



## Abba Hillel Silver Collection Digitization Project

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

Series V: Writings, 1909-1963, undated.

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Reel  
187

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Welfare, undated.



1- Joy to welcome you to Cleveland.

1) You are true servants of humanity. You are  
pioneers, the highest ideas, Judaism.

2. Any group of men engaged in service of religion  
desires - caring for sick - spreading comfort where  
is aborn - you have for over 20 yrs. rendered  
such service - worked relentlessly. Warfar upon a dead  
desire - you have saved lives - visited  
many orphan families - & cared for mentally  
- you is the satisf. & a noble work worthily  
performed —

3) Most of your patients are young - they  
are poor - & foreign - tolerant under  
severe disabilities - you welcome them

\* You give them med. care, for humanity,  
Most of poor - Kosher - understanding -

4) You care for them after they leave  
you —

2. Great Jew. Service

1. Among poor to enter arena of faith  
in Tuberc - read & it -

2. Sacred life - don't walk - up to

3. Body. Temple - 14 years long -

Hallel -

4. Let ant. 1. work - As long as we serve  
men - we are unmistakable.



1. I was profoundly moved by this simple record of life's unimportant  
young lives, imprisoned in everlasting darkness, reaching out for  
precious light which all were ~~that~~ <sup>yearning</sup> for.  
~~That~~ <sup>gift</sup> of 10 minutes sight - there is all the  
world's pathos there and tragedy. How grateful their little  
hearts would be for just 10 minutes of God's radiance - to  
see a star, a field & waving grain, a butterfly, or the  
dear, unajomed face of mother -

2. I have often thought how it seems that only those in dire  
deprivation ~~need~~ <sup>deserve</sup> all these blessings which ~~they~~ <sup>they</sup> are ~~deprived~~ <sup>deprived</sup>  
to them. Men in the full tide of life, endowed with all the  
equipment of body and mind, with their senses unimpaired,  
their faculties sound, <sup>seem</sup> ~~forget~~ in the full tide of life, to be  
grateful — we take our gifts as a matter of course —  
But had we the same unjust granted to those unfortunate  
we would, in gratitude for the privilege of living, and the  
gift of senses which bring the whole man, would,  
breathed in by all, flowers in color vocal with music,  
redolent, perfumed, tense with incense, ~~these~~  
~~our own~~ <sup>our own</sup> ~~own~~ <sup>own</sup> mind, become eyes to the blind  
feet to the halt & the man, a voice to the <sup>deaf</sup> ~~deaf~~ <sup>deaf</sup> ~~deaf~~  
~~and~~ <sup>and</sup> ~~him~~ <sup>him</sup> strength to the ~~weak~~ <sup>weary</sup> and set an  
him to the lonely heart — we would half their burden,  
and share with them our benedictions. —

3. It is not a such sp. in any it, but out of a near, grateful  
and undoubtedly that this takes 4 feet 6 ft, was born - (m)

1. No plub. inst. is as elementary & indiscriminate as a hospital.  
In the Univ. Ministry of Compassion it stands foremost -  
To all suffering, to restore to health & to war upon disease  
<sup>to relieve</sup> the ever-present menace to the race - to accompany man  
as a guardian spirit from birth to his holy grave.



those who are well, resp. are indebted to those who are ill  
we who are able .. .. who are dis-  
abled - We whose needs are not in want, resp. to those  
who are -





guiding, perfecting him, and is a service primarily in service and under -

2. And it is a holy service - "God stands <sup>2nd</sup> for him over the body of a man" - The will becomes the sp. word of God - esp. the poor & deeper sick - The ministry of healing was once the function of the priest. Religion embraced the medicine - and to this day the rel. priest is the respirant. for nearly all the existing art of healing in the world -

4. 7 ימים - For further man - Sanctuary - It was place to which will come about the same time -

1. Manner of building - Free-will giving - as a man's heart prompts him - Sold. silver - Copper

(1) A hosp. is a sanctuary - every place where man sees his fellowman in love is sanct - Even to the same in God, the will come - so that we may we justly call a hosp. - a sanct -

(2) Free-will <sup>giving</sup> Taxes - (1) Love, element, Spontaneous.

(2) Exercise of free-will - which is a moral Exp. - One is unpleasant route, the other is joyous Exp.

(3) As his heart prompts - 162 for sign - You need heart for building place - Mind for administration Sanction, standards, then the model is heart - Smile hugs for love - & regulation.



5. Old blue Cypres - poor 1 with alk - It is a mistake  
not to see that you can benefit from giving, and  
not an exception from receiving.

1. No man is so poor but what he can give.  
- money - service - Else poverty would be worst  
depending upon life - אדם אינו ענין אלא לפי  
הנפש.

2. Rich - all that we have <sup>is</sup> not <sup>for</sup> us  
only mandate. but phys. resources, imm.  
field & forest - Corporate Creation -

Primitive - linked - lost net - integrated -  
capital - credit; we recede constantly -  
We need 5 other men - their know - exp - serv - growth.

3. Our lives incomplete - seeking one to three,  
warming their cold bodies, healing their cold souls,  
healing their wounds, bring joy to their, Comfort.  
- we discover true meaning of our life.  
- אדם אינו שלם אלא בלתי

6. Commun. will respond - where ancient land

1. Charity is equal to all, the Com - Christened
2. pleasure, service, peace - to the -
3. You will make A. a Heavenly city.















itself to that of others - It is not the poor man alone who is in need. Every man is in need - in need of his fellowmen - poor & rich alike - in need of their knowledge, their wisdom - they experience - in the service which they render him & more - esp - in the sphere - for service which they afford him -

1. Alone I cannot advance - Those of you who have ever lived with Chucky will understand what I mean - There are bits which one man cannot climb - but which 2 or more can - To when you reach a deep ravine, the one may stand on the other shoulders & clamber up - & then each down & pull his friend up - & so on & on to higher levels

2. My life remains unfulfilled as long as that of my neighbor - community at large - we do live fully - until we have recognized the suffering & sorrow & deprivations of the unlucky -

3. Eli Galt gladly - It is then as we go out seeking our brothers - buying fingers - warming their cold bodies - funding their cold souls - slaking their thirst - healing their wounds - we bring joy beholden & peace happened to old age - that we discover the true purpose and meaning of life -

4. They are building a hospital - the most elementary, the indispensable institution in town - phys. & med. sc. has advanced to a point where the phys. can best cure



next to the problem of food & clothing  
came the problem of health.





the patient he cured, and the scene of rescue  
in a hosp. - in private the patient's home -  
a hospital a death insurance - for journey -  
for your regular + your community -

1. It is a very work - short and job  
of 10 to 15 min - for service by the sick-bed  
of a patient - He became the special ward  
of Heaven -

2. The Rabbis were so concerned about those  
whom disease had laid low that they said  
that he who does not visit a sick person  
is as guilty as he who spills blood.

3. How much more is the repair of him  
who can by his agency lead to heal - &  
how great is his reward -

5. You will respond.

1- Amsterdam, who said. 6 3 20 20 20 20 20  
X 1800 -

2. Who 2500 yrs ago - laid down the law of  
to them for the future - of the world, for  
pleasure, the forgotten and the corner of the  
field - things - ① you will walk for a better  
life - a sanctified city - Seal city - spiritual

6. You will do 2 things - ① you will walk for a better  
life - a sanctified city - Seal city - spiritual  
② Our response to enemies - Epiphany -



There is a great phrase in one of the Psalms: "Happy is he who considereth the poor." Mind you, not who gives to the poor, but who considereth the poor. How many who give to the poor, come out of a sense of duty, others because their conscience bothers them, some for love of acclaim and others for fear of censure. The blessed giver, however, is he who considereth the poor; who gives of his substance, and what is infinitely more precious, of his service and devotion, out of a compassionate and, at the same time, "intelligent consideration" for the poor. The Hebrew word here used is highly significant word. It means both sympathetic ~~understanding~~ <sup>understanding</sup> and intelligent insight. It implies love for the needy one, concern for his well-being and a careful study as to the best way of helping him. every consideration

J. fully merits the designation, the Psalmist. He is one of those blessed ones who at all times <sup>the whole of his existence</sup> considereth the poor. They come to him, He beholds them, the broken and beaten of life, the dejected and the dispirited, the erring and the wayward, all the <sup>unfortunate</sup> ~~plagues~~ <sup>plagues</sup> of a great, <sup>metropolitan</sup> ~~metropolis~~, and he sees in each <sup>a</sup> ~~man or woman~~ <sup>man or woman</sup> ~~children~~ <sup>children</sup> of God, fashioned in His image. He understands their needs, and their burdens, and their cares. ~~And because~~ <sup>because</sup> this is a reasoned ~~melancholy~~ <sup>melancholy</sup> and an and wisdom, <sup>his</sup> heart goes out to them. (Ariste) <sup>because</sup> he considereth them.

<sup>But</sup> <sup>then</sup> ~~But~~ his fine practical sense leads him to consider how best to help him. There is a ritual in the religion of Helpfulness and it is social service - Every great ideal must have an equally great technique for its realization, or it remains a futile abstraction. The technique of charity in the unworldly life of a great city, is the scientific social service in which the mind guides the heart, even as the heart stirs the mind.



Mr. J. understands truly the great service, but he has added  
to it ~~so much~~ <sup>so much</sup> a glowing enthusiasm, & human interest &  
concentration, ~~so~~ <sup>to such a degree</sup> that it has become in him an <sup>entire</sup> art,  
and in this art he has reared many disciples, who  
carry on the mission of his life.

I celebrate Mr. J. upon the completion of  $\frac{1}{3}$  of a  
century, such self-satisfying, persistent service.  
It is ~~this~~ <sup>such</sup> life is an inspiration to all, & it is  
an esp. inspiration to me little myself who is  
just completing  $\frac{1}{3}$  of a century of life.

The Lord will preserve him, and grant him long  
life, and he shall be called happy in the  
land.





a fanatic is one who having  
lost sight of his object  
redoubles his effort

WRHS





but on nat. int. adherence  
~~then~~ a word used is <sup>a</sup> ~~ref~~ <sup>ref</sup> ~~from~~ <sup>from</sup> it

but on nat. interdependence.  
~~What~~ <sup>a world</sup> ~~the~~ <sup>is</sup> ~~United~~ <sup>a</sup> ~~Conf.~~ <sup>unit</sup> is the ~~begin~~ <sup>begin</sup> of ~~harm~~ <sup>harm</sup>, or the ~~end~~ <sup>end</sup>.  
~~What~~ <sup>is</sup> ~~the~~ <sup>the</sup> ~~United~~ <sup>United</sup> ~~Conf.~~ <sup>Conf.</sup> is doing for the spread of the doctrine of ~~national~~ <sup>national</sup>  
~~interdependence~~ <sup>interdependence</sup> which is the ~~begin~~ <sup>begin</sup> of ~~harm~~ <sup>harm</sup>, or the ~~end~~ <sup>end</sup>.  
~~What~~ <sup>is</sup> ~~the~~ <sup>the</sup> ~~United~~ <sup>United</sup> ~~Conf.~~ <sup>Conf.</sup> is doing for the spread of the  
~~doctrine~~ <sup>doctrine</sup> of ~~national~~ <sup>national</sup> ~~interdependence~~ <sup>interdependence</sup>. And this is the  
~~purpose~~ <sup>purpose</sup>.

"Human life is a co-operative experiment and personal achievement is a social achievement. No man can learn and grow and prosper unaided. No man can realize his destiny solely thru his own resources. We require the order stimulating other minds to find in our growth - & it takes the best in our neighbors to bring out the best in us. We depend upon the human beings for our security and our happiness. Hence the whole of human progress is made possible by the readiness of men to select only such objectives as will lead to the common good and to mutual helpfulness."

helpfulness!"

If human life is a corp. experiment, the strong must share his strength with the weak, the wise must share his wisdom with the ignorant, the fortunate <sup>his good fortune</sup> with the less fortunate - It does not make for ultimate success a permanent stability <sup>in society</sup> for the strong <sup>upper</sup> to look to their own interest entirely and to ignore the handicapped <sup>or the</sup> of life. life averages such selfishness, of ten-times in blood.

Again in teaching us social resp. the C. F. is not  
constructing the life of a man  
imposing any burdens upon us. Rather is it emancipating



as in the free and fuller ~~trader~~ life. It is giving us  
~~a measure~~ in ~~unthought~~ we live now when we live  
in other lives. New needs are added to our own when  
in sympathy we befriend fellow human beings.  
Our horizons widen ~~and~~ bringing to us profounder  
newer greater vision and profounder insight - and  
nobler words -

Social resp. expressing itself in social service  
also brings to our days the promise that  
things imperishable - a measure of immortality.  
For as for ourselves we are as a grain of dust  
in the balance. Our beauty, our strength, our  
pride, lost for a moment, & we are hurled  
into the past. Death completely obliterates us,  
little selves - but when our social selves  
the meaning & mission of our life which find  
expression in allegiance to great causes,  
and ideals are treasured forever in the m.  
ward maps, these causes & ideals & our then  
unending influence.

And social service, my friends, is the supreme  
act of worship. ~~Then~~ There is lip-worship which  
is hypocrisy. There is heart-worship which is  
love & pity. There is hand-worship which is  
helpfulness <sup>human</sup> ~~social~~ service. And the prayer of  
there is hand-worship - It is the ~~the~~ <sup>the</sup> ritual  
which whether coming from white hands, ~~and~~  
or black hands, <sup>from hands</sup> ~~from~~ joined hands, ~~whether~~ is not



acceptable to God when hands join in ~~the common~~ <sup>your</sup>  
heart and ~~communion~~ <sup>try</sup> to ~~let~~ <sup>let</sup> his ~~revelation~~ <sup>revelation</sup> as  
humble. ~~hip-worship~~ <sup>which is the mechanical</sup> ~~destitute~~ <sup>rept.</sup> ~~the human~~ <sup>of this human</sup> ~~is~~ <sup>needs</sup>  
is a deception and a desecration. Heart-worship <sup>(duties)</sup> <sup>(obligations)</sup>  
is beautiful but when it must lead to sacrifice  
upon the high altar, Humanity - or it is vain &  
unprofitable. It is hand-worship ~~that is supreme~~  
which leads man into the holy & hallow. When  
your ~~strong~~ hand lifts a cup of ~~early~~ water  
to a parched lip, or prepares the bread of life  
to the hungry - you are ~~unhappy~~ <sup>unhappy</sup>, my brother  
in ~~rapt~~ <sup>rapt</sup> devotion. When your hand helps the  
faltering steps of old age, or guides childhood  
& youth in the path of ~~your~~ <sup>your</sup> health, ~~perfect~~ <sup>perfect</sup>.  
You are worshipping, my brother, and angels  
may pause in their adoration and listen.  
When your hand is laid ~~compassionately~~ <sup>compassionately</sup> upon  
the pained brow of the sick <sup>man</sup> <sup>his</sup> pain is ~~in~~ <sup>in</sup>  
the shadow, or is ~~stuck~~ <sup>stuck</sup> in healing to  
the sufferer - an ~~unfailing~~ <sup>unfailing</sup> prayer ascends ~~with~~ <sup>with</sup>  
to the throne of the ~~compassionate~~ <sup>compassionate</sup> One. And  
whether your <sup>my</sup> hand is blessed with such a  
ministry - or whether with your ~~ministry~~ <sup>ministry</sup>  
you are helping of the hands to ~~do~~ <sup>do</sup> us.  
note - the wonderful ~~of~~ <sup>of</sup> quality of your  
act is ~~not~~ <sup>not</sup> ~~diminished~~ <sup>diminished</sup>. The Spirit of God  
will be upon you - for He will have sent you to  
bind up the broken-hearted, to proclaim liberty



to the captives - and the opening to comfort all that  
mourn - to give ~~unto them~~ the mantle of  
hope for the spirit, & heaviness -





1. Angel - Father
2. Cleveland - 11 years - Receipts
  - (1) Efficient - eliminates - 110 - increased - Boards -
  - (2) Conscripted - magnitude - leaders - applying - In highly involved - do not meet - Enhances Rev. and Adjustment - Requires Experience etc - Superior
  - (3) Enlisted 1000 - women - 10 years ago - - New Army - Educated them -
  - (4) Taught tens of 1000 to swim - 10 yrs ago - Saved money - 460000 - - If I were to manage civil - Sp. proselytes - aware - Cooperation greatly -
  - (5) Served to think on Comm - - discontented - Good-will not native Infraternities - Calvin plus Chavez



(a) To reveal that divide - walls.  
(b) In presence of Warratt - gas - earth

(6) gives us spirit of highbrow -  
great city - "Metropolis"

(7) Teaching us two ways of Charity

(1) judgingly - afraid - death

(2) not enough - renovations - stock  
exchange - two king

(3) After he is asked - does not  
answer - humiliating

(4) without waiting solici

(5) without seeking to discover  
identity - morbid

(6) without revealing his own  
- vanity withn self

(7) Community Fund

(8) Help men to help Eos -  
- rehabilitation - job - Restoration  
- unemployment

3. You are framing much rather King  
(1) Humble solicitation - one Beate



This is a great age for young men to grow up in. In a real sense we are just  
at the beginning of man's intellectual and spiritual evolution, and only on the  
threshold of our country's heroic destiny. When our young men and women return from  
the distant battlefronts to our cities and to our homes, may they grasp the opportunities  
of the new day and age, and may they face the tasks of tomorrow with eager spirits and  
with stout hearts.





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basic principles of the Charter, the Soviet attitude was bound to become increasingly more critical and resentful. And I assume that the Movement as well as the State of Israel were prepared for such an eventuality. But what was unthinkable and unpredictable - and monstrous - have been the gross and unauthenticated imputations of espionage, conspiracy, subversion and medical murder against an historic movement of national liberation and humanity which, unlike Communism, has never worked in conspiratorial darkness, and which has never been the enemy of any people or government which has been friendly to it. It is inconceivable that the Soviet Union would have instructed its representatives at the United Nations less than five years ago to champion the cause of a sovereign Jewish State and to vote for its admission to the United Nations if the Zionist Movement were of the character which it is now represented to be - up to 1947, a paid agent of the British Intelligence, and since then, of the United States Intelligence.

There is no point in speculating here about the complex of motives which are responsible for this amazing about-face - even allowing for the traditional unfriendliness of Communism towards Zionism which antedated the reversal of its position in 1947. The kettle of a Communist mass trial usually boils more than one fish, but what a fantastic stew of juridicial rigamarole is this, by which lifelong professional anti-Zionists are hanged because they are Zionists, and Zionists are charged with fostering anti-Semitism, and the American Joint Distribution Committee is charged with being an international Jewish bourgeois nationalist organization, set up by the American Intelligence Service to exterminate the top-ranking officials of the U.S.S.R.! Perhaps their attitude will change again when the present political or party exigencies will have been served, or when the unsavory grotesqueness of this whole canard will have set their own teeth on edge.

But, at the moment, our Movement and the State of Israel are confronted with the fact that a very powerful bloc of states has allied itself with the Arab bloc in open opposition. This is a very serious matter to contemplate, especially in relation to the total stoppage of Jewish emigration from those countries to Israel in the foreseeable future.

There may be even more serious overtones to this anti-Zionist, anti-Israel campaign launched by the Communist states. It may carry over into an all-out campaign against the Jews of those countries who number some two-and-a-half million souls. I should prefer not to be forced to conclude that the Soviet Union has definitely gone anti-Semitic, or that it has adopted anti-Semitism as an instrument of Communist policy. Some of my friends whose judgment I value



greatly are convinced that this is actually the case. If so, then another appalling tragedy of fearful and staggering proportions is in store for our people. I would prefer to be more deliberate in judgment. ( I am frank to acknowledge that it is difficult to understand what is going on, as do many other men of good will everywhere who, though they are not Communists or fellow-travelers, have consistently favored a rapprochement between the East and the West and a working out of a modus vivendi so that all the peoples of the world might have peace and a chance to live their lives in accordance with their own economic and political preferences. They have favored such a rapprochement because they were persuaded that Communism, unlike Fascism and Nazism, was committed to basic human equality and was opposed to racialism and to the exploitation or extermination of groups or nationalities regarded as inferior or undesirable.) There was the record of the official outlawry of anti-Semitism in the Soviet Union and its opposition to all forms of discrimination on the basis of race or nationality.

On the other hand, the anti-Jewish nuances of the Prague trial and the violent references to the menace of Jewish nationalism in the Soviet press are unmistakable. Certainly, this loud concert of official denunciation of Jewish nationalism, and the widely disseminated charges of a Jewish network of spies and saboteurs, plotting to destroy the Soviet Union cannot help but incite and inflame the people of the Soviet Union and endanger not alone the peace and security, but even the very lives of the Jewish people living there.

It is not too late for some authoritative statement or act on the part of the highest Soviet leadership to clarify the situation, set the record straight, relieve the minds of men of fear and suspicion, and avert an appalling catastrophe. Representative Jewish bodies should not overlook the diplomatic approach along with the public protest. //

Recent events in which the Soviet Union itself played a not inconsiderable role should have convinced them that all attempts on the part of parties or governments to gain power, hold power or expand power by capitalizing on anti-Jewish prejudices are doomed ultimately to disastrous failure.

The Soviet Union, as a matter of expediency, once made a pact with Hitler. That blunder had to be atoned for by ten million Russian lives. If now again, as a matter of expediency, it is making a spiritual pact with Hitlerism, in the hope of wooing neo-Nazis or neo-Fascists or Arab irreconcilables, or for whatever other reasons, it will be committing a second and a much more fatal blunder. It will be destroying the very basis of its life.