money from Shytock's bank.

When Shylock asked for a more-binding guarantee, Antonio, angrity and sarcastically offered Shylock the same warranty demanded from a debtor by a Christian merchant in Genoa — a pound of flesh from under his heart it he was unable to repay the debt. Shylock discerned mockery and a degrading challenge to him as a Jew, and he agreed to insert the warranty of a pound of flesh into Antonio's bond.

Jessica fell ill. She had caught cold on her gondolatrips with Lorenzo and was stricken with pneumonia. Shylock hovered over her and spent many sleepless nights until she recovered from her illness. She then deciaed to flee from Lorenzo's presence and go to Rome on a mission of intervention in favor of the Jews imprisoned there. She obtained testimonies of introduction trom Antonio and his wife, Portia, whom she had met through Lorenzo. In Rome she was received by Cardinal Roberto. The Cardinal's sister Dona Camilla accompanied her on visits to the dungeons, where Jews were being subjected to torture. She was deeply wounded by what she had seen and came to understand the sufferings of the Jews more profoundly than ever before. But Lorenzo followed her to Rome and she was as yet not strong enough to withstand his outpouring of love for her. He brought her back to Venice and took her on a visit to Antonio's palace, where she was overwhelmed by the life of wealth, beauty and joyous pursuits. The very thought of returning to the Ghetto seemed to her like taking leave of everything that life had to offer.

With the blessings of Bishop Farreli, Antonio and Portia succeeded in persuading Jessica to forsake her religion and marry Lorenzo.

Thus Shylock lost his only child. He realized that Antonio had borrowed the money from him for the purpose of also robbing him of his daughter. Always easy to anger, Shylock's wrath now knew no bounds. He had a burning determination to avenge his own sorrow and the sorrow of all the Jews.

When Antonio was unable to redeem his bond, Shylock demanded a judgment of the court for the pound of flesh. The lawyers of Venice refused to act for Shylock and young Samuel Morro became his lawyer. Portia, in order to save her husband, also appeared in court disguised as a lawyer, Dr. Balthazar.

The Jews of the Ghetto decide to excommunicate the head of their community Shylock for seeking un-Jewish revenge, that of desiring to shed blood of another man, but Shylock's wrath, was as all-pervading as was his pain and he was oblivious to reason and to the voice of his own conscience.

Yet, Shylock was prepared to destroy the bond if his daughter were returned to him, but the law prohibited one who had embraced the Christian faith to return to the Jewish fold.

The verdict of our court recognized the validity of the bond under the law and it granted Shylock the right

(Continued on following page)

THE YIDDISH ART THEATRE presents

ARI IBN-ZAHAV'S

Shylock and His Daughter

A Drama in Two Parts and Fourteen Scenes Dramatized and Staged by MAURICE SCHWARTZ

Music by JOSEPH RUMSHINSKY

Scenic Designer: JAMES R. HOTCHKIS

Dances arranged by DAVID LISON and SELMA SCHNEIDER

- CHARACTERS -

SHYLOCK, a banker of the Ghetto	
STEPHANO Servants of Shylock ISIDORE CASHER	
SAMUEL MORRO, a refugee	
LORENZO, overseer of the "Banco Del Shylock"MUNI SEREBROV	
ANTONIO, a merchant of VeniceGUSTAVE BERGER PORTIA, his wifeDINA HALPERN	
RABBI ABRAHAM MORANO, spiritual leader	
of the Ghetto	
CARDINAL ROBERTO BORIS AUERBACH	
DONA CAMILLA, his sisterJENNY CASHER THE DUKEMORRIS STRASSBERG	
DR. KLONYMOS ANATOLE WINOGRADOFF	
THRAL Shylogk's friend	
GRATIANO SALANIO Guards at the Ghetto-gate	
RABBI BENJAMIN NECHEMIAH SOLOMON KRAUSE JAIL GUARD MORRIS BIELAVSKY	
Dancers, Prisoners, Guardsmen, Harpists, Nuns, Nohlemen, Servants, etc.	

Dancers, Prisoners, Guardsmen, Harpists, Nuns, Noblemen, Servants, etc

played by:

Stage Manager

Ida Hecht, Susan Hyman, Beatrice Spencer, Bess Hecht, Blanche Romer owsky, John Murray, Jack Talon, Richard Small, *iell* Stane, Favra Harris, Leib Konig, Hirsh Brown, Zelde Traub, Lillian Katz, Nina Menkes, Joan Wexler, Boris Shatz.

MORRIS STRASCRER

SERG

STORY OF THE PLAY (Continued)

to the pound of flesh. Antonio was imprisoned to await the execution of the sentence by Shylock.

The Cardinals appealed to Shylock for mercy, but Shylock was adamant.

Finally, Shylock entered the execution chamber to inflict the punishment on Antonio. He carried the scales with which to weigh the pound of flesh. But he broke

אידישער קונסט טעאַטער

פרעזענטירט

ארי אבן־זהב'ם

שיילאק און זיין מאכמער דראמע אין צוויי טייהן און 14 סצענעס

דראַממאַפיזאַציע און רעזשי: מאָריס שוואָרץ מוזיק: יוסף רומשינסקי דעקאַראַציעס: דזשיימס ר. האָטשקיס שענין: דייוויד ליסאָן און סילוויאַ שניידער

פערזאנען:

מאָריס שוואָרץ	שיילאק
שאַרלאַט גאַלדשטייז	יעסיקא. ויין טאָכטער
איזידאָר קעשיר	
יודל דובינסקי	לאָנצעראָט) משרתים ביי שיילאָק'ו סטעפאַנאָ)
עדמונד זאיענדא	טטעפאנא) שמואל מאָראָ
מוני סערעבראוו	שמואל מאוא לארענצא, אויפועער איבער שיילאלים באנק
נוהמאון בערגער	רארענצא, אריבועער איבער ש זאין ש בסטי
דינה האַלפּערן	אנטאניא, סוחר פון ווענעריג
1.22.50 112 1	פאָרציא, זיין פרוי
	אברהם מאראנא, רב פון דער געטא
	אין ווענעדיג
באָריט אויערבאן	רובערטא. קארדינאל פון רוים
דושעני קאשיו	ראָנאַ קאַמיילאָ. זיין שוועסטער
משה שטראָסבערג	דער דוכום פון ווענעריג
אַנאַטאָל װינאָגראדאַוו	דר. קלונימום
טשאַרלס קאָהאן	תובל, שיילאָק׳ם פריינט
מארים קראנער	גראַציאַנאָ) סאַלאניאָ) שומרים ביי דעם שויער פון דער י
שלמה קרויזע	ר׳ בנימין נחמיה
משה ביעלאווסקי	תפיסה אויפועער
127282	מענצער, אירישע געפאַנגענע, וועכמער, הא

אדעל־ליוש, דינער – געםפירש פון:

איידא העכט. סוזאן היימאן, ביטרעס ספענסער, בעס העכט, בראנטש ראמעראווסקי, דזשאן מארעי, דזשעק טאלאן ריטשארד סמא דזשעף סטאן, דייוויד העריס, לייב קעניג, הירש בריין, זעלדע טרויב ליליען קאץ, נינא מענקעס, דזשאן וועקסלער, באריס שאץ

בינע פארוואלמער: משה שטראסבערג

צרשטער טייל:

ווענעריג	פאר'ן טויער פון דער געטא אין	כצענע :	"" ⁻¹
	ביו שיילאק'ן אין הויז	םצענע :	ישים 2
	אין אנמאניא'ם פאלאין	: סצענע	ym-3
הויז	פאר'ן אריינגאנג צו שיילאק'ס	: סצענע	y=4
	אין יעסיקא'ם שלאָף־צימער	כצענע :	7°5
111	פאר'ן אריינגאנג צו שיילאק'ם ה	כצענע :	"" ⁶
י ל :	צווייטער טי		
	אין שיילאָק'ם הויז	: סצענע	72 ⁻¹
	אין א תפיסה אין רוים	כצענע :	m-2
מער	אַנמאָנואָ און פאָרצואַ'ם שלאָר ציי	םצינני :	ישינ 3
	אין שיילאָק'ם הויז	: סצענע	ישע 4
	אין אַנטאָניאָ ס פאראין	כצינני :	5"מינ
	אין יעסיקא׳ם שלאָר צימער	: סצענע	ישע 6
	אין געריכם זאַל אין ווענעדיג	םצענע :	ym ⁻⁷
	א תפיסה אין וועגעדיג	: 22230	"8" au

down and flung the scales aside. "I cannot spill blood, I am a Jew," he cried. Whereupon, through the window of the execution chamber, Shylock heard the voice of Samuel Morro, telling him that Jessica returned to the fold though not in life. Forbidden to return to the faith of her father, she found her death by drowning at the shores of the ghetto.

In deepest sorrow, Shylock whispered: "Blessed be Thy Name, oh Truthful Judge."

SHYLOCK THE JEW

A considerable body of literature exists on the subject of Shylock, and it has been written entirely under the strong influence of Shakespeare's "The Merchant of Venice." It was after long research and study of that material that I set down my conclusions in "The Portrait of Shylock" in "The Merchant of Venice" which was published by the Hebrew University of Jerusalem.

My principal conclusion was that Shakespeare had adapted Giovanni Fiorentino's novel to play form without having examined it thoroughly in the light of the period. As Shakespeare made no special effort to understand or familiarize himself with the Jew of his age, the Sixteenth Century, he made use of material essentially strange to him (there had at that time been no Jews in England for three hundred years). Thus it came about that not only was the Jew whom he portrayed of very few Jewish characteristics, but it was a portrayal embodying many contradictions. thoroughness and technique of the Twentieth Century.

What was the nature of Jewish life at that time? This, is made clear in the available literature. The Jews were not legally permitted to engage in any form of commerce other than the sale of old clothes and moneylending at interest. The Church forbade Christians from engaging in money lending at interest (nowadays known as banking).

The Jews were persecuted and kept in disgrace by their Gentile overlords, and several of them, unable to suffer the constant torment, changed their religion. Jewish girls were kept by their parents in the ghetto, lest they be compelled publicly to wear the yellow veil of harlotry; and it was rare indeed that a Jewess of that period became a convert.

The tale of the Jew who demanded a pound of flesh as forfeit for a monetary debt was the invention of the



MAURICE SCHWARTZ, Director

During the time of Pope Paul IV, in which Shylock's life was placed, Hebrew books were burned, crypto-Jews were burned alive at the stake, their property was confiscated and Jews ordered to live in ghettos. Christians were exempted from repaying their debts to Jews. It was forbidden for Jews to employ non-Jewish maidservants. The Jews were compelled to wear yellow badges on their clothing, and young Jewish girls, albeit renowned for their retiring modesty, were forced to wear the yellow veil, then the symbol of harlotry. All this occurred in Italy during the famed Renaissance period, when art and science prospered as much as in latterday Germany; although of course without the same German

ARI IBN-ZAHAV, Author

priest Fiorentino, who lived in the latter half of the Fourteenth Century. There is no authentic historical or phychological justification for the macabre forfeit. There is only one known incident of the forfeit of flesh dating from 1585, when the claimant was a non-Jew, as recorded by a non-Jewish historian of that epoch.

Paul IV's period was a small scale precursor of Hitler's time, and the Nuremberg laws were practically a copy of Pope Paul's Roman edicts against the Jews. A description of the time is almost a replica of the anti-Jewish practices in our own days, and a Shylock demanding vengeance can be understood solely if the background circumstances for his claims and the hatred against Jews then rife are fully pictured. Shylock's rage for retribution reached its height when his only daughter was taken, notwithstanding that the whole of the terrified Jewish community was ranged against him. Shylock demanded vengeance but he did not take it, because he was a Jew; and there is no single instance in the entire long history of the Jewish people of an elderly Jew taking another man's life.

It was from this historical and factual approach that I wrote the novel "Shylock and his Daughter." I wished to show the real Shylock and not the character of the medieval legend over which a world genius had stumbled because he had no occasion to meet with and study a living Jew of the Sixteenth Century.

It should finally be emphasized that Shylock's monologues, the wonderful statements which Shakespeare placed in his mouth, can be taken as indisputable proof that had Shakespeare scrutinized closely the life of the Sixteenth Century Jew in Italy, he would have given us a Shylock who could have served as eternal protest against the inquisition and persecution of Jews generally. It is possible that a creative work of that sort by the genius mind of Shakespeare might have prevented the slaughter in afterdays of many Jews whose murder was a perpetual blot on the Christian world — which cherishes brotherly love as the principal tenet of its religion.

I wish to state with sincere gratification that Maurice Schwartz's grasp of the characters in his dramatization of my novel struck me with its forcefulness and depth. It is the penetrating understanding of a great artist.

ARI IBN ZAHAV

Cast of the Yiddish Art Theatre. First Row, left to right. GUSTAVE BERGER, ISIDORE CASHER, RACHEL ZAHAV, EDMUND ZAYENDA, DINA HALPERN, JOSEPH RUMSHINSKY, MAURICE SCHWARTZ, ARI IBN-AHAV, CHARLOTTE GOLDSTEIN, MUNI SEREBROV, ABRAHAM TEITELBAUM. Second Row: SOL KRAUSE, MISHA FISHON, SELMA SCHNEIDER, DAVID LISON, CHARLES COHAN, MORRIS STRASSBERG, ANATOLE WINOGRADOFF, JENNY CASHER, BLANCHE ROMEROVSKY, YUDEL DUBINSKY, BORIS AUERBACH, MORRIS KROHNER, MORRIS BIELAVSKY, ISIDORE LASH. Third Row: BESS HECHT, JOHN MURRAY, JACK TALON, SUSAN HYMAN, BEATRICE SPENCER, RICHARD SMALL, DAVID HARRIS, JEFF STONE, IDA HECHT.

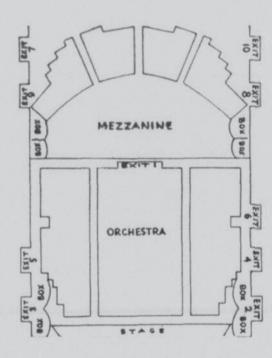


טרופע פון אידישן קונסט טעאטער, ערשטע רייע. פון רעכטס צו לינקס: אברהם טייטעלבוים, מוני סערעבראוו, שאַרלאָט גאָלד שטיין, אַרי אבן־זהב, מאָריס שוואַרץ, יוסף רומשינסקי, דינה האַלפּערן, עדמונד זאיענדא, רחל אבן־זהב, איזידאָר קעשיר, גוסטאוו בערגער.

צווייטע רייע: איזידאָר לעש, משה בעלאָווסקי, מאָריס קראָנער, מאָריס אויערבאַך, יודל דובינסקי, בלאַנטש ראָמעראָווסקי, דזשעני קעשיר, אַנאַטאָל ווינאָגראדאָוו, משה שטראַסבערג, טשאַרלס קאָהאז, דוד ליסאָז, סעלמאַ שניידער, מישאַ פישזאָז, שלמה קריוזע.

ריטע רייע: איידאַ העכט, דושעף סטאָון, דייוויד העריס, ריטשאַרד סמאָל, ביטרעס ספענסער, סוזאן היימאן, דושעק טאלאָן, דושאָהן מאָרעי, בעס העכט. לייענט דעם ראָמאָן שיילאָק און זיין טאָכטער״ איצט געדרוקט אין

אידיישער פארגען זישורנאל".





JOSEPH RUMSHINSKY Composer of musical score for "Shylock and His Daughter" יוסף רומשינסקי האמפאזימאר פון מוזיה צו "שייראה און וויון מאכמער"

FIRE NOTICE: Look around NOW and choose the nearest exit to your seat. In case of fire, walk (not run) to that exit. Do not try to beat your neighbor to the street. FRANK J. QUAYLE, Fire Commissioner

English Translation of "Shylock and His Daughter" now on sale at box office. ענגרייטע איבערועצונג פון "שייראָק און זיין טאָכטער" צו באקומען אין באַקס אָפיס.

Musical Director	JOSEPH RUMSHINSKY
Scenic Artist	JAMES R. HOTCHKIS
Choreagraphers	DAVID LISON
Stage Manager	MORRIS STRASSBERG
Ass't Stage Manager	MORRIS BIELAVSKY

STAGE STAFF

CREDITS

Stage Production Executed by	CHARLES GALLO
Costumes byGROPPER COSTUME CO. & E	VANS COSTUME CO.
Furniture & Props byEN	CORE STUDIOS INC.
Wigs by	ZAUDER BROS
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Master of Properties	JEROME BEAVER
Master of Wardrobe	MAX TANNENBAUM MAX BRECHNER

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פארוואס א נייער שיילאק?

פון מארים שווארין

ווען עמיצער אין דער וועלט זאָר זיך דערוועגן צו פארטראַכטן אפילו צו שאפן אַ נייע דראַמע פון "האַמילעט." "קעניג לור." "מאָק־ בעט" אָדער וועלכע ס׳איז קאָמעדיע אָדער טראַגעריע. וואָס דער גאון פון דראַמאַטורגיע האָט געשאפן, וואָלט דער נייער דראַמאַטורג אָדער דיכטער באַטראַכט געוואָרן פאַר אַ דאָן קיבאָט. אָדער אַ מענטש וועלכער זוכט רעקלאַמע.

ווייל שעקספיר וועט ביז דעם סוף פון דער וועלט פאררעכנט ווערן אלס דער וויכטיקסטער דראמאטורג וואס האט פאראייביקט דעם אויסדרוק טעאַטער.

קיינער ווי ער האָט אזוי פארשטאנען דאָס מענטשלעכע לעבן "גאָט, שעקספּיר און בעטהאָווען. "גאָט, שעקספּיר און בעטהאָווען. די שוואכסטע דראמע זיינע "דער שטורעם." "דהי טעמפעסט." איז נאָך אַלין אינטערעסאַנטער פון דראַמאַטישן און פאָעטישן שטאַנד פונקט ווי וועלכע ס'איז דראמאטישע שאפונגען פון גרויסע דראר מאטורגן נאָך אים. זיין "דער סוחר פון ווענעדיג" איז א בא־ רימט ווערק וואס איז געשפירט געווארן פון די גרעסטע ווערטי קינסטלער. דער גאון שעקספיר האָט געצייכנט ארע כאראקטערן אין זיין קאָמעדיע מיט דעם אייגענעם קינסטלערייטן פארנעם ווי די העלדן פון אלע זיינע ווערק, הוץ איין כאראקטער. העם אידן שיילאק און כאטש שעקספיר האט דעם העלד פאראייבוקט נייט דעם בא־ רימטן מאנאראג "פארמאגט דען נייטט א איד היין פרייט אין כרוט בלייבט שיילאָק דאָך א טעאטראדישע פינור און נישט קיין . אירישער מענטש. און וואָס מער בארימטע אַקטיאָרן האָבן געווכט צו שפילן די ראָלע מיט סימפאטיע צו אידן וענען אידישע און נישט אירישע טעאטער־גייער אפט אוועק פון רער פארשטעלונג מיט א ווידער־געפיל צו דער קאָמעדיע. אין אסך לענדער האָבן רבנים און גלחים אפעלירט צו די רעגירונגען צו פארבאטן די פיעסע אויף רער בינע, ביבליאטעקן און אין שולן, כדי דער אנטיסעמיטישער סם און ראסן־האס ואל זיך נישט מער פארשפרייטן ביי נאאיווע מענטשן וועל־ כע האָבן נישט קיין אייגענע מיינונג אין קעבן און ווערן באווירקט פון רעם וואס זיי הייענען אָדער פון דעם וואָס מען הייסט זיי טאָן.

געאָרג בראנדעם און ראָמען ראָלאַנד האָבן שארף קריטיקירט דעם געניאַלן שעקספיר פאַר איבערלאָזן דער וועלט אַ קאָמעדיע וואָכ איז געוואָרן אַ טראַגעדיע אין אידישן לעבן, ווייל זיין "דער סוחר פון ווענעדיג" רופט צו ראַסן־האָס און אָפטמאָל אַפּילו צו געשלעגן אין טעאטער.

אויך האָט דער טיפּ שיילאָק געגעבן א געלעגנהייט באיאַנעם און גלאט הפקר־יונגען זיך צו באַנוצן מיט דעם וואָרט שיילאָק אָלס א באַליידיקונג פאָר אידן. איז דען שעקספיר געווען אן אַנטיסעמיט ? דאָס איז אומגלויבלעך צו טראַכטן. דער גרויסער שעקספיר איז דאָך געווען אַ מענטש און יעדער שטערבלעבער מענטש קאָן און מעג מאַכן אַ מעות און שעקספיר האָט געמאַכט אַ טעות אין דער מאַכן אַ מעות און שעקספיר האָט געמאַכט אַ טעות אין דער אויפפאַסונג פון זיין אידישן העלד שיילאָק, ווייל ער האָט נישט געהאַט קיין שום פּערזענלעכן קאָנטאַקט מיט אידן, חוץ דער ביבעל.

ווי עם איז אונדז באוואוסט זענען אין די יארן פון זיין שאפן "דער סוחר פון ווענעדיג" געווען אין ענגראנד פון זיין שאפן "דער סוחר פון ווענעדיג" געווען אין ענגראנד זייער ווייניק אידן. אסך גייען ווייטער און טענה'ן, אז שעקספיר האָט קיינמאָד אין זיין לעבן נישט גערעדט מיט א אידן און מיר ווייסן אויך, אז ער איז אין דער געטא פון ווענעדיג נישט געווען און ביי די שייטערהויפנס. וואו מען האָט געברענט אידן דעבעדיקער און ביי די שייטערהויפנס. וואו מען האָט געברענט אידן קעבעדיקער הייט איז ער אויך נישט געשטאנען. דערפאר איז ממש צו באוואונד דערן, אז נישט קענענדיק קיין אידן און נישט שטיין דערמיי ווען

זיי זענען געפראָגט און געמיטשעט געוואָרן אין שפאניע, איטאליע און אַנדערע לענדער האָט ער דאָך געגעבן זיין העלד שיילאָק ווער טערזוואפן מיט וואָס זיך צו פארטיידיקן קעגן זיינע שונאים, און די ווערטער זענען: "פארמאָגט נישט קיין איד קיין פלייש און בלוט זוי איר קריסטן? א הוין דעם מאַנאָדאָג בלייבט שיילאָק א טעאטי ראלע פיגור צו וועלבער יעדער אַקטיאָר רייסט זיך צו שפיקן אויה דער בינע און געבן זיין אויסטייטשונג. שעקספיר ווייזט אונדו נישט אפילו שיילאָק'ס היים. באסאניאַ און אַנטאָניאַ געפינען אים נאָר אויף דער ריאלטאָ און מיר ווייסן אויק נישט צי האָבן זיך אין ווענער מון אידן פארבליבן געזונטע פאַקטן פון שפרודלדיקן לעבן אין גענען געטאָ פון ווענעדיג.

דערפאר איז דאָם ווערק פון העברעאישן שרייבער אדי אבן זהב אשיילאָק און זיין טאָכטער" א גרויסער בייטראָג סיי פאר דער וועלטלעכער ליטעראטור און סיי פאר דעם טעאטער, ווייל דורך זיין נאוועלע און אויך פון דער בינע ווערזיע וועלן די אידישע און אפילו נישט אידישע העלדן פון ווענעריג אין 1559 מער באלויכטן א דאנק דער גרינטיעכער פארשונגס ארבעט פון ארי אבן זהב, וועלבער האט א תופשע צייט געזוכט און שטודירט דאָס אויטענטישע לעבן פון דעם אידן אין יענעם יאָרחונדערט אין איטאליע.

ארי אבן והם איז א גרויסער חסיד פון שעקספיר, ער האט זיך גענועגרט צו די אייגענע שעקספיר הערדן פון "דער סוחר פון ווענעחיג." נאר עה זוסט צו פירן די הערדן אויף דעם דרך הישר און נישט אויף געשרענגרטע שטעוישקעם ווערכע פארפירן.

ארי אבן זהב׳ם אנטאָניאָ, פאָרציא, האָרענצאָ און האָנצעלאָט זענען נישט בלויז געצערטלטע און פאנטאסטישע מענטשן נאָר מענטשן פון פלויש און בלוט, פונקט ווי מיר אין דער איצטיקער צייט, מענטשן מיט מעלות אין הסרונות.

ביי ארי אבן זהב איז שיילאָק נישט קיין טייוול אָדער איני טריגאנט נאָר א געפאלענער איד. דער ראש הקהל פון דער געטאָ וועלכער קאָן נישט פארשטיין פארוואָס די קריסטלעכע וועלט איז אזוי גלייכגילטיק צו די אידישע ליידן און פארפאָלגונגען. שיילאָק מוז וואוינען אין דער געטאָ און באשפיגן ווערן פון אנטאָניאָ'ן אויף רער ריאלטאָ, ער מוז לעבן פון פּראָצענט, ווייל קיין אַנדערע גע־ שעפטן אחוז פארקויפן אלטע לליידער, טאָר ער אלס איד נישט פירן. ער מוז באשיצן זיין איינציקע טאָכטער יעסיקאָ, ווייל ער וויל, אז ער מוז באשיצן זיין איינציקע טאָכטער יעסיקאָ, ווייל ער וויל, אז נייע אידישע דורות זאָלן קומען נאָך אים און שמר איז פאר אים פּונקט אזוי שרעקלעך ווי דער שייטערהויפן, און אפשר נאָך מער.

כדי זיך צו באַקענען מיט די אַרטינייע הערדן פון שעקספיר׳ם דער סוחר פון ווענעדיג. איז נויטיק פאר די וועלכע קאָנען נישט די אידישע שפראך צו לייענען אברהם רעגעלסאָנ׳ם געלונגענע ענגלישע איבערזעצונג פון דער דראַמאַטיזאַציע. ווען אָט די ענגלישע דראַ־ מאַטיזירונג וועט געלייענט ווערן פון די קינרער אין די שולן, וועלן זיי פארשטיין אז שיילאָק איז נישט געווען קיין "דעוויל אָוו עי זיי פארשטיין אז שיילאָק איז נישט געווען קיין "דעוויל אָוו עי זיי פארשטיין אז שיילאָק איז נישט געווען קיין אין דעוויל אָוו עי זיי פארשטיין אז ייזעסיקא זיין טאָכער האָט נישט בא׳גנב׳עט איר קענטשן און, אז יעסיקא זיין טאָכער האָט נישט בא׳גנב׳עט איר פאָטער און אים גע׳מסר׳ט אלם א רוצח וועלכער וויל פון א קריסט א פונט פלייש. נאָר יעסיקא איז א געטאַ טאָכטער וואָם בענקט נאָך א פונט פלייש. נאָר יעסיקא איז א געטאַ טאָכטער וואָם בענקט נאָר דער פאָר׳כישופ׳טער שטאָט ווענעדיג און קאן זיך אויך פארליבן אין

ארי אבן זהב מעג באמת גראטולירט ווערן פאר זיין מוט צו רעווידירן שעקספירס שיילאק. LIBRARY OF THE JEWISH THEOLOGICAL SEMINARY OF AMERICA

NEW YORK CITY

לדר אבא הלל סילבר, שלום וברכהל היום קבלתי מכתב צבורך על כתבתי שהוני שולח בדה. במיטב הבוכה 2/12mp

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Dear Rabbi Silver, Endosed is an check which is a small taken of our gratitude For officiating at our wedding. It was a beaut: Ful ceremony

and we 11 Lath member it 1/2 our lives. With kindest personal regards we -main, Tours very truly Lois + Bob Work

Mr. and Mrs. Robert E. World

YALE JUDAICA SERIES · VOLUME I

SAADIA GAON THE BOOK OF BELIEFS AND OPINIONS

TRANSLATED FROM THE ARABIC BY SAMUEL ROSENBLATT

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YALE UNIVERSITY PRESS NEW HAVEN CONNECTICUT

This is a translation of the complete text of Saadia Gaon's Jewish philosophical classic, which is the first systematic attempt to present Judaism as a rational body of beliefs. While adhering faithfully to the wording of the original the rendering is of such a character that the contents are made comprehensible to the general reader. To accomplish this it was necessary for the translator, as occasion demanded, to deviate from a strictly literal rendering. Long sentences were cut up, and the syntax adjusted accordingly.

Saadia has sometimes been called the Aristotle of the Jews. He was the first Jewish thinker to attempt giving the religion of his people a scientific basis. His "Book of Beliefs and Opinions" ushered in the era of science and philosophy among Jews at a time when Islam was the ascendant civilization in the Near East and in the cultured world of that day. His work was an effort to win his people back to the greatness of their inheritance in terms of the new culture of Islam and to it he brought great talents as a grammarian, astronomer, liturgist, Biblical scholar and, particularly, as a philosopher.

This, the first complete English translation of Beliefs and Opinions ought to be of vital interest to all students of the humanities.

Condensed Table of Contents of SAADIA GAON The Book of Beliefs and Opinions

Prefatory Note Preface of the Translator Contents Introduction The Translation Introductory Treatise I. Concerning the belief that all existing things have Treatise been created Concerning the belief that the Creator of all things, Treatise II. blessed and exalted be He, is one Concerning command and prohibition III. Treatise IV. Concerning obedience and rebellion and predesti-Treatise nation and divine justice Concerning merits and demerits Treatise V. TTT. Treatis

The Book of Beliefs and Opinions is Volume I in the Yale Judaica Series whose editors are Julian Obermann, Louis Ginzberg, and Harry Austryn Wolfson. The series will consist mainly of translations of ancient and medieval Jewish classics, whether the original be Hebrew, Aramaic, Greek, Ethiopic, or, as in the case of the present volume, Arabic.

The Temple

EAST 105 M STREET AT ANSEL ROAD TELEPHONES GARFIELD 0150-0151

ABBA HILLEL SILVER, D. D. RABBI

HARRY A. LEVY EXECUTIVE SECRETARY

Dear mum & Pad,

WILLIAM M. KRAMER

was admitted to hear are coming along putty well. I up admitted to hear which starts the 2 th of Filiway - Rid up to new ahrens been kept hopping . not only on these m things to do anound the hours, build hear digging myself surfrom under the local of work which my theater lays on the is for and aliene the task-meaters of egypt. A and Taking three leasons a week from heri and & wally feel Ram learning something the

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dan a little dissapointed at not having made a magnabut the was impossible when taken with the second reading is the fail of the sheer mediocity of my first your and a half's grades. tomeday & well find the Trile of starting a just with the same 'elan with which & finish it.

That's about all from here for now - Take care of yourselves and fill ty not to be to egotistical in my next letter.

Your lowing an Dan

FAITH

Have faith in yourself and God Have faith when life's bitter and hard. Have faith, I say to you, Out of faith, a great Nation grew.

When Jews were branded in Slavery T'was Faith that set them free. Nor did the Romans succeed And they tried very hard, indeed.

Said Hitler with mad elation "For the Jews, Extermination!" But amidst the torturous cry, Faith said, "No, we will multiply!"

And we fought holding Faith on high For we knew Justice MUST be nigh! So, we fought and we bled and souls died! But Faith siad, "God is on our side!

-WRHS

Hallaluya! After 2000 years, there IS dawn! '48. A Nation is born! Out of the loins of destiny Sprang Israel! Freedom and Liberty!

Hear, Oh Israel! We hallow they ground! Land of Israel! Thee again we have found Yes, tired, Oh Israel, but healed, Now, security, Oh Israel, is sealed. We're Joyous. Oh Israel, we're HOME! God bless thee, Israel, SHALOME!

IDA SAUL.

Rathi a forind of mine Wroth this Thought you night be interested. Harry

COMRADE JOIN THE



Ex-Service Men and Women's Political Action Association of the U.S.A.

A Political Order of Ex-Service Men & Women NON-PARTISAN NON-SECTARIAN

LIEUT. PHILLIP SAGINOR SR. NATIONAL COMMANDER & ORGANIZER



Formerly Band Leader - 145th U. S. Infantry, 37th Division 12208 SCOTTWOOD AVENUE CLEVELAND 8, OHIO POTOMAC 9676

JOHN W. WAGASKY JR. 13809 BEACHWOOD AVE. WASHINGTON 2163

PURPOSE OF ORGANIZATION

To restore by Political Action, National Ideals for which we fought.

1. To arouse and keep on the alert all ex-service men and women who have at any time actively or otherwise served in any war for the United States of America.

2. By keeping in active contact with all political movements in the U. S. A.

To avoid exploitation and commercialization of ex-servicemen and women 2 of the U.S. by any political parties. AIMS OF ORGANIZATION-To secure-by the only honorable means of

any citizen of the nation, the vote:

The re-establishment of the seat of government in the capitol of the U.S., by doing away with political manipulators.

To demand of all political candidates the responsibilities and qualifications of real Americans and citizens of the U.S.A.

To require every candidate to make a declaration of political policy as an individual before election.

By securing welfare of the citizens of the U.S.A. by active participation in the government and those who govern, we shall, therefore, secure the welfare of the ex-service men and women of the U.S.A.

MEMBERSHIP-Any honorably discharged ex-service man or woman of the U.S.A. may join this organization .

Dues-\$2 per year to defray necessary expense, rent, postage, literature, etc. No salary for any executives.

(Signed) LT. PHILLIP SAGINOR,

National Commander and Organizer

PREAMBLE

For the welfare of all ex-service men and women, we associate ourselves together for the following purposes:

- 1. To support and defend the United States and its Constitution.

- To promote, advocate and defend good government.
 To promote and safeguard the economic and social welfare of all citizens.
 To promote and defend the rights and best interests of all war veterans eligible to membership in this Association.

BRIEF HISTORY

The Ex-Service Men and Women's Political Action Association was founded and incorporated under the laws of the State of Ohio, January 24, 1924. Its mission is exactly that set forth by its name, i. e., it provides a convenient and power-ful medium for ex-service men and women to secure the necessary "political action" required in the carrying out of governmental policies designed to aid the country at large, and the ex-service group in particular.

At large, and the existivite group in particular. Hitherto, existing service organizations have attempted to secure enforcement of law and the passage of legislation through lobbying of Congress and through presentation of petitions. No active attempt has been made to secure at the start the election of condidates to Congress, irrespective of party, who really and truly stand squarely for those principles that right-thinking ex-service men and women believe in. These organizations are formed primarily for social and fraternal pur-poses and shun and discourage any attempt on the part of members to exercise their rights as citizens by collectively, and as an organization, endorsing and working for the election of suitable candidates.

Our organization, to the contrary, has for its prime object the encouraging of active participation in politics of the ex-service man. The association will investigate each candidate for congressional office, will make recommendations irrespective of party and will throw its full support to candidates who measure up to required standards. Legislation tending to ease the lot of the disabled veteran will receive its first consideration.

The organization was founded by Lt. Ph'llip Saginor of Cleveland. Lt. Saginor served with the 145th Infantry as Band Leader during the war and also commanded the band of the reorganized regiment a year ago. He is Past Junior Vice Commander of the Army and Navy Union, State Band Leader of this organization, Past Commander of Post 98, American Legion; National member of the 40 Hommes and 8 Chevaux, Past member of Cuyahoga County Council, American Legion, and has been very active in other service men's organizations. A number of prominent Clevelanders assist him in an advisory capacity.

WHY YOU SHOULD JOIN THIS ORGANIZATION

BECAUSE:

- 1. The evils of government can be corrected only through political action; the rights of the ex-service man can be safeguarded only through use of the same medium.
- 2. No other veteran's organization dares to officially and openly be active politically.
- 3. This organization has no paid officials or men in charge who seek to further their political aspirations or derive personal benefits through exploiting the ex-service man.
- 4. The organization is non-partisan and non-sectarian.
- 5. Its membership is open to veterans and auxiliaries of all wars fought by the U.S.
- 6. The organization stands for one flag and one brand of Americanism, the kind that inspires our soldiers in war.
- 7. Disabled comrades can better their conditions only through applying the "Political Action" thumb screws on responsible officials and legislators, irrespective of party.
- 8. The organization will fight tooth and nail to eliminate the bartering away of the rights of ex-service men and women for the benefit of a few.
- 9. Individually you can do but little, but collectively we can, through Political Action, correct many wrongs now being perpetrated on the ex-service man.
- 10. By joining now you will have a chance to participate in our National Convention, including election of officers.

LEGIONNAIRE PHIL SAGINOR'S MILITARY HISTORY

The following excerpts from the American Legion Magazine Post No. 2, Cleveland, Ohio. July, 1944.

One of the most interesting sides of the American Legion is the interesting and friendly people that we meet and without exception Phillip Saginor of the diversified life, is one of the outstanding ones.

Bro. Phillip Saginor, Sr., a member of Cleveland Aerie No. 135, F. O. E., Cleveland, Ohio, for 35 years and a member of K. of P., 25 years, Master Mason of Brenton D. Babcock Lodge No. 600, 32nd Degree Mason of the Valley of Cleveland, Ohio.

Phil was born in Odessa, Russia, and at the age of thirteen joined the Imperial Russian Cossacks. Later he served in the German and the British armies before coming to the United States. He served in the war of Turks and Greeks on the Island of Crete; he served in the Boer War, the Boxer Uprising and in the United States Army during the World War I in which he attained the rank of Lieutenant.

In 1919-20 he served as commander of Post No. 98, which later became a part of Post No. 2.

Phil's whole life has been devoted to music, and principally bands of the military type. He is a graduate of the Imperial Russian College of Music, of Odessa, Russia.

During the World War I he served as leader of the 145th Infantry Band with distinction. He directed that band before Marshal Foch when he visited the United States after the last war. He has directed bands before Pres. Teddy Roosevelt, Pres. Wilson and Pres. Harding and also before Chief Justice Hughes. He has directed bands before the German Emperor, the Russian Royal Family, the French President, the Sultan of Turkey, the Shah of Persia, the King of Abyssinia, the Prince of Bulgaria and British Royalty.

Phillip and his wife, Polly, have raised six children and are blessed with a number of grandchildren and the family was ably represented in this war. Now he's a great-grandfather.

This Phillip Saginor who served under four different flags says that the most valuable things that he owns are his United States Citizenship papers and his Honorable Discharge from the army, and his loyalty and patriotism are unimpeachable. Now after sixty-four years he is enjoying his first vacation with pay and the one request he has is to be buried in a white lambskin apron under the Stars and Stripes with his uniform.

LT. PHILLIP SAGINOR, SR. Nat. Commander and Organizer Formerly Band Leader 145th U. S. Inf., 37th Division Inf., 37th Division Phone: POtomac 9676 JOHN W. WAGASKY, JR. Nat. Adjutant General Phone: WAshington 2163 WILBUR E. BALDWIN Nat. Asst. Adjutant Phone: IVanhoe 4528 Phone: IVanhoe 4528 Nat. Asst. Adjutant NATIONAL VICE COMMANDERS LT. COL. F. W. FREY JOHN F. CURRY Asst. County Prosecutor ATTY. JOHN F. CHOFFEY County Commissioner ATTY. PATRICK J. DALEY Past State Commander V.F.W. F.O.E. 135 DR. HYMAN P. LEVIN MAJOR HARRY W. CAMBELL Nat. Chaplain ATTY. FRANK D. CELEBREZZE Surgeon General HENRY C. PETERS Nat. Chief of Staff Nat. Judge Advocate Past State Comm. Pol. L Director of Public Safety ATTY, PAUL H. BROCK Nat. Historian JAMES DUNN, JR. Nat. Paymaster LEO WONG, V.F.W. Nat. Sergeant-at-Arms NAT. EXECUTIVE COMMITTEE Chairman HON. WILLIAM J. McDERMOTT ATTY. FRANK T. KELLY ATTY. RMOTT Judge of Municipal Court ATTY. LODY HUML Bailiff State Representative ARTHUR COHN County Commander, J.W.V. Ry. Ex. Co. LARENZ C. DIPPCL FRED SCAIN, NICHOLAS J. POPOVIC Past Commander 37th Div. Commander Post No. 2, A.L. JEAN BROADY, WAC New York City Comm. of Women's Div. ALLEN R. KLEIN, D.A.V. JEAN BROADY, WAC JO SINNOTT, U. S. ARMY GEORGE REICHLE, C.P.D. LEONARD J. JANSEN, D.A.V. E. McCANN, U. S. Marine J. J. CLARKE, U.S.W.V. TOM PETROPULOS, A.L. ART SIMMONS, U.S.W.V. SINON SIGN CO. D. M. BEPEPEY OTTO J. RONSKY NORMAN REEVES, V.F.W. ROSELLA CONNELL, D.A.V. SAKAI R. SUGIMOTO, A.L. LEO WONG, V.F.W. MICHAEL KIRCHNER D. M. BERREY A. C. RECCE SAMUEL NOLAN FRED MILLER W. M. MURPHY J. HOFFMAN **CLEVELAND COUNTY COUNCIL** LT. COL, JACK A. FERSICI4405 Pallister Dr., DI. 2744DR. S. F. RADZYMINSKI4405 Pallister Dr., DI. 2744W. O. MAURICE KAPLAN Hq. A/B. 82nd Div. c/o 12208 Scottwood, Cleve. 8, O.17138 Lorain Ave., OR. 8181WM. J. HART17138 Lorain Ave., OR. 8181MICHAEL O. O'BRIEN1004 Standard Bldg., PR. 1083 LT. COL. JACK A. PERSKY Society for Savings Bldg. NICK ANGELLO C. F. DIXON CAPT R. VO N SUBOFF JOHN CAMBELL 2638 Euclid Ave. c/o Soldiers Kener 2638 Euclid Ave. So. St. Petersburg, Fla., U.S.A. 1718-16th Ave. So. St. Petersburg, Fla., U.S.A. 1268 E. 187th, KE. 4871 c/o Soldiers Relief W. SMIECHEWICZ JACK LANGA 805 E. 88th, GL. 0834 ADAM LEPKOWSKI c/o United Polish Club Lorain, Ohio L. C. TEFFT 11315 Superior Ave., GA. 7504

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- 4222 Lorain Ave., WO. 4480 14221 Adrian Ave., Cleve. 11, O. 17709 Ingleside, KE. 4130 357 E. 270, Euclid, O., IV. 3818 19301 Muskoka Ave., KE. 1669 12429 St. Clair, MU. 5152

11710 Buckingham Ave., CE. 2700

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ורואות היד הוקי ציצו ואאוי 1948 3238 22/10 (Pa KUI 13) Tille. אבא הא הניצו - שא בוכבו. 16 plus rifelsis inita 203 11 732 היף ביונו. און לתור חת דשוי-התחבורה Ja C. [Elig tale NEERIGE (BomT). המיקנ שהגי ואצותי חת הבנג אוזיך היקנ . Pfal in Sche 26465 66-772HRobit 39 1711-לכרונו הוחש גאוצה גדונה. בקוםי הוא הפיכ אותי. כאו כן או זכר את ותר גר ניתהפעני שאמתה נוצע האות rsia shoe ander a likle fal · 10% - stilla del. ות או בוצת שותתני ראת אי הצרן (הצוג) רצותי אבית זוין ותנוחים אברביה שיטר אולעקה ווו אהדהת אתאיוניר-2×eial 1/130 - M/12 KIA P/1K · PIFR/, 12

CAURCH IS LEFT \$99,500

First Unitarian Church now stands to benefit to the extent of \$99,500 from the will of Mrs. Frances Attaway Smith, according to a testamentary application filed in Probate Court yesterday.

Mrs. Smith, an old parishioner of the church, died two weeks ago in Fletcher, N. C. Her will left virtually her entire estate to the church. Originally, her attorney, Charles L. Stocker, estimated the church would receive approximately \$50,000.

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Rabbi A. H. Silver

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-or for single frame film-strips only the top portion of screen is used. With an 8'x8' screen, the lower edge of image is then 42 inches above the floor . . . the right height for best viewing.

C1948? ARGE HANG

Da-Lite's

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MODEL C

The Da-Lite Model C Screen has specially designed end caps with built-in wall and ceiling hangers.

> SU PF

Here, for the first time, is a large screen that hangs right every time . . . whether from a hanging position or unrolled upward from the new Model C Floor Stand. Extra large steel roller (21/4" or 3" dia. depending on screen width), the tubular steel slat at end of screen fabric and the long steel reinforcing saddle for the pulling ring, combine to

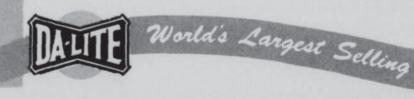
provide strength and rigidity never before offered in spring-roller type screens of this size. No bulging or billowing to cause distortion in pictures! Available in Da-Lite Crystal-Beaded or Mat White surface. The sturdy, hexagon-shaped steel case is handsomely finished in grey enamel.

	DA-LITE	MODEL	C SCRE	EN SIZE	S AND P	RICES*	
ZE 6' x 8'	8' x 8'	7' x 9'	9' x 9'	8' x 10'	10' x 10'	9' x 12'	12' x 12'
RICE \$86.00	\$91.00	\$94.00	\$100.00	\$112.00	\$122.00	\$160.00	\$175.00
					on picture		
SIZES	6' x 8'	1	7' x 9'		8' x 10'		
PRICES	\$46.00	\$48.00	\$46.00	\$48.00	\$48.00	\$49.00	

	DA-LITE	MODEL	C SCRE	EN AND	FLOOR	STAND	
SIZES	6' x 8'	8' x 8'	7' x 9'	9' x 9'	8' x 10'	10' x 10'	9' x 12
PRICES	\$137.00						

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DA-LITE SCREEN CO., Inc. 2711 NORTH PULASKI ROAD, CHICAGO 39, ILLINOIS Greet fin

Note: Da-Lite screens are available in 22 standard rectangular sizes for movies and 19 standard square sizes for slides and movies. Priced from \$10.00 up. Write for details.

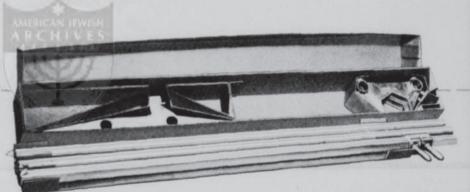
THE MODERN THE MODERN WAY TO MAKE WAY TO MAKE WAY ESCREENS LARGE SCREENS PORTABLE!

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Now, schools, clubs, churches, hotels and other institutions can have large screens placed *quickly anywhere*, without hanging them from walls, ceilings, or tripods.

Da-Lite's new Model C Floor Stand for Da-Lite Model C Screens makes this possible!

Light-weight — only 18 pounds — and compactly designed, with the longest part only 5 feet—the Model C Floor Stand is easy to carry and simple to set up. It accommodates all Da-Lite Model C rectangular size screens from 6' x 8' to 9' x 12' inclusive and all square sizes up to and including 10' x 10'. Ideal for use on stages, platforms, tables, etc.



Stores compactly in its carton. Longest piece is only 5 feet.



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Weighs only 18 pounds!

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shows.

A popular feature with lecturers and others who have "traveling"

USER CAN RAISE SCREEN WITH ONE HAND

— and she can do it without lifting her hand above her waist! She merely fastens the screen to the goose-neck at the top of the elevating support and lifts up the upper handle of erector tube. She then lifts up the lower handle as shown at left and the screen is fully raised. No stretching—no straining to push a heavy screen up above her head! Here is truly the *modern way* to make large screens portable.

See reverse side for sizes and prices!

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Dear Mr. Evers:

Since you have just completed our first order of 100 Victor Lite-Weight movie projectors, I think this would be a good opportunity to acknowledge the satisfactory performance and service that our distributors are receiving from these machines.

We have used movie projectors for many years and particularly like the Victor Lite-Weight because of its adaptability in the store and for carrying to offices and homes of prospects by our distributors.

We have considerable confidence in your organization because of the performance of this machine and your performance on servicing the machine. Your cooperation has always been excellent, so much so that we are placing with you a new order for 100 more Victor Lite-Weights.

ALL AGREEMENTS CONTINGENT ON STRIKES, ACCIDENTS OR DELAYS BEYOND OUR CONTROL AND REQUIRE APPROVAL OF AN EXECUTIVE DEFICIAL OF THE COMPANY, ALL QUOTATIONS SUBJECT TO CHANGE WITHOUT NOTICE

Yours very truly,

THE GENERAL TIRE & RUBBER COMPANY

law Sterp man Bean Lampman, Manager Display Merchandising

CDL: JN

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GENERAL BELECTRIC

GENERAL OFFICE SCHENECTADY, N. Y.

4966 Woodland Ave. Cleveland 4, Ohio

Mr. A. Evers Sunray Films, Inc. Film Building 2108 Payne Avenue Cleveland 14, Ohio

Dear Mr. Evers:

We have had an opportunity to give the new Victor sound motion picture projector, Model 40B Animatophone and Model J Speaker, which you recently delivered to us a thorough try-out and I want you to know that we are very much pleased with this machine. We are looking forward to receiving the second machine which we have on order.

Back in 1937 we purchased two Victor projectors of the model then in production and these have been most satisfactory.

In 1940 we purchased another Victor projector which has also been very satisfactory. It was on the basis of the past performance of these machines and the very excellent service which you have rendered to us in keeping them in good operating condition that we placed our current order for two new machines. Our machines are used for showing pictures at important sales meetings throughout Ohio, Kentucky, and Indiana, and this means that they must be rugged enough to travel well and the sound and image must always be of top quality. We have found that our Victor machines meet these requirements.

Very truly yours,

Maidlaw

cdl:ks

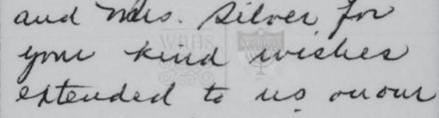
C. D. LAIDIAW DISTRICT MANAGER ADVERTISING & SALES PROMOTION DIV.

E1948? 1 Dear Rabbi Selver It was vrykind and Considerale of you to write me on the Decasion of my resent birthday and Afaut you to Know thow much I appreciated your feliceators It was a plyous accasion I do regret, you were unable to be with us in person. It was indeed lovely and thoughtful of your dear wife to have come Lerra Prenthe

[1948?] 100

Dear Rabbi Silver,

Many thanks to you



Golden annivercary.

you thoughtfulutes is greatly appreciated. Juneevely mu. Mus. J. W. Feldman

CONGREGATION BETH-EL 1901 SOUTH CABRILLO AVENUE TERMINAL 2-9584

Rabbi Mm. Mordecai Kramer

San Pedro, California

Rosh Hashono

Dear Dr. Silver,

May I express sincere best wishes to you at the New Year of the new era for Israel and all Jewry.

The magnificent part that you are playing in creating a positive history for our people and the privelege of personal association with you for over two years gives me no small encouragement as I enter another year of my own ministry.

With fondest personal regards to you, Mrs. Silver and the boys L'shono Tovo,

William Mordecai Kramen

Br. and Mrs. Zolton L. Rlein

51948?7 It for a nembership in the Emple of for one of your preferred chariles. I shall let you know what we decide to do. WE enjoyed the holy day services so very weach, per-haps all The more hecause we are fogetters and have News Rubbi Diluer -Do Hors and I want to thank you for your wereg kind letter, and for performing such a heantiful ceremony for us. We shall use the netterned check as you have requester, and will either use

so much to he grateful for . Over deep thanks, and best wishes for a herry Happy new year to you and your dear ones. Succerely, Suzance and Zollon

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(1948:)

a. H. Lilver 2.2. Litt. D. H.d. An In the He. Hecht of 3121 ashford Rd. sent with there respects a Cantiliation to The Scholarship & bulturalfingt in Maen of Jour d. Parento Rabbi and the Moshe Silver a The Temple Backleton has this account in the neset issue resp. Mrs H. Concretand

Chaminan

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[1948?] Dear Rabbi silver, may we seeme more adequate and efficient lighting for the machine remean out Tuesday? many I auggest standards be made so all lights and machines be Connected to same and centualize the machine; My additional unito he provided as me may dispense with the use of 3- way Julugo? The machine remera are objecting to the duatte and lighting . 7 any consideration to us. Blanche A. Friedman

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[1948?]



of what I intend loving with the screath box I flores fim for julit this worning. There is a foring war who is a victim Ja Periors automotile accident occuring on long 2 2d Since that time on a few days later his charming wother came to Clereland from their home town Here San Marcisco and is in room # 208 at Ut. Seinai hispital. This to be inth him con stantly. Jung man has one more year at medical School and was returning time when this excident occured in Chardon and requested being taken to

Jest Ce Net Sinai where he know one of the internes. An the cafacity of a Red Curs nurses lide I give four to fire hurrs of very time each Thursday and since this patient has assigned to me I Remared all that land writing first last Thursday. Writing first last Thursday. is that his wither has been alone and Anying at Park Lave Viela. Had I known somer I could have an auged for various fealle to fend creming mit her. But I have taken the he atter up inth the Shult who is her The charge of O denteers at het Sine and Shall have all the of tenn fatients hinght the attention. I called Ullo Decemberg yesterday

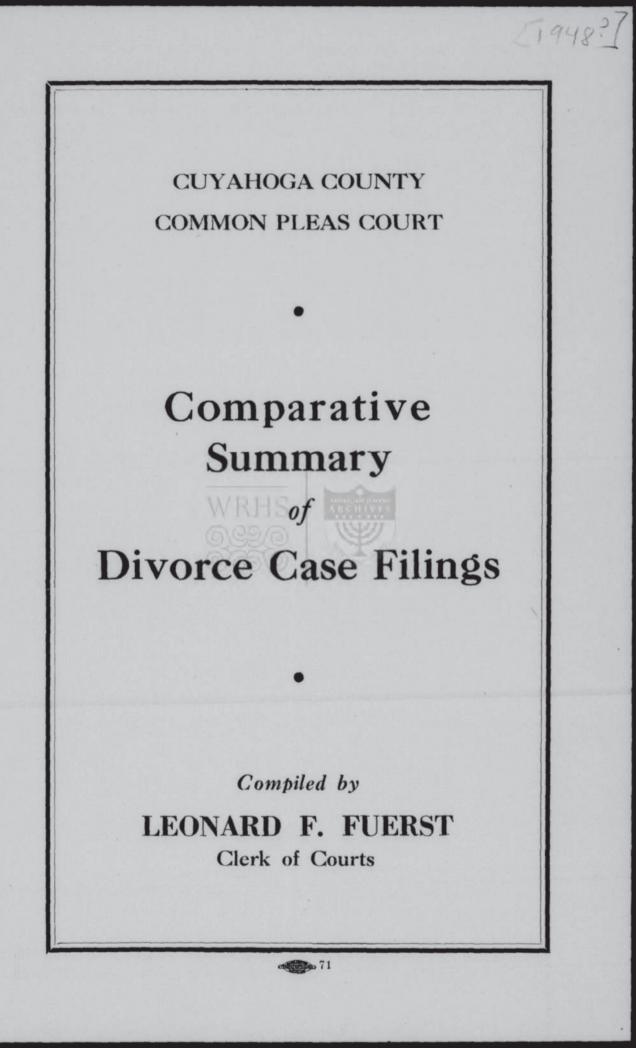
FR and arranged for her to theel are in the floral norm at 10:15 and there I shall tak he to services with use. In know clealand is known as one of the most has fitable cities and since they been thursday I shall try I make the rest of her there Thursday Tay a little mon pleasant, auch chall take fichard to the train and upon reaching home he shall be transferred to another his fital. unde this bring wear very haffy to have adal with finded before closing way I say that I hope nothing perests In and Labbe Wodel Jerforning on dildreis manging of Dec 39th So they can Whereas remember the heatest Rathing the world lend Whereas remember the heatest Rathing the State Brad. Who the Greatest man responsible on the State Brad.

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The Cleveland Council of Mizrachi is tendering a testimonial dinner to its Honorary President, Mr. Julius Schweid, who has played an outstanding role in the religious, communal, and Zionist affairs of our community for many years. His devoted and tireless service to the Jewish community, his wholehearted dedication to the cause of Zion have endeared him to the members of the entire community.

In conjunction with this testimonial, the Council is raising funds to erect a hospital in Tirat Zvi, a Poel Mizrachi colony in Israel. Tirat Zvi has become a name enshrined in the hearts of Jews everywhere as a symbol of courage, heroism, and self-sacrifice in defending the new Jewish State. Yet this colony has no hospital of its own, and its sick and wounded must be transported many miles to receive medical aid. The Cleveland Mizrachi has accepted a quota of \$25,000 towards the erection of such a hospital, and will name a pavilion in this new structure in honor of Mr. Schweid.

We feel certain that you will want to participate actively in this testimonial by contributing towards the erection of this urgently needed hospital in the Holy Land. Your generous response will serve a very worthwhile cause and will be profoundly appreciated. A return envelope is enclosed for your convenience.

With Zion greetings and best wishes,

Sincerely yours,

Rabbi Louis Engelberg, (Chairman

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