



## Abba Hillel Silver Collection Digitization Project

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

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

Series V: Writings, 1909-1963, undated.

---

Reel  
185

Box  
69

Folder  
898

What brotherhood means to me, 1955.

## ADDRESS

DELIVERED BEFORE THE WORLD BROTHERHOOD

IN BRUSSELS, BELGIUM

July 14, 1955

by Dr. Abba Hillel Silver

Cleveland, Ohio, U. S. A.

We do not speak much today of humanity. We speak of the interests of nations, classes, races, regional interests and regional defenses of East and West. Our international vocabulary is rich today in terms which suggest competitive segments of humanity and their strategies of conflict. It is rather poor in terms suggesting mankind and the basic unity of the human family. It is just this latter concept that our great religions have tried to stress these many centuries. The humbling thought for all religions today is the sad realization that they have not fulfilled their promise and their mission in the world. This is not to the discredit of the seers and prophets of these religions who proclaimed these eternal truths without which all that men achieve of the arts and the sciences soon turns into dust, but to the fact that in the main, we have been paying homage only with our lips to the truths which they proclaimed, and often we have permitted formalism and ecclesiasticism to quench their fire and have even made of specific religious affiliations occasions for bigotry and fanaticism, forgetting that the one universal God does not require one universal church in which to be worshipped, but one universal devotion.

It is good to have a great organization like the "World Brotherhood" to alert us and to bring us back to the fundamental purpose of our great spiritual heritage, which is to create brotherhood in the world, and through human brotherhood under



God, to build the good society for all men. This can be done. Our religions gave us the hope and confidence that it can be done. In spite of the great confusion of our days, I have great confidence in the future, provided men of faith do not abdicate.

I believe that the age in which we live is a great age and that we are moving towards an even greater age. 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 patterns of life which are emerging.

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.

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 any five generations in the past. 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 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 eight years one-fourth of the earth's population - more than five hundred million non-self-governing people - have obtained their political self-determination. 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 also 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 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.

In our day this forward thrust of man has encountered the stubborn resistance of materialism, of Nazism, of Fascism, and as regards method, 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 onmoving 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 swirling 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 future 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 upon the ship lanes of the world.

My dear friends: I can best illustrate the objectives of "World Brotherhood" by using the symbols of bridges and walls. I have always been fascinated by bridges and walls. They have much to say. They are among the most inspiring symbols in the speech of mankind.

Walls have their definite value and purpose in human life. They give us shelter, security, and privacy. They carve for us out of unlimited space which is too vast for us to dominate, a smaller area which we can subdue to our needs, and they enclose us in a manageable world which we can master. This gives us a sense of at-homeness and confidence which are good for us. Walls and fences often also serve a good purpose in defining beyond the peradventure of doubt what is ours and what is our neighbors. The poet Robert Frost put it: "Good fences make



good neighbors." To the building of such walls for protection, privacy and ownership, there can be no objection. They are part of the necessary routine of civilized life.

But there are other walls which men erect which serve no such good purpose, but on the contrary, are harmful to the best interests of society.

Prejudice, intolerance, race and group hatreds are tragic walls which men build around themselves, and our age has unfortunately witnessed the erection of many such forbidding walls. Whenever there is unhappiness, discontent or unrest among men, racial and religious bigots swarm out of their dark holes, sweep over the land and sow the dragon seed of suspicion and hate.

Sometimes even good and respectable citizens build walls around themselves which are effective blocks to mutual understanding and good will. They build walls of social exclusiveness and snobbery. They segregate themselves in some illusory eminence and hug to their bosoms the delusion that they are somehow better than the common run of humanity. In the sight of God there are no blue bloods and no first families, no Brahmins and no untouchables - only children of the dust who, in their brief careers on earth, may find a measure of happiness in life by helping one another in goodness and love.

Our world is divided today by political walls and iron curtains. There are those who would build these walls still higher, who resent those who suggest ways for razing these walls and leveling them off. In every age there have been the wall-building doctrinaires, the exponents of the irreconcilable. Either I or you survive! No middle road - no meeting ground - no compromise! This, of course, is the fateful road to war, and wars only serve to erect new walls on the ruined foundations of the old.

There are nations which put their trust and security in strong walls, in



impregnable Maginot lines, in Chinese walls. But they all crumble sooner or later.

"The Lord God hath a day upon every lofty tower and upon every fortified wall."

A nation must not put its sole trust in armament, even as formidable as atomic bombs. The very strength of a nation often brings about its downfall. It becomes over-confident, over-bearing, precipitate; it drains its strength in numerous military adventures; its domestic economy breaks down and unrest and revolution finally weaken it and prepare it for ultimate defeat on the battlefield.

A nation should put its trust in the strength of its moral and intellectual life, the justice and fairness of its laws and institutions, the well-being and contentment of its citizens, the moral training of its youth, and the stability of its homes.

Our religions urged men to be builders of bridges rather than of walls. Life abounds in numerous tragic chasms and gulfs which separate men, in deep rivers and their swift, dark currents. Men must learn to build bridges across them and they are more difficult to build than walls. Charity, compassion, sympathy, magnanimity, great mindedness are such bridges. So is friendship; so is tolerance; so is brotherhood. "Love thy neighbor as thyself" is perhaps the noblest and most enduring of all bridges ever devised. "With malice towards none, with charity for all," is another bridge which an immortal American built across a river of blood and a civil war.

Every earnest effort at international understanding and cooperation is a bridge leading to the Kingdom of God, to the good society. The League of Nations was such a bridge. It collapsed. Bridges often collapse and must be rebuilt. The United Nations is such a bridge. It is in danger of collapse. We must see to it that it does not collapse. War is never a bridge. At best it is a Bridge of Sighs leading men from doom to death.

The whole magnificent ethical message of our great historic faiths may be summed up in the symbol of walls and bridges



ADDRESS

DINNER IN HONOR OF BENJAMIN F. FAIRLESS  
NATIONAL CONFERENCE OF CHRISTIANS AND JEWS

by Dr. Abba Hillel Silver

Waldorf-Astoria

April 4, 1955

Dear Friends: I am honored to be here today and to have the opportunity to pay tribute to Mr. Fairless and to share with you some thoughts relative to the purposes which the National Conference of Christians and Jews has been serving so devotedly these twenty-five years. I have not had the opportunity of meeting Mr. Fairless personally until this evening, but I have, of course, known of him and of his work for many years, as have millions of others of our fellow citizens. The outpouring of men and women this evening is a proper tribute to a man of character, integrity, and humanity who has used his fine creative talents not only to achieve great personal success and eminence in the field of industry, but to share the gifts which are his of heart and mind with other men.

The National Conference of Christians and Jews has been dedicated to the cultivation of better understanding and opportunities for cooperation between the great religions of humanity.

We do not speak much today of humanity. We speak of the interests of nations, classes, races, regional interests and regional defenses of East and West. Our international vocabulary is rich today in terms which suggest competitive segments of humanity and their strategies of conflict. It is rather poor in terms suggesting mankind and the basic unity of the human family. It is just this latter concept that our great religions have tried to stress these many centuries. The humbling thought for all religions today is the sad



realization that they have not fulfilled their promise and their mission in the world. This is not to the discredit of the seers and prophets of these religions who proclaimed these eternal truths without which all that men achieve of the arts and the sciences soon turns into dust, but to the fact that in the main, we have been paying homage only with our lips to the truths which they proclaimed, and often we have permitted formalism and ecclesiasticism to quench their fire and have even made of specific religious affiliations occasions for bigotry and fanaticism, forgetting that the one universal God does not require one universal church in which to be worshipped, but one universal devotion.

It is good to have a great organization like the National Conference of Christians and Jews to alert us and to bring us back to the fundamental purpose of our great religions, which is to create brotherhood in the world, and through human brotherhood under God, to build the good society for all men. This can be done. Our religions gave us the hope and confidence that it can be done. In spite of the great confusion of our days, I have great confidence in the future, provided men of faith do not abdicate.

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.

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 any five generations in the past. 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 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 eight 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 also 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 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 that we are entering into an even 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 estopped.

In our day this forward thrust of man has encountered the stubborn and insolent resistance of materialism, of Nazism, of Fascism, and as regards method, 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 onmoving 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 swirling 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 future 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 upon 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 the extension of 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 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.

In carrying out this mandate of leadership, the American people will be confronted with many grave problems, 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. 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.

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.

My dear friends: I have always been fascinated by bridges and walls. They have much to say. They are among the most inspiring symbols in the speech and thought of mankind.

Walls have their definite value and purpose in human life. They give us shelter, security and privacy. They carve for us out of unlimited space which



is too vast for us to dominate, a smaller area which we can subdue to our needs, and they enclose us in a manageable world which we can master. This gives us a sense of at-homeness and confidence which are good for us. Walls and fences often also serve a good purpose in defining beyond the peradventure of doubt what is ours and what is our neighbors. The poet Robert Frost put it: "Good fences make good neighbors." To the building of such walls for protection, privacy and ownership, there can be no objection. They are part of the necessary routine of civilized life.

But there are other walls which men erect which serve no such good purpose, but on the contrary, are harmful to the best interests of society.

Prejudice, intolerance, race and group hatreds are tragic walls which men build around themselves, and our age has unfortunately witnessed the erection of many such forbidding walls. Whenever there is unhappiness, discontent or unrest among men, racial and religious bigots swarm out of their dark holes, sweep over the land and sow the dragon seed of suspicion and hate.

Sometimes even good and respectable citizens build walls around themselves which are effective blocks to mutual understanding and good will. They build walls of social exclusiveness and snobbery. They segregate themselves in some illusory eminence and hug to their bosoms the delusion that they are somehow better than the common run of humanity. In the sight of God there are no blue bloods and no first families, no Brahmins and no untouchables - only children of the dust who, in their brief careers on earth, may find a measure of happiness in life by helping one another in goodness and love.

Our world is divided today by political walls and iron curtains. There are those who would build these walls still higher, who resent those who suggest ways for razing these walls and leveling them off. In every age there have been the wall-building doctrinaires, the exponents of the irreconcilable. Either I



or you survive! No middle road - no meeting ground - no compromise! This, of course, is the fateful road to war, and wars only serve to erect new walls on the ruined foundations of the old.

There are nations which put their trust and security in strong walls, in impregnable Maginot lines, in Chinese walls. But they all crumble sooner or later. "The Lord God hath a day upon every lofty tower and upon every fortified wall." A nation must not put its sole trust in armament, even as formidable as atomic bombs. The very strength of a nation often brings about its downfall. It becomes over-confident, over-bearing, precipitate; it drains its strength in numerous military adventures; its domestic economy breaks down and unrest and revolution finally weaken it and prepare it for ultimate defeat on the battlefield.

A nation should put its trust in the strength of its moral and intellectual life, the justice and fairness of its laws and institutions, the well-being and contentment of its citizens, the moral training of its youth, and the stability of its homes.

Our religions urged men to be builders of bridges rather than of walls. Life abounds in numerous tragic chasms and gulfs which separate men, in deep rivers and their swift, dark currents. Men must learn to build bridges across them and they are more difficult to build than walls. Charity, compassion, sympathy, magnanimity, great mindedness are such bridges. So is friendship; so is tolerance; so is brotherhood. "Love thy neighbor as thyself" is perhaps the noblest and most enduring of all bridges ever devised. "With malice towards none, with charity for all," is another bridge which an immortal American built across a river of blood and a civil war.

Every earnest effort at international understanding and cooperation is a bridge leading to the Kingdom of God, to the good society. The League of Nations



was such a bridge. It collapsed. Bridges often collapse and must be rebuilt. The United Nations is such a bridge. It is in danger of collapse. We must see to it that it does not collapse. War is never a bridge. At best it is a Bridge of Sighs leading men from doom to death.

The whole magnificent ethical message of our great historic faiths may be summed up in the symbol of walls and bridges.







*The National Conference of Christians and Jews*

*Dinner*

WRHS

*in honor of*



*Benjamin F. Fairless*

*for his distinguished civic service*

*The Waldorf-Astoria*

*Monday, April Fourth*

*1955*



THE NATIONAL CONFERENCE OF CHRISTIANS AND JEWS

*Dinner*

IN HONOR OF

*Benjamin F. Fairless*

FOR HIS DISTINGUISHED CIVIC SERVICE

*The Waldorf Astoria*

MONDAY, APRIL FOURTH

1955







# Benjamin F. Fairless

If "General" Jacob Coxey had not led his second march on Washington in the summer of 1914, the steel industry might not have heard of Benjamin F. Fairless, who today is Chairman of the Board and Chief Executive Officer of United States Steel Corporation.

Fresh out of Ohio Northern University with a civil engineering degree, Fairless was calculating stresses and strains for the Wheeling and Lake Erie Railroad when he heard that Coxey's followers were mobilizing at nearby Massillon, Ohio. It seemed like a good idea to go over and see what was going on. As the train pulled into Massillon, he noticed an odd sort of building going up on a field criss-crossed by railway spurs and wagon tracks. The conductor told him it was a steel plant.

"I immediately lost interest in Coxey and his army," Fairless recalls. "As soon as the train stopped, I headed for the superintendent's shack. I was undersized and skinny in those days and the burly six-foot construction boss did not seem impressed when I told him I wanted to help him build the plant. He took my name and address, though, and promised to get in touch with me within a week."

However, ten days passed without word, so Fairless hustled back to Massillon. He was enthusiastically greeted by the construction boss who explained he had lost the address. Two days later, Fairless embarked on a career which was to see him rise to the leadership of America's largest steel corporation.

Fairless was born Benjamin Franklin Williams in the little Ohio mining community of Pigeon Run. His mother was injured in a runaway accident when he was two, and he was sent to live with an aunt and uncle, Mr. and Mrs. Jacob Fairless, who later legally adopted him. From that time on, he had two families and two homes. As a youngster, Fairless never thought he would be a business executive. He was chiefly concerned with how to make a living. His father, who was a miner from the time he was twelve until he left the pits to become a steelworker, often told him that "nobody gets anything out of life unless he is willing to work hard and long for it."

Young Ben Fairless started selling papers at the age of five. Each afternoon, he met the train and grabbed his bundle of the Cleveland Penny Press. The papers cost him half a cent apiece, and he sold them for a

penny. He looks back on that first job as the best business he was ever in—no overhead and no taxes, and he netted 50 per cent of the gross. All he lacked was volume!

When he was fifteen, Fairless was appointed janitor of the school in which he was enrolled. For three years, he washed blackboards, wiped floors, emptied waste baskets, stoked the furnace and dumped the ashes. His pay was \$65 a year. In addition, he captained the baseball team and got good marks in his studies. During summer vacation, he worked on his uncle's farm and in the car shops of the Wheeling and Lake Erie.

One summer, Fairless was a surveyor's helper on the railroad. This fired him with ambition to become a civil engineer, but he had no money for college. However, he earned it in two years by teaching in a one-room country grade school. He had eighteen pupils—one a year older than himself. At Ohio Northern University, he paid for his board by serving as steward of his club.

Once he had entered the steel industry, his responsibilities grew as his company, Central Steel, grew. Merged with United Alloy in 1926, the new company combined with several others in 1930 to form Republic Steel Corporation, and Fairless was made Executive Vice President. Five years later, he became President of Carnegie-Illinois Steel Corporation, the then largest operating subsidiary of United States Steel. In 1938, he was elected President of United States Steel Corporation, becoming its Board Chairman and Chief Executive Officer in 1952, a year after ground had been broken on the banks of the Delaware River for the most modern steel mill in the world, which is named in his honor.

Over the years, Fairless has had a recipe for successful achievement. To his way of thinking, there are four essential ingredients: (1) Choose a career you love (2) Give it the best there is in you (3) Seize your opportunities (4) Be a member of the team.

Always interested in civic affairs, Mr. Fairless is a trustee of Carnegie Institute, Carnegie Institute of Technology, College of Wooster, Thomas Alva Edison Foundation, The National Foundation of Infantile Paralysis, The National Safety Council and Ohio Northern University.



# *Program*

*Chairman*

ROGER W. STRAUS

*Toastmaster*

DR. NORMAN VINCENT PEALE



*Invocation*

DR. OSCAR LEE

DR. EVERETT R. CLINCHY

REV. PAUL CLARE REINERT, S.J.

RABBI ABBA HILLEL SILVER

BEN DUFFY

BENJAMIN F. FAIRLESS



# *Menu*

*Supreme of Fruit Princesse*

*Hearts of Celery*

*Ripe and Green Olives*

*Salted Almonds*

*Filet of Sole*

*Champagne Sauce*

*Vibo Farm Rock Cornish Pullets*

*Nest of Beignet Potatoes*

*Tiny String Beans Saute*

*Bibescot Glacé New Waldorf*

*Golden Rum Sabayon*

*Petits Fours*

*Café Mayan*





# Dinner Committee

ROGER W. STRAUS

*Chairman*

MALCOLM ADAM  
HENRY C. ALEXANDER  
H. W. ALLEN  
S. C. ALLYN  
H. G. BATCHELLER  
EUGENE C. BAUER  
WALTER C. BENNETT  
ADAM S. BENNION  
JOSEPH P. BINNS  
DOUGLAS M. BLACK  
JAMES B. BLACK  
ROBERT F. BLACK  
JAMES G. BLAINE  
E. J. BRADLEY  
E. D. BRANSOME  
WALTER J. BRAUNSCHWEIGER  
ERNEST R. BREECH  
EDWARD G. BUDD  
HARRY A. BULLIS  
H. S. M. BURNS  
WALLACE E. CAMPBELL  
WARD M. CANADAY  
CHAMP CARRY  
HERBERT M. CLEAVES  
JOHN A. COE  
C. I. COLLINS  
DONALD COMER  
CLYDE G. CONLEY  
GARDNER COWLES  
LOU R. CRANDALL  
H. R. CREAMER  
ROBERT M. CRITCHFIELD  
RICHARD G. CROFT  
WILLIAM L. CROW  
HENRY CROWN  
NATHAN CUMMINGS  
HARLOW H. CURTICE  
AARON W. DANIELS  
HARRY DARBY  
GLENN B. DAVIS  
HUGO DE NEUFVILLE  
RICHARD R. DEUPREE  
MORSE G. DIAL  
BEN DUFFY  
PERCY J. EBBOTT  
PERRY T. EGBERT  
ASA A. ELDREDGE  
WILLIAM N. ENSTROM  
EDWARD P. FARLEY  
P. E. FEUCHT  
HARVEY S. FIRESTONE, JR.  
HARRY F. FISCHBACH  
A. R. FISHER  
I. S. FITCH  
HORACE C. FLANIGAN  
JAMES D. FLEMING  
LEONARD J. FLETCHER  
FRANK M. FOLSOM  
ALLAN FORBES  
HENRY FORD, II  
JOHN M. FRANKLIN  
ALWIN F. FRANZ  
A. D. R. FRASER  
J. H. FULFORD  
HUGH GALLAGHER

JOHN CLIFFORD GARRETT  
ROBERT M. GAYLORD  
E. B. GERMANY  
R. A. GOELLER  
LOUIS GOLDBURG  
NORMAN J. GOULD  
ALBERT M. GREENFIELD  
FREDERICK F. GREENMAN  
JOSEPH G. GROSSMAN  
JAMES G. HANES  
EDWARD J. HANLEY  
WALTER HARNISCHFEGER  
WILLIAM H. HARRISON  
WILLIAM R. HEARST, JR.  
H. J. HEINZ, II  
HARRY B. HIGGINS  
JOHN A. HILL  
CONRAD N. HILTON  
H. G. HILTON  
COLONEL GILBERT HODGES  
PAUL G. HOFFMAN  
J. L. HOLLOWAY  
W. W. HOLLOWAY  
CHARLES R. HOOK  
STANLEY C. HOPE  
MAX D. HOWELL  
ELTON HOYT, II  
G. W. HUMPHREY  
JOHN B. INGLIS  
WAYNE A. JOHNSTON  
FRANK R. S. KAPLAN  
THEODORE J. KAUFFELD  
VIVIEN KELLEMS  
CORNELIUS F. KELLEY  
H. DON KERESSEY  
BARCLAY A. KINGMAN  
JOSEPH KLINGENSTEIN  
ROBERT P. KOENIG  
FRANKLIN J. LEERBURGER  
HON. HERBERT H. LEHMAN  
ROBERT LEHMAN  
SAMUEL D. LEIDESDORF  
DAVID E. LILENTHAL  
D. K. LUDWIG  
A. M. LUNTZ  
J. R. MACDONALD  
ROBERT S. MACFARLANE  
CHARLES A. MACFIE  
LAWRENCE C. MARSHALL  
JOSEPH A. MARTINO  
HENRY T. MATHER  
J. L. MAUTHE  
EMMET J. MCCORMACK  
PATRICK B. MCGINNIS  
A. W. MCGREGOR  
R. E. MCNEIL, JR.  
EDWIN B. MEISSNER  
EDWARD V. MELSHA  
JAMES D. MOONEY  
J. W. MOORE  
HARRY W. MORRISON  
HARRY C. MURPHY  
ALEXANDER C. NAGLE  
JAMES J. NANCE

J. WILSON NEWMAN  
THOMAS S. NICHOLS  
ALBERT E. NOELTE  
JOHN M. OLIN  
GUS OTTENHEIMER  
ROBERT G. PAGE  
J. HEBER PARKER  
ALBERT M. PAUL  
GWILYM A. PRICE  
RALPH PRYNE  
B. EARL PUCKETT  
CLARENCE B. RANDALL  
CLYDE H. REEME  
J. H. REID  
RICHARD S. RHEEM  
CAPT. EDWARD V. RICKENBACKER  
W. A. ROBERTS  
JOHN P. ROCHE  
J. T. RYAN, JR.  
JOSEPH V. SANTRY  
H. A. SAWYER  
ALLEN N. SEARES  
HUDSON R. SEARING  
W. W. SEBALD  
N. MARSHALL SEEBURG  
EUSTACE SELIGMAN  
ANDREW B. SHEA  
EDWARD L. SHEA  
PERRY M. SHOEMAKER  
L. D. SILBERSTEIN  
ALBERT C. SIMMONDS, JR.  
GEORGE SHAKEL  
J. THOMAS SMITH  
PAUL C. SMITH  
WINTHROP H. SMITH  
JOHN I. SNYDER, JR.  
W. CORDES SNYDER, JR.  
A. M. SONNABEND  
JOSEPH P. SPANG, JR.  
PHILIP SPORN  
LOUIS STEIN  
HARRY G. STODDARD  
LODEWYK H. C. STORM  
SILAS A. STRICKLAND  
HENDERSON SUPPLEE, JR.  
GERARD SWOPE  
ARTHUR W. TAGER  
E. J. THOMAS  
JOSEPH H. THOMPSON  
ROY E. TOMLINSON  
J. T. TRIPPE  
CLOUD WAMPLER  
CLYDE E. WEED  
ERNEST T. WEIR  
JOHN T. WHITING  
GEORGE WHITNEY  
LANGBOURNE M. WILLIAMS  
E. ALLAN WILLIFORD  
EDWARD F. WILSON  
IRVING W. WILSON  
J. ALBERT WOODS  
W. H. WORRILOW  
HOWARD I. YOUNG  
RAYMOND F. ZANG  
M. J. ZIVIAN





# *The National Conference of Christians and Jews*

The National Conference of Christians and Jews is dedicated to the development and the teaching of those techniques in human relations that will ensure peaceful, cooperative living in America.

It is supported entirely by voluntary contributions and operates a network of 60 offices covering the United States and reaching into 3,000 communities.

It is devoted entirely to the field of human relations and takes no part whatsoever in political matters either in the United States or abroad.

It originated "World Brotherhood", an organization now operating in 14 countries overseas including a chain of offices in Occupied Germany.

It organizes "round tables" throughout the country so that Protestants, Catholics and Jews may meet to discuss and solve problems of common concern and thereby crystallize firmer relationships.

It conducts workshops where students of all races and creeds learn the science of creating better understanding and stronger cooperation.

It conducts teacher training workshops where teachers of public schools are taught the techniques of education in human relations.

It originated the "Springfield Plan" whereby school children are taught to respect each other's differences. This plan is now operating in many cities in the United States.

It develops and in some instances finances departments of human relations in leading universities.

It has a program of human relations in industry which has proved effective in relieving many of the tensions found in large plants employing great numbers of workers.

The National Conference of Christians and Jews is governed by a board of directors representing all geographic, religious, economic and social groups.

EVERETT R. CLINCHY  
*President*



What  
Brotherhood  
means  
to me



**BENJAMIN F. FAIRLESS**

**RABBI ABBA HILLEL SILVER**



**THE NATIONAL CONFERENCE  
OF CHRISTIANS AND JEWS**  
381 FOURTH AVENUE • NEW YORK 16, N. Y.



An address by

Rabbi Abba Hillel Silver

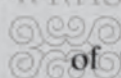
and

Response by

Benjamin F. Fairless

on receiving

The National Brotherhood Award



of the



National Conference of

Christians and Jews

at the

Waldorf Astoria Hotel

New York City

April 4, 1955



## RABBI ABBA HILLEL SILVER

**D**EAR Friends: I am honored to be here today and to have the opportunity to pay tribute to Mr. Benjamin F. Fairless and to share with you some thoughts relative to the purposes which the National Conference of Christians and Jews has been serving so devotedly these twenty-seven years, as have millions of others of our fellow citizens. The outpouring of men and women this evening is a proper tribute to a man of character and humanity who has used his fine talents and endowments not only to achieve personal success and eminence in his chosen field of industry, but who has shared the rich gifts of heart and mind with other men. We all admire success, but we become indebted to it when it makes itself manifest in the field of human relations, when it contributes to the building of the good society. Mr. Fairless has helped to build the good society.

The National Conference of Christians and Jews has been dedicated to the cultivation of better understanding and opportunities for co-operation between the great religions of humanity.

We do not speak much today of humanity. We speak of nations, classes, races, regional interests and regional defenses, of East and West. Our international vocabulary is rich in terms which suggest competitive segments of humanity and their strategies of conflict. It is rather poor today in terms suggesting mankind as such and the basic unity of the human family. It is just this latter concept which our great religions have tried to stress these many centuries. The humbling thought for all our religions today is the sad realization that they have not fulfilled in this regard their promise and their mission in the world. This is not to their discredit or to that of their seers and prophets who proclaimed the eternal truths without which all that men achieve soon



turns into dust. It is due to the fact that most men pay homage with their lips only to the truths which they proclaimed, and even make of their specific religious affiliations occasions for bigotry and fanaticism. They fail to understand that the one universal God does not require one universal church in which to be worshipped, but one universal devotion.

It is good to have a great organization like the National Conference of Christians and Jews to alert us often, and bring us back to one of the fundamental purposes of our great religions, which is to create human brotherhood in the world, and through brotherhood under God, to build the good society. That this can be done our religions have given us the confidence to believe. A day will come, we have been assured, when nations will not lift up sword against nation nor learn war any more. A day will come when men will not hurt nor destroy in all My Holy Mountain and the earth will be full of the knowledge of God as the waters cover the sea. Human hopes will find their fruition and the noble ideals of men will be vindicated. In spite of the great turmoil and confusion of our day I believe that our age is moving towards that consummation.

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 groping and conflicts of our day to see objectively the amazing new patterns of life which are emerging.

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



There are very few people who evaluate properly the historic events, so great in amplitude and consequence, which are taking place all about us. 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 any five generations in the past. 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. This is religion.

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 ten years one-fourth of the earth's population—more than five hundred million non-self-governing people—have obtained their political self-determination. 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. This is religion.



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 rapidly approaching 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 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. What is tearing our world apart is a difference not in objective, but in method.

Ours is a great age, and I believe that we are entering into an even 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, drawn off and retarded, but it cannot be permanently stopped.

In our day this forward thrust of man has encountered the stubborn and insolent resistance



of Nazi Fascist and 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 onmoving tides of man's spirit, fathoms deep and irresistible, have now swept over the ruins of some of these sinister aberrations and dark conspiracies, though they have not as yet entirely obliterated them. And the tides are now swirling 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 future 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 upon the ship lanes of the world. They are the enemies of our religion.

The coming age will be a great age for America. 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 predicaments in which it finds itself. I believe that American leadership will prove itself 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, who found them in the Book sacred to all of us—the Bible.



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. Our religious dogmas were deemed irreconcilable in the past and frequently led to religious warfare, but a way of toleration was ultimately found and a way of cooperation. America will lead in finding the way—for America is not self-seeking, nor bent upon exploitation and aggrandizement. When mistakes are made by our people they are of the mind, not of the heart. In time our country will learn to give mankind the kind of leadership to which it will gladly respond, a leadership 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, which exerts unremitting pressure for limitation of armaments and the lifting of the crushing military burdens; a leadership which aggressively plans for world-wide cooperation to help the backward peoples of the earth to higher levels of social and economic progress, which favors the liberation of all 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, but one which flows directly and naturally from the head-waters of our great liberal tradition and history is sure to inspire trust and rekindle the hopes of the world.

In carrying out this mandate of leadership our people will be confronted with many grave problems, whose solution is not at all clear. Because the solutions are not clear and the right way is not always known, it is important not to interfere with the full and free discussion of all issues on the part of our citizens and scrupulously



to safeguard the tried and tested procedures of our free democratic society. 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 independent thinking. 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 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 of the free citizen to defend the intellectual freedom, the independence of judgment, and the right of expression of other citizens. The forces of law should, of course, be invoked against those who by force would destroy our democracy. Active conspirators against our liberties should be ferreted out and punished by law. But the law should be clear and specific; and the laudable traditions of American court procedures which safe-guard the basic rights of every accused should be scrupulously employed in the process.

In fighting subversion we must make doubly sure that we are fighting subversion, not just unpopular views. It is a great temptation to make our dislike for the unlike synonymous with patriotism and to brand and excommunicate every dissenter 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 free and democratic America.



My dear friends: Among the most inspiring symbols in the speech and thought of mankind are bridges and walls. I have always been fascinated by them. They have so much to say.

Walls have their definite value and purpose in our lives. They give us shelter, security and privacy. They carve for us out of unlimited space which is too vast for us to dominate, a smaller area which we can subdue to our needs. They enclose us in a manageable world which we can master. This gives us a sense of at-homeness which is good for us. Walls and fences often also serve a good purpose in defining beyond the peradventure of doubt what is ours and what is our neighbors. The poet Robert Frost put it: "Good fences make good neighbors." To the building of such walls for protection, privacy and ownership, there can be no objection. They are part of the necessary routine of civilized life.

But there are other walls which men erect which serve no such good purpose, but on the contrary, are harmful to the best interests of society.

Prejudice, intolerance, race and group hatreds are tragic walls which men build around themselves. Our age has witnessed the erection of many such forbidding walls. Whenever there is unhappiness, discontent or unrest among men, racial and religious bigots swarm out of their dark holes, sweep over the land and sow the dragon seed of division, discord and hate.

Sometimes even good and respectable people build walls around themselves which are effective blocks to mutual understanding and good will. They build walls of social exclusiveness. They segregate themselves in some illusory eminence and hug to their bosoms the delusion that they are somehow better than the common run of humanity. In the sight of God there are, of course, no

Brahmins and no untouchables—only children of the dust who, in their brief careers on earth, may find a measure of happiness by helping one another in goodness and sharing with one another in love.

Our world is divided today by political walls and iron curtains. There are those who would build these walls still higher, who resent those who suggest ways for razing these walls and leveling them off. In every age there have been the wall-building doctrinaires, the exponents of the irreconcilable. Either I or you survive! No middle road—no meeting ground—no compromise! This, of course, is the fateful road to war, and wars only serve to erect new walls on the ruined foundations of the old.

There are nations which put their trust and security in strong walls, in impregnable Maginot lines, in Chinese walls. But they all crumble sooner or later. "The Lord God hath a day upon every lofty tower and upon every fortified wall." A nation must not put its sole trust in armament, even as formidable as atomic bombs. The very strength of a nation often brings about its downfall. It becomes over-confident, and precipitate; it drains off its strength in endless military adventures; its domestic economy breaks down, and unrest and revolution finally weaken it and prepare it for ultimate defeat.

A nation should put its trust in the strength of its moral and intellectual life, the justice and fairness of its laws and institutions, the well-being and contentment of its citizens, the moral training of its youth, and the stability of its homes.

Our religions urged men to be builders of bridges rather than of walls. Life abounds in tragic chasms which separate men, in deep rivers and their swift, dark currents. Men should learn to build bridges across them, and bridges are more difficult to build



than walls. Charity, compassion, sympathy, magnanimity, great mindedness are such bridges. So is friendship; so is tolerance; so is brotherhood. "Love thy neighbor as thyself" is perhaps the noblest and most enduring of all bridges ever devised. "With malice towards none, with charity for all," is another bridge which an immortal American built across a river of blood and civil war.

Every earnest effort at international understanding and cooperation is a bridge leading to the Kingdom of God, to the good society. The League of Nations was such a bridge. It collapsed. Bridges often collapse and must be rebuilt. The United Nations is such a bridge. It is in danger of collapse. We must see to it that it does not collapse. War is never a bridge. At best it is a Bridge of Sighs leading men from doom to death.

The whole magnificent ethical message of our great historic faiths may be summed up in these symbols of walls and bridges. The National Conference of Christians and Jews has been, through the years, a leveller of walls and a builder of bridges. The man whom we are honoring tonight, Mr. Fairless, has sought within the sphere of his influence to construct out of the true steel of enduring human values bridges of friendly traffic and communication to bring men closer together in neighborliness and mutual helpfulness. We gladly pay tribute tonight both to the organization and to the man.

## BENJAMIN F. FAIRLESS

**I**F I may indulge in what is possibly the greatest understatement of the year, I would like to begin by saying that I find myself somewhat overwhelmed on this occasion—not only by the distinguished array of speakers who have preceded me, and by the inspiring message they have brought us—but also, of course, by the very great honor you have done me here tonight.

To receive this Brotherhood Award of the National Conference of Christians and Jews is a richly gratifying experience; but it is also a very humbling one; for I fully realize that if this medal were to be divided up among all of the people who truly deserve it—and if it were to be apportioned in accordance with the contribution that each of them has made to this great cause—the share remaining for me would be smaller by far than the Biblical mustard seed; and no larger, surely, than the proverbial grain of sand.

Looking back over the years, I also realize, of course, that I have received much more in the way of brotherhood than I have ever been able to give to others. As you know, my father came to this country in his boyhood. He was a foreigner. And yet, from the earliest days of my youth, and at every step of my career, there have always been people who were ready and anxious to give me a helping hand—to teach me, to counsel me, and to encourage me.

Few of these people were of Welsh descent, as I am. Many of them were not of my religion. And some of them were not of my own race. But all of them had one thing in common: They were—in the finest sense of the word—my Brother Americans; and had it not been for them, and for the help they gave me, I doubt very much that I should be with you here tonight, for I strongly suspect that most of you would never have heard of me at all.

So I have good reason to know and to understand the meaning of the word "Brotherhood";



and whenever I hear some misguided Communist denouncing America as a land of bigotry and prejudice, I always ask myself one question: In what other country of this world could I have fared as well as I have here in these United States?

Had I been born in Wales, there is little doubt that I should now be working proudly, but inevitably, in the coal mines there, as the men of my family have always done for generations past. For that is the way it still is, of course, in many nations abroad. A son frequently has no choice but to follow in his father's footsteps. His occupation and his economic station in life are all too often determined by the circumstances of his birth, rather than by any natural bents or talents of his own.

And if I had the misfortune to be born in one of the countries of Eastern Europe, I would surely have been purged long since for my political beliefs. Here in the Western World, thank God, there are still many nations where men are free from political persecution; but in no other land that I know of, could I ever have found such unlimited opportunities and such a wealth of human understanding and fellowship as I have found here. And that, of course, is precisely why more than forty million immigrants have been attracted to these shores during the life of our Republic.

But in saying this, I realize, too, that not all of my fellow Americans have been as fortunate as I was. They have not always enjoyed the same economic opportunities that were open to me. They have sometimes reached out for a helping hand, and have found, instead, a forbidding barrier of discrimination which has prevented them from developing and using their natural talents in the fullest possible degree.

And because I believe with all my heart and soul that this is wrong, and that the door of opportunity must never be closed to any man or woman in America, I have come here tonight—not just to receive this distinguished award—but

primarily to lend my voice, my name and my earnest support to this great and Godly cause.

To my way of thinking, the nation-wide effort to foster and promote a true spirit of brotherhood among men of all races, creeds and nations, is one of the most important and significant developments of our times; for I think that from a purely practical point of view, it may well represent man's last, best hope for the survival of civilization on this earth.

I firmly believe that this thing called brotherhood provides the only possible basis for permanent world peace; and that until real fellowship prevails among all men and all nations, we shall be condemned—at best—to live in a perpetual and nerve-wracking state of armed neutrality, with all of the explosive hazards that go with it. That is not a way of life that I would willingly choose for my children and for their children.

But I also believe that Brotherhood, like Charity, begins at home; for if we cannot learn to understand and respect each other here in our own community, I do not see how we can hope to overcome successfully the barriers of language, custom and tradition which separate us from our neighbors overseas.

So there is no time to lose, I think, in setting our own house in order; and I earnestly wish that there were some convenient short-cut—some easy way—by which this task might be accomplished. It would all be very simple, of course, if men could be forced, by law, to love and respect one another; but I do not believe that they can, or that intolerance will ever be banished completely by an Act of Congress.

Intolerance, in my opinion, is a disease—a deadly and malignant disease—which knows no law and which cannot be curbed by any physical force whatever. Since it is essentially the product of mass-ignorance, it can only be rooted out, I think, by the painstaking process of mass-education and by the spiritual power of moral example.



Such methods, I know, may seem at times to be discouragingly—and even dangerously—slow, and yet over the years, it seems to me that they have proved enormously effective; for it is by these means, primarily, that groups such as this have helped to create what I regard as the most powerful and practical weapon that can be used in the fight against bigotry. That weapon, of course, is enlightened public opinion; and while it has not yet destroyed the germ of the disease, it has quarantined, at least, the Typhoid Marys who carry it.

Today, I believe, it can truthfully be said that the bigot is more thoroughly despised in America than any racial or religious group has ever been in our history. And that, indeed, is progress.

As a measure of this progress, moreover, I would cite the fact that even the language of intolerance has fallen, generally, into disuse. Offensive words that once were widely applied to people of various races and religions, no longer rise, unchecked, to the lips of men who wish to retain the respect and friendship of their neighbors. And other words have now been purged of the scornful implications that formerly attached to them.

There was a time, for example, when the word "foreigner" was commonly employed as an epithet, which was hurled in contempt upon the head of some bewildered immigrant. Yet I have used it proudly and affectionately, here tonight, in speaking of my father. And this too, I think, is progress.

So it seems to me that the National Conference of Christians and Jews has every reason to congratulate itself upon the encouraging highway it has made. Within the specialized field of its operations, it has created an ever-increasing measure of national unity; and in its struggle to wipe out bigotry, it has gained ground steadily—distant though the final goal may yet appear to be.

But I sometimes wonder if this attack upon intolerance has not been confined too narrowly to the specialized field we have been discussing

here tonight. The time has come, I think, when it might be well to recognize, openly, that wholly apart from racial, religious and national prejudices, there is a vast, forgotten area wherein group hatred is not only tolerated, but is openly encouraged in the hope of personal or political profit.

For example, I have been gravely disturbed, as you know, by the relentless campaign which has been waged—ever since I can remember—to divide management and labor into two warring and irreconcilable factions . . . to create hatred instead of harmony, throughout our industrial world.

I have been deeply troubled also, by the kind of political bigotry which has sought to divide our citizens into hostile and jealous economic groups which are usually referred to in such offensive terms as the "haves" and the "have nots"; or the "under-privileged" and the "privileged." I even heard a television commentator, the other day, who classified George Washington as one of the "over-privileged."

Now this, too, I believe is the language of intolerance; but unhappily it is still in common usage today—not only by those who have a personal axe to grind—but even more often by unthinking people who do not fully realize its ugly implications.

Yet I cannot—for the life of me—understand why the man who would set class against class, and occupation against occupation, is any less of a menace to our national unity than the man who would set race against race and creed against creed. To my way of thinking, both are equally dangerous; and both should be equally despised.

But I shall not belabor that subject this evening. I shall merely say that I hope the day will soon come when public opinion will deal with the demagogue as successfully and as effectively as it now does with the bigot.

None of us knows—as we sit here tonight—what the future may hold for our country . . .



whether we shall be engulfed in another war of survival, or whether we may be permitted, by the grace of God, to live and to build, in peace, through the years to come.

But we do know that whatever the destiny of America is to be, it can only be achieved through teamwork—through the kind of teamwork where every man among us is allowed to give the very best he's got to the particular job for which he's best suited. We shall need the kind of a team where men are judged—not by their race, their religion, or their economic standing—but simply by their batting average.

To create that kind of teamwork is not an easy task in any nation, and some people will insist that it is an utterly impossible one—that discrimination, intolerance and prejudice can never be wiped out completely, even in America. But I don't believe that, at all.

The only impossible task that I know of is the one which confronts our Communist friends across the seas—and it is just the opposite of ours. For their way of life can never triumph and survive unless they can stamp out every trace of God, and decency, and love, and understanding from the hearts of all their fellow men. And that, I submit, just can't be done. That is a truly hopeless task. Many nations have tried it in their day, and every one of them has come, in the end, to ruin and defeat.

So let us entertain no doubts about the future. Let us face it tonight—as we have so often in the past—secure in the knowledge that Faith is our greatest strength, and Brotherhood our dedicated purpose.

*The National Conference of Christians and Jews*

*requests the favor of your presence*

*at a*

*Dinner*

*in honor of*

*Benjamin F. Fairless*

*for his distinguished civic service*

*Monday evening, April fourth*

*Nineteen hundred and fifty-five*

*at seven o'clock*

*at the*

*Waldorf-Astoria Hotel*

*Subscription-One hundred Dollars*

*Dress Optional*



# DINNER COMMITTEE

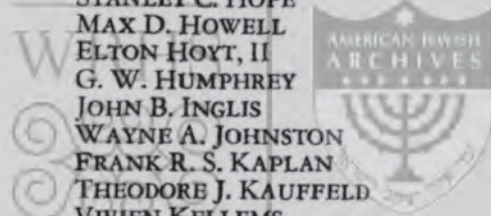
ROGER W. STRAUS

*Chairman*

MALCOLM ADAM  
HENRY C. ALEXANDER  
H. W. ALLEN  
S. C. ALLYN  
H. G. BATCHELLER  
ADAM S. BENNION  
JOSEPH P. BINNS  
DOUGLAS M. BLACK  
JAMES B. BLACK  
ROBERT F. BLACK  
JAMES G. BLAINE  
E. J. BRADLEY  
E. D. BRANSOME  
WALTER J. BRAUNSCHWEIGER  
ERNEST R. BREECH  
EDWARD G. BUDD  
HARRY A. BULLIS  
H. S. M. BURNS  
WALLACE E. CAMPBELL  
WARD M. CANADAY  
CHAMP CARRY  
HERBERT M. CLEAVES  
JOHN A. COE  
C. I. COLLINS  
DONALD COMER  
GARDNER COWLES  
LOU R. CRANDALL  
H. R. CREAMER  
ROBERT M. CRITCHFIELD  
RICHARD G. CROFT  
WILLIAM L. CROW  
NATHAN CUMMINGS  
HARLOW H. CURTICE  
AARON W. DANIELS  
HARRY DARBY  
GLENN B. DAVIS  
HUGO DE NEUFVILLE  
RICHARD R. DEUPREE  
MORSE G. DIAL  
BEN DUFFY  
PERCY J. EBBOTT  
PERRY T. EGBERT  
ASA A. ELDREDGE  
WILLIAM N. ENSTROM  
EDWARD P. FARLEY  
P. E. FEUCHT  
HARVEY S. FIRESTONE, JR.  
HARRY F. FISCHBACH  
A. R. FISHER  
T. S. FITCH  
HORACE C. FLANIGAN  
JAMES D. FLEMING  
LEONARD J. FLETCHER  
FRANK M. FOLSOM  
ALLAN FORBES  
HENRY FORD, II  
JOHN M. FRANKLIN  
ALWIN F. FRANZ  
A. D. R. FRASER  
HUGH GALLAGHER  
JOHN CLIFFORD GARRETT

ROBERT M. GAYLORD  
E. B. GERMANY  
R. A. GOELLER  
LOUIS GOLDBURG  
NORMAN J. GOULD  
ALBERT M. GREENFIELD  
FREDERICK F. GREENMAN  
JOSEPH G. GROSSMAN  
JAMES G. HANES  
EDWARD J. HANLEY  
WALTER HARNISCHFEGGER  
WILLIAM H. HARRISON  
WILLIAM R. HEARST, JR.  
H. J. HEINZ, II  
HARRY B. HIGGINS  
JOHN A. HILL  
CONRAD N. HILTON  
H. G. HILTON  
COLONEL GILBERT HODGES  
PAUL G. HOFFMAN  
J. L. HOLLOWAY  
W. W. HOLLOWAY  
CHARLES R. HOOK  
STANLEY C. HOPE  
MAX D. HOWELL  
ELTON HOYT, II  
G. W. HUMPHREY  
JOHN B. INGLIS  
WAYNE A. JOHNSTON  
FRANK R. S. KAPLAN  
THEODORE J. KAUFFELD  
VIVIEN KELLEMS  
CORNELIUS F. KELLEY  
H. DONN KERESSEY  
BARCLAY A. KINGMAN  
JOSEPH KLINGENSTEIN  
ROBERT P. KOENIG  
FRANKLIN J. LEERBURGER  
HON. HERBERT H. LEHMAN  
ROBERT LEHMAN  
SAMUEL D. LEIDESDORF  
D. K. LUDWIG  
A. M. LUNTZ  
J. R. MACDONALD  
ROBERT S. MACFARLANE  
CHARLES A. MACFIE  
LAWRENCE C. MARSHALL  
JOSEPH A. MARTINO  
HENRY T. MATHER  
J. L. MAUTHE  
EMMET J. MCCORMACK  
PATRICK B. MCGINNIS  
A. W. MCGREGOR  
R. E. MCNEILL, JR.  
EDWIN B. MEISSNER  
EDWARD V. MELSHA  
JAMES D. MOONEY  
J. W. MOORE  
HARRY W. MORRISON  
HARRY C. MURPHY  
ALEXANDER C. NAGLE

JAMES J. NANCE  
THOMAS S. NICHOLS  
ALBERT E. NOELTE  
JOHN M. OLIN  
GUS OTTENHEIMER  
ROBERT G. PAGE  
J. HEBER PARKER  
ALBERT M. PAUL  
GWILYM A. PRICE  
RALPH PRYNE  
B. EARL PUCKETT  
CLARENCE B. RANDALL  
CLYDE H. REEME  
J. H. REID  
RICHARD S. RHEEM  
CAPT. EDWARD V. RICKENBACKER  
W. A. ROBERTS  
JOHN P. ROCHE  
JOSEPH V. SANTRY  
H. A. SAWYER  
ALLEN N. SEARES  
HUDSON R. SEARING  
W. W. SEBALD  
N. MARSHALL SEEBURG  
EUSTACE SELIGMAN  
ANDREW B. SHEA  
EDWARD L. SHEA  
PERRY M. SHOEMAKER  
L. D. SILBERSTEIN  
ALBERT C. SIMMONDS, JR.  
GEORGE SHAKEL  
J. THOMAS SMITH  
WINTHROP H. SMITH  
JOHN I. SNYDER, JR.  
W. CORDES SNYDER, JR.  
A. M. SONNABEND  
JOSEPH P. SPANG, JR.  
PHILIP SPORN  
LOUIS STEIN  
HARRY G. STODDARD  
LODEWYK H. C. STORM  
SILAS A. STRICKLAND  
HENDERSON SUPPLEE, JR.  
GERARD SWOPE  
ARTHUR W. TAGER  
E. J. THOMAS  
JOSEPH H. THOMPSON  
ROY E. TOMLINSON  
J. T. TRIPPE  
CLOUD WAMPLER  
CLYDE E. WEED  
ERNEST T. WEIR  
JOHN T. WHITING  
GEORGE WHITNEY  
LANGBOURNE M. WILLIAMS  
E. ALLAN WILLIFORD  
IRVING W. WILSON  
J. ALBERT WOODS  
W. H. WORRILOW  
HOWARD I. YOUNG  
RAYMOND F. ZANG



around  
1953  
53-1

# IN THESE WORDS

*Statements By*

RABBI ABBA HILLEL SILVER

DR. JOHN S. MILLIS

LOUIS B. SELTZER



BENJAMIN T. FAIRLESS



GEORGE MEANY

ERNEST R. BREECH

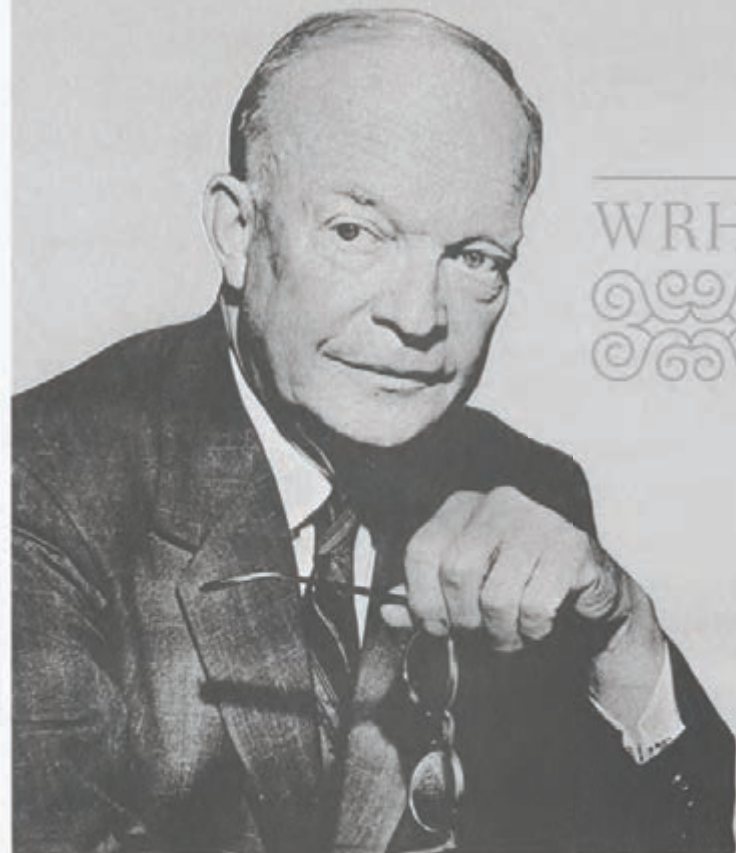
*And*

PRESIDENT DWIGHT D. EISENHOWER

*In Support Of*

THE NATIONAL CONFERENCE OF CHRISTIANS AND JEWS





*"As the National  
Conference of Christians  
and Jews seeks  
to promote the welfare  
of all people in the  
Family of Man, it has my  
complete support and  
determined participation."*

**Dwight D. Eisenhower**

*Honorary Chairman, Brotherhood Week,*

in a special message to MCCJ: "The fight for freedom today is in a real sense, a fight for the idea of Brotherhood . . . Bigotry and intolerance, racial or religious hate and discrimination are spiritual acts of treason . . . I extend to the National Conference of Christians and Jews my fervent wish that the next 25 years may match, in honorable accomplishment, the brilliant quarter of a century you have now completed."



"THE NATIONAL CONFERENCE OF CHRISTIANS AND JEWS . . ."

. . . IS AN INSTRUMENT OF GOD."

From An Address Before  
The Northern Ohio  
Region, NCCJ.

I am happy to bear testimony to the scope and effectiveness of the National Conference of Christians and Jews. I have observed its expanding program in the betterment of human relations through the years and I have witnessed its fine work among all sections of our population—all age groups—all professional and industrial groups—and all civic organizations. I have watched with increasing admiration the numerous institutes which it has established—the teacher's work shops, the conferences and the work on college campuses—a veritable network directed by more than sixty regional offices both in the United States and Canada, and the more recent extension of its activities in Europe and Asia.

For nearly thirty years, in one of the most turbulent eras in human history, the National Conference of Christians and Jews has carried on its quiet, patient, intelligent and dedicated work—not in behalf of any one specific piece of social legislation or any one plank of social reform, but in behalf of the total program of human brotherhood—the basic program of teaching men of all races and religions how to work together for their common good and how to remove those barriers which defeat their common purposes and retard human progress.

The National Conference has been a supremely activist movement in one field—the fields of education. It has endeavored to create a climate of mutual understanding and sympathy wherein all specific and desirable objectives of social progress and reform could the more readily be achieved. It has not attempted—and in my judgment wisely so—to usurp or duplicate the functions of other important organizations on the American scene which are dedicated to specific purposes and directed towards the achievement of this or that "next-step" in social progress.

The intensive educational program of the National Conference is predicated on the belief that all forward steps in the realization of the American dream of justice and equality would be materially hastened if prejudices of all kinds were eliminated from the human situation and from the inter-relationship of our citizens, if all our problems were approached purely on their merit and were not bedeviled at the outset by group fears and hates and by the sundry dark legacies of the past.

Rabbi Abba Hillel Silver



There is room for the activist organizations on the American scene, geared to achieve specific objectives and employing all the legitimate weapons of political action. But there is room also for the educative organization dedicated to the long-range program of changing group attitudes—of building highways of communication between those who have been isolated and estranged too long, of teaching all of us the obligations of a common citizenship in a free society. I still think that this is the most important task which confronts our society today.

We have all become considerably disturbed by recent events and our thoughts have become centered by what is happening in outer space. Satellites and inter-continental ballistic missiles obsess us today. There is taking place a considerable soul-searching among our people and the beating of breasts over our scientific lag in those fields.

Such a soul-searching is fully warranted and it may prove all to the good if it will sober us as a people and destroy our complacency—if it will teach us—and especially the leaders of our government—humility in our international relations, if it will eliminate duplication, waste and rivalry in our military services and if it will help us to raise a new generation of men and women who will be more reverent of learning and more devoted to the exacting disciplines of the mind, not only in the fields of science, but in the humanities as well.

The human problem remains what it was before the Russians launched their artificial moon into outer space—how to accommodate ourselves one to another, nation to nation, system to system, race to race, religion to religion. I submit that we should turn our attentions ever more earnestly than before to these constructive tasks.

Any organization therefore, which helps men and nations to find their way to this road of mutual accommodation, reconcilia-



tion and cooperation is an instrument of civilization—an instrument of God. The National Conference of Christians and Jews is such an organization.

By teaching us how to live together in unity in spite of our diversities—and these diversities and differences are not unimportant—The National Conference is not only serving us as individuals, helping to make our lives less narrow and more noble, but it is serving our country in helping it to maintain its moral position in the world.

We have always stood as a beacon of light and hope to mankind because of the principles of freedom, democracy, equality and human dignity upon which our political life was based—principles which are being challenged in the world today. The free world still looks to us for leadership in these directions. But our moral professions will not long retain the allegiance of peoples if we deny them at home in practice. Any manifestation of bigotry and intolerance in our national life is an undermining of our moral leadership in the world.

We charge our enemies with materialistic atheism. But what is more grossly materialistic and more nakedly atheistic than laws, customs and practices which segregate and degrade fellow human beings because of the color of their skin or their mode of worshipping God.

If we believe in God then assuredly He is the God of all men alike, and if we believe in a divine law of justice and compassion then it clearly must be one law for all men alike.

Some of the most impenitent materialistic atheists of our day are to be found in the pews of our churches where their sin of Godlessness is compounded with the black sin of hypocrisy.

The National Conference of Christians and Jews helps us to eliminate the beam in our own eye so that with clearer vision we will not look for the mote in our brother's eye . . . It helps to weld us together into one strong fellowship in the face of the dangers which threaten us and our free world.

If it did not exist, it would have to be created. Fortunately it does exist and it should be strengthened and implemented so that it may be able to work even more effectively and on a larger scale in the days to come.

"NCCJ IS DEDICATED TO THE ACHIEVEMENT OF THE BROTHERHOOD OF MAN."

Dr. John S. Millis

An Address Before  
The Northern Ohio  
Region, NCCJ.



To me, the ideal of the Brotherhood of Man without the basic belief in the Fatherhood of God, seems to remain a pious hope, beyond attainment in the competitive world in which we live. Tolerance and forbearance are undoubtedly virtues which we wish all men to possess. But both are negative concepts describing the human moral responsibility to put up with the evil, the ugly, and the objectionable aspects of our fellow men.

The Christian and the Jew hold, as the most fundamental belief, that God is the Creator and the Father of all men. They believe that God is the source of life for each man born into this world. They believe that every man is endowed with God-like capacities of intelligence, of spirit, of free will which are his to be developed in accordance with God's purpose. As we are all the sons of God, so are we all brothers, and as brothers we must find the means by which we may live together in love and therefore in peace and brotherhood. The ideal of the Brotherhood of man under the Fatherhood of God should perhaps be stated as "because of the Fatherhood of God."

The National Conference of Christians and Jews is dedicated to achieving the Brotherhood of Man. But this dedication is not to a pious hope of achieving mere tolerance or forbearance. Rather this dedication is to the task of bringing all men to the realization of the beneficent Fatherhood of God. If man will but know the Father, he may then know and love his brother. Then, and then alone, may we expect to see the dream of the Brotherhood of Man become a reality.



When time and the events of history place the twentieth century in its proper perspective chroniclers of the future will mark as a turning point in the social and cultural development of the United States and of the world the advent of the National Conference of Christians and Jews.

Historians when they analyze the circumstances out of which the Conference grew, the progress it made and the work and good it accomplished will point to this unique organization as one of the strongest moral forces in our pluralistic society.

These are the reasons why. From the times of the ancients, the days of the Jewish prophets, the seers of the non-Judaeo peoples, the teachings of Christ and the prophets of the non-Christians there have been voices raised that echoed the predominate thought, "God Is The Father — All Men Are Brothers." Religious leaders, poets, writers, statesmen, humanitarians, scientists, "Everyman" himself, have known and felt this truth.

It remained for the National Conference to focus on common social, welfare and civic problems the tremendous forces for good that held this common ground. This is the outward sign that has made the Conference the telling force it is and it is the touchstone that has helped it succeed and endure.

Still more wonderful and amazing is that the Conference has succeeded in accomplishing this feat **without comprising or watering down religious or philosophical beliefs** but has in fact buttressed all beliefs with the basic premise that we respect the differences and recognize the moral good in all men.

Coming as it did out of the tensions of the late twenties, growing through the depression and war years and now continuing to expand in these times of cold and luke-warm wars the Conference has utilized the most effective and enduring tool to bring to all peoples the message of the Brotherhood of Man under God's Fatherhood. This tool is

Louis B. Seltzer, 1957-58  
Brotherhood Week  
Chairman



education, schools, colleges, civic groups, youth organizations, farm, labor and management groups, wherever and whenever an opportunity has presented itself the Conference has created an atmosphere of understanding out of which has come FEPC laws, desegregation in schools, non-discriminatory business and commercial practices, better children, more informed adults and more democratic minded Americans.

True, the process of education is not flamboyant, dramatic nor sensational. It is also a lengthy process, needing time and circumstance to help it achieve its goal. But the end result is more dramatic and sensational than immediate some-time methods. For from this action through education comes an informed and believing society that recognizes its responsibilities to their fellow men.

This then, is why I believe in the work of the National Conference of Christians and Jews. Because it has brought to our society an awareness of the need for the practice of brotherhood; it has held fast to the principle of the equality of men; it has marshalled the moral forces of all philosophies; and it has given to the watching nations of the world an example of how a free and democratic people can work together to solve common intergroup problems. I respect the work it has done in the past. I recognize its present effectiveness, I believe in its future.

The world will long note and remember well the National Conference of Christians and Jews.



## "NO WORK MORE IMPORTANT"

Benjamin F. Fairless

My thoughts, my prayers and deepest beliefs are bound up in the great work you are doing. To me there is no more important task today than the effort of the Conference to seek justice and foster amity, understanding and cooperation among the Protestants, Catholics and Jews of America.



This work is all the more important now. Each day we see America's leadership in the free world facing some new strain—some new testing of the strength of our great principles and beliefs. The Conference stands for the greatest of these—an attitude toward fellow human beings that says there must be no distinction made between one group and another, one race and another or one faith and another.

The Conference will need that kind of thinking in planning for the future. In this age where science has created such horrible and such vast powers of destruction we need as never before a world-wide enlistment of every moral resource. All of mankind is involved and every living religion can help. Perhaps we can find in the moral strength of a world-wide brotherhood the greatest defense against man's capacity to destroy.

## "NCCJ IS ON GOD'S SIDE"

George Meany

It is a real privilege to take part in even a small way in the highly important work being done by the National Conference of Christians and Jews. In these trying days when practically all mankind is praying for peace under the shadow of an ever present threat of another world conflagration, the spiritual and moral value of an organization such as this cannot be overestimated. We must never forget that the godless fanatics of the Kremlin are determined not only to create division among the free nations of the world but also to divide the peoples within those nations if they can possibly do so by propaganda and infiltration. From the Communist point of view world domination is impossible unless the United States is either destroyed or rendered impotent by internal strife and discord.

There is perhaps no greater threat to our unity as a people than bigotry and its vicious by-products. Racial and religious discrimination is not only morally wrong at all times but it is today practically an act of treason. The National Conference of Christians and Jews is truly an organization that is on our country's side as well as on God's side.



## "NCCJ IS A VITAL FORCE"

Ernest R. Breech

I believe in the National Conference of Christians and Jews because I subscribe wholeheartedly to the principles upon which the organization was founded and because I have faith in the sound and reasoned way it works toward achieving the ideals to which it is dedicated.



Its very existence is visible and comforting proof of the common spiritual heritage that has been passed on through generation after generation of Americans.

I believe in the NCCJ because it has demonstrated that the concept of brotherhood is a workable reality of today.

I admire the NCCJ for its rational and effective approach to the task at hand. I respect its consistency and its unswerving determination. I place high value on its willingness to face up calmly and confidently to the problems which confront it.

While battling bigotry and prejudice, the NCCJ has not allowed itself to be entrapped in negativism. It has won notable success by emphasizing the good that man derives from his Creator and by maintaining a positive perspective as it deals with the misunderstandings that lead to distrust and finally to hatred. By first fighting for what is right, the NCCJ has been most effective in fighting against the evils that foment discord.

Respect for the inalienable rights of the human being is the foundation upon which the NCCJ builds toward brotherhood. Underlying the entire NCCJ program is a fundamental belief in the dignity and worth of the individual.

The NCCJ is more than an institution of high purpose. It is a vital force which constantly exercises a tremendous influence for good in every phase of our national life. It welds together in the strong bonds of mutual understanding and provides a common ground on which men of totally different persuasions and origins may meet in peace and friendship.

The National Conference of Christians and Jews is a great asset to all of us. The moral strength it represents is a powerful defense against any force which would subvert the principles laid down by the founding fathers. The Conference and its work deserve the active interest and support of every American.



## A program that has earned universal support



**GENERAL DAVID SARNOFF:** "The educational activities of the National Conference of Christians and Jews are of prime importance . . . you seek to enrich and strengthen the spirit of men by breaking down the barriers which now divide them. And in seeking to promote understanding, freedom and tolerance, you are demonstrating the part that science plays in the solution as well as the creation of human problems."



**HENRY R. LUCE:** "We can be thankful for the voluntary efforts by which Americans organize themselves to improve their own standards of behavior. Of all these efforts the National Conference of Christians and Jews is both an outstanding and a unique example."



**DR. REINHOLD NIEBUHR,** Union Theological Seminary: "The work toward mutual understanding of religious groups conducted by the National Conference is of inestimable value."



**FATHER EDWARD V. CARDINAL,** C.S.V.: "In doing its work, the NCCJ has been activating the philosophy of St. Vincent de Paul, who once said in a conference of his priests, 'we must love all God's creatures but we must love those who differ from us a little more.'"



**RAYMOND GARY,** Governor of Oklahoma: "We are making progress toward better human and group relations in Oklahoma. I know this progress is largely due to persistent efforts of the National Conference which consistently strives for a better understanding between all men."



**PHILIP J. HICKEY,** Superintendent of Instruction, St. Louis Public Schools: "The National Conference of Christians and Jews with its spirit of goodwill coupled with its skills to work with diverse groups has played a unique role in making St. Louis a wholesome place to educate and bring up our children."



**SAMUEL D. LEIDESDORF:** "This year NCCJ will spend two and one-half million dollars. But as a conservative estimate this money will multiply itself to 25 million dollars because NCCJ enlists the volunteer help of thousands of other organizations and hundreds of thousands of people who work and give assistance on a voluntary basis. I commend NCCJ for its efficient operation and its highly effective program."



**DR. LOUIS FINKELSTEIN,** President, Jewish Theological Seminary of America: "All of us have every reason to be grateful to the National Conference for the great contribution which it has made toward the goal of a united humanity."



**PAUL HOFFMAN:** "It is a privilege to participate in the National Conference. Its work at home is vitally important in combatting Communism abroad."

The oldest and most  
effective organization  
in the field of  
brotherhood

—BETTER BUSINESS BUREAU



## THE RECORD OF THE NORTHERN OHIO CHAPTER

Organized in 1933, an early office in C.J., the Northern Ohio Region services all of Ohio south to Columbus. The fourth largest Conference operation it has amassed a proud and successful record.

### IN EDUCATION

Developed the Human Relations Workshop programs with regular summer sessions at Western Reserve University, Kent State University, Ohio State University, University of Toledo. The University of Akron, Baldwin-Wallace College have also held similar sessions.

Granted more than \$40,000 in scholarships to workshops and other training courses to qualified teachers, students, police and firemen, welfare and social workers.

Developed "In-Service Training" program whereby teachers continue their human relations training on-the-job in their schools.

Work with all school systems, public, parochial and private on elementary and high school levels and with all colleges and universities on both under-graduate and graduate levels.

Held over 3,000 institutes, scholarship programs, youth programs, adult leadership sessions.

Conducted research, teacher training, textbook revision: prepared teaching materials.

### IN THE COMMUNITY

Worked with every community organization, service group, Junior Chamber of Commerce, Girl Scouts, Boy Scouts, women's clubs, professional groups, veterans, fraternal organizations and youth groups. 350 programs annually.

### IN RELIGIOUS ORGANIZATIONS

Created and developed the Moral and Spiritual Values workshops and institutes. Held clergy conferences, youth training, seminary lectures; create special publications. 200 annual projects.

Every organized denomination and organization has been included.

### IN MASS MEDIA

Press, radio, television, magazines, motion pictures, publishers are utilized year-round to marshal public opinion. Over 40,000 column inches annually and 600 hours of radio and television time.

### IN LABOR MANAGEMENT ORGANIZATIONS

Created the Human Relations in Industry projects. Held film showings, work with industrial concerns and labor groups to promote understanding of intergroup problems and the contribution of sound human relations to the national economy.

Extend help to 1,100 cities and communities in this region in the annual observance of Brotherhood Week.

Public meetings and dinners gather thousands to hear national leaders such as John Foster Dulles, Sen. John Kennedy, Vice President Richard Nixon, Benjamin Fairless, Benson Ford, Paul Hoffman.

Consultative Services available to other organizations and local governments.

Speakers Bureau maintained with active volunteers to service the hundreds of public programs.

Development and Expansion activity that has seen the organization of chapters and citizen committees in Columbus, Toledo, Akron, Youngstown, Ashtabula, Canton, Hudson, Sandusky.

Religious News Service supplies a weekly international wire and photo service to all media.

## AN EVEN BRIGHTER FUTURE

Expansion and involvement of more of the public is the keynote. Some of the plans include:

- . . . A Human Relations Center.
- . . . A 13 week television show, locally produced but using national talent.
- . . . An international research study to be conducted at Western Reserve University.
- . . . Expanded police and firemen training.
- . . . Preparation of local films, pamphlets and publications.
- . . . Special projects with labor and management.

## OUR LEADERSHIP

### NATIONAL OFFICERS

James F. Twohy, Benjamin F. Fairless, Lewis L. Straus, *National Co-Chairmen*  
Everett R. Clinchy, *President* Sterling W. Brown, *Executive Vice President* James M. Eagar, *Vice-President*

### NATIONAL OFFICERS FOR NORTHERN OHIO

Louis B. Seltzer, *National Chairman, Brotherhood Week*  
A. M. Luntz, *Vice-Chairman, Northeastern United States*  
Leroy Crayton, Ernest H. Siegler, David H. Scholl, *National Board Members*

### NORTHERN OHIO OFFICERS

Thomas A. Burke, LeRoy Crayton, Dr. John S. Millis, Mrs. Louis B. Seltzer, Ernest H. Siegler, *Co-Chairmen*  
Alex J. Brady, *Treasurer*

### NORTHERN OHIO STAFF

Earl S. Kalp, *Regional Director*, Robert L. Beda, *Public Relations Director*

## NATIONAL CONFERENCE OF CHRISTIANS & JEWS, INC.

793 UNION COMMERCE BLDG.

CLEVELAND 14, OHIO