

SERIES V

WRITINGS

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ON THE THRESHOLD OF THE FOURTH CENTURY

Address Delivered at the Biennial Convention
of the
UNION OF AMERICAN HEBREW CONGREGATIONS
New York City, April 21, 1953

By Dr. Abba Hillel Silver

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The rabbis say that when Jacob summoned his sons and said, "Gather yourselves together and I will tell you what shall befall you in the days to come," the spirit of prophecy departed from him.

No one can foretell a people's future ... no one can know whose hand will draw the threads of the future on the loom of time or what the pattern will be. Fifty years ago no one could have foreseen the practical disappearance of European Jewry. One hundred sixty years ago no one could have foretold that in the U. S. there would arise the largest Jewish Community in history. At best we can project our hopes on the basis of our present knowledge and draw reasonable inferences from perceptible trends. The question to which I would like to address myself is, can we think hopefully of the next century as Jews, as Americans, as members of the human family? I believe that we can. I believe that we have every right to do so, though we cannot be dogmatic about it; for progress is neither guaranteed nor automatic; nor can we ignore the fact that time and again the unforeseen and unpredictable in history have upset all man's most careful calculations.

I believe that the age in which we live is a great age and that we are moving towards an even greater age. I believe that our present age is one of the greatest in human history. I had occasion recently to address the American College of Physicians on the subject, "American Leadership in the World Today", and I expressed the thought that we are too near our times properly to appraise them. One requires distance in order to see great objects in their proper perspective. We ourselves are too much involved in the turmoil, the fears, and the conflicts of our day to see objectively the amazing new pattern of life which is emerging.

Many people are quick to describe our age as materialistic, as lacking in idealism, in aim and purpose, an age of breakdown and disintegration.

There are very few people who see this age of ours as a great age. I am persuaded that it is a truly great age. Historic events, great in amplitude and consequence, are coming to pass in our day. I am not thinking at the moment of the new worlds which science is continually disclosing, the new insights into the nature of matter and energy, the new sources of power and wealth, the new methods of production, distribution, transportation and communication. I am not referring to the amazing progress in the medical sciences which has so markedly improved the health of the human race and increased the average length of life, nor to the marvels of engineering and the miracles of construction.

In characterizing our age as great, I am thinking in terms of social progress and welfare, in terms of human advancement and civilization. More is being done in our day for the improvement of the conditions of the common man, for the raising of his standard of living, his health, his education, and for his protection against the disabilities of sickness, unemployment and old age, than in any generation, than in any five generations in the past. Never were more determined efforts being made to bring about a fairer sharing of the wealth that is produced and a better way of life for all.

Never have the submerged races and peoples of the earth risen as they have risen in our day to demand and to achieve, as they have to a large measure achieved, freedom and self-determination. Within the last seven years one-fourth of the earth's population - more than five hundred million non-self-governing people - have obtained their political freedom. Imperialism and colonialism are in their death-throes. Backward peoples are pressing forward into the light of a new day, and the exploitation of the dark races of the earth is rapidly drawing to a close.

What we are witnessing in our day, if we have eyes not only to see things, but to see into the heart of things, is not social disintegration, but a radical new reintegration of humanity, a profound change in the social evolution of man, a change not free, of course, from dangers - for there is no progress without danger - but one of boundless and immeasurable potentialities.

I do not wish to overdraw the picture. I am not suggesting that our age is approaching idyllic perfection, or that the millenium is just around the corner.

The important thing to consider is not whether we are on the eve of the millenium, but whether the major trends of our age are in the direction of the hoped-for good society, or away from it. Is our age trying to eradicate poverty and illiteracy and to raise the standard of living of people, regardless of race or color or creed? Is it trying to satisfy the legitimate aspirations of peoples to national freedom and independence? Is it trying to organize the world for peace and for international cooperation? I believe that in all these major trends, our age has given welcome evidence of great determination and of considerable progress. It is moving purposefully in the right direction - the abolition of war, the reduction of poverty, and the elimination of racial inequality. These are the three major trends of our century, and they are the major trends both in the East and the West, in the Communist as well as in the non-Communist world. What is tearing these worlds apart is a difference not of ideology or objective, but of method.

Ours is a great age, and I believe we are entering into an ever greater age. The wave of the future, the true direction of man's pilgrimage and destiny may be, from time to time, thwarted and opposed, dammed up, as it were, and obstructed, drawn off and retarded, but it cannot be permanently stopped.

In our day this moral forward thrust of man has encountered the stubborn and insolent resistance of materialism, of Nazism, of Fascism and of Communist dictatorship. These have violently resisted the spiritual aspirations which constitute mankind's wave of the future. They put shackles on man, even when they promised him larger freedoms. They divided and stratified men, even when they prated about a classless society. They fomented war even when they preached peace. But the on-moving tides of man's spirit, fathoms deep and irresistible have now swept over the shattered ruins of some of these sinister aberrations and dark conspiracies of the rebels against light - though they have not as yet entirely obliterated them. And the tides are now whirling around the bastions of the remaining dictatorships of

the earth. They will surely succumb. They cannot, in the long run, win in the contest for man's heart and man's loyalties. Man has struggled through the long, weary centuries to free himself from the bondage of nature. He will not voluntarily and for long submit to the bondage of man. Neither dictatorship nor racialism nor statism nor militarism can or will command the fortunes of the human race. They represent the sunk wreckage of the past which the storms of our day have dredged up again from the bottom of their buried depths and have set them afloat again dangerously along the ship lanes of the world.

The coming age will be a great age for America. The next hundred years at least seem likely to be known, I believe, as the "American Century," in the same sense as the 19th century was "The Century of Great Britain." Destiny has singled out our beloved country, the foremost democracy on earth, to give leadership to the world and to lead mankind out of the grave social, political and economic predicament in which it finds itself. I believe that American leadership will prove itself equal to the challenge, if it will take counsel of faith and not of fear, and if it will be guided by the prophetic insights and the wide perspectives of the Founding Fathers of this Republic.

I believe that our age will find the formula of toleration which will enable the many evolving and the fluid forms of capitalism and socialism to work out their destinies in the one world in which we live. They may be irreconcilable in theory; they need not be in practice.

America will lead in finding the way. The way is not that of a global armament race which will impoverish the peoples of the earth - ourselves included - and end as such races always end - in the catastrophe of war. The way is rather that of conference, of courageous diplomacy, of giving urgent leadership in the United Nations to a program of speedy and balanced reduction of armament and help to the backward peoples of the earth.

To this kind of leadership the world will respond; a leadership which does not wait on the occasion but makes it, which is prepared to take calculated risks for

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peace, which is eager for negotiation and conference to settle all issues which endanger the peace of the world; a leadership which exerts sincere and unrelenting pressure for limitation of armaments and the lifting of the crushing military burdens from the backs of the peoples of the earth; a leadership which aggressively plans for world-wide cooperation to help and guide the backward and impoverished peoples to higher levels of agricultural and industrial development, of well-being, health and education; a leadership which seeks the liberation of all dominated, colonial peoples and extends friendly help to them in adjusting themselves to their new way of life; this kind of leadership, which is not dictation, which is not imposed by our wealth and power, which is not enmeshed and hampered by commitments to the imperial interests of colonial empires and which flows naturally from the head-waters of our great liberal traditions and history, is sure to re-kindle the hopes of the world.

I believe that the American people will earnestly strive to be worthy of the challenge and opportunities of the American Century.

And I believe, too, that it will be a great age for American Jewry if the catastrophe of war does not shatter its security and life. As a minority, we are helpless against the ravages of hate and demagoguery which war and economic depressions unleash.

But given peace and economic stability, the American Jewish community will move forward and develop. It will expand its cultural and religious life and institutions, and will make worthy contributions to the total life of America. The last 300 years are warrant for it. Our beginnings here were humble - as were the beginnings of all peoples who came to these shores. Steadily through the years, and more rapidly in the last three-quarters of a century, our numbers increased and we shared eagerly and gratefully in the growing and evolving life of America. Our people became in outlook, in confidence, in hopefulness, true children of the New World, and in service and devotion, loyal and proud citizens of the United States. They served it patriotically in peace and in war. They

made creditable contributions to its material prosperity, to its political and social progress, its democratic institutions, to labor and industry, to its arts, science, literature and music. They supported generously all the philanthropic and social agencies and institutions of their communities - Jewish and non-Jewish alike. They have been not an unworthy or unimportant part of the colorful, unique and noble mosaic pattern which is America.

Nor have they ignored or forgotten their own religious heritage. They remained faithful to it. Upon the shores of the new land they build their synagogues, their schools and their institutions of learning and philanthropy which have always embodied the ethical ideals and the way of life of our people. They did not isolate themselves from the lot of their fellow-Jews in other parts of the world. They remained bound to them in fraternal solitude. They helped them in their need. They came to their defense when attacked. They poured out their generosity when tragedy overtook them. They rallied to the task of building the State of Israel when the historic moment arrived, and they have undergirded it with their support and unflagging interest since then.

// If the American Jews of the coming decades will carry on uninterruptedly and with wisdom and discrimination, putting first things first, and accentuating the positive and indispensable enterprises of Jewish life, they will make the numerically largest Jewish community in the world also one of the greatest in terms of faith, culture and scholarship. We are in the growth-stage of our history here, "a fruitful bough by a spring." Religion is likely to become more and not less a vital part of the American culture, as science frees itself more and more from its mechanistic incantations and dogmas and as democracy is compelled in its struggle for survival against materialistic forms of dictatorship to return more and more to its spiritual origins and sanctions. American Judaism will not find itself in a religiously negative environment and it will react accordingly. //

// What may endanger our Jewish future here is not conscious escapism or deliberate assimilationist tendencies such as characterized Jewish communities elsewhere

and at other times. Rather, a too facile adaptability, an unconscious drift and a carefree relaxation of all disciplines - not out of conviction but out of sheer indifference - such as belonging to synagogues but not attending them, or sending children to schools which are so limited as to time that they cannot really give them an adequate Jewish education, or in very many instances, not giving them any instruction at all, or emptying our homes of all Jewish content.

No religion is worth its salt which does not make great demands upon its adherents. The greatest enthusiasm was always engendered by faiths which called for the greatest sacrifices on the part of their devotees who received in return great compensations and satisfactions which their souls desired. According to our tradition, increased merit and worth were bestowed upon Israel through the very abundance of the



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commandments which were given to it. Too many of our people want an easy-going religion, one which does not interfere with their leisure, their sleep, or their television, which calls for no study and no observance, which does not challenge or disturb them, a religion without any spiritual travail, without any stab of thought or conscience, without any sacrifices, the religion of a self-pampering people. No religion has ever survived in that kind of an emotional and intellectual vacuum, Judaism least of all.

It is a great virtue in our people that they are generous in heart--charitable and responsive to all human need and suffering. It is a noble tradition of Israel and a byproduct of a religion which, foremost among all the religions of mankind, made charity and lovingkindness central in its code of human conduct. But Judaism is much more charity, and the charitable impulse alone will not preserve our faith and our people. "This Book of the Law shall not depart out of your mouth, but you shall meditate on it day and night, that you may be careful to do according to all that is written in it; for then you shall make your way prosperous, and then you shall have good success." No Jewish community ever survived for long which did not cultivate Jewish learning and study and which did not cultivate the prescribed way of Jewish life, at least in its essentials.

It is not enough to pay lip service to religion. This is now very fashionable and patriotic, and highly endorsed politically in democratic countries as part of the over-all strategy in the cold war. But religion is not political strategy. It is a man's humble way to God. It is intended primarily not for others but for one's self. It is a personal quest and a consecration. It is a form of voluntary bondage for freedom's sake, a self-imposed discipline for greater spiritual efficiency. We must work at our religion to have it work for us.

It is not even enough for Jews to erect beautiful synagogues and centers. They are necessary and important -- and when we build them, it is only proper that their architecture should embody beauty and utility. But edifices have meaning only if within their precincts men and women are inspired and instructed in the ways of

personal piety, religious study and the quest of God and the good life. This is the true measure of their success. They are then the living shrines of a living faith. Otherwise they are only sad memorials to a glory that is departing, and to dying embers upon forsaken altars.

What we should fear most in the rise of a generation of prosperous Jews who have no spiritual anchorage, or the growth of a generation of clever, restless Jews of quick ferment and high voltage, rooted in no religious tradition, reverent of no moral code, ignorant of all Jewish learning and held to social responsibility by no inner spiritual restraint, who will range and bluster all over the American scene from literature and art to politics and government and will commit their fellow Jews in the eyes of the American people. Such floating mines are a danger to any people but especially to a minority group.

If American Jewry of tomorrow will restore what has become peripheral in our life, to the center again-- the synagogue, the school, the academy and the religious disciplines of Judaism--if it will recapture the wisdom of our ancient teachers who admonished us "Talmud Torah kneged kulom" -- the study of the Torah outweighs all other commandments for it leads directly to them all -- then American Jewry is destined to enjoy a resplendent century of spiritual growth in this gracious land.

The lay leaders of American Jewry have really not settled on the true nature of the American Jewish community, what they believe it to be, what they want it to be. Somewhere there is a confusing and stultifying inner contradiction. They contend that it is a religious community, always has been and must so remain, but they act as if it were a secular community whose chief, if not exclusive, concern, is philanthropy and defense strategy. Their national organizations, their national publications, their national convocations, their energies and their budgets are only remotely related to religion.

The scope of the American synagogue may broaden in the years to come. It will respond to new initiatives. It may make new adjustments to meet new needs and will profit from new insights. It may come to include, as indeed it already has in some instances, psychiatry and other forms of guidance and helpfulness. It may gain in unity as the sharp edges of denominational distinctions are worn away by time although I fail to see the advantage of bringing everybody under one umbrella. Its idiom and emphasis may change but the core of its faith, I am sure, will remain unchanged, for it is timeless and changeless -- the belief that there is a God indwelling in all nature, and yet transcending it, near to man in all his needs and yet beyond man's comprehension; that man is fashioned out of the earth but is nevertheless made in the spiritual image of God; that bound as he is by his physical and mental limitations, he is nevertheless unbounded in his moral aspirations and is free to determine his own spiritual progress; that both body and soul are of God and that the whole of man -- body, mind and soul -- is sacred; that all men are equal in their essential humanity, and that there is but one moral law for all; that life is good and is a gracious gift of God; and that the evil which exists in the world can, in large measure, be overcome and in the overcoming of it lies the very meaning and adventure of human life; that progress is real even if not uninterrupted; that a golden age of universal justice, brotherhood and peace awaits the human race and can be hastened by the efforts of the human race and that man's spiritual concern should be primarily with life this side of the grave since "the hidden things belong to God but the things that are revealed belong to us and to our children."

With such a faith we can spread wide our adventuring sails and plow resolutely into the surge and thunder of our unpredictable Odyssey, confident that our high hopes will, from time to time, find their blessed anchorage in some harbor of our hearts' desire.

We owe it to ourselves and to our people, we Jews of America, the most favored and fortunate of all world Jewry, to take over the glory and burden of our heritage now that the Jewish communities of Europe no longer exist as vital and creative centers. All through the 19th Century we were the hinterland of European Jewry. Today we are the heartland of the entire Jewish Diaspora. Ours is now the mandate, the challenge and the opportunity. Who knows whether we have not come to our high estate just for such a time as this!

A great century also awaits the newly-established State of Israel, whose fifth anniversary is being celebrated this week. Here, too, I build my hope on a continuing peace. Given peace, the amazing energy of its people which has so miraculously transformed that country in a few years will continue unabated, for it is the stored-up energy and hopes of centuries. Already close to a million and a half Jews live in Israel and it seems destined to become, next to the United States, the largest center of Jews in the world and its most important cultural center. Many grave problems confront the new state -- political, economic and social -- but knowing their drive and dynamism, their pride and devotion, I am confident that they will solve them -- with our help and the assistance of their fellow-Jews throughout the world .

And if history is any guide Israel will not remain just another small Levantine state on the shores of the Eastern Mediterranean. Greatness will come from it -- cultural, spiritual, scientific -- as greatness came from that little land^{once} before. Disraeli wrote somewhere: "All great things have been done by little nations." This certainly holds true of Judea and Greece. It would be surprising indeed if the returnings sons and daughters of our people, many of them so generously dowered with talent and some with genius, so eager for expression, so long suppressed, so determined to vindicate themselves and their people and reply with greatness of mind and spirit to the aspersions and cruelty of their persecutors, will not produce in course of time, in the exciting and stimulating environment

of Eretz Israel, where every history-mantled hill and valley speaks of ancient glory and of the imperishable achievements of their ancestors -- things of beauty, truth and insight, rare and precious, which will again astound the world.

We shall eagerly watch and earnestly pray for the progress of Israel. We shall continue our cooperation with it in every way. We can give much to it. It can, and has already, given much to us. It has much to learn and so have we. It will have much to teach us, and so will we. Its people will have need of Judaism and of its religious disciplines as much as we. Nationalism is no substitute for religion whether for the people of Israel, or the United States, or any other people.

And so, I build my prospects for the coming century on hope and greatness. It will not be a century of full serenity. It will not be all Utopia, and our professional anti-defamationists and public relationists will still find much work to do, for the age of universal good-will probably will not be fully consummated in the next one hundred years. But it can be a glorious century for humanity, for America, and for our people and our faith, if we try to make it so. There is no determinism in human history. Man's spiritual as well as his intellectual progress is conditioned by man's own initiative and strength of purpose. The most common word in the ethical passages of Scriptures is the word "IM" - "if." "If you return, O Israel, if you do not waver...then nations will bless themselves in you..." "If you will hearken unto my voice..." "If you will obey my commandments..." Man alone must give the answer. The tools are here. The opportunities are great; the rewards are many. The Kingdom of God awaits only faithful and resolute men to build it.

On the Threshold
of the
Fourth Century



DR. ABBA HILLEL SILVER

THE TEMPLE • CLEVELAND, OHIO

An Address Delivered Saturday Evening, November 21, 1953
at the Joint Session of the 22nd General Assembly of the
Council of Jewish Federations and Welfare Funds and the
50th Annual Dinner-Meeting of The Jewish Community
Federation of Cleveland, Statler Hotel, Cleveland, Ohio.

On the Threshold of the Fourth Century



I FEEL doubly honored to have been invited to address the Golden Anniversary Meeting of the Cleveland Jewish Community Federation and the 22nd General Assembly of the Council of Jewish Federations and Welfare Funds.

For nearly 36 years I have had the opportunity to observe the work of the Cleveland Federation and to participate from time to time in its manifold activities. I know of the important and decisive contributions which it has made to the life of our community, of the many social and educational agencies which it has fostered and supported, and of the training of men and women in community leadership and responsibility, and in intelligent and generous giving to meet the needs of our people locally, nationally and throughout the world. Much has been done, well done. Much remains to be done.

I have also had the opportunity to observe the work of the Council of Jewish Federations and Welfare Funds on the American scene. I was present at its founding and have, through the years,

followed with the closest interest the work which it has been doing in the field of organizing and coordinating the philanthropological activities of American Jewish communities and in giving them guidance and direction. The Council too is to be congratulated upon a major contribution to American Jewish life. It too has achieved much. Much yet remains to be achieved.

Inasmuch as the American Jewish community is preparing to celebrate the tercentenary of its founding, I have been asked to speak on the prospects for the future of this great community and of the tasks which lie ahead.

THE RABBIS say that when Jacob summoned his sons and said, "Gather yourselves together and I will tell you what shall befall you in the days to come," the spirit of prophecy departed from him.

No one can foretell a people's future . . . no one can know whose hand will draw the threads of the future on the loom of time or what the pattern will be.

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I believe that the age in which we live is a great age and that we are moving towards an even greater age. I believe that our present age is one of the greatest in human history. We are too near our times properly to appraise them. One requires distance in order to see great objects in their proper perspective. We ourselves are too much involved in the turmoil and the conflicts of our day to see objectively the amazing new pattern of life which is emerging.

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the nature of matter and energy, the new sources of power and wealth, the new methods of production, distribution, transportation and communication. I am not referring to the amazing progress in the medical sciences which has so markedly improved the health of the human race and increased the average length of life, nor to the marvels of engineering and the miracles of construction.

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generously all the philanthropic and social agencies and institutions of their communities—Jewish and non-Jewish alike. They have been not an unworthy or unimportant part of the colorful, unique and noble mosaic which is America.

Nor have they ignored or forgotten their own religious heritage. They remained faithful to it. Upon the shores of the new land they built their synagogues, their schools and their institutions of learning and philanthropy which have always embodied the ethical ideals and the way of life of our people. They did not isolate themselves from the lot of their fellow-Jews in other parts of the world. They remained bound to them in fraternal solicitude. They helped them in their need. They came to their defense when attacked. They poured out their generosity when tragedy overtook them. They rallied to the task of building the State of Israel when the historic moment arrived, and they have undergirded it with their support and unflagging interest since then.

IF THE American Jews of the coming decades will carry on uninterruptedly and with wisdom and discrimination, putting first things first, and accentuating the positive and indispensable enterprises of Jewish life, they will make the numerically largest Jewish community in the world also one of the greatest in terms of faith, culture, and scholarship. We are in the growth-stage of our history here, "a fruitful bough by a spring." Religion is likely to become more and not less a vital part of the American culture, as science frees itself more and more from its mechanistic incantations and dogmas, as men become more and more disenchanted with the bravery of all their tinkling ornaments and gadgets which

give them everything but security, dignity and happiness, and as democracy is compelled in its struggle for survival against materialistic forms of dictatorship to return more and more to its spiritual origins and sanctions. American Judaism will not find itself in a religiously negative environment and it will react accordingly.

WHAT may endanger our Jewish future here is not conscious escapism or deliberate assimilationist tendencies such as characterized Jewish communities elsewhere and at other times. Rather, a too facile adaptability, an unconscious drift and a care-free relaxation of all disciplines—not out of conviction but out of sheer indifference—such as belonging to synagogues but not attending them, or emptying our homes of all Jewish content, or sending children to school which are so limited as to time that they cannot really give them an adequate Jewish education, or in very many instances, in all too many, in fact in the majority of instances, not giving them any instruction at all. This last fact represents our major failure on the American scene, and our most menacing problem.

No religion is worth its salt which does not make great demands upon its adherents. The greatest enthusiasm was always engendered by faiths which called for the greatest sacrifices on the part of their devotees who received in return great compensation and satisfactions which their souls desired. According to our tradition, increased merit and worth were bestowed upon Israel through the very abundance of the commandments which were given to it. Too many of our people want an easy-going religion, one which does not interfere with their leisure, their sleep, or their television, which calls for no study and no observance,

which does not challenge or disturb them, a religion without any spiritual travail, without any stab of thought or conscience, without any sacrifices, the religion of a self-pampering people. No religion has ever survived in that kind of an emotional and intellectual vacuum, Judaism least of all.

It is a great virtue in our people that they are generous in heart—charitable and responsive to all human need and suffering. It is a noble tradition of Israel and a by-product of a religion which, foremost among all the religions of mankind, made charity and loving-kindness central in its code of human conduct. But Judaism is much more than charity, and the charitable impulse alone will not preserve our faith and our people. "This Book of the Law shall not depart out of your mouth, but you shall meditate on it day and night, that you may be careful to do according to all that is written in it; for *then* you shall make your way prosperous, and *then* you shall have good success." No Jewish community ever survived for long which did not cultivate Jewish learning and study and which did not cultivate the prescribed way of Jewish life, at least in its essentials. The axe must never be permitted to exalt itself over the man who wields it . . .

What we should fear most is the rise of a generation of prosperous Jews who have no spiritual anchorage, or a generation of clever, restless Jews of quick ferment and high voltage, rooted in no religious tradition, reverent of no moral code, ignorant of all Jewish learning and held to social responsibility by no inner spiritual restraint, who will range and bluster all over the American scene from literature and art to politics and government and will commit their fellow Jews in the eyes of the American people. Such

floating mines are a danger to any people, but especially to a minority group. Some of these mines are already exploding.

If American Jewry of tomorrow will restore what has become peripheral in our life to the center again—the synagogue, the school, the academy and the religious disciplines of Judaism—if it will recapture the wisdom of our ancient teachers who admonished us that the study of the Torah outweighs all other commandments for it leads directly to them all—then American Jewry is destined to enjoy a resplendent century of spiritual growth in this gracious land.

THE LAY LEADERS of American Jewry have really not yet settled in their own minds the true nature of the American Jewish community, what they believe it to be, what they want it to be. Somewhere there is a confusing and stultifying inner contradiction. They contend that it is a religious community, always has been and must so remain, but they act as if it were a secular community whose chief, if not exclusive, concern is philanthropy and defense strategy. Their national organizations, their national publications, their national convocations, their energies and their budgets are only remotely related to religion.

We owe it to ourselves and to our people, we Jews of America, the most favored and fortunate of all world Jewry, to take over the glory and burden of our heritage now that the Jewish communities of Europe no longer exist as vital and creative centers. All through the 19th Century we were the hinterland of European Jewry. Today we are the heartland of the entire Jewish Diaspora. Ours is now the mandate, the challenge and the opportunity. Who knows whether we have not come to our high estate just for such a time as this!

A great century also awaits the newly-established State of Israel. Here, too, I build my hope on a continuing peace. Given peace, the amazing energy of its people which has so miraculously transformed that country in a few years will continue unabated, for it is the stored-up energy and hopes of centuries. Already close to a million and a half Jews live in Israel and it seems destined to become, next to the United States, the largest center of Jews in the world, and its most important cultural center. Many grave problems confront the new state—political, economic and social, and the many problems which inexperience and political immaturity create—but knowing their drive and dynamism, their pride and devotion, I am confident that they will solve them—with our help and the assistance of their fellow-Jews throughout the world.

And if history is any guide Israel will not remain just another small Levantine state on the shores of the Eastern Mediterranean. Greatness will come from it—cultural, spiritual, scientific—as greatness came from that little land once before. Disraeli wrote somewhere: "All great things have been done by little nations." This certainly holds true of Judea and Greece. It would be surprising indeed if the returning sons and daughters of our people, many of them so generously dowered with talent and some with genius, so eager for expression, so long suppressed, so determined to vindicate themselves and their people and reply with greatness of mind and spirit to the aspersions and cruelty of the long, frustrated years will not produce in course of time, in the exciting and stimulating environment of Eretz Israel, where every history-mantled hill and valley speaks of ancient glory and of the imperishable achievements of their ancestors—things

of beauty, truth and insight, rare and precious, which will again astound the world.

We shall eagerly watch and earnestly pray for the progress of Israel. We shall continue our cooperation with it in every way. We can give much to it. It can, and has already, given much to us. It has much to learn and so have we. It will have much to teach us, and so will we. Its people will have need of Judaism and of its religious disciplines as much as we. Nationalism is no substitute for religion in Israel, in the United States, or in any other country.

AND SO, I build my prospects for the coming century on hope and on greatness. It will not be a century of unalloyed serenity. It will not be all Utopia, and our professional anti-defamationists and public relationists will still find much work to do, for the age of universal good will probably will not be fully consummated in the next one hundred years. The years of God are long years, and the generations of man are as a day in His sight. But it can be a glorious century for humanity, for America, and for our people and our faith, if we try to make it so. There is no determinism in human history. Man's spiritual as well as his intellectual progress is conditioned by man's own initiative and strength of his purpose. The most common word in the ethical passages of our Scriptures is the word "IM"—"if". "If you return, O Israel, if you do not waver . . . then nations will bless themselves in you . . ." "If you will hearken unto my voice . . ." "If you will obey my commandments . . ." Man alone must give the answer. The tools are here. The opportunities are many; the rewards are great. The Kingdom of God awaits only faithful and resolute men to build it.

AMERICAN LEADERSHIP IN THE WORLD TODAY

by Dr. Abba Hillel Silver

My dear friends: This age in which we live is a truly great age, one of the greatest in human history. We are too near our times properly to appraise them. One requires distance in order to see great objects in their proper perspective. We ourselves are too much involved in the turmoil, the fears, and the conflicts of our day to see objectively the amazing new pattern of life which is emerging. In a generation or two, when mankind will have entered quieter waters and a period of consolidation will have followed this explosive and revolutionary age of ours, men will be able to look back upon it and evaluate it properly.

Many people today are filled with dark forebodings and are quite pessimistic about our times. They are quick to describe them as materialistic, as lacking in idealism, in aim and purpose, and as drifting helplessly to disaster.

This mood is prevalent not alone among religious leaders, but also among laymen in all walks of life. A mood of crisis is abroad in our world and there is fear in the hearts of men. Men talk of economic collapse, of a third world war, of an irrepressible con-

flict between the East and the West which will completely shatter our civilization.

There are very few people who see this age of ours as a great age. I am persuaded that it is truly a great age. There is ground, of course, for very grave concern about all that is happening in our world today, but there is no reason for despair. Great and historic things are coming to pass in our day. I am not thinking at the moment of the new worlds which science is continually disclosing, the new insights into the nature of matter and energy, the new sources of power and wealth, the new methods of production, distribution, transportation and communication. I am not referring to the amazing progress in the medical sciences which has so markedly improved the health of the human race and increased the average length of life, nor to the marvels of engineering and the miracles of construction all over the globe. Inventions and discoveries come in such rapid succession in our day that they no longer excite any unusual comment. We take it all in our stride--the flying age, the television age, the atomic age--and what next? The inter-planetary age, perhaps. Certainly, man is achieving in our day in the scientific fields more in a decade than in a hundred years heretofore.

In characterizing our age as great, I am thinking in terms of social progress and welfare, in terms of

human advancement and civilization. More is being done in our day for the improvement of the conditions of the life of the common man, for the raising of his standard of living, his health, his education, and for his protection against the disabilities of sickness, unemployment and old age, than in any generation, than in any five generations in the past. Never were peoples and governments so much concerned with the improvement of the lives of the forgotten men, the exploited and the downtrodden, who had lived in unrelieved and unspeakable poverty, ignorance and disease through the long and weary centuries. Never were more determined efforts made to bring about a fairer sharing of the wealth that is produced and a better way of life for all.

Never have the submerged races and peoples of the earth, who for centuries groaned under foreign or native tyranny, risen as they have risen in our day to demand and to achieve, as they have to a large measure achieved, freedom and self-determination. Within the last six years one-fourth of the earth's population-- more than five hundred million non-self-governing people-- have obtained their political freedom. Imperialism and colonialism are in their death-throes. Backward peoples are pressing forward into the light of a new day, and the exploitation of the dark races of the earth is rapidly drawing to a close.

What we are witnessing in our day, if we have eyes not only to see things but to see into the heart of things, is not social disintegration, but a radical new reintegration of humanity, a profound change in the social evolution of man, a change not free, of course, from dangers, but one of boundless and immeasurable potentialities. We are witnessing one of those sharp, decisive turns in the road of human progress comparable to those catastrophic metamorphoses observable in nature as in the case, for example, of the caterpillar, which at a certain stage, is transformed into the chrysalis and the chrysalis into the butterfly.

I do not wish to overdraw the picture. I am not suggesting that our age is approaching idyllic perfection, or that the millennium is just around the corner. There is not a spot on the face of the globe today where vast social wrongs and injustices do not exist, and where the masses of mankind are not, to a greater or lesser degree, still underprivileged and disadvantaged. There is no country on earth which is altogether free from class conflict, from bigotry, intolerance, slums and privation. It will take centuries, not decades or generations, before all the peoples of the world will possess even that measure of well-being, far from the optimum, which some of the most favored peoples of the world already possess.

The important thing to consider, however, is not whether we are on the eve of the millennium, but whether the major trends of our age are in the direction of the hoped-for good society, or away from it. Is our age breaking chains, or not? Is it trying to eradicate poverty and illiteracy and to raise the standard of living of all peoples, regardless of race or color or creed? Is it trying to satisfy the legitimate aspirations of peoples to national freedom and independence? Is it trying to organize the world for peace and for international cooperation? I believe that in all these major trends, our age has given welcome evidence of great determination and of considerable progress. It is moving purposefully in the right direction--the abolition of war, the reduction of poverty, and the elimination of racial inequality. These are the three major trends of our century.

It is interesting to note that the concern with the improvement of the lot of the common man in our day is not limited to the free and democratic countries alone. Communism, too, regardless of the wrong methods which it employs and of which we cannot approve, has made the improvement of the life of the common man its chief concern. The evils which it has wrought in the employment of a wrong method of progress do not vitiate the good which it has achieved for the

Russian peoples in terms of health, education, and the raising of their living standards, which have advanced far beyond the days of the Czars.

What has created the mood of crisis in our day is not that our age is not making progress, but the bitter conflict which has developed over the competitive methods of progress. It is a crisis of method--the democratic method as against the method of dictatorship. Each claims to be the best and quickest way of establishing the good society, of bringing about the most favorable conditions of life for all men. The ends which both methods envisage approximate each other. Their social idealism is practically the same. The conflict is really not one of ideology, but one of methodology.

But it is a dangerous conflict nevertheless, and it is tearing our world apart. It is this crisis of method which has filled the minds of men with apocalyptic fears as if they were approaching some frightful denouement in human history.

If ways could be found which would permit both of these contrasting methods to prove themselves in action, to work themselves out in their respective spheres and countries, without tearing at one another in blind, competitive hate, human progress would be tremendously accelerated, the rich promise of our day would be realized, and a new mood of optimism would infuse the hearts of men.

It has been my conviction that such ways can be found and that inspired statesmanship can find the ways. If Communism were, like Fascism and Nazism, committed to basic human inequality; to the creation of a society of self-designated supermen to preside over an hierarchy of subservient lower classes; if Communism were committed to the enthronement of one superior race over all other races and to the exploitation of all others or the extermination of those which it regarded as inferior or undesirable; if it were wedded to the traditions of militarism and the idealization of war, as Fascism and Nazism were, then no way could possibly be found which would enable the two systems of the East and the West to live together for long, side by side in the same world.

But these are not the tenets of Communism. They are not found in their texts or in their official scriptures; they are not taught to their youth; nor propagated in their press or in their literature. They abhor these concepts and social aberrations quite as much as we do.

Inasmuch as the basic ethical ideals touching the status and the destiny of man are more or less common to both systems, ways can be found which would make it possible for them to live and to work out their destinies in the same world. The method of proletarian

dictatorship is not our method. It is a method which must lead and has led to lamentable abuses and grave oppression, but it is for the Soviet peoples to correct it. It is for us to have confidence in our democratic method and to find for mankind a way out of its dangerous impasse.

Destiny has singled out our own beloved country, the foremost democracy on earth, to give leadership to the world today and to lead mankind out of the predicament in which it finds itself. This is the American century in the same sense as the nineteenth century was the century of Great Britain. I believe that American leadership can prove itself equal to the challenge if it will take counsel of faith and not of fear, and will be guided by the prophetic insights and the wide perspectives of the founding fathers of our Republic. We are not unequipped for the task of leadership. We are not wanting in strength, in experience, or in traditions.

We have a strong and secure base. Ours is a land of vast natural resources. It is not a starved and crowded land. We are not doomed to a low standard of living unless we squander our resources, permit our fertile lands to turn into deserts and barren wastes, and allow our life-nourishing soil to be washed into the seas. The deadliest foe of democracy is not Stalinism

but poverty. There need be no poverty in our land. With intelligent management, we can produce abundance for all, without expropriating the possessions of any.

We are a young nation--young in spirit and in outlook. We do not belong to the past. The past belongs to us. We are not handicapped by Old World animosities although from time to time these do unfortunately creep into our national life, and bedevil it. We have no threatening neighbors on our frontiers. There is not a single nation in the Old World which has not reason to be suspicious of one or more of its immediate neighbors.

Being young, we are not set in our ways, and we are not afraid to experiment. We can still see things with the hopeful eyes of youth. Politically, we are not tired, spent or cynical, but resilient and hopeful.

We have a fine capacity for self-criticism--sometimes to excess. We are at times too sensitive about what other people think of us. Fortunately, we are not given to self-glorification and national exhibitionism. We are ready to acknowledge our mistakes, to take the blame for them and not to blame others for them.

We are not fragmentized politically. We do not suffer from a host of small, belligerent political

parties, intransigent in their petty and unimportant divergencies which have so often brought democratic governments in the Old World into disrepute and at times, actually destroyed them. By and large, we have retained a two-party system of government. People have sometimes expressed regret over the fact that there is so little difference between the two parties. That is our good fortune. When their differences become vast and irreconcilable, we shall be confronted with real danger indeed. The very fluidity in our political party lines is our salvation. It means that progress can be made here without revolution.

Ours is a long established democracy, nearly 175 years old. Our democratic institutions have passed through many crises including a Civil War, but they have survived. It is significant that no long established democracy in the world has succumbed to totalitarianism. Nazism, Fascism and Communism took over countries where no long democratic traditions existed, whose peoples were not experienced in the disciplines and responsibilities of self-government. Here we have long accustomed ourselves to governing ourselves. The idea of being ruled by a Fuhrer, a Duce, or a Commissar is repugnant to our very souls. We do not worship authority. We accept it, but subject it to numerous checks and balances to safeguard the overriding authority of the people.

We have a long established tradition of basic and inalienable human rights, for which men are so desperately reaching out today. We believe that these rights are ours as a gift of God, as part of our endowment as human beings. They are not given to us by the state, and they are not subject to the veto of the state.

We believe in human equality, and even though we have not always lived up to the full implications of this fundamental faith, we are resolved to approximate them as rapidly as we can. We know that men differ, but not in their essential humanity. We know that nations differ, but not in any organic sense.

Such is our heritage; such is our equipment for the rôle of leadership to which destiny has summoned our country in this great revolutionary age. I believe that they are adequate if wisely and courageously employed.

Unfortunately, in recent years our leadership has not been characterized either by vision or courage. In the first place, we have permitted ourselves to become frightened by Communism and by its method to the point where we are in danger of paralyzing our own free way of life, which has been the real source of our strength.

Suppression and intimidation are at work in an increasing number of the educational institutions of our country and in departments of our government. Congressional investigation committees have arrogated to

themselves "quasi-judicial" powers, and are denying to witnesses their basic rights under our Constitution. Americans will soon be free to express only approved views and accredited opinions; that is to say, views approved by the majority and opinions which an organized and vociferous minority will permit us to entertain.

In Russia, the government is dictating to scientists and educators the correct opinions which they must hold and teach on such matters as the theory of relativity, Freudian psychology, and the gene theory of inheritance, not to speak of what constitutes good art, good literature and good music. This is a logical and inevitable development, for political dictatorship must lead to intellectual and cultural dictatorship as well. Dictators must set scourges over all human thought. The suppression of unorthodox political and economic views quickly passes over into all other forms of suppression, and human progress is retarded either by the fear of actual persecution or by a calculated shift to comfortable acquiescence.

The bed of Procrustes has made its appearance in American life to enforce arbitrary conformity, and this has been the first unfortunate result of the ebbing of confidence in ourselves and of permitting ourselves to be frightened by Communism. In our eagerness to save the world, we may lose our own soul. This same fear is

also determining the nature of our leadership in foreign affairs. Our chief concern has been to build up military strength and military alliances so as to enable us to confront the Soviet Union with such a preponderance of power that it will desist from further attempts at aggression, and will agree to international settlement acceptable to us.

This is an appealing formula, but one which I am afraid has many pitfalls. When will we be sure that such a preponderance of power has been attained by us? When will we know that we are strong enough to sit down and negotiate with the Soviet Union? We marched into Korea more than two years ago, confident that we had a preponderance of power with which to carry out a successful police action there. But we were proved wrong by events. After more than two years of costly fighting, we reached a stalemate in Korea, and we are now laboriously trying to work out an armistice and a peace arrangement to end a war from which we are certainly not emerging victorious.

When can any nation be sure that it has a preponderance of military power? The not inconsiderable power of France has not been adequate to insure victory for it in a much smaller and weaker Indo-China.

While we are building up to our maximum military strength, the Soviet Union is likewise building up to its

maximum military strength. To be sure, the Soviet Union is industrially no match for us. But need it be our equal industrially to keep us from scoring a decisive victory over it? Russia cannot be bombed into submission and cannot be invaded and conquered. Hitler as well as Napoleon learned that lesson at frightful cost to themselves.

In fact, the whole idea of total victory is a preposterous idea in the modern world. George F. Kennan, who was until quite ^{recently} our Ambassador to Moscow, wrote in his interesting book, "American Diplomacy":

I am frank to say that I think there is no more dangerous delusion, none that has done us a greater disservice in the past or that threatens to do us a greater disservice in the future than the concept of total victory.

Regardless, then, of how powerful we become militarily, we shall still have to settle all our differences with Russia in one of two ways: war--which is unthinkable, which everyone agrees would result only in a bloody stalemate on a global scale; and negotiation--the way of give and take, the way of statesmanship in which skillful and inspired diplomacy are perhaps more effective than any assumed preponderance of power which can only be established in actual combat.

In order to build up to strength and checkmate the aggression of the Soviet Union, we have been

attracting to our democratic front dictators of the type of Franco and Tito, and we have made a rearmed Western Germany the keystone to our entire scheme of European defense.

We, who had denounced the Germans for being militaristic, are now insisting that they should rearm. Because of our total absorption in the building up of a front against Russia, we have invited Western Germany to rearm and to join the defense forces of the North Atlantic Treaty Organization. This, of course, can only come about if Germany remains divided, but the German people want to be united far more than they want to fight on the side of the Allies against Russia. They have had their stomach full of fighting Russia in the last world war. They do not want their country to become the battleground for a war between America and Russia; nor do they want a civil war to rend their people apart. Stalin countered our move by putting forward his program for a united, rearmed, but neutral Germany. Stalin, too, as a result of the disastrous cold war between Russia and the United States, has been forced to retreat from the position which he and the allied heads took at Potsdam in August 1945, where they agreed that "all war potentials of Germany were to be destroyed--war plants, warships, aircraft and arms--so that Germany would never again be able to make war." From this sound, statesmanlike position, Stalin,

too, under pressure of the cold war, has now retreated.

Thus, Germany has already scored a substantial victory without turning a finger. And she will continue to play off the United States against Russia and with the aid of both, rise to power again. This, you will recall, was the early and successful technique of Hitler.

The entire arch of our foreign policy in Europe, with a cooperating Western Germany as its capstone, is in imminent danger of collapse. We are not willing or ready to face the issue of a united and neutral Germany. We have as much as brushed aside the latest proposal of the Soviet for a meeting to discuss a German peace treaty. This did not strengthen our position either in Germany or elsewhere. We have also ignored the recent statement of Stalin in which he reiterated his belief that the co-existence of capitalism and communism is possible in the world, and that a meeting of the heads of the great powers to settle the main issues between them would be beneficial. We feel that the Russians are insincere. But when can we be sure of their sincerity? All important international agreements in the past have had to surmount suspicions of insincerity and double-dealing. When was the art of diplomacy entirely free from secrecy and concealment neatly packaged in frankness and tied with the ribbon of disarming amiability? One need not be credulous or gullible in negotiation, nor abandon a precautionary skepticism.

On the other hand, one cannot indefinitely postpone negotiations on the ground that the other party is not free from diplomatic guile.

We seem to have settled into a routine of negativism, waiting for 1953 or 1954, when we hope we shall be strong enough to deal with the Soviet Union successfully. It may not turn out that way at all. Even our Allies are becoming restive under the crushing military burdens which this scheme imposes upon their people.

In the meantime, the diplomatic initiative has been taken out of the hands both of the United States and Russia. It is now in the hands of Germany. This will become clearer as we go along.

It is, of course, important that we be strong militarily, and that we do not lower our guard. In the kind of a world in which we live, defenselessness is an invitation to aggression. But military strength alone will not improve the deteriorated and dangerous international situation of our day. We must learn to rely on statesmanship and moral leadership and less on force.

War is not inevitable. Neither we nor the Soviet want war. Neither has anything to gain from it. Both, whether as victor or vanquished, would be the loser.

The principal causes of national aggression in the modern world are diminishing productive land and

increasing population pressures. Neither situation applies to Russia or to the United States. It is fear-- fear of containment and attack, fear of undermining and propaganda, fear which results in anger and belligerency-- fear more than any other factor which has paralyzed the diplomatic initiative of both countries. In fear, both the East and the West have been building Maginot lines for their security. Military history has demonstrated that Maginot lines are no reliable defense in war; they certainly offer no security in a war of ideas.

Ways must and can be found for a tolerable "modus vivendi", a way of coexistence which, while never quite free from tensions and strains, will yet give the world a chance to breathe freely again and go about the real business of life. Ideologies cannot be adjusted by compromise, but political problems of coexistence can be.

In the 16th and 17th centuries it was universally held that Catholicism and Protestantism could not live together in the same world. One or the other had to go. The stakes were enormous--far greater than those at stake in the East-West struggle today; for not only were the fortunes of this world involved, but also those of the next world. The ideologies could not be reconciled--and so the struggle passed from the realm of ideas and propaganda to the battlefield. Europe was drenched in blood. The wars of religion lasted for a hundred years

and destroyed towns, cities and whole provinces, until the inevitable truth dawned upon man that a way had to be found for Catholicism and Protestantism--and other religious minority sects--to live together in the same world without sacrificing their particular loyalties and dogmas. A compromise of toleration was finally agreed upon, and Europe was able to move forward again once this frightful road-block was removed. Out of the religious toleration which was thus achieved, there flowed also political liberties to the peoples of Western Europe.

Our age will have to find a formula of toleration which will enable the many evolving and the fluid forms of capitalism and socialism to work out their destinies in the one world in which we live. They may be irreconcilable in theory; they need not be in practice.

America must lead in finding the way. The way is not that of a global armament race which will impoverish the peoples of the earth--ourselves included--and end as such races always end--in the catastrophe of war. It is time to change over onto a new course. The way is rather that of giving urgent leadership in the United Nations to a program of speedy and balanced reduction of armament, a thing which we cannot do sincerely or effectively at the moment because we are overwhelmingly committed to a program of maximum rearmament for ourselves and our allies.

The new way will put us in a position to render through the United Nations more extensive and constructive aid to the backward peoples of the world, and to cooperate with them in achieving necessary agrarian and social reforms which will set them firmly on the road to a free and happier life. The ultimate defense of democracy in the world lies not in superior armor or in the atomic bomb, but in raising the standard of living of the masses of the earth whose misery and wrongs are receptive soil for all kinds of doctrines of violent revolution and for all types of economic deceptions. While Communism breeds in other places beside poverty, certainly it never overlooks these natural seed-beds. When we shall come to these underprivileged peoples bringing them the gifts not of bombs and bayonets, but of bread and health and education and freedom, they will become our natural allies, and our alliance will be cemented in good will and in hope. At present they are suspicious even of our generosity because they have lost confidence in our motives. They regard our humanitarian efforts as part of a calculated over-all strategy to draw them into an armed conflict with the Soviet Union for which conflict they have no desire whatsoever. They are convinced that a war, even a successful war, will not give them either bread or freedom. Our generation waged two world wars to make

the world safe for democracy, and there is less democracy in the world today than in the last one hundred years.

This is the kind of leadership to which the world will respond, leadership which does not wait on the occasion but makes it, which is prepared to take calculated risks for peace, which is eager for negotiation and conference to settle all issues which endanger the peace of the world--a leadership which exerts sincere and unremitting pressure for limitation of armaments and the lifting of the crushing military burdens from the backs of the peoples of the earth--a leadership which aggressively plans for world-wide cooperation to help and guide the backward and impoverished peoples to higher levels of agricultural and industrial development, of well-being, health and education--a leadership which seeks the liberation of all dominated, colonial peoples and extends friendly help to them in adjusting themselves to their new way of life--this kind of leadership--which is not dictation, which is not imposed by our wealth and power, which is not enmeshed and hampered by commitments to the imperial interests of colonial empires and which flows naturally from the head-waters of our great liberal traditions and history--is sure to re-kindle the hopes of the world.

Above all, we must look to our own political, economic and spiritual defenses at home. We must remain

free at home, and solvent and civically uncorrupted. If our own free institutions and the moral character of our own people are undermined at home, the last great hope of mankind for a new birth of freedom will have perished.

We must not take our rich heritage of freedom for granted. It can be lost and dissipated. No one has guaranteed its survival. Democracy can be easily damaged and easily destroyed. We must be on the alert to defend it against enemies within and without--against hostile propaganda, but also against hysteria and witch-hunting. We must not allow ourselves to be panicked by slogans and by words which are emotionally loaded. We should not resort to impatient and illegal action to obtain even worthy and desirable objectives. It is easy for a government to seize the industrial plants of a nation, but how long will it be before it seizes also its press, its radio and all information agencies, makes a rubber stamp out of Congress, and clamps down a dictatorship upon its people under the pretext of an emergency--a term which by liberal interpretation can be made to apply to any situation. We should never forget that it is not only reaction which rivets dictatorship upon peoples, as in Spain, but also demagogical, pro-labor, so-called Socialist movements, as in the Argentine, and of course, in the Soviet constellation.

We should not over-burden our government if we wish to keep it free. When impossible political and economic burdens are placed upon a democratic government, it collapses. Those people who want their government to provide them at all times with bread and circuses must be prepared to surrender all power to their government.

We must work unremittingly for progressive, economic justice, for the avoidance of prolonged economic depressions, and large-scale unemployment among our people, for these incite to all kinds of desperate remedial measures. A fair sharing of our country's wealth and opportunities by all of its citizens is a safeguard of freedom for all.

We should resist all forms of bigotry and intolerance in our midst. They are the caries which cause decay and spread infection. Racial and religious intolerance will disrupt our national unity in dangerous times and will call into question our credentials for leadership in a world which is not all of one color or of one religion.

Above all, we should safeguard with all the strength of which we are capable the moral integrity of our democratic government. The multiplying evidences of civic corruption, of bribery and tax evasion, of waste, of venality in public office, of the alliance

between organized crime and government, are shocking and profoundly disturbing. This is the worm within the apple--an evil which will eat at the heart of American life. Added to the corruptions in public life are evidences of moral disintegration elsewhere, in the increase of juvenile delinquency, in the ominous increase of divorce and broken homes, and in many other areas.

I believe that a moral revival among our people is long overdue. We must tidy up our moral lives. We must demand more of ourselves. We must raise our sights as to the meaning and obligations of our lives, as free citizens in a menaced world. Freedom survives only in spiritual discipline. We cannot give leadership to the world if we are hollow and spiritually wasted within.

All the great democracies of the past which perished were first undermined from within by corruption and indifference, by a moral laxity which prepared the way for the vicious and unpatriotic elements to step in and take over, who then drained and weakened these democracies to the point where their fall became inevitable.

It is reassuring to know that our people was never content to let corruption abide and prevail once it became sharply aware of it and aroused about it. Time and again, in the past the American people called

a halt and set its house in order. It must do so again.

In this great age, we must learn to live greatly. It is a time for greatness. Our country is important, these United States of America are very important, to us and to the world. The importance of our country is to be found not alone in its vast material resources, nor in its great production machinery or its technological and scientific achievements, but in its rich, treasure-troves of political and social traditions, the wealth of new and emancipating ideas which pioneer and settler of the wilderness, which Pilgrim and Puritan and immigrant and revolutionist bequeathed to us and through us to mankind as a heritage. What these people gave to us and to mankind was something new. De Tocqueville, the historian of early America, sensed it when he spoke of the young America of his day as "the great experiment". "In that land," he wrote, "the great experiment of the attempt to construct society upon a new basis was to be made by civilized man; and it was there, for the first time, that theories hitherto unknown or deemed impracticable, were to exhibit a spectacle for which the world had not been prepared by the history of the past."

The whole world caught fire from the sparks of these "unknown and impractical" theories as they were being forged in the smithy of the Western world. As our founding fathers foresaw, one nation after another in the Old World, inspired by our example, threw off the

galling yoke of tyranny and broke the shackles of their enslavement. Our country helped those nations to freedom, not by going out into the world as a military power crusading for freedom, as Napoleon attempted to do in the name of liberty, equality and fraternity. We helped other nations to freedom by building freedom here at home, by an example which inspired others to do likewise.

James Madison who expressed this conviction of the founders of our country, said, "The free system of government we have established here is so congenial with reason, with common sense and with a universal feeling, that it must produce approbation and a desire for imitation . . . Our country, if it does justice to itself, will be the workshop of liberty to the civilized world, and do more than any other for the uncivilized."

Our world has, of course, changed very much since the days of the American Revolution, and it is no longer possible by example alone to help mankind. Nevertheless, as we move out upon the international scene in our new rôle of active leadership, involving ourselves in numerous alliances, commitments and obligations, let us never lose sight of the original inspiration of our country, "to be the workshop of liberty to the civilized world."

They were small and weak in the days of the Revolution, a few scattered colonies in the lonely wilderness of a new world; yet they had masterful confidence in their ideals and in their destiny. They were so sure that they were ushering in a new age--a great, new age--that they placed upon the official seal of the government which they set up the words, "Novus Ordo Seclorum"--a new order of the ages. America was ushering in a new era for mankind, an American Era.

Definitely, mankind is within that era today. May it be given unto us to the physical or spiritual descendants of these far-visioned pioneers to match the quality of our leadership with our great hour.

The South Side Hebrew Congregation

Presents the

Adult Institute of Jewish Studies

and the

Men's Club Lecture Forum

SEASON OF 5713 — 1952-53



Our Aim Is:

*"To learn and to teach
to observe and to act"*

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CHICAGO, ILLINOIS

All Are Welcome

Forum Series

The Men's Club of The South Side Hebrew Congregation presents this outstanding Forum Program in conjunction with the Adult Institute of Jewish Studies. Tuesday Night will be made both educational and entertaining by the exceptional program that is planned for you. These people have been selected for their varied messages, talents and personalities. Lecturers-Dramatists-Humorists-Teachers - 23 evenings of real pleasure.



DR. ABBA HILLEL SILVER

"The Crisis of Our Age"

Tuesday, October 28, 1952 — 8:30 P.M.

Spiritual leader of the largest Liberal Jewish Congregation in the U.S., The Temple in Cleveland, Ohio, Dr. Silver has also been actively identified with many social movements — including the championing of rights of organized labor and the advocating of unemployment insurance. He is regarded as the foremost spokesman of Zionism in this country and has represented the movement before the Assembly of the U.N. and is one of the leaders responsible for the establishment of the State of Israel. Dr. Silver's writings include "Religion in the Changing World", "World Crisis in Jewish Survival", and "Vision in Victory". Come to meet and hear the outstanding personality on the American Jewish Scene.



IRVING DAVIDSON

*"Contemporary Jewish Wit
and Humor"*

Tuesday, December 9, 1952—8:30 P.M.

Humorist, raconteur, and lecturer, Irving Davidson has been engaged continuously in gathering the best stories which most clearly express and interpret the character of peoples. He has been scrupled with the interpretation of Jewish wit and humor for many years. His association with the "Borscht" circuit for 17 years enables him to speak so that ripples of laughter quickly grow into waves of merriment. For an evening that is both light and enlightening, don't miss this date.

NARRATIVE THEATRE

"New 1953 Presentation"

Sunday, December 28, 1952—8:30 P.M.



Three talents, Israel Welichansky, character actor and mimic — Ruth Kobart, bringing fresh melody and sparkling narration — Leon E. Malamut, whose accompaniment holds fast in the memory as it frames each thrilling moment — spell ninety minutes of sheer delight. A program truly unique in all its aspects, presenting a complete theatrical experience . . . drama, music, recitation, costumes. Scenes are recreated from literature and life — in both Yiddish and English. No one shall forget the moments, the melodies or the moods that unfold during a completely enchanted evening with The New Narrative Theatre.

DR. ROBERT GORDIS

*"Has Religion Been an Obstacle
to Human Progress"*

Tuesday, February 10, 1953—8:30 P.M.



Widely known as a dynamic and stimulating lecturer on contemporary American problems, Dr. Gordis is a Professor of Bible at the Jewish Theological Seminary and a lecturer on religion at Columbia University. He is a frequent contributor to The Saturday Review of Literature, The New York Times Book Review and other important periodicals. A great scholar and gifted orator, he will hold you spell-bound during the course of this evening.

DR. PRESTON BRADLEY

"From Overt to Atom"

Tuesday, March 24, 1953—8:30 P.M.



One of the civic leaders of Chicago, Dr. Bradley is a Chicago institution and his personality has been deeply impressed upon the life of our city. Chairman of the Chicago Council against Racial Discrimination and a member of the Mayor's Commission on Race Relations, he is honored by the people of every faith, race and creed. As an orator, Dr. Bradley has few equals and to hear him is an unforgettable experience.

Adult Institute of Jewish Studies

Affiliated with National Academy for Adult Jewish Studies
and the College of Jewish Studies

Sessions of the Institute will be held during two periods on Tuesday from 8:00 p.m. to 9:00 p.m. and from 9:15 p.m. to 10:15 p.m. A brief period of community singing will take place between the two sessions.

Registration fee for the classes is included in the fee for the Forum.

FIRST QUARTER — NOVEMBER 11 - DECEMBER 23

BIBLE IN ENGLISH 8:00-9:00 P.M. DR. LOUIS KATZOFF

An understanding of the Bible in the light of modern thought. Dr. Katsoff will make these ancient pages come to life.

Dr. Katsoff is the Registrar of the College of Jewish Studies, ordained from the Jewish Theological Seminary and Ph.D. from University of Pennsylvania. He is an educator of note, an outstanding teacher and lecturer. He is the author of "Issues in Jewish Education" and contributor to many current journals.

RABBI MAURICE I. KLIER

will lecture on

"Recent Trends in Jewish Thinking"

9:15-10:15 P.M.

In our own generation there has been a shifting in Jewish thinking — from the rational, humanistic approach to the emotional, mystical approach. We will examine those intellectual forces which shape our lives and the lives of our children as reflected by Mordecai Kaplan in his "The Future of the American Jew," Franz Rosenzweig in Glatzer's biography, Martin Buber, Abraham Heshel's "Man Is Not Alone" and Will Herberg's "Judaism and the Modern Man."

November 11	Mordecai Kaplan	December 2	Abraham Heshel
November 18	Franz Rosenzweig	December 16	Will Herberg
November 25	Martin Buber	December 23Summary and Recapitulation

SECOND QUARTER — JANUARY 6 - FEBRUARY 3

TALMUD TAANIT 8:00-9:00 P.M. RABBI MONFORD HARRIS

This course should satisfy many who have long wanted an insight into the Talmud.

Rabbi Harris is a Teaching Fellow in religious philosophy at the College of Jewish Studies. Ordained from the Jewish Theological Seminary, he has spent several years in the Rabbinate and is now devoting himself to Jewish Scholarship. Those attending his course are bound to benefit from his vast knowledge and creative thinking.

DR. IRVING BARKAN

will lecture on

"Centers of Jewish Life"

9:15-10:15 P.M.

During their long and colorful history our people lived in many lands. These lectures will deal with the history and development of the Jewish communities in Egypt, Babylonia, Spain, Western and Eastern Europe and with the outstanding personalities of these periods. How the Jewish people lived in two civilizations and adjusted themselves to the non-Jewish environment will be discussed.

January 6	Philo and the Jews of Alexandria
January 13	Saadia Gaon and the Jews of Babylonia
January 20	Judah Halevi and the Jews of Spain
January 27	Rashi and the Jews of Western Europe
February 3	The Gaon of Vilna and the Jews of Eastern Europe

THIRD QUARTER — FEBRUARY 17 - MARCH 17

EVALUATION OF THE PRAYER BOOK 8:00 - 9:00 P.M.

RABBI DAVID GRAUBART

The Prayer Book has been an even more popular book than the Bible. It is used more frequently and should be understood. This course will give you the background of the prayers and their development.

Dr. Graubart is a well known Rabbi in Chicago, Professor of Talmud at the College of Jewish Studies, head of the Beth Din of Conservative Rabbis in Chicago, contributing editor to Colliers Encyclopedia. He is the author of "Beyond This Present" and several other works. His long experience in lecturing has made of Dr. Graubart one of the amiable and respected teachers of Jewish life.

RABBI MORRIS TELLER

will lecture on

"Ethics of the Fathers"

9:15-10:15 P.M.

One of the tractates of the Mishnah which is more popular than most others is Pirke Aboth, the Chapters of the Fathers. Its popularity is due to its inclusion in most editions of the Siddur, the Sabbath and week-day prayer-book.

It is a collection of sayings of Jewish sages each of whom epitomized his philosophy of life in a terse, concise maxim as a guide to their disciples. The compilation of these sayings became the chapters or ethics of the Fathers, the term Fathers being here applied to the sages who lived from about 300 B. C. E. to about 220 C. E. when the Mishnah was compiled.

February 17	The Ethical Elements in our Religious Culture
February 24	The Practical Wisdom of the Ancient Rabbis
March 3	Purposeless Existence or Consecrated Living?
March 10	Who Is Really Wise, Mighty and Rich?
March 17	Ten, Seven, Four — What Religious Thoughts Did These Numerals Evoke in the Ethics of the Fathers?

The following classes will be given on Tuesdays during the entire season from November 11 through March 17, 8:00 to 9:00 P.M.

CHOIR AND CHORAL GROUP **CANTOR MARTIN BAUM**
MR. JACK VERBLEN

A splendid opportunity for anyone who enjoys singing. This group will be trained to participate in the Friday Night Services, concerts and programs throughout the year. It will be under the excellent supervision and splendid direction of our Cantor and Choir Director.

ELEMENTARY HEBREW **MISS MIRIAM BERNSTEIN**

Here is your chance to do what you have always wanted to do—learn how to read Hebrew, keep up with your child in Hebrew school, participate intelligently in religious services and gain a limited speaking vocabulary.

Miss Bernstein has been on our Hebrew School staff for several years and is professionally equipped to instruct the class.

INTERMEDIATE HEBREW **MRS. B. B. GARROW**

For those who are able to read and have a small Hebrew vocabulary, Mrs. Garbow of our Hebrew School staff will help you increase your vocabulary and give you a greater understanding of the language.

ADVANCED HEBREW **MR. JUDAH WOLFSON**

This is a Hebrew speaking group. Under the direction of Mr. Judah Wolfson who has recently joined our Hebrew School staff, those who are halting in their speech will gain facility in it and a deeper comprehension of selections from Hebrew literature.

MORNING HEBREW CLASS **RABBI MAURICE I. FLIERS**

Wednesday 10:00 a.m. to 11:00 a.m. for those unable to attend Tuesday Evening

ADULT INSTITUTE COUNCIL and
MEN'S CLUB FORUM COMMITTEE

Representing the Congregation, Men's Club, Sisterhood, Parent Teachers Council, Mr. and Mrs. Club, 7000 Club, Young Marrieds, and Young Adults.

Mr. Edward Lie Koven Chairman, Adult Institute Council

Mr. Jack Ross Chairman, Men's Club Forum Committee

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Mr. Clarence Abrams
Mr. Irving Block
Mrs. Joseph Borus
Mr. and Mrs. Abraham Calisoff
Mrs. Albert Chroman
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Mr. and Mrs. Charles Vickar
Mr. and Mrs. Louis Wald
Mr. Stanley Wexler
Mr. Lester Yavitz

AMERICA'S STAKE IN HUMAN FREEDOM

Address given by Rabbi Abba Hillel Silver
at the City Club of Cleveland, December 12, 1953

Dear Friends:

I am honored to be here today and to have an opportunity to share some of my thoughts with you. I recall that my first appearances before the City Club or under its auspices were during the great Red Scare of 1919-1921, the witch-hunting days of the A. Mitchell Palmer era in the intolerant backwash of the First World War when our community, along with other communities in the country, was shut tight against free speech under the scare of Communism, and when the City Club, in an effort to reassert basic Americanism, established open forums on our Public Square and in other parts of the city to give men a chance to participate in free discussions.

The Palmer era and its hostility to all forms of liberalism or radicalism, along with its hysterical arrests, imprisonments, deportations and mob violence, did not last very long. Americans who believed in the Bill of Rights rallied after a period of confusion and hesitation and put an end to it.

We are moving, I am afraid, into another such period today, induced by the same scare of Communism. It is more serious today, for Communism has become a greater menace than it was 35 years ago, and democracies have lost a good deal of their confidence. Demagogues, too, have improved their techniques, here at home, and have learned from foreign models how to ride into power by exploiting politically the issue of Communism.

I hope that the American people will soon rally again to safeguard their basic liberties and to put an end to the new effort which is being made by various interests to throttle them. America has a great stake in freedom, and the free world has a great stake in American freedom.

It is a truism to say that we are facing serious times, both at home and abroad. Many grave problems confront us, and their solution is not at all clear. Nobody has all the answers. Because the solutions are not clear and the right way has not yet been found, it is important now more than ever to allow full and free discussion of all issues on the part of our citizens and scrupulously to safeguard the tried and tested procedures of a free democratic society. We may differ as to their proper solution, and it is within the American tradition for our citizens to express

their differences. In a free society a man must be prepared to do his own thinking. He must not be afraid to express a contrary opinion if it is an honest and a responsible opinion and motivated by love of country. It is the moral duty of a free citizen to call attention whenever he feels that the policies pursued by the majority are wrong and to advocate what he regards to be the right and not to be deterred by criticism, abuse, or intimidation. Else by silence or indifference or calculated prudence the wrong will be confirmed and the evil will be perpetuated. All tyrants and dictators, big or little, depend for their ultimate success upon the timidity, the submissiveness, or the penchant for conformity on the part of most people.

It is the moral duty also of the free citizen to defend the intellectual freedom, the independence of judgment, and the right of expression of other people. The forces of law should, of course, be invoked against those who by force would destroy our democracy. We hold no brief for Communists. Active Communists should be ferreted out as enemies of our government, their activities neutralized, and when there has been a clear violation of law, they should be punished by law. But the law should be clear and specific; the term "Communism" should be clearly defined and established in law, and the laudable traditions of American court procedures which safeguard the basic rights of every accused should be employed in the process. Needless to say that this applies also to those who are accused of espionage.

Writing on "Civil Liberties and Law Enforcement" in 1952 in the *Iowa Law Review*, Mr. J. Edgar Hoover of the FBI stated: "The Constitution provides a framework for a government of law—and under it both civil liberties and law enforcement derive their meaning . . . Law enforcement is a protecting arm of civil liberties. Civil liberties cannot exist without law enforcement; law enforcement without civil liberties is a hollow mockery . . . Law enforcement, however, in defeating the criminal, must maintain inviolate the historic liberties of the individual. Here is the very heart of the problem: the vital necessity of having men and women in law enforcement who hold inner allegiance to the principles of democracy and perform their duties in a completely legal manner." This, I believe, should hold true

also of investigation committees in Congress.

What has disturbed many Americans in the last few years has been the tendency on the part of certain Congressional investigation committees to take over the functions of our courts and our administration of justice without subjecting themselves to the restrictions and the vital safeguards under which these latter operate. Congressional investigations are of course a necessary part of our democratic legislative procedure and no one can reasonably object to them. What has alarmed large sections of our people are the methods which are sometimes employed by these committees, such as the release of unverified and unevaluated testimony by former Communists who were spies and enemies of our country for years and who now have turned informers; the inability of the accused to confront his accuser or to study the charges against him; the attempts to establish guilt by association and by so doing discredit men who are not Communists but liberals and progressives, men of social vision and courage who at some time in the past, when the Soviet Union was our ally and when cooperation with it on the part of our citizens was the policy of the government, may have quite innocently joined organizations since declared to be subversive; the irresponsible and wholesale charges made against American clergymen through the instigation of reactionary fundamentalist forces within these churches who are not averse to taking advantage of the Communist weapon in their theologic battles; the calculated attacks and innuendoes against American universities; and the patent political and publicity fortune-hunting on the part of some of the heads of these investigation committees.

These Congressional investigation committees have become quasi-judicial bodies which involve directly or indirectly the careers, the livelihood, and therefore the very life and property of American citizens without giving them the protection of their constitutional guarantees which any American court of law would, as a matter of course, grant to them. The Congressional investigators claim that they are not responsible for evidence given under oath before them. The FBI stoutly maintains that it does not evaluate the evidence in its possession. But in the process of these Congressional hearings and as a result of them, men and women who refuse to testify against themselves, which is their constitutional privilege, are broken, lose their jobs and their professional positions, and stand condemned, without having been

found guilty, under the American system of legal procedure. The fact that some or many of these people are Communists, and some of them Communist agents, with whom no decent American can have any sympathy at all and who merit punishment, does not diminish by an iota *their* right under the Constitution, the very Constitution which they would like to destroy but which Americans, in spite of them, are determined to preserve. We insist, when we do insist, upon these safeguards of the Bill of Rights—not because of the Communists—but in spite of them. For our sake! For the sake of our children! To secure, as the Founding Fathers wrote in the Constitution, "the blessings of liberty to ourselves and our posterity." In Congress itself voices have been raised for fair rules in investigations. Bills have been introduced providing for a proper code of procedure. This is highly commendable.

In fighting Communism we must make doubly sure that we are fighting Communists, not others whose views we do not happen to like. It is so easy to permit our prejudices and our dislike for the unlike to run away with us. It is so easy to brand and to excommunicate a man who does not happen at the moment to agree with a policy which is favored by the Government or by the majority of the people, but whose disagreement may be grounded in a profound patriotic devotion and loyalty to our country. We must ask ourselves what it is that we want to suppress and why we want to suppress it and whether the suppression will ultimately serve the best interests of our free and democratic America.

And in our zeal to fight Communists, we must not forget to fight also Fascists, and there are plenty of them in our midst though they go by different and less revealing names—sometimes they arrogate to themselves a monopoly of American patriotism—and they are as dangerous to American democracy as are the Communists. The Nazi Fascists in Germany rode into power on the pretext of fighting Communism, and proceeded to destroy the German republic; and in so doing they established one of the most vicious and contemptible, and to their own people most disastrous, dictatorships in history.

In the days to come, there will be many political adventurers and unscrupulous demagogues who may wish to ride into power, like Hitler did on the issue of "fighting Communism." They will stop at nothing. They will not limit themselves to routing out Communists from government; they will wish to route out everybody whom

they do not like from our educational system, from our universities and colleges, from our churches, from the press. These people will rally around themselves, as Hitler did, all the reactionaries, all the enemies of social liberalism in this country, and ultimately they will exploit racial and religious animosities to serve their political ends. Let us learn from history. The time to speak out against all this is now.

Unless we are on guard, Americans will soon be free to express only approved views and accredited opinions, that is to say views that are approved by the majority and opinions which an organized vociferous minority will permit them to entertain.

I have from time to time warned against these dangers in our national life, a warning which has been shared by many responsible educational groups and organized religious bodies in the United States. Because of it, I and other colleagues of mine in the ministry have been subjected to some criticism in the press. I do not mind the criticism, and no one who takes a stand on public issues should wish or expect to be immune from criticism. I wish, however, that the criticism were more factual and constructive and less patronizing to the poor, "duped" and "misguided" clergymen . . . No clergyman would of course dream of ever possessing the omniscience of some of our editorial writers, but in all fairness it should be said that clergymen are not babes in the woods either. I venture to say that the best and most intelligent work in the fight against Communism on the American scene today is being carried on by the churches and their ministers. They, however, refuse to confuse book-burning, witch-hunting, hysteria, and political chicanery with the real patriotic defense of America and its institutions.

In this connection it would be well to recall the words of Professor Albert Einstein spoken at the time the Nazis came into power in Germany:

"Being a lover of freedom, when the revolution came in Germany I looked to the universities to defend it, knowing that they had always boasted of their devotion to the cause of truth; but no—the universities immediately were silenced. Then I looked to the great editors of the newspapers whose flaming editorials in days gone by had proclaimed their love of freedom; but they, like the universities, were silenced in a few short weeks . . .

Only the Church stood squarely across the path of Hitler's campaign for suppressing truth. I never had any

special interest in the Church before, but now I feel a great affection and admiration because the Church alone has had the courage and persistence to stand for intellectual truth and moral freedom."

It is of utmost importance that we remain alert and scrupulous in the defense of our civil liberties because the struggle against Communism is likely to continue for a long time to come, far beyond this generation. There is little hope of any conclusive settlements in the near future. These are great world issues working themselves out on a global stage which may require generations before permanent adjustments, reconciliations, or syntheses are reached.

What, therefore, we may believe to be only temporary and emergency measures of suspension of civil rights may turn out to be a permanent injury and the sacrifice of American freedom.

Because of the long ordeal ahead, I have also from time to time advocated that efforts be made to discover some way of living together in the same world with the Soviet Union. This too has aroused criticism. I find comfort today in the epoch-making address which President Eisenhower delivered before the Assembly of the United Nations last Tuesday—an address which should fill the heart of every American with pride and confidence. I find confirmation also for my belief that the road towards a basic understanding will be a long, broken and arduous road, in what appears to be the initial negative reaction of the Kremlin to President Eisenhower's atomic proposals. In his address you will recall the President said, "My country wants to be constructive, not destructive. It wants agreements, not wars, among nations . . . We never have and never will, propose or suggest that the Soviet Union surrender what is rightfully hers. We will never say that the peoples of Russia are an enemy with whom we have no desire ever to deal or mingle in friendly and fruitful relationship. On the contrary, we hope that this conference (the proposed four-power meeting soon to be held) may initiate a relationship with the Soviet Union which will eventually bring about a free inter-mingling of the peoples of the East and the West—the one sure, human way of developing the understanding required for confident and peaceful relations."

Back in December, 1950 I addressed my Temple Congregation on this theme, in an address called "A Letter to Mr. Truman," which was then published.

From this address, permit me to quote the following:

"It is clear that only in the direction of courageous and continuous exploration of every avenue for reaching understandings, if only piece-meal, only in the direction of negotiation, earnestly sought and welcomed, lies the hope of the world. Negotiation is not appeasement. Let not the American people be persuaded into closing their minds at the sound of the word appeasement. It is today a tabu device to paralyze thought and wise diplomatic action. There should be urgent and continuous exploration of every opportunity for coming to an understanding with the Soviet, a nation which we cannot defeat in war any more that it can defeat us.

Our appeal to our national leadership in Washington, which we make in all good will, for we are all involved in one common destiny, is to be courageous and unafraid, not to be swayed by partisan political considerations and not to allow itself to be stampeded by war-mongers, fanatics and cranks, and by those who would push us into war for reasons which have nothing to do with love of country."

Friends! Regardless of how powerful we become militarily, we shall still have to settle in time all our differences with Russia in one of two ways: war—atomic war, which is unthinkable, which everyone agrees would result only in a bloody stalemate on a global scale or in the possibility of civilization being destroyed altogether; and negotiation—the way of give and take, the way of statesmanship in which skillful and inspired diplomacy are perhaps more effective than any assumed preponderance of power which can only be established in actual combat.

In order to build up to strength and checkmate the aggression of the Soviet Union, we have been attracting to our democratic front dictators of the type of Franco and Tito. This has not strengthened our position with the free peoples of the earth. It has seriously brought into question our role as the all-out defender of human freedom against all types of dictatorship. We have also made a rearmed Western Germany the keystone to our entire scheme of European defense.

We, who had denounced and fought the Germans for being aggressively militaristic, are now insisting that they should rearm. Because of our absorption in the building up of a front against Russia, we have invited Western Germany to rearm and to join

the defense forces of the North Atlantic Treaty Organization. This, of course, can only come about if Germany remains divided; but the German people want to be united far more than they want to fight on the side of the Allies against Russia. They have had their stomach full of fighting Russia in the last world war. They do not want their country to become the battleground for a war between America and Russia; nor do they want a civil war to rend their people apart. Stalin, you will recall countered our move by putting forward his program for a united, rearmed, but neutral Germany. Stalin, too, as a result of the disastrous cold war between Russia and the United States, was forced to retreat from the position which he and we and the allied heads took at Potsdam in August 1945, where they agreed that "all war potentials of Germany were to be destroyed—war plants, warships, aircraft and arms—so that Germany would never again be able to make war." From this sound, statesmanlike position, Russia too, under pressure of the cold war, has retreated.

The entire arch of our foreign policy in Europe, with a cooperating Western Germany as its capstone, is, I fear, doomed to collapse. We are not willing or ready to face the issue of a united, disarmed and neutral Germany. A divided Germany will not stay divided for long. A united and rearmed Germany will be the signal for the Third World War. In this war Germany will again be fighting only for Germany, not for democracy or for any alliance.

The French, on the basis of their bitter experiences in two world wars, know that; we refuse to face the facts and the lessons of history. We have failed to discuss this subject frankly with the Russians. We feel that the Russians are insincere. But when can we be sure of their sincerity? All important international agreements in the past have had to surmount suspicions of insincerity and double-dealing. When was the art of diplomacy entirely free from secrecy and concealment neatly packaged in frankness and tied with the ribbon of disarming amiability? One need not be credulous or gullible in negotiation, nor abandon a precautionary skepticism. On the other hand, one cannot indefinitely postpone negotiations on the ground that the other party is not free from diplomatic guile.

We settled into a routine of negativism, waiting for 1954 or 1955, when we hope we shall be strong enough to deal with the Soviet Union successfully. Even our Allies have become restive under the crushing military burdens

which this scheme imposes upon their people.

It is, of course, important that we be strong militarily, and that we do not lower our guard. In the kind of a world in which we live, defenselessness is an invitation to aggression. But military strength alone will not improve the deteriorated and dangerous international situation of our day. That, to quote President Eisenhower again, "would be to confirm the hopeless finality of a belief that two atomic colossi are doomed malevolently to eye each other indefinitely across a trembling world." We must learn to rely in the future as much on statesmanship and moral leadership as on force; and never give up trying to reach an agreement, even if it is on a small or peripheral issue. Every time a sincere effort on our part is rebuffed by the Russians, it is they, not we, who lose ground in the battle for the hearts and minds of men who are still unshackled by Communist dictatorship. We are taking the wind out of the sails of Soviet propaganda.

War is not inevitable. I know that we do not want war. I doubt whether the Soviet Union wants war. Neither has anything to gain from it. Both, whether as victor or vanquished, would be the loser.

Ways must and can be found for a tolerable "modus vivendi", a way of coexistence which, while never quite free from tensions and strains, will yet give the world a chance to breathe freely and go about the real business of life. Ideologies cannot be adjusted by compromise, but political problems of coexistence can be.

In the sixteenth and seventeenth centuries it was universally held that Catholicism and Protestantism could not live together in the same world. One or the other had to go. The stakes were enormous—far greater than those at stake in the East-West struggle today; for not only were the fortunes of *this* world involved, but also those of the next world. The ideologies could not be reconciled—and so the struggle passed from the realm of ideas and propaganda to the battlefield. Europe was drenched in blood. The wars of religion lasted for a hundred years and destroyed hundreds of towns and cities, and whole provinces, until the inevitable truth dawned upon man that a way *had* to be found for Catholicism and Protestantism—and other religious minority sects—to live together in the same world without sacrificing their particular loyalties and dogmas. A compromise of toleration was finally agreed upon, and Europe was able to move forward

again once this frightful road block was removed. Out of the religious toleration which was thus achieved, there flowed also political liberties to the peoples of Western Europe.

Our age will have to find a formula of toleration which will enable the many evolving and the fluid forms of capitalism and socialism to work out their destinies in the one world in which we live. They may be irreconcilable in theory; they need not be in practice.

America should lead confidently in finding the way. The way is not that of a global armament race which will impoverish the peoples of the earth—ourselves included—and end as such races always end—in the catastrophe of war. It is time to change over onto a new course—and I believe that we have begun to change over to a new course. The way is rather that of conference, of courageous diplomacy, of giving urgent leadership in the United Nations to a program of speedy and balanced reduction of armament. The new way will put us in a position to render through the United Nations more extensive and constructive aid to the backward peoples of the world, as the President indicated in his address of April 16th, and to cooperate with

them in achieving necessary agrarian and social reforms which will set them firmly on the road to a free and happier life. The ultimate defense of democracy in the world lies not in superior armor or in the atomic bomb, but in raising the standard of living of the masses of the earth whose misery and wrongs are receptive soil for all kinds of doctrines of violent revolution and for all types of economic deceptions. While Communism breeds in other places beside poverty, certainly it never overlooks these natural seed-beds. When we shall come to these under-privileged peoples bringing them the gifts not of bombs and bayonets, but of bread and health and education and freedom, they will become our natural allies, and our alliance will be cemented in good will and in hope. At present they are suspicious even of our generosity because they have lost confidence in our motives. They regard our humanitarian efforts as part of a calculated over-all strategy to draw them into an armed conflict with the Soviet Union for which conflict they have no desire whatsoever. They are convinced that a war, even a successful war, will not give them either bread or freedom. Our generation waged two world wars to make the world safe for democracy, and there is less democracy in the

world today than in the last one hundred years.

This is the kind of leadership to which the world will respond, leadership which does not wait on the occasion but makes it, which is prepared to take calculated risks for peace, which is eager for negotiation and conference to settle all issues which endanger the peace of the world—a leadership which exerts sincere and unremitting pressure for limitation of armaments and the lifting of the crushing military burdens from the backs of the peoples of the earth—a leadership which aggressively plans for world-wide cooperation to help and guide the backward and impoverished peoples to higher levels of agricultural and industrial development, of well-being, health and education—a leadership which seeks the liberation of all dominated, colonial peoples and extends friendly help to them in adjusting themselves to their new way of life—this kind of leadership—which is not dictation, which is not imposed by our wealth and power, which is not enmeshed and hampered by commitments to the imperial interests of colonial empires and which flows naturally from the head-waters of our great liberal traditions and history—is sure to re-kindle the hopes of the world.



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ANNIVERSARY
NFTS



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1953 NEW YORK

19TH BIENNIAL ASSEMBLY

NATIONAL FEDERATION OF TEMPLE SISTERHOODS

UNION OF AMERICAN HEBREW CONGREGATIONS

NATIONAL ASSOCIATION OF TEMPLE SECRETARIES

Contents

BOARD MEETINGS

WHITE SECTION

UNION OF AMERICAN HEBREW CONGREGATIONS

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Nineteenth Biennial Assembly

PINK SECTION

NATIONAL ASSOCIATION OF TEMPLE SECRETARIES

Sixth Biennial Convention

GRAY SECTION

Message of Israel Broadcast

The doors of the East Ballroom will close promptly at 9:30 A.M. on Sunday morning for those wishing to attend the broadcast.

Notice to Delegates and Visitors

Your promptness and cooperation are requested.

Meetings will begin at the time scheduled.

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Board Meetings

Union of American Hebrew Congregations

The Pre-Convention Meeting of the Executive Board of the Union will take place Saturday evening, April 18, at 8:00 P.M. in the Board Room of the House of Living Judaism.

The Post-Convention Meeting will be held Thursday afternoon, April 23, at 2:00 P.M. in the South Room at the Commodore Hotel.

National Federation of Temple Sisterhoods

The Executive Board of the National Federation of Temple Sisterhoods will meet on Saturday, April 18th, at 8 P.M. in Vanderbilt Rooms 3, 4, 5, Hotel Roosevelt.

The Mid-Convention Meeting will be held on Tuesday, April 21st, at 4:30 P.M. in Vanderbilt Rooms 3, 4, 5, Hotel Roosevelt.

The Post-Convention Meeting will be held Thursday, April 23rd, at 1:00 P.M. in the Small Ballroom, Hotel Roosevelt.

National Federation of Temple Brotherhoods

The Executive Board of the National Federation of Temple Brotherhoods met on Thursday, April 16, at the Biltmore Hotel. On Sunday, April 19, the Executive Board will meet at the House of Living Judaism (Board Room) at 10:00 A.M.

The Executive Board of the Jewish Chautauqua Society met on Friday, April 17, at the Biltmore Hotel.

National Federation of Temple Youth

The Executive Board of the National Federation of Temple Youth will hold its Board Meeting Saturday, April 18th, 8:00 P.M., at the Biltmore Hotel, and Sunday, April 19th, 9:00 A.M. in the House of Living Judaism.

National Association of Temple Secretaries

There will be a Supper Meeting of the Executive Board of the National Association of Temple Secretaries at Congregation Rodeph Shalom on Saturday, April 18th, at 6:30 P.M.

Sunday
April 19
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42nd GENERAL ASSEMBLY

Union of American Hebrew Congregations

HOTEL COMMODORE — NEW YORK

10:00 A. M.

The Message of Israel Broadcast (Over ABC Stations)
EAST BALLROOM

PARTICIPANTS:

HERBERT R. BLOCH, *Cincinnati*
Chairman, Board of Governors, HUC-JIR
RABBI MAURICE N. EISENDRATH, *New York*
President, UAHC
RABBI NELSON GLUECK, *Cincinnati*
President, HUC-JIR
DR. SAMUEL S. HOLLENDER, *Chicago*
Chairman, Executive Board, UAHC

10:30 A. M.

Formal Opening EAST BALLROOM

Invocation RABBI HERMAN E. SNYDER, *Springfield*
Vice-President, Alumni Assn., HUC-JIR

Election of Temporary Chairman

Appointment of Committees

On Credentials

On Permanent Organization

On Behalf of the City of New York: HON. RUDOLPH HARLEY
President of the City Council of New York

The Convention Preview

JUDGE JOSEPH G. SHAPIRO, *Bridgeport*
Chairman, Program Committee

Greetings RABBI SIMON G. KRAMER
President, Synagogue Council of America

Words of Welcome SYDNEY W. ROOS, *New York*
Chairman, New York Committee on Arrangements

Response JUDGE SOLOMON ELANER, *Hartford*
Vice-Chairman, Executive Board, UAHC

Reports of Committees

On Credentials

On Permanent Organization

Presentation of President of 42nd General Assembly

Appointment of General Assembly Committees

On President's Message

On Resolutions

On Nominations for Executive Board

On Time and Place of Next General Assembly

On Thanks

Sunday

(Continued)

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1:45 P.M.

4:15 P.M.

Workshops

12. New Trends in Jewish Education (Begins at 2:30 P.M.)
(For Larger Congregations)
GRAND BALLROOM — The Commodore
CHAIRMAN: EDWARD H. CUSHMAN, *Philadelphia*
DISCUSSANTS: J. S. ACKERMAN, *Chicago*
RABBI LEON FRAM, *Detroit*
RESOURCE LEADER: DR. EMANUEL GAMORAN
General Discussion
- 1b. New Trends in Jewish Education
(For Smaller Congregations)
EAST BALLROOM — The Commodore
CHAIRMAN: ZOLA ROSENFELD, *Jackson, Mich.*
DISCUSSANTS: MRS. HENRY GEWIRTZMAN, *Jersey City*
RABBI ALBERT SHULMAN, *South Bend*
RESOURCE LEADER: SAMUEL GRAND
General Discussion
- 2a. The Functional Synagogue
Accent on Worship and Study (Begins at 2:30 P.M.)
(For Larger Congregations)
PARLORS B AND C — The Commodore
CHAIRMAN: DR. LEON SAKS, *Cincinnati*
DISCUSSANTS: DAVID L. ULLMAN, *Philadelphia*
RABBI ABRAHAM J. KLAUSNER, *Boston*
RESOURCE LEADER: RABBI JACOB D. SCHWARTZ
General Discussion
- 2b. The Functional Synagogue
Accent on Worship and Study
(For Smaller Congregations)
SOUTH ROOM — The Commodore
CHAIRMAN: MRS. PAULA ACKERMAN, *Meriden*
DISCUSSANTS: MAX R. SCHRAYER, *Chicago*
RABBI WOLLI KAEHLER, *McKeesport*
RESOURCE LEADER: RABBI EUGENE J. LIPMAN
General Discussion
- 3a. Round the Year Programming for Youth (Begins at
2:30 P.M.)
(For Larger Congregations)
CENTURY ROOM — The Commodore
CHAIRMAN: BERNARD W. PRICE, *San Francisco*
DISCUSSANTS: HENRY JACOBS, *New Orleans*
RABBI EUGENE B. BOROWITZ, *Chaplain, USN*
General Discussion

Sunday

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(Continued)

- 3b. Round the Year Programming for Youth
(For Smaller Congregations)
WEST BALLROOM — The Commodore
CHAIRMAN: MRS. HANNAH SALM, *Houston*
DISCUSSANTS: ALAN D. BENETT, *St. Paul*
RABBI H. GOREN PERELMUTER, *Johnstown*
RESOURCE LEADER: RABBI SAMUEL COOK
General Discussion
- 4a. The Synagogue and the Community
(For Larger Congregations)
MUSIC ROOM — The Biltmore
CHAIRMAN: IRVING KANE, *Cleveland*
DISCUSSANTS: COL. DANIEL DE BRIER, *Atlantic City*
RABBI ABRAHAM D. SILAW, *Baltimore*
RESOURCE LEADER: RABBI JAY KAUFMAN
General Discussion
- 4b. The Synagogue and the Community
(For Smaller Congregations)
BILTMORE SUITE — The Biltmore
CHAIRMAN: MYER O. SIGAL, *Macon*
DISCUSSANTS: DAVID A. LOCKSPEISER, *Williamsport*
RABBI CARL I. MILLER, *Gary*
RESOURCE LEADER: RABBI DANIEL L. DAVIS
General Discussion
- 5a. Financial Security for the Synagogue
(For Larger Congregations)
FOUNTAIN COURT — The Biltmore
CHAIRMAN: MILTON M. MANSHEL, *Newark*
DISCUSSANT: IRVING M. COBURN, *Chicago*
RESOURCE LEADER: IRVING I. KATZ, *Detroit*
General Discussion
- 5b. Financial Security for the Synagogue
(For Smaller Congregations)
SMALL BALLROOM — The Roosevelt
CHAIRMAN: A. B. POLINSKY, *Duluth*
DISCUSSANT: DR. LEONARD SHERMAN, *Bay Shore*
RESOURCE LEADER: NAT EMANUEL, *New Rochelle*
General Discussion
- 4:30 P. M. Open House at House of Living Judaism

Sunday

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(Continued)

8:00 P. M.

Religious Service

Sermon Rabbi George B. Lieberman, *Canton*

Reader of Service Jerome Davidson, *Kansas City*
President, NFTY

Music by the Hebrew Union School Quartet

Presiding: Robert P. Goldman, *Cincinnati*

Past President, UAHC

8:15 P. M.

The Chairman's Message . . . Dr. S. S. Hollender, *Chicago*
Chairman, Executive Board, UAHC

The State of Our Union

Rabbi Maurice N. Eisendrath, *New York*

President, UAHC

10:00 P. M.

Reception to Delegates

BY THE NEW YORK

FEDERATION OF REFORM SYNAGOGUES

Grand Ballroom and West Ballroom — The Commodore

Monday

April 20

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10:00 A. M.

Business Session

Grand Ballroom — The Commodore

Invocation Rabbi Lewis A. Satlow, *Springfield, Ill.*

Financial Problem of the Union and College-Institute

Presiding: Philip Meyers, *Cincinnati*

Vice-Chairman, Executive Board, UAHC

Leader of Discussion Herbert R. Bloch, *Cincinnati*

Chairman, Board of Governors, HUC-JIR

11:30 A.M.

Award of Honor Certificates to

"Over the Top" Congregations in Combined Campaign

Dr. S. S. Hollender, *Chicago*

General Chairman

Workshops

1:45 P. M.

4:15 P. M.

II. New Trends in Jewish Education

(For Larger Congregations)

Grand Ballroom — The Commodore

Chairman: Dr. Harold M. Fligenbaum, *Troy*

Discussants: Donald L. Loeb, *Kansas City*

Rabbi Richard C. Hertz, *Detroit*

Resource Leader: Dr. Emanuel Gamoran

General Discussion

Monday

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(Continued)

- 1b. New Trends in Jewish Education
(For Smaller Congregations)
EAST BALLROOM — The Commodore
CHAIRMAN: MRS. JULIAN HENNIG, *Columbia, S. C.*
DISCUSSANTS: DR. JACOB SCHILDKRAUT, *Trenton*
RABBI HAROLD B. WAINTRUP, *Abington, Pa.*
RESOURCE LEADER: SAMUEL GRAND
General Discussion
- 2a. The Functional Synagogue
Accent on Worship and Study
(For Larger Congregations)
PARLORS B AND C — The Commodore
CHAIRMAN: EDWARD KOZBERG, *Los Angeles*
DISCUSSANTS: DEAN MEYERS, *Houston*
RABBI ABRAHAM SHUSTERMAN, *Baltimore*
RESOURCE LEADER: RABBI JACOB D. SCHWARTZ
General Discussion
- 2b. The Functional Synagogue
Accent on Worship and Study
(For Smaller Congregations)
SOUTH ROOM — The Commodore
CHAIRMAN: LOUIS WELLHOUSE, JR., *Tampa*
DISCUSSANTS: DR. HYMAN J. ETTLINGER, *Austin*
RABBI DAVID POLISH, *Chicago*
RESOURCE LEADER: RABBI EUGENE J. LIPMAN
General Discussion
- 3a. Round the Year Programming for Youth
(For Larger Congregations)
VANDERBILT SUITE — The Eldorado
CHAIRMAN: SIDNEY R. ROBINSON, *Chicago*
DISCUSSANTS: IRVING LEVITAS, *Kansas City*
RABBI MAURICE DAVIS, *Lexington*
RESOURCE LEADER: MISS ELEANOR SCHWARTZ
General Discussion

Monday

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(Continued)

3b. Round the Year Programming for Youth
(For Smaller Congregations)

WEST BALLROOM — The Commodore

CHAIRMAN: HARRY L. LAWNER, *Dayton*

DISCUSSANTS: MRS. IRA GRISHAVER, *Brookline*

RABBI RICHARD E. SINGER, *W. Palm Beach*

RESOURCE LEADER: RABBI SAMUEL COOK

General Discussion

4a. The Synagogue and the Community
(For Larger Congregations)

MUSIC ROOM — The Biltmore

CHAIRMAN: LAURIE T. SIMONSKY, *Toronto*

DISCUSSANTS: EMANUEL EMROCH, *Richmond*

RABBI MAURICE GOLDBLATT, *Indianapolis*

RESOURCE LEADER: RABBI JAY KAUFMAN

General Discussion

4b. The Synagogue and the Community
(For Smaller Congregations)

BILTMORE SUITE — The Biltmore

CHAIRMAN: GEORGE BLANKSTEIN, *Greensboro*

DISCUSSANTS: ROBERT SEGAL, *Newton, Mass.*

RABBI MEYER ABRAMOWITZ, *Sharon*

RESOURCE LEADER: RABBI DANIEL L. DAVIS

General Discussion

4:30 P. M. Open House at House of Living Judaism

8:00 P. M.

Joint Meeting

GRAND BALLROOM — The Commodore

Religious Service

Sermon . . . RABBI JEROME D. FOLKMAN, *Columbus, O.*

Reader of Service . . . RABBI ALBERT MARTIN, *Bridgeport*

Music by the Hebrew Union School Quartet

8:15 P. M.

A Panel

Progress in Religious Education

30th Anniversary of Commission on Jewish Education

PRESIDING: MRS. HUGO DAL-HEIMER, *Baltimore*

Monday

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(Continued)

Our Achievements . Rabbi BARNETT R. BRICKNER, *Cleveland*
Our Problems MORTIMER MAY, *Nashville*
Our Future Program . DR. EMANUEL GAMORAN, *New York*
Summation . . . Rabbi PHILIP S. BERNSTEIN, *Rochester*
Discussion

Tuesday

April 21

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10:00 A. M.

Business Session
GRAND BALLROOM — The Commodore
Invocation Rabbi ALBERT G. MINDA, *Minneapolis*
Revision of Constitution and By-Laws
IRVIN FANE, *Kansas City*
Report of Committee on President's Message

2:00 P. M.

A Panel
GRAND BALLROOM — The Commodore
Building the Reform Movement
PRESIDING: JOHN STONE, *Los Angeles*
A Dramatization
"A New Congregation Is Born"
by MAURICE BARRETT, RABBI ALBERT BAUM, DANIEL DAVIS
and S. M. SILVER
Adapted and produced by MAURICE BARRETT
Prologue: JAY JOSTYN — Miss RUTH HILL
CAST: GEORGE SPRUNG, MARTIN BISGYER, JACQUALINE BOEHM,
NORMA SCHLOSS, ALLEN STEINBERG, OF THE DANIEL P.
HAYS SOCIETY, TEMPLE ISRAEL, NEW YORK
Value of a Large Congregation
DISCUSSANTS: JUDGE SOL RUBENSTEIN, *Albany*
IRVING M. SHLENKER, *Houston*
Incentives for New Congregations
DISCUSSANTS: MRS. ABRAHAM D. LONDA, *Elizabeth, N. J.*
DONALD L. DANIELS, *Newton, Mass.*
RESOURCE LEADER: Rabbi ALBERT G. BAUM
Discussion

4:30 P. M.

Open House at House of Living Judaism

8:00 P. M.

Joint Meeting
GRAND BALLROOM — The Commodore
Religious Service
Sermon Rabbi DUDLEY WEINBERG, *Boston*
Reader of Service . . Rabbi MELVIN WEINMAN, *Waterbury*
Music by the Hebrew Union School Quartet

U.A.H.C.

Tuesday

(Continued)

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8:15 P. M.

Symposium

GRAND BALLROOM — The Commodore

On the Threshold of the Fourth Century of American
Judaism

In Observance of the Tercentenary of the Arrival of the Jews
in New Amsterdam, 1654

PRESIDING: EUGENE B. STRASSBURGER, *Pittsburgh*

The Record of the Past RABBI BERTRAM W. KORN, *Phila.*

The Anniversary Observance RALPH E. SAMUEL
Chairman, American Jewish Tercentenary Committee

The Challenge of the Future

RABBI ABBA HILLEL SILVER, *Cleveland*

Discussion

Wednesday

April 22

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10:00 A. M.

Business Session

GRAND BALLROOM — The Commodore

Invocation RABBI HYMAN J. SCHACHTEL, *Houston*

Report on Chaplaincy . RABBI MORRIS LIEBERMAN, *Baltimore*
Chairman, Joint Committee on Chaplaincy

A Panel

Report on Laymen's Survey of Reform Jewish Trends

PRESIDING: HAROLD W. DURINSKY, *St. Louis*

What the Laymen Report: S. HERBERT KAUFMAN, *Harrisburg*

Summation RABBI MORTON M. BERMAN, *Chicago*

Discussion

1:00 P. M.

Bar Mitzvah Anniversary Luncheon and Youth Pageant

EAST BALLROOM — The Commodore

Invocation WILLIAM YOFFEE
National Chaplain, NFTY

PRESIDING: JEROME DAVIDSON, *Kansas City*
President, NFTY

Pageant: The NFTY Builders

The Idea Portrayed ADRIANNE MOTCH, *Chicago*

Narrator RON MIGUEL, *San Francisco*

Honor Citations and Awards

*Afternoon Open for Committee Meetings
and Sightseeing*

4:30 P. M.

*Open House at House of Living Judaism

Wednesday

(Continued)

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7:00 P. M.

The Banquet

GRAND BALLROOM — The Commodore

Invocation RABBI JOSEPH L. FINK, *Buffalo*
President, CCAR

PRESIDING: RABBI JONAH B. WISE, *New York*

A Message RABBI NELSON GLUECK, *Cincinnati*
President, HUC-JIR

PRESENTATIONS

The Frieder Award . . . ALEXANDER FRIEDER, *Cincinnati*

Message of Israel Award to ABC

To Retiring President of NFTS . . DR. S. S. HOLLENDER

The President-Elect of NFTS . . MRS. LOUIS A. ROSETT

Musical Program . HEBREW UNION SCHOOL OF SACRED MUSIC

Address ERIC JOHNSTON
Pres., Motion Picture Association of America

Benediction . . . RABBI ALBERT M. LEWIS, *Los Angeles*

Thursday

April 25

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10:00 A. M.

Business Session

GRAND BALLROOM — The Commodore

Invocation . . . RABBI NATHANIEL S. SHARF, *New Orleans*

Reports of General Assembly Committees

On Resolutions

On Nominations

On Time and Place of Next General Assembly

On Thanks

Benediction RABBI FELIX A. LEVY, *Chicago*

Adjournment

Visit Our Exhibit

at Commodore Hotel

IN WEST BALLROOM

Gratitude is expressed to Benrus Watch Co. and Gimbel Bros. for their graciousness in granting us the assistance of their staffs in preparing UAHC and NFTS exhibits.

The House of Living Judaism may be visited daily during the Convention from 4:30 to 6:00 P.M. The newly dedicated Chapel will be open for silent meditation and prayer.

An Exhibit of Biblical Paintings by John Shayn, as well as the Union's Traveling Art Exhibit, can be seen at the House of Living Judaism.

The Staff of the Union will be available for consultation on Synagogue Problems. Arrangements may be made at Information Desk.

The new film strips, produced by our Audio-Visual Department, will be shown throughout the Convention.

Radio Broadcasts

Rabbi Silver's address of Tuesday night will be heard in a delayed broadcast over the N.B.C. Radio Network, Thursday, April 23, 11:30 P.M.

Mr. Johnston's address of Wednesday night will be broadcast over the C.B.S. Radio Network.

David Weiss, winner of the Frieder Literary Award, will be heard on "The Author Speaks," an N.B.C. Radio Network program, Saturday, April 25, 5:30 P.M.

The Convention Committee

OSCAR M. LAZARUS, *General Chairman*

EMIL N. BAAR	}	<i>Vice-Chairmen</i>
PAUL M. HAHN		
CHARLES S. RAIZEN		

SYDNEY W. ROOS, *Chairman, COMMITTEE ON ARRANGEMENTS*

DR. SAMUEL S. HOLLENDER, *Chairman, EXECUTIVE BOARD, UAHC*

RABBI MAURICE N. EHENDRATH, *President, UAHC*

JUDGE JOSEPH G. SHELPIRO, *Chairman, PROGRAM COMMITTEE*

RABBI LOUIS I. EGRISON, *Secretary, PROGRAM COMMITTEE*

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40th Anniversary Convention
XIX BIENNIAL ASSEMBLY
National Federation of Temple Sisterhoods

Theme: Judaism and Life Today — The Prospect before Us
"Be strong and of good courage for the Lord thy God is with thee whithersoever thou goest."

Sunday
April 19

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11:00 A.M.

4:00 P.M.

ROOSEVELT HOTEL

Registration — all day — BALCONY LOUNGE

GRAND BALLROOM

Opening Brunch

In honor of MRS. ABRAM SIMON, *Washington, D. C.*
 NFTS Founder and Honorary President

PRESIDING: MRS. LOUIS A. ROSETT, *New Rochelle, N. Y.*
 President, NFTS

INVOCATION (*To be recited in unison*):

Father in Heaven, as once again we assemble, we ask Thy blessing on our undertakings. For the privilege of working together in Thy name, for health and strength, for the earnestness and zeal of our leaders, for the kindness and affection we have for one another, do we thank Thee. We are mindful of our friends who are unable to break bread with us this day. Grant that they soon again may join hands with us in our labors. Amen.

Greetings

New York Hostess Sisterhoods

MRS. WILLIAM J. LEFFLER, *Tuckahoe, N. Y.*

President, NFTS District No. 3, New York State Federation

Non-U. S. Units . MRS. LORNE GREENE, *Toronto, Can.*

Vice-President, Holy Blossom Temple Sisterhood

Conference Committee, National Jewish Women's Orgs.

MRS. HERMAN B. LEVINE, *W. Englewood, N. J.*

Chairman

The President, UAHC

DR. MAURICE N. EISENDRATH, *New York, N. Y.*

Appointment of Convention Committees (Rules, Credentials, Nominations, President's Message, Resolutions, Thanks)

The Brunch

Co-Hostesses Sisterhoods of the Metropolitan
 New York Area and NFTS

Sunday
(Continued)
★

Rules Committee Report

CHAIRMAN: MRS. HUGO BLOOMFIELD, *Lexington, Ky.*
President, NFTS District No. 12,
Kentucky-Tennessee Federation

Preliminary Report of Credentials Committee

CHAIRMAN: MRS. HERBERT HAUPTMAN, *Chicago, Ill.*
First Vice-President, District No. 18, Illinois Federation

President's Message

MRS. LOUIS A. ROSETT, *New Rochelle*

Report of Treasurer

MRS. AARON L. LAMRIB, *Pittsburgh*

Report of Special Committee on Budget and Finance

CHAIRMAN: MRS. IRVING E. HOLLOBOW, *Evanston, Ill.*
Executive Board Member

Program on the 40th Anniversary of NFTS

PRESIDING: MRS. ABRAM V. GOODMAN, *Cedarhurst, N. Y.*
Executive Board Member
Chairman, NFTS Biennial Program Committee

Unveiling of Portrait of Mrs. ABRAM SIMON, Hon. President

PRESENTATION: MRS. A. F. KLEIN, *Greensboro, N. C.*
President, NFTS District No. 8

ACCEPTANCE: MRS. JULIUS MARK, *New York*
Third Vice-President, NFTS

RESPONSE: MRS. ABRAM SIMON, *Washington, D. C.*

**Sisterhood Haggadah written by Mrs. BERTRAM KLAUSNER,
*Austin, Tex.***

Presented by the Sisterhood Choral of the
Sisterhood of Temple Israel, New Rochelle, N. Y.

ELSA J. LESSER, *Musical Director*

ANN KAHN SEGAL, *Narrator*

ELSIE STORCK, *Accompanist*

MRS. I. R. STEIN, *Chairman, Sisterhood Choral*

Convention Committee Meetings

Committee on Credentials — Vanderbilt Room 8

CHAIRMAN: MRS. HERBERT HAUPTMAN, *Chicago, Ill.*

**Committee on Nominations for the Executive Board —
Stuyvesant Room**

CHAIRMAN: MRS. ANTHONY SCHWARTZ, *Philadelphia, Pa.*
Executive Board Member

Committee on President's Message — Vanderbilt Room 2

CHAIRMAN: MRS. NAAMAN GLICK, *Stamford, Conn.*
Second Vice-President, Sisterhood of Temple Israel,
Norwalk

4:30 -
6:00 P.M.

Sunday
(Continued)
☆

8:00 P.M.

Committee on Resolutions — Vanderbilt Room 1

CHAIRMAN: MRS. GERTRUDE KALLIN, *Los Angeles, Calif.*
President, NFTS District No. 24, Western Federation

Committee on Thanks — Vanderbilt Room 6

CHAIRMAN: MRS. LOUIS LUBLINER, *Portland, Ore.*
President, Temple Beth Israel Sisterhood

Joint Meeting with UAHC

Commodore Hotel — GRAND BALLROOM

Conferences with Chairman of NFTS Committees

Budget and Finance — Library

District Federations — Vanderbilt Room 5

Emergency Services — Vanderbilt Room 3

Evaluation — Vanderbilt Room 3

Family Education — Library

Field Services — Vanderbilt Room 5

House of Living Judaism — Vanderbilt Room 5

Interfaith Activities — Vanderbilt Room 3

Jewish Ceremonials and Art — Vanderbilt Room 4

Jewish Literature for the Blind — Vanderbilt Room 3

Peace and World Relations — Library

Programs — Library

Religious Extension — Vanderbilt Room 5

Religious Schools — Vanderbilt Room 4

Revision of By-Laws — Vanderbilt Room 4

Scholarship and Religious Education Fund — Rooms
E and F

Uniongrams — Rooms E and F

World Union for Progressive Judaism Activities — Rooms
E and F

Youth Activities — Vanderbilt Room 4

Monday
April 20
☆

9:00-
10:30 A.M.

Eye-Opener Conferences for Presidents

INVOCATION (*To be recited in unison*):

Almighty God, we invoke Thy blessing upon this meeting. Guide us who are privileged to lead our Sisterhood. May our deliberations be conducted with wisdom and understanding, our every word unselfish and sincere. Enlighten our minds to comprehend Thy laws, that our decisions may be just and upright. Show us Thy truth that we may make of our Sisterhood a fortress of strength, whence shall come forth truth and inspiration for all Israel, for all who honestly strive to know Thee. Unless Thou, O Lord, build the house, the builders labor but in vain. Unless Thou, O Lord, lead us, our endeavors will be to no avail. Without Thee, we needs must fail. With Thee, we cannot but succeed. Amen.

Monday
(Continued)
☆

1. New Sisterhoods (Five Years old or less) — Vanderbilt Room 8

CHAIRMAN: MRS. HARRY JACOBSON, *W. Des Moines, Ia.*
Executive Board Member,
Past President, NFTS District No. 20

2. Smaller Sisterhoods (Less than 100 members) — Vanderbilt Rooms 3, 4, 5

CHAIRMAN: MRS. ALEXANDER KLINE, *Clarksdale, Miss.*
President, NFTS District No. 16 Mississippi-Arkansas Federation

3. Medium Sized Sisterhoods (One hundred to 400 members) — Small Ballroom

CHAIRMAN: MRS. HERBERT HART, *Piedmont, Calif.*
President, Sisterhood Temple Sinai, Oakland, Calif.

4. Large Sisterhoods (Four hundred or more members) — Rooms E and F

CHAIRMAN: MRS. PERRY SEGAL, *Chicago, Ill.*
President, NFTS District No. 18, Illinois Federation

10:40 A.M.
12:40 P.M.

Workshops: Facing Common Problems

"Except the Lord build the house they labor in vain that build it."

1. Strengthening Home and Synagogue — Vanderbilt Rooms 3, 4, 5

(Covering the activities of the Committees on Family Education; Jewish Ceremonials and Art; Religious Extension)
Including personal prayer, adult Jewish education, synagogue attendance, joy of Jewish living.

MODERATOR: MRS. JACOB P. RUBIN, *Great Neck, N. Y.*
Executive Board Member

RAPPORTEUR: MRS. ALBERT FARBER, *Philadelphia, Pa.*
Executive Board Member

DISCUSSION AND RESOURCE LEADERS:

MRS. SAMUEL B. DANTO, *Huntington Woods, Mich.*
Executive Board Member,
Past President, NFTS District No. 11, Michigan Federation

MRS. SAMUEL COVICH, *River Forest, Ill.*
Past Vice-President, NFTS District No. 10, Illinois Federation

MISS CAROLINE WACHENHEIMER, *New York*
NFTS Assistant to the Director

2. Working with Youth — Hendrik Hudson Room

(Covering the activities of the Committees on Youth Activities; Religious Schools)

Monday

(Continued)

☆

MODERATOR: MRS. JEROME L. SALM, *Houston, Tex.*

Executive Board Member

Chairman, NFTS Committee on Youth Activities

RAPPORTEUR: MRS. LEROY GLAUBER, *Rockville Centre, N. Y.*

Chairman, Committee on Religious Schools of
NFTS District No. 3, New York Federation

DISCUSSION AND RESOURCE LEADERS:

DR. ABRAHAM N. FRANZBLAU, *New York*

Dean, Hebrew Union School of Education and Sacred Music

MRS. DAVID E. JACOBS, *Los Angeles, Calif.*

Executive Board Member

Chairman, NFTS Committee on Religious Schools

MRS. JULIUS LIPMAN, *St. Petersburg, Fla.*

Vice-Chairman, NFTS Committee on World Union
for Progressive Judaism Activities

MISS ELEANOR SCHWARTZ, *New York*

Assistant Director, National Federation of Temple Youth

3. Meeting the Interests of Sisterhood Members — Grand Ballroom

(Covering the activities of the Committees on
Programs; Interfaith Activities)

Including activating and integrating members in
the direction of Sisterhood goals.

MODERATOR: MRS. JOSEPH N. KOCH, *Dallas, Tex.*

President, NFTS District No. 22,
Texas-Oklahoma Federation

RAPPORTEUR: MRS. HENRY B. LEVI, *Pine Bluff, Ark.*

Third Vice-President, NFTS District No. 16,
Mississippi-Arkansas Federation.

DISCUSSION AND RESOURCE LEADERS:

MRS. LAWRENCE C. FRIEDLANDER, *Chicago, Ill.*

Executive Board Member

Chairman, NFTS Committee on Interfaith Activities

MRS. HORACE HART, *Rochester, N. Y.*

Executive Board Member

MRS. SAM MOHR, *Atlanta, Ga.*

Executive Board Member

Chairman, NFTS Committee on Programs

4. Developing Techniques for Sisterhood Goals — Small Ballroom

(Covering the activities of the Committees on
Uniongrams; Scholarship and Religious Educa-
tion; including Ways and Means for meeting
local and NFTS responsibilities, and coopera-
tion with outside organizations.)

Monday
(Continued)
★

MODERATOR: MRS. SOL GITSON, *Shaker Heights, O.*
Fourth Vice-President, NFTS
Chairman, NFTS Committee on Scholarship and
Religious Education Fund

RAPORTEUR: MRS. JOSEPH B. HEARST, *Norfolk, Va.*
Past President, NFTS District No. 8

DISCUSSION AND RESOURCE LEADERS:

MRS. NATHAN LEVINE, *Cincinnati, O.*
President, Isaac M. Wise Temple Sisterhood

MRS. DANIEL LINDENBAUM, *Harrison, N. Y.*
President, Women's Guild of the White Plains
Jewish Community Center

MISS JOSEPHINE SCHOENBORN, *New York*
NFTS Administrative Assistant

Business Session

GRAND BALLROOM

PRESIDING: MRS. LOUIS A. ROSETT, *New Rochelle, N. Y.*
President, NFTS

INVOCATION (*To be recited in unison*):

Dear Father, touch our impure lips with the burning coal of
Thy inspiration. Let it purge us of all self-seeking, all vain
yearning after personal glory; let it suffuse us with strength
and devotion to Thee, that we never falter in our living service
to Thee, to Thy people Israel and to all mankind. Amen.

Report of Committee on Credentials

CHAIRMAN: MRS. HERBERT HAUPTMAN, *Chicago, Ill.*

Report of Committee on Revision of By-Laws

CHAIRMAN: MRS. DAVID L. ZIELONKA, *Tampa, Fla.*
Executive Board Member

Convention Committee Meetings

Committee on Credentials — Vanderbilt Room 8

Committee on Nominations for the Executive Board —
Stuyvesant Room

Committee on Resolutions — Vanderbilt Room 1

Committee on Thanks — Vanderbilt Room 6

Conferences with Chairmen of NFTS Committees

Budget and Finance — Library

District Federations — Vanderbilt Room 5

Emergency Services — Vanderbilt Room 3

Evaluation — Vanderbilt Room 3

Family Education — Library

2:30-
4:00 P.M.

4:30-
6:00 P.M.

Monday
(Continued) ☆

Field Services — Vanderbilt Room 5
House of Living Judaism — Vanderbilt Room 5
Interfaith Activities — Vanderbilt Room 3
Jewish Ceremonials and Art — Vanderbilt Room 4
Jewish Literature for the Blind — Vanderbilt Room 3
Peace and World Relations — Library
Programs — Library
Religious Extension — Vanderbilt Room 5
Religious Schools — Vanderbilt Room 4
Revision of By-Laws — Vanderbilt Room 4
Scholarship and Religious Education Fund — Rooms
E and F
Uniongrams — Rooms E and F
World Union for Progressive Judaism Activities — Rooms
E and F
Youth Activities — Vanderbilt Room 4

8:00 P.M.

Joint Meeting with UAHC
Commodore Hotel — GRAND BALLROOM

Tuesday
April 21 ☆

10:00 A.M.
12:30 P.M.

Business Session
GRAND BALLROOM

PRESIDING: MRS. LOUIS A. ROSEY, *New Rochelle, N. Y.*
President, N.F.T.S.

INVOCATION (To be recited in unison):

We ask Your blessing upon us, O Lord our God, Thou who art our Leader and our Source of inspiration. Help us to attain the goal which Thou hast set for us, and give us the will to aid others to accomplish their high purposes. May this assemblage, representative of active Jewish womanhood, humble only in service to Thee, be filled with the flame of ambition, the harmony of love, the light of compassion and the dynamic force of creative energy. Instill within us the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the love of Thee. Amen.

Report of Committee on Revision of By-Laws (continued)

CHAIRMAN: MRS. DAVID L. ZIELONKA, *Tampa, Fla.*

Report of Committee on Nominations and Election of Board Members

CHAIRMAN: MRS. ANTHONY SCHWARTZ, *Philadelphia, Pa.*

Report of Committee on Resolutions

CHAIRMAN: MRS. GERTRUDE KALLIN, *Los Angeles, Calif.*

Report of Committee on President's Message

CHAIRMAN: MRS. NAAMAN GLICK, *Samford, Conn.*

Tuesday
(Continued)

☆

2:30-
4:00 P.M.

**Town Hall Meeting: Sisterhood in the World-
Building a Stronger Movement**

GRAND BALLROOM

"The work of our hands, establish Thou it."

PREMIER: MRS. ABRAM V. GOODMAN, *Cedarhurst, N. Y.*
Chairman, NFTS Committee on Peace and World Relations

INVOCATION (*To be recited in unison*):

Our Father in Heaven, we stand before Thee today in humility to thank Thee for all Thy blessings in the past. We pray that we may be worthy of them in the days that lie before us. May we ever exemplify the noble ideals of our religion in all our relations with our fellow men.

Thou hast watched over us and cared for us; Thou hast given us health and strength, and now we beseech Thee, O Heavenly Father, aid Thou us to become more worthy of our great heritage.

Be Thou with us in every endeavor. Illumine our path with the light of Thy wisdom. May we, through our labors, help to keep alive the flaming ideals of peace and brotherhood in the hearts of all men. Amen.

MODERATOR: MISS JANE EVANS, *New York*
Executive Director, NFTS

1. Beyond The Seas

(Scholarship and Religious Education Fund and
World Union for Progressive Judaism)

MR. HUGO GREEN, *Cincinnati, Ohio*

NFTS Fellowship Student, Hebrew Union College-
Jewish Institute of Religion, Cincinnati

2. Within Our Gates

(Combined Campaign — needs of the Union
and the College-Institute)

MRS. HUGO DALSHEIMER, *Pikesville, Md.*

First Vice-President, NFTS
Chairman, Sisterhood Division, Combined Campaign
of the Union and the College-Institute

3. On New Frontiers

(Wider horizons for Sisterhood on social issues
and Peace and World Relations)

RABBI ROLAND B. GITTELSON, *Hockville, Centre, N. Y.*

Spiritual Leader, Central Synagog of Nassau County,
Chairman, Commission on Justice and Peace of
the CCAR

Tuesday

(Continued)

☆

4:30 P.M.

Mid-Convention Meeting of NFTS Executive Board

VANDERBILT ROOMS 3, 4, 5

INVOCATION (*To be recited in unison*):

As we begin our labors, O Father, we turn to Thee in prayer, humbly beseeching Thy guidance. Help us who are charged with the high responsibility of directing the affairs of our Sisterhood. Give us the understanding, the discernment, and the will to labor fearlessly and sincerely for the glory of Thy name and for Thy people, Israel. Prosper our undertakings for good. Bring us all to a more perfect love of Thee, to a more selfless service of Thy people, Israel, and all mankind. Be Thou with our Sisterhood and all our dear ones, now and forevermore. Amen.

8:00 P.M.

Joint Meeting with UAHC

Commodore Hotel — GRAND BALLROOM

INVOCATION (*To be recited in unison*):

Wednesday

April 22

☆

9:00

10:30 A.M.

Almighty God, we invoke Thy blessing upon this meeting. Guide us who are privileged to lead our Sisterhood. May our deliberations be conducted with wisdom and understanding, our every word unselfish and sincere. Enlighten our minds to comprehend Thy laws, that our decisions may be just and upright. Show us Thy truth that we may make of our Sisterhood a fortress of strength, whence shall come forth truth and inspiration for all Israel, for all who honestly strive to know Thee. Unless Thou, O Lord, build the house, the builders labor but in vain. Unless Thou, O Lord, lead us, our endeavors will be to no avail. Without Thee, we needs must fail. With Thee, we cannot but succeed. Amen.

Eye-Opener Conference for District Presidents — Vanderbilt Room 8

CHAIRMAN: MRS. C. C. STRASBURGER, Knoxville, Tenn.

Second Vice-President, NFTS

Chairman, NFTS Committee on District Federations

Workshops: Facing Common Problems

10:00 A.M.

12:00 NOON

10:40 A.M.

12:40 P.M.

2. Working with Youth — Hendrik Hudson Room

1. Strengthening Home and Synagogue—Vanderbilt Rooms 3, 4, 5

Wednesday

(Continued)

☆

1:00 P.M.

3. Meeting the Interests of Sisterhood Members — Grand Ballroom
4. Developing Techniques for Sisterhood Goals — Small Ballroom

Joint Luncheon and Youth Pageant

Commodore Hotel — EAST BALLROOM

(Tickets purchasable on Balcony Lounge — Hotel Roosevelt)
Pageant will be presented by NPTY

Afternoon Open

7:00 P.M.

The Banquet

Commodore Hotel — GRAND BALLROOM

Thursday

April 23

☆

10:00 A.M.

12:45 P.M.

Business Session

GRAND BALLROOM

PRESIDING: MRS. LOUIS A. ROSETT, *New Rochelle, N. Y.*
President, NPTS

INVOCATION (To be recited in unison):

We ask Thy blessing, O Lord our God, on these women upon whom the leadership of our Sisterhood Federation falls this day. Be with them, and prosper them in all they undertake. Give them understanding and the spirit of counsel, of wisdom and of might. Help them to direct our Sisterhood Federation in right paths. May they enjoy abundant health and strength. Keep far from us petty prejudices and smallness of soul. Consecrate all of us anew to the great work which we have undertaken in behalf of this Congregation, of Israel, and of all mankind. Amen.

Presentation of Sisterhood Charters:

MRS. ALBERT J. MAY, *New York*

Honorary Member, Executive Board

Award of Blanche R. Stolz Trophies and Uniongram Honors

MRS. JEROME D. FOLKMAN, *Bexley, Ohio*

Executive Board Member
Chairman, NPTS Committee on Uniongrams

Thursday

(Continued)

☆

Awards of Program Contest

Mrs. SAM MOHR, *Atlanta, Ga.*

Executive Board Member

Chairman, NFTS Committee on Programs

Rapporteurs of Workshops

Report and Discussion of Special Committee on Evaluation

CHAIRMAN: Mrs. HENRY MONSKY, *Los Angeles*

Recording Secretary, NFTS

Installation of Officers for 1953-55

Mrs. LEON L. WATERS, *New York*

Past President, NFTS

New Business

Adjournment

BENEDICTION (*To be recited in unison*):

O Thou Eternal One, Thou wast with us in the beginning;
Thou wilt be with us in the end.

Our thinking has been clarified by our deliberations here;
we pray that through them our purposes may have been
strengthened. Be Thou with each of us as we return to our
homes; cause Thy spirit to enter our hearts that we may be
truly united to do Thy will. Amen.

1:00 P.M.

Post-Convention Executive Board Luncheon Meeting

SMALL BALLROOM

INVOCATION (*To be recited in unison*):

As we begin our labors, O Father, we turn to Thee in prayer,
humbly beseeching Thy guidance. Help us who are charged with
the high responsibility of directing the affairs of our Sisterhood.
Give us the understanding, the discernment and the will to labor
fearlessly and sincerely for the glory of Thy name and for Thy
people, Israel. Prosper our undertakings for good. Bring us all
to a more perfect love of Thee, to a more selfless service of Thy
people, Israel and all mankind. Be Thou with our Sisterhood
and all our dear ones, now and forevermore. Amen.

Notes

Throughout the Biennial — Displays

Rooms A-B-C

☆

Open House will be held at the Union House of Living
Judaism-Berg Memorial, 838 Fifth Avenue (southeast corner

N.F.T.S.

Thursday
(Continued)

☆

Fifth Avenue and East 65th Street), New York, each afternoon during the Biennial from 4:30-6:00 P.M.

☆

A visit to the Hebrew Union College-Jewish Institute of Religion, 40 West 68th Street, New York, N. Y., should be included by delegates and visitors in their sightseeing.

☆

Delegates and visitors may also wish to include a visit to the United Nations. One hour tours leave from the General Assembly Building, First Avenue and East 46th Street, at fifteen minute intervals daily from 9:00 A.M.-4:45 P.M.

☆

Delegates and visitors are invited to see the new quarters of the Jewish Braille Institute of America, Inc., of which NFTS is the patron body, at 101 West 55th Street, New York, N. Y. The Jewish Braille Library, transcribed largely by Sisterhood women, is a project of the Institute.

☆

NFTS conventioners are requested to use their free time, Wednesday afternoon, for individual sightseeing so that sightseeing does not interfere with attendance at Biennial Sessions.

Officers

NATIONAL FEDERATION OF TEMPLE SISTERHOODS 1950-53

MRS. ABRAM SIMON, *Washington, D. C.*, HONORARY PRESIDENT
MRS. LOUIS A. ROSETT, *New Rochelle, N. Y.*, PRESIDENT
MRS. HUGO DALSHEIMER, *Pikesville, Md.*, FIRST VICE-PRESIDENT
MRS. C. C. STRASBURGER, *Knoxville, Tenn.*, SECOND
VICE-PRESIDENT
MRS. JULIUS MARK, *New York, N. Y.*, THIRD VICE-PRESIDENT
MRS. SOL GITSON, *Shaker Heights, Ohio*, FOURTH VICE-PRESIDENT
MRS. HENRY MONSKY, *Los Angeles, Calif.*, RECORDING
SECRETARY
MRS. AARON L. LAMBIE, *Pittsburgh, Pa.*, TREASURER
MISS JANE EVANS, *New York, N. Y.*, EXECUTIVE DIRECTOR

CHAIRMEN OF NFTS COMMITTEES

*Budget and Finance**

MRS. IRVING E. HOLLOBOW, *Evanston, Ill.*

District Federations

MRS. C. C. STRASBURGER, *Knoxville, Tenn.*

*Emergency Services**

MRS. LOUIS E. EGELSON, *New York, N. Y.*

*Evaluation**

MRS. HENRY MONSKY, *Los Angeles, Calif.*

Family Education

MRS. MOSES M. SCHWARTZ, *Houston, Tex.*

*Field Services**

MRS. JULIAN HENNIG, *Columbia, S. C.*

*House of Living Judaism**

MRS. EDWARD B. SCHULKIND, *New York, N. Y.*

* Special Committees

Interfaith Activities

MRS. LAWRENCE C. FRIEDLANDER, *Chicago, Ill.*

Jewish Ceremonials and Art

MRS. J. WALTER FREIBERG, *Cincinnati, Ohio*

Jewish Literature for the Blind

MRS. HARRY H. LOWENSTEIN, *East Orange, N. J.*

Peace and World Relations

MRS. ABRAM V. GOODMAN, *Cedarhurst, N. Y.*

Programs

MRS. SAM MOHR, *Atlanta, Ga.*

Religious Extension

MRS. MERVIN A. BLACH, *Birmingham, Ala.*

Religious Schools

MRS. DAVID E. JACOBS, *Los Angeles, Calif.*

Revision of By-Laws

MRS. DAVID L. ZIELONKA, *Tampa, Fla.*

Scholarship and Religious Education Fund

MRS. SOL GITSON, *Shaker Heights, Ohio*

Uniongrams

MRS. JEROME D. FOLKMAN, *Dexter, Ohio*

*World Union for Progressive Judaism Activities**

MRS. HAROLD BAUM, *Milwaukee, Wis.*

Youth Activities

MRS. JEROME L. SALM, *Houston, Tex.*

NFTS EXECUTIVE STAFF

MISS JANE EVANS, *New York*, EXECUTIVE DIRECTOR

MISS JOSEPHINE SCHOENBORN, *New York*, ADMINISTRATIVE ASSISTANT

* Special Committee

MISS CAROLINE WACHENHEIMER, *New York*,
ASSISTANT TO THE DIRECTOR
DR. DIANA BERNSTEIN, *New York*, PROGRAM AND PUBLIC
RELATIONS ASSISTANT

MISS ANNE WASSERSTEIN, *New York*, SECRETARY TO THE
EXECUTIVE DIRECTOR

XIX BIENNIAL ASSEMBLY PROGRAM COMMITTEE

MRS. ABRAM V. GOODMAN, *Cedarhurst, N. Y.*, CHAIRMAN
MRS. FABIAN CRYSTAL, *Woodmere, N. Y.*, CHAIRMAN,
Sub-Committee on 40th Anniversary Presentation
MRS. HARRY J. FINKE, *Great Neck, N. Y.*, CHAIRMAN,
Sub-Committee on Displays
MRS. JOSEPH GLANZER, *Tuckahoe, N. Y.*, CO-CHAIRMAN,
Sub-Committee on Workshops
MRS. WILLIAM J. LEFFLER, *Tuckahoe, N. Y.*, CO-CHAIRMAN
Sub-Committee on Workshops
MRS. MAX ARONSON, *Brooklyn, N. Y.*
MRS. D. S. BERNHEIM, *Philadelphia, Pa.*
MRS. HUGO DALSHEIMER, *Pikesville, Md.*
MISS JANE EVANS, *New York, N. Y.*, EX-OFFICIO
MRS. A. E. ROBERT FRIEDMAN, *Brooklyn, N. Y.*
MRS. SOLOMON B. FREEHOF, *Pittsburgh, Pa.*
MRS. LEONARD GOLLUBER, *Brooklyn, N. Y.*
MRS. IRVING E. HOLLOBOW, *Evanston, Ill.*
MRS. LAURENCE S. KAHN, *Dallas, Tex.*
MRS. GERTBUDE KALLIN, *Los Angeles, Calif.*
MRS. MILTON J. KRENSKY, *Glencoe, Ill.*
MRS. NATHAN LEVINE, *Cincinnati, Ohio*
MRS. DANIEL LINDENBAUM, *Harrison, N. Y.*
MRS. H. R. LORSCH, *Kansas City, Mo.*
MRS. JULIUS MARK, *New York, N. Y.*
MRS. SAMUEL MOHR, *Atlanta, Ga.*
MRS. D. H. ORKIN, *Jackson, Miss.*
MRS. VICTOR POLSTEIN, *Larchmont, N. Y.*
MRS. HOWARD PRESEL, *Providence, R. I.*
MRS. LOUIS A. ROSETT, *New Rochelle, N. Y.*, EX-OFFICIO
MRS. JEROME L. SALM, *Houston, Tex.*
MRS. LEOPOLD SCHWARTZ, *Miami Beach, Fla.*

(Please turn page)

MRS. ABRAHAM STEIGERWALD, *New York, N. Y.*
 MRS. FEED STEIN, *Bronx, N. Y.*
 MRS. SOL TEKULSKY, *New York, N. Y.*
 MRS. DAVID L. ZIELONKA, *Tampa, Fla.*

Know Your Sisterhood Delegates

BY THE COLOR
 OF NAME PLATE
 IN BADGE

Officers and Members of the N.F.T.S. Executive Board . . . CANARY
District Presidents SALMON
Local Presidents GREEN
New York Hostesses CHERRY
N.F.T.S. Staff WHITE



Saturday
April 18
★

7:00 P.M.

VI BIENNIAL CONVENTION

National Association of Temple Secretaries

NATS Executive Board Meeting and Supper

TEMPLE ROSEPH SHOLOM

Sunday
April 19
★

11:00 A.M.

Registration and Opening Session

PALOR A — Commodore Hotel

NATS Registration and Brief Business Meeting

Greetings and Report MAX FEDER
President, NATS

12:30 P.M.

NATS Luncheon

BARBETTA RESTAURANT
321 WEST 46th STREET

1:45 P. M.-
4:15 P. M.

Joint Workshops with UAHC

(See UAHC Program)

8:15 P. M.

UAHC President's Message

(See UAHC Program)

10:00 P. M.

Reception to Delegates

Monday
April 20
★

10:00 A.M.

*Round Table PROBLEMS RELATING TO THE
EXECUTIVE SECRETARY*

PALOR A — Commodore Hotel

PARTICIPANTS:

BERNARD PINCUS
LILLIAN FRIEDMAN
JOSEPH HARRIS
NAT EMANUEL
JEANETTE DECKER

1:45 P.M.-
4:15 P.M.

Joint Workshops with UAHC

(See UAHC Program)

N.A.T.S.

Monday
(Continued)

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6:30 P.M.

NATS Dinner

CASTLEHOLM
344 WEST 57th STREET

8:30 P.M.

NATS Theatre Party
EMPIRE THEATRE

"Time of the Cuckoo"

11:30 P.M.

Open House
HOME OF MAX FEDER
333 CENTRAL PARK WEST

Tuesday
April 21

☆

10:00 A.M.

Round Table THE TEMPLE BEAUTIFUL
PARLOR A — Commodore Hotel

CHAIRMAN: HARRY PRINCE
Architect Consultant, UAHC

PARTICIPANTS:

ABE FEDER, Noted Lighting Expert
EDUARDO BATISTI, Famous Church Decorator
MAURICE MOGOLESCU, Founder of "Designs of Business"

12:30 P.M.

NATS Luncheon

BEN YEE RESTAURANT
131 WEST 52nd STREET

2:00 P.M.

Round Table WINNING YOUR AFFILIATED

PARLOR A — Commodore Hotel

CHAIRMAN: SANFORD HOLLANDER
Group Work Director, Jewish Welfare Board

PARTICIPANTS:

RABBI SAMUEL COOK, Executive Director, NFTY
SYLVAN LEBOW, Executive Director, NFTB
MISS CAROLINE WACHENHEIMER, Assistant to the
Director, NFTS

Tuesday

(Continued)

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8:15 P.M.

*UAHC Meeting Dedicated to 300th
Anniversary, Jewish Settlement in U. S.*

(See UAHC Program)

Wednesday

April 22

10:00 A.M.

UAHC Survey of Reform Jewish Practices

(See UAHC Program)

1:30 P.M.

Final Session of NATS Convention

PARLOR A — Commodore Hotel

Business Meeting

Report of Committees

Good and Welfare

3:00 P.M.

NATS Excursion to United Nations Headquarters

7:00 P.M.

UAHC Banquet

Thursday

April 23

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10:00 A.M.

UAHC Final Business Session

NATS Registration fee of \$10.00 to include Dinner and Theatre Party on Monday night and Luncheon on Sunday and Tuesday noon.

N.A.T.S.