



Abba Hillel Silver Collection Digitization Project

Featuring collections from the Western Reserve Historical Society and
The Jacob Rader Marcus Center of the American Jewish Archives

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

Series IV: Sermons, 1914-1963, undated.

Reel
156

Box
55

Folder
503

Vanity of Vanities, 1936.

WRHS
VANITY OF VANITIES
Life's Darker Moods and How to Face Them

Delivered By
Dr. Abba Hillel Silver

At
The Temple

On
Sunday Morning, April 5, 1936

Inasmuch as there is no life without death, no youth without age, no wealth without poverty, no joy without sorrow, no health without sickness, men have, from earliest times, voiced and often voiced their disappointment with their lives. They have given vent to complaints about the evils of life, the hollowness, the transitoriness of life, the injustice, the cruelty of life. From doubt to bleak despair have run man's reflections from time immemorial.

Our Bible - because it is a mirror of the whole of life, not merely a segment of it, because it reflects every mood, not only one mood of human existence, finds praise in those sacred pages for the expression of these doubts, complaints of life. In fact, the whole Book, the Book of Ecclesiastes, the first chapter of which was read this morning, is devoted almost entirely to this dark disillusionment, despondency, which is a real mood of human life. When you read the Book of Ecclesiastes closely, you find a few major themes around which are spun these dark threads.

The first theme is this - that life, after all is said and done, is just an endless cycle of repetition. It is movement and agitation without any definite goal or objective. There is no progress in life. Life is very much like a squirrel in a cage, chasing its own tail, like the vigorous motion of the rocking chair, moving to and fro, but making no progress. According to

Koheleth, what is true of the cosmic processes is also true of human life, human effort. Thus, you heard, this morning from the Book of Ecclesiastes:

"The sun riseth - the sun goeth down - and hastens to
his place whence he arose
"The wind goes toward the south - and turns about unto
the north and turns about continually in its circuit.
"All the rivers run into the sea - yet the sea is not full -
Unto the place whither the rivers go, thither they
go again."

And if it is true of cosmic life, it is particularly true of human life:

"One generation passes away - another generation comes -
But the earth abides forever
"That which has been is that which shall be - and that
which has been done is that which shall be done.
And there is nothing new under the sun.
"All things toil to weariness."

Another major theme of Koheleth is that there is no satisfaction either in folly or in wisdom. The pursuit of either is a striving after wind. Koheleth says that he tried both folly and wisdom. He first tried folly - physical enjoyment. He pampered his flesh. He builded palaces and beautiful gardens for he was rich. He had gold and silver and the treasures of Kings. He had servants and men-singers and women singers and all the delights of the sons of men. Whatsoever his eyes desired, he kept not from them.

"Then he looked on all the works that his hands had wrought,
"And behold, all was vanity - a striving after wind -
and there was no profit under the sun."

So he turned from folly to wisdom, sure that in the pursuit of wisdom he could find life's satisfactions. He applied himself to wisdom more than anyone who lived before him.

"For in much wisdom is much vexation:
"And he that increaseth knowledge, increaseth sorrow."

....

"As it happens to the fool, so will it also happen to me,
"Why was I then more wise?"

And this is the second theme round which life is spun.

The third theme is that there is no significance to human labor. You strive, struggle, work hard and then, what of it? You have to leave it to someone else who as often as not is unworthy and a fool, who will destroy what you built and dissipate and squander what you have accumulated.

"What hath a man of all his labor, and of the striving of his heart...For all his days are pain, and his occupations vexation. Even in the night his heart takes no rest."

So this is the third theme.

The fourth theme which echoes and re-echoes through the pages of Koheleth is that "oblivion overtakes all things, all events, all men." Why do you struggle to make your mark in the world? In other generations, who will remember it? Why do you struggle to win fame? In a generation or two, all that will be forgotten. Your name, everything about you will be obliterated. Why do you struggle to win acclaim? In a few years that acclaim will be forgotten:

"There is no remembrance of them of former times - Neither
Shall there be any remembrance of them of latter times.

"For of the wise man, even as of the fool, there is no remembrance forever; seeing that in the days to come all will long ago have been forgotten. How must the wise man die even as the fool!"

"All things come alike to all; there is one event to the righteous and to the wicked; to the good and to the clean and to the unclean; to him that offers sacrifices and to him that offers no sacrifices; As is the good, so is the sinner..."

And the same fate - death and oblivion comes to every man - to the wise man and to the fool - but that same fate overtakes man and beast.

"For that which befalls the sons of men befalls beasts. All things befalls them both. As one dies, so dies the other. They have all one breath. Man has no preeminence above a beast - All go unto one place. All are of the dust, and all return to the dust - Who knows whether spirit of man goes upward, and the spirit of the beast goes downward to the earth?"

Nor is the last theme of this pessimist. Looking over life, he finds in it so much of evil that can ~~not~~ be remedied, so much of injustice that can ~~not~~ be corrected. All about him he sees evidences of oppression, tyranny, the strong trampling upon the weak.

"I saw under the sun, in the place of justice, that wickedness was there, and in the place of righteousness that wickedness was there...I returned and considered all the oppressions that are done under the sun; and behold the tears of those who were oppressed, and they had no comforter. On the side of their oppressors, there was power, but they had no comforter."

So the world's cruel injustice moved Koheleth to despair.

And lastly, there is the reflection of this philosophy: that life's rewards are not always according to merit. There is no just law of compensation in the world. The righteous suffer. The wicked prosper.

"I returned and saw under the sun, that the race is not to the swift, nor the battle to the strong, nor yet bread to the wise, nor yet riches to men of understanding, nor yet promotion to men of skill - But the accidents of time and chance happens to them all."

.....

"There is a righteous man who perishes in his righteousness, and there is a wicked man who prolongs his life in his evil doing."

Vanity of Vanities. All is one. He comes to hate life.

"Wherefore I praised the dead that are already dead, than the living that are yet alive, but better than they both is he that hath not yet been, who hath not seen the evil work that is done under the sun."

Though there have been many pessimists since Koheleth, medieval, ancient, modern - yet no one has gone to the depths as much as Koheleth.

Now this mood is an authentic mood of life. What man is there who has not felt at some time this mood of depression, futility, weariness, despondency, pessimism and defeat? There are people who have had more justification than Koheleth had to feel this mood. After all, Koheleth arrived at his pessimism through an intellectual process, as a result of reflection and philosophy. He hadn't suffered physically. He was just a man who had sampled everything that life had to offer and was weary of life.

But there are people who have suffered deeply, who find themselves in the midst of great tribulations, spiritual agony, people who do suffer from considerable wrong, injustice, increments - ~~many~~ people who do feel this mood, this dark mood. It can not be brushed aside by some glad Pollyana philosophy of life - day by day everything is getting better and better - or by any opium doctrine of the unreality of evil. This is a real mood of life which rises from human experience and I believe that such a mood may have its real value. It is not a whole part of life, by any means. It helps to correct our perspective on life. It helps to restore our equilibrium. When we become too passionately and overwhelmingly

involved in life, it is good to be denied. "Vanity of vanities."

A Green Historian, in describing the manners of the Egyptians, tells that one of the ancient customs was that at a banquet or a festival, a coffin was carried around which contained the image of a corpse. This reminded the men in their gaiety that "when you die, such will you be."

Plunging in cold water - it is a blessing for the spirit to have that experience. We must remember, of course, that it is only a mood and it can not become man's daily food or it will destroy him. It can not become a guiding spirit for our aspirations and our conduct. We can not live, we cannot think, we cannot grow in such a frame of life.

(explanation of reason for Kohelet's philosophy being included in Bible, in spite of extreme pessimism - because other side of question also included.)

Thus, for example, in the first theme-that of the endless repetition of all things - the theme that there is no purpose or meaning to life. We find the answer by Koheleth, himself. Just because man can not see the purpose in the cosmos, doesn't follow that the purpose is not there. Just because man is finite, and can not grasp the infinite, is no reason to conclude that there is no meaning and purpose in life. A wheel spins round and round. If it could think, it might wonder what all the spinning means. It could never find an answer to this question. Man is so constituted that

that he cannot find the answer to this fundamental question.

"God has put reflections about the world in men's hearts, yet so that man cannot find out the work that God has done from the beginning to the end."

"When I applied my heart to know wisdom, and to see the business that is done upon the earth - then I beheld all the work of God - and (realized) that man cannot find out the work that is done under the sun. Though a man labor to seek it out - yet he shall not find it. Though a wise man think to know it, yet he shall not be able to find it."

Our little lives and minds are swathed in mystery. The greater the man, the wiser he is, the more is he aware of the Mystery. I came across, the other day, a statement by Albert Einstein on this subject:

"The most beautiful thing we can express is the mysterious. It is the source of all true art and science. He to whom this emotion is a stranger, who can no longer pause to wonder and stand rapt in awe, is as good as dead: His eyes are closed. This insight into the mystery of life, coupled though it be with fear, has also given rise to religion. To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their most primitive forms - this knowledge, this feeling, is at the center of true religiousness. In this sense, and in this sense only, I belong in the ranks of the devoutly religious men."

Here is a scientist who perhaps more than any man living has penetrated to the uttermost limits of knowledge. Yet he concludes that the world is rapt in mystery, that the dull faculties of man can only reach of that which is in reality. And so the editor rejects Koheleth's contention and maintains that because we cannot see the ultimate purpose in the world, we must not believe that all is vanity, that there is no purpose to life.

Similarly, there is no satisfaction either in folly or wisdom. First let me explain what is the meaning of folly. If you mean physical pleasures and enjoyment, decidedly, there is satisfaction in it provided you do not overdo it. It is the ennui, the weariness, being fed up, that takes the satisfaction out of physical enjoyment in life. Restraint, moderation,

enables men to enjoy physical enjoyments in life. A man should be neither an ascetic nor a gourmand. Pleasure is not sinful.

"Let every man eat and drink, and enjoy pleasure for all his labor. It is the gift of God." Enjoy life - that is thy portion."

It is when we convert enjoyment, emotional enjoyment of life into over-indulgence, when we glut ourselves until we become surfeited that it all becomes vanity of vanities.

And as regards the pursuit of wisdom. To be sure, wisdom brings vexation and knowledge brings sorrow. But sorrow is oft-times a goad which drives man on. Wisdom is never easy. It is also power, light. Man should be willing to pay the price for power, light, in terms of vexation and sorrow.

"Then I saw that wisdom excels folly, as far as light excels darkness
The wise man, his eyes are in his head
But the fool walks in darkness
Wisdom is a stronghold to the wise man more
than 10 rulers that are in the city."

The quest of wisdom, regardless of the goal, ultimately, the very enterprise, is man's most magnificent adventure. "Wisdom maketh a man's face to shine." There is a halo of glory about a man who pursues knowledge and truth, who wants to know.

And following is the complaint of Koheleth that "there is no significance to human labor because you will have to leave behind you that which you achieve. Well, what of it? Why should you constantly think in terms of yourself, in terms of personal survival?

"The fool folds his hands together
And eats his own flesh."

Your efforts, even if it is not of the crushing kind, if it is the kind of labor that is congenial to you, an outlet for your ability - that

labor is compensating. It is satisfying, exhilarating, blessed. It also gives you that sweet sense of rest after you have toiled. Idleness gives you that curse of restlessness. Labor, the pleasure of rest.

"Sweet is the sleep of the laboring man."

As far as oblivion is concerned, we will be forgotten. Again, what of it? Suppose it is true. Isn't it noble that while you yourself may be forgotten, that which you have builded becomes a permanent possession of mankind? That strand which you have woven out of the loyalty of heart and mind into the great tapestry that remains - that is your contribution to mankind. What if it is anonymous? You have benefited from contributions of countless other anonymous contributors. Why should you not be satisfied? Besides, how do you know that oblivion overtakes man?

"The dust returns to the earth as it was
But the spirit returns unto God who gave it."

Just as you believe that dust returns to the earth, I believe that the spirit returns to God.

Similarly the question that there is evil in the world, that just because there is evil in the world there is no justice in the world. There is moral anarchy in the world. That doesn't follow.

"If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not at the matter; for One higher than the high watches..."

"He that digs a pit shall fall into it."

There is evil in the world but it is there to be overcome. Evil in the world is the challenge to faithful men to destroy it. But if ⁱⁿ the work of destruction are substituted justice for injustice, good for evil, then the whole meaning is there - else there is no meaning in life.

There is reward. Good always yields good. Evil always yields evil in your own lifetime or in the lifetime of others - in your own

world or in the world of society.

"Cast thy bread upon the waters
For thou shalt find it after many days."

There are physical laws in nature, moral laws in nature. The moral/^{law}is
that good yields good and evil yields evil. And so what is the summary?

After you have balanced these two points of view, we find a
conclusion at the very close of the Book - a conclusion upon which we can
improve but very little.

"The end of the matter, all having been heard:
Fear God, and Keep his commandments
For this is the whole of man."

Believe in God. Keep his commandments. Have faith, faith that this
great universe is not without its glamor, its law giver. Have faith
that this cosmos is not chaos, that there is plan and intelligence and
wisdom in it. Believe in God and do God's commandments, do justice, have
mercy and fight evil. Work in moderation. Work in moderation. Faith -
that is the answer to life's dark needs. Above all, moderation in action,
in ambition, in emotion - the golden mean. "Nothing in excess."

"Be not righteous too much
Neither make thyself too wise
Why shouldst thou destroy thyself
Be not too wicked
Neither be thou foolish
Why shouldst thou die before thy time?
It is good that thou shouldst take hold of the one -
Also from the other withdraw not thy hand."

There is sound practical wisdom, the kind of food you can eat decidedly
and be sustained and strengthened by it. "Do not fancy clouds where there
be no clouds." Live wisely, moderately. Enjoy yourself intelligently.
Try to understand life as much as you can. Be helpful. Be kind. Do your
work in the world. Have faith. The plusses and minuses will ultimately
cancel themselves.

-11-

"The end of the matter, all having been heard:
Fear God and keep His commandments
For this is the whole of man."



1. Endless, revolving meaningless cycle - Squirrel in the cage -
No progress, only repetition, Movement in a Rocking chair -
Turn of cosmic processes - Sun - Winds - Rivers

"The Sun ariseth - the sun goeth down - and hastens to his place
whence he arose"

"The wind goes towards the South - And turns about unto the North
And turns about continually in its circuit"

"All the rivers run into the Sea - Yet the Sea is not full - Unto
the place whither the rivers go, thither they go again"

Turn of man's life, effort and destiny.

"One generation passes away - Another generation comes - But the
earth abides for ever"

"That which has been is that which shall be - and that which
has been done is that which shall be done. And there
is nothing new under the sun"

"All things toil to weariness."

2. There is no satisfaction to be found either in folly or in wisdom. Both are a striving after wind.

He tried mirth and pleasure - He pampered his flesh - He builded palaces - and beautiful gardens - ~~for~~ he was rich - He had gold & silver and the treasures of kings - He had servants, and men-servants and women-servants, and all the delights, the ours of men. Whatever his eye desired - he left not from them -

{ "Then he looked on all the works that his hands had wrought, and, behold, all was vanity - a striving after wind - & there was no profit under the sun."

He tried wisdom. He applied his heart to know wisdom and knowledge - more than all that were before him.

{ "For in much wisdom is much vexation;
And he that increases knowledge increases sorrow"
....
"As it happens to the fool, so will it also happen to me.
Why was I then more wise"?

3. There is no significance to human labor.

All that you achieve you must have to others and
as often as not - then others are unworthy - as often a
fool - as a wise man. - who destroys what you built
and squanders what you accumulated.

{ "What hath a man of all his labor, and of the striving
of his heart ... For all his days are pain, and his occupation
vexation. Even in the night his heart takes no rest."



4. Oblivion overtakes all things, all events, all men.

Why struggle to make your mark - fame - acclaim -
The dust of time soon covers all.

"There is no remembrance of them of former times - Nor shall there be any remembrance of them of latter times."

"For of the wise man, even as of the fool, there is no remembrance for ever; seeing that in the days to come all will long ago have been forgotten. How must the wise man die even as the fool!" . למה יתאמץ אדם לזכור

"All things come alike to all; there is no event to the righteous and to the wicked; to the good and to the clean and to the unclean; to him that sows righteousness and to him that sows no righteousness; as it is the good, so is the wickedner..."



4. And the same fate - Death - overtakes not only the wise and the
fool ^{together} - but Man - proud man - and the Beast together

"For that which befalls the sons of men befalls beasts. One
things befalls them both. As one dies, so dies the other.
They have all one breath. - Man ~~both~~ has no preeminence
above a beast - All go unto one place. All are of
the dust, and all return to the dust - Who knows
whether the spirit of man goes upward, and the spirit
of the beast goes downward to the earth?"



6. There is evil in the world, which cannot be altered, and injustice which cannot be corrected.

"I saw under the sun, in the place of justice, that wickedness was there, and in the place of righteousness that wickedness was there... I returned and considered all the oppressions that are done under the sun; and behold the tears of those who were oppressed, and they had no comforter. On the side of their oppressors there was power, but they had no comforter.

The evil-doers have the power. The oppressed are helpless.

World's cruel injustice - moves him to despair



7. Reward is not according to merit.

There is no just recompense in life.

The righteous suffer. The wicked prosper.

"I returned and saw under the sun, that the race
is not to the swift, nor the battle to the strong, nor
yet bread to the wise, nor yet riches to men of under-
standing, nor yet ^{promotion} favor to men of skill - But the
accidents of time and chance happens to them all."

"There is a righteous man who perishes in his right-
eousness, and there is a wicked man who prolongs
his life in his evil doing."



And so - ρ, τ, τ . - He finds himself hating life.

"Wherefore I praised the dead that are already dead, than the living that are yet alive, but better than they both is he that hath not yet been, who hath not seen the evil work that is done under the sun"—

8. What man or woman is there - felt mood - weariness - despondency, pessimism and defeat?

Es p. if one has suffered deeply and personally.

K. intellectual pers. A result of reflection & philosophy.
He himself had not suffered physically. Had not loved and
lost. Was not por-forsaken. ~~He~~ Nevertheless he came
upon this dark mood, after sampling and tasting all that
life had to offer.

How much more so - men & women who are really in great
distress - in want - in pain - or who have suffered bereavement
 in the world unjust, inhabited.

9. The dark mood is an authentic mood of human life - It cannot be brushed aside by any shallow Pallyana phil. or any opium doctrine of its unreality of evil. It is a mood - ~~and should not become~~ It rises from human experiences. It has its value, too. It corrects our perspective. Restores our poise & balance. Cools our ardor - when we become too passionately & overwhelmingly involved in ambitions - pursuits - flaming pride - (1/2) (2) -

(a) Egyptians - ~~skeleton~~ ^{Baronet} - ^{philosophy} ~~Baronet~~ - ^{When you die, Sad} ~~wooden image~~ ^{will you be} ~~only a mud~~ - ^{will you be} ~~not a~~ ^{steady} ~~steady~~ ^{friends} ~~friends~~ ^{not} ~~not~~ ^{abiding} ~~abiding~~ ^{principles} ~~principles~~ ^{our} ~~in life~~ - ~~not a~~ ^{by} ~~by~~ ^{which to} ~~which to ^{guide} ~~guide~~ ^{your} ~~your~~ ^{aspirations} ~~aspirations~~ ^{or} ~~or~~ ^{our} ~~our~~ ^{fragments} ~~fragments~~ - Ford~~

- You can't live - think - grow - build

10. The answer to K. is found in K. itself - editor's notes or as an opposing view in a symposium. World not have been included in Bible - sp. elevation & strengthening and depressing heart of man

11. Seemingly no purpose - Endless repetition - no purpose as far as man can see - man who is finite cannot grasp infinite - The wheel -

"God has put ~~the~~ reflections about the world in men's hearts, yet so that man cannot find out the work that God has done from the beginning to the end"

"when I applied my heart to know wisdom, and to see the business that is done upon the earth - then I beheld all the work of God - and (realized) that man cannot find out the work that is done under the sun. Though a man labor to seek it out - yet he shall not find it. Though a wise man think to know it, yet he shall not be able to find it"

"Ignoramus" - "Ignorabimus"

Our little lives & minds swathed in mystery.

The greater the man - the wiser - the more is he aware of the mystery.

Einstein: "the most beautiful thing we can express is the mysterious - It is the source of all true art and science. He to whom etc. Delia"

Man is not warranted in concluding - there is no purpose - or meaning etc. Simply because he cannot discover such a purpose -

12/ Similarly no satisfaction either in folly & wisdom.

(1) Folly - meant physical pleasure - there is satisfaction if not in Excess. Onus comes when one is fed up one must needs glut himself with phys. delights until he is surfeited - Kohélet

Restraint - & moderation are what the affable and increase enjoyment.

One should be neither an Ascetic, nor a Gourmand.
Pleasure is not Sinful!

"Let every man eat and drink, and enjoy pleasure for all his labor. It is the gift of God" (Eccl. 3:12-13)
"Enjoy life - that is thy portion."

(2) Wisdom - Wisdom may bring vexation. Knowledge may increase sorrow - But also Power - and Light.

"Then I saw that wisdom excels folly, as far as light excels darkness"

"The wise man, his eyes are in his head
But the fool walks in darkness"

"Wisdom is a stronghold to the wise man more than 10 rulers that are in a city"

(3) Invest of wisdom - not its goal - man's high adventure
Spirit of Inquiry - Magnificent Adventure

"A man's wisdom maketh his face to shine"

13/. No Significance to human labor. - Others
But to yourself! Idleness is weariness more
so labor.

"The fool folds his hands together
And eats his own flesh"

Labor, if it is not driven or crushing or embittered with
rivalry, if it is expressive of our intent, outlet for
our talents, is satisfying, exhilarating - Blessed.

Rest which follows it is sweet.

Idleness never yields the boom of rest, but the
curse of restlessness.

"Sweet is the sleep of the labouring man."
שְׁכֵם לַעֲבָדִים מְתוֹק

14) Oblivion - ① Not worry so much of Self -

② "A good name is better > precious oil."

③ "The dust returns to the earth as it was
But the Spirit returns unto God who gave it"

15) Evil - Injustice - irremediable

יָדָא נִיחַ יָדָא נִיחַ.

Do not assume

Moral Anarchy

"If thou seest the oppression of the poor, and
the violent perverting of justice and righteousness
in the state, marvel not at the matter; for
One higher than the high watches..."

"He that digs a pit shall fall into it"

{ Evil - to be overcome! Challenge to Man!!

16- Reward - God rewards Good

"Cast thy bread upon the waters
For thou shalt find it after many days"

Summary -

17- "The end of the matter, all having been heard:
Fear God, and keep his commandments.
For this is the whole of man"

Work - Moderation - Faith -

"Be not righteous too much
Neither make thyself too wise.
"Why shouldst thou destroy thyself."
"Be not too wicked
Neither be thou foolish
"Why shouldst thou die before thy time?
"It is God that thou shouldst take hold of the one -
Also from the other with draw at thy hand".

→ מִי־דָעוּ לִיָּדָע = Nothing in Excess!

In Action - in thought - Emotions -

"Do not fancy clouds - who is clouds he"
Golden means which helps to smooth
the hard road of life -

A) In as much as there is no

{	<u>Life</u>	without	Death
	<u>Youth</u>	"	Age
	<u>Wealth</u>	"	poverty
	<u>Joy</u>	"	Sorrow
	<u>Health</u>	"	Sickness

Men have often voiced disappointment with life
Complained of its evils - injustice - hollowness - transience
Doubted its value.
From doubt to black despair - men men's
reflection on life

Bible - men's white light - room
Kohleli All dark words are there!

There is sound practical wisdom - the kind of food you can eat & be sustained & strengthened by it. "Do not fancy clouds where there be no clouds." Live wisely, moderately. Enjoy yourself intelligently, try to understand life as much as you can. Be helpful, be kind! Do your work in the world - Have faith. The pluses & minuses of life will ultimately ~~cancel~~ cancel themselves



Mr. Richman

-2-

April 6, 1936

Such a failure would not only deprive foreign relief of a just measure of support from Cleveland Jews, but would react most unfortunately upon the morale of our community which, at a great sacrifice of time and energy, I and a few others succeeded in building up last year.

We must have five or six people in our community who will give from five to ten thousand dollars each so as to set the pace for other people. Mr. Nathan Dauby and Mr. Hiram Rivitz have already pledged themselves to give \$5,000 each. You have always been such a leader in giving to every worthy cause in our City and one whose generosity has been a spur and an inspiration to others that I feel confident in turning to you at this time with a request to head off our Campaign with a gift which will encourage and inspire all the workers in our Campaign. We desperately need such a gift at this time. An amount such as Dick suggested to me over the phone, this morning, would, I am afraid, handicap the Campaign, particularly in view of the fact that we shall miss, this year, the annual gift of your dear departed brother, Charles Richman.

Jewish life faces a desperate emergency abroad - a more serious emergency than has confronted our people in a generation. American Jewry which is more fortunately situated, must now make an heroic effort to help our brothers who are victims of unspeakable persecution. I am giving of myself at a great cost of time, energy and I am afraid also of health to this Campaign. The responsibility of General Chairman has again been placed upon my shoulders. I earnestly hope and pray that those lay leaders of the Jewish community of Cleveland who have never faltered in their responsibilities in the past will not be found wanting in this great and unusual hour.

I shall eagerly await your response. With all good wishes, I remain

Very cordially yours,

AHS:BK