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### **MS-4850: Daniel Jeremy Silver Papers, 1972-1993.**

Series II: Subject Files, 1956-1993, undated.

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Institute on Man and Science, correspondence and notes, 1967.

# THE INSTITUTE ON MAN AND SCIENCE

325 EAST 41ST STREET, NEW YORK, N. Y. 10017

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PRESIDENT

NANETTE B. RODNEY  
DIRECTOR, N. Y. C.

May 24th, 1967

Rabbi Daniel Silver  
The Temple  
Cleveland, Ohio

My dear Dan:

We are delighted that you will take a lead role in our Seminar on religion. Please plan to arrive Sunday afternoon, August 20th. That night Bishop Pike will open the program with an address in Conkling Hall in our Village of Rensselaerville, near Albany. We would like to have you engage in the commentaries on this talk. His theme will be the relevance of religion to the secular world. Monday morning James Pike will give his second talk on Pope John and Pacem in Terris.

*Aug. 21 Aug. 22*  
Your first address will come Monday night in Conkling Hall. Will you tackle prophetic religion's bearing on economic righteousness? Your second talk will come Tuesday night: what theme will you choose? Tuesday morning and Wednesday morning sessions will be smaller in numbers, and we would like to have a representative of the American Jewish Committee discuss religion and cultural pluralism, - plural religions, plural nations, plural ideologies.

Dr. Harold Bosley of Christ Church Methodist in New York (Ralph W. Sockman's successor) will discuss Vietnam and the whole War Problem, Wednesday night and Thursday morning. Father Gannon, former President of Fordham University, will speak Thursday night.

Each evening's address should be 30 minutes, followed by a 30 minute forum.

Will you ask your office to send our publicity desk 2 glossy photos of you and a 50 to 100 word biography? Your expenses will be paid from Cleveland, and we will be happy to have Mrs. Silver. Plan to remain as long as you can.

With deep appreciation of your cooperation,

Sincerely yours,

*Everett*  
Everett R. Clinchy

P.S. I suggest that your office give this Seminar on Religion and Life stories in the Cleveland papers. We will be glad to have Clevelanders register and attend.

*Twenty-fifth Anniversary Year*

*Capital Area Council of Churches, Inc.*

810 MADISON AVENUE

ALBANY, NEW YORK 12208

TELEPHONE 489-8441



REV. RALPH M. CARMICHAEL  
PRESIDENT

REV. VLADIMIR E. HARTMAN, Ph. D.  
EXECUTIVE DIRECTOR

REV. FRANK P. SNOW  
REV. WILLIAM D. SMALL  
CAMPUS MINISTERS

May 25, 1967

Rabbi Daniel Silver  
The Temple  
University Circle & Silver Park  
Cleveland, Ohio 44106

Dear Rabbi Silver:

I am happy to learn that you will be one of our guest speakers and leaders for our Institute on Religion and Life August 20-25. I will be assisting Dr. Everett Clinchy in the Institute and would appreciate having a biographical sketch and two (2) glossies from you which can be used for our local publicity.

I am looking forward to our participation together this summer.

Sincerely yours,

Vladimir E. Hartman  
Executive Director

VEH:esr

*Sent 5/26/67*  
*mjm*

May 31, 1967

Dr. Everett R. Clinchy  
The Institute on Man and Science  
325 East 41st Street  
New York, N. Y. 10017

Dear Dr. Clinchy:

In response to your letter of May 24th, I really have not made a special study on what you call "economic righteousness," and I do not believe it to be a particularly immediate issue. If you are suggesting that I discuss the general change from band-aids and turkey baskets to political action by the church, that is another story.

I might also suggest that I deal with the substantive problem of faith— What can a cleric believe about God in the twentieth century.

I would prefer dealing Tuesday morning with some discussion arising from Monday night rather than commenting on Pike on Monday morning. I find Pike, frankly, erratic and I do not want to be in the position of simply commenting on his material. I would be pleased to continue on Tuesday morning this particular session. I think it would be in many ways more worthwhile to you than an American Jewish Committee approach.

Sincerely,

DANIEL JEREMY SILVER

DES:rvi



# THE INSTITUTE ON MAN AND SCIENCE

325 EAST 41ST STREET, NEW YORK, N. Y. 10017

*Pending*

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NANETTE B. RODNEY  
DIRECTOR, N. Y. C.

Dear Daniel Jeremy:

You will have freedom in choosing your themes. We are quite agreeable to separating Bishop Pike's contributions from your participation. The reason why I would like you to talk about prophetic religion is that I think that no one can equal you in interpreting the prophets of Israel.

For the second shot I think that you should choose the theme that is of most concern to you in this moment in history. A definition of what one can believe about God in the contemporary scientific era, appeals to me. <sup>However,</sup> We do not want to engage in debate of doctrine or dogma. Another possibility would be to have you deal forthrightly with the Arab- Israeli conflict which broke out into war last night.

I am sending a copy of this letter and your May 31 letter to the Rev. Vladimir Hartman, Secretary of the Council of Churches in Albany, who is going to act as coordinator for this Seminar. He will write to you again.

I am ever so glad that you are coming.

Faithfully yours,

*Everett*

Everett R. Clinchy

Rabbi Daniel J. Silver  
The Temple  
University Circle at Silver Park  
Cleveland, Ohio 44106

July 3, 1967

Dr. Everett R. Clinchy  
The Institute on Man and Science  
Rensselaerville, New York 12147

Dear Everett:

What kind of accommodations are available in Rensselaerville?

Adele and the children will be coming up with me as we plan to move on for a little vacation in the Thousand Island area.

With all good wishes, I remain

Sincerely yours,

Daniel Jeremy Silver

DJS:abh

July 11, 1967

Dr. Everett R. Clinchy  
President  
The Institute on Man and Science  
Rensselaerville, New York 12147

Dear Everett:

I have been thinking of the two evening speeches I am to give in Rensselaerville. I propose the following: On Monday night I should like to deal with a religious description of man under the specific heading "Mirror, Mirror On The Wall, Are We So Awful After All?" No program of social justice has validity unless it is grounded in an honest evaluation of human nature and I would propose to deal with the current despair of man and contrast it with my tradition's hopefulness.

Tuesday night I propose to deal with the meaning of Israel. I have been disturbed by the lack of understanding in Christian circles of many of the issues involved in the current situation and I should like to deal with some of these. I propose particularly to raise the question of the meaning of Israel for Christian theology.

Could I have a quick reply. I plan to leave for Israel on the 22nd and I should like to work on these two pieces before I go.

With all good wishes, I remain

Sincerely yours,

DANIEL JEREMY SILVER

DJS:rvf



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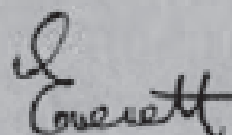
July 11th, 1967

Rabbi Daniel J. Silver  
The Temple  
University Circle at Silver Park  
Cleveland, Ohio 44106

My dear Dan:

The answer is yes. We can book rooms for your children.  
Let Lee Elmore know when you will arrive Sunday,  
August 20th and the number of persons in your party.  
We assume that you will travel by automobile.

Yours faithfully,



Everett R. Clinchy



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HARLETTE G. RODNEY  
BINGHAMTON, N. Y. C.

July 13, 1967

Reverend Daniel Jeremy Silver  
The Temple  
University Circle at Silver Park  
Cleveland, Ohio

Dear Daniel:

The jobs that you wish to tackle are perfectly agreeable to us. I think that the one on Israel will be especially timely and with you fresh from the Near East, the evening is bound to be exciting.

Remember that we would love to have some Cleveland couples participate.

Sincerely,



Everett R. Clinchy

ERC:W  
encs

July 17, 1967

Dr. Everett R. Clinchy  
The Institute on Man and Science  
325 East 41st Street  
New York, N. Y. 10017

Dear Dr. Clinchy:

Adele and I and three children will be arriving  
in Rensselaerville on Monday August 21st. We  
plan to stay until Wednesday.

I am delighted that the topics I suggested seem  
appropriate and I look forward to being with you.

Sincerely,

DANIEL JEREMY SILVER

DJS:rvi

# THE INSTITUTE ON MAN AND SCIENCE

RENSSELAERVILLE, NEW YORK 12147

TEL. 518 / 797-3477

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July 21, 1967

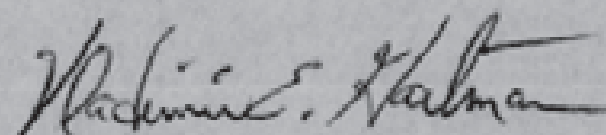
Reverend Daniel Jeremy Silver  
The Temple  
University Circle at Silver Park  
Cleveland, Ohio

Dear Rabbi Silver:

We are looking forward to your visit to Rensselaerville on August 21. I hope that you can be with us Monday morning.

We are happy that your wife and three children can accompany you. If you will take care of your transportation, we will take care of entertainment and housing for you and your family.

Sincerely yours,



Vladimir E. Hartman

VEH:w

P.S. If you have any books and paper back that you can recommend, I could pick up a supply at the local book store.



July 24, 1967

Rev. Vladimir E. Hartman  
The Institute on Man And Science  
Rensselaerville, New York

Dear Rev. Hartman:

Rabbi <sup>Silver</sup> ~~Israel~~ left for Israel on Saturday, July 22nd and will return to Cleveland the evening of August 7th. I am sure he will reply to your letter of July 21st upon his return, however, I shall try to forward your inquiry regarding the paper back books, which I presume you would wish to have for the seminars.

Sincerely,

MGM:mgm

Margurite G. Mihok  
Secretary to Rabbi Silver



7/24

I informed Adile  
about the suggested  
provision of housing -  
accommodations.  
She stated this has already  
been arranged.

CONGREGATION BETH EMETH  
OF THE CITY OF ALBANY  
ONE HUNDRED ACADEMY ROAD  
ALBANY, NEW YORK  
12208

ALVIN S. ROTH, Ph. D.  
RABBI

August 2, 1967

Dear Ma'am:

I have heard that Rabbi Silver  
is presently in Israel, so I am addressing  
this request to you.

He will be speaking here  
near Albany later in the month and  
I am to introduce him. Will you kindly  
send me a copy of the mimeographed  
<sup>about him,</sup>  
material which you have for publicity  
purposes? Many thanks.

Yours very truly,  
A. Roth

# The Temple

UNIVERSITY CIRCLE AT SILVER PARK

CLEVELAND, OHIO 44106

TELEPHONE: 781-7755

LAWRENCE A. FORMAN  
ASSISTANT RABBI

DANIEL JEREMY SILVER  
RABBI

LEO S. BAMBERGER  
EXECUTIVE SECRETARY

MORTON H. POMERANTZ  
ASSISTANT RABBI

August 3, 1967

Dr. Alvin S. Roth  
Congregation Beth Emeth  
of the City of Albany  
100 Academy Road  
Albany, New York 12209

Dear Dr. Roth:

In your letter of August 2nd you indicated that Rabbi Silver would be speaking near Albany. I am presuming you had reference to his addresses at the seminar being conducted at the Institute of Man And Science in Rensslerville, New York.

Rabbi Silver indicated in his letter to Dr. Clinchy that his speech for Monday night is entitled "Mirror, Mirror On The Wall, Are We So Awful After All?" He describes it as dealing with the current despair of man and is contrasting it with his (Jewish) tradition's hopefulness. Tuesday night he will treat with the meaning of Israel - having been disturbed by the lack of understanding in Christian circles of many of the issues involved in the current situation - particularly wishing to raise the question of the meaning of Israel for Christian theology.

I am enclosing a sheet of biographical notes. In addition, Rabbi Silver is president-elect of the National Foundation for Jewish Culture.

With all good wishes for a successful seminar, I remain,

Sincerely yours,

*Margurite G. Mihok*

(Miss) Margurite G. Mihok  
Secretary to Rabbi Silver

MGM:mgm  
Encls.

August 7, 1967

Dr. Alvin S. Roth  
Congregation Beth Emeth  
of the City of Albany  
100 Academy Road  
Albany, New York 12200

Dear Dr. Roth:

I look forward to being with you in Rensselaerville and am delighted that we will have the chance to spend some time together. My entire family will be with me as we will be returning from a week's vacation in Vermont.

With all good wishes, I remain

Sincerely,

DANIEL JEREMY SILVER

DJS:rvf



August 7, 1967

Dr. Vladimir E. Hartman  
The Institute on Man and Science  
Rensselaerville, New York 12147

Dear Dr. Hartman:

We plan to arrive in Rensselaerville sometime early on Monday, the 21st and to leave on the 23rd. If possible, I would appreciate being put up at a motel which has a swimming pool as it would provide entertainment for my young children during the day.

Looking forward to being with you, I remain

Sincerely,

DANIEL JEREMY SILVER

DJS:rvf

August 24, 1967

Dr. Everett R. Clinchy  
The Institute on Man and Science  
325 East 41st Street  
New York, N Y. 10017

Dear Everett:

I enjoyed being part of the Institute and trust it  
concluded with great success. With all good  
wishes for your project, I remain

Sincerely,

DANIEL JEREMY SILVER

DKS:rvf

August 24, 1967

Dr. Vladimir E. Hartman  
Capital Area Council of Churches, Inc.  
810 Madison Avenue  
Albany, New York 12208

Dear Vladimir:

I want to thank you for your courtesy and welcome during the Institute. You made all of our family feel at home and it was a pleasure being with you.

Sincerely,

DANIEL JEREMY SILVER

DJS:rvf



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NANETTE B. RODNEY  
DIRECTOR, N. Y. C.

August 28, 1967

Rabbi Daniel Jeremy Silver  
The Temple  
Cleveland, Ohio

My dear Dan:

Your two evening lectures and the morning discussion were great successes. I thank you ever so much. We enjoyed having Adele and your children in Rensselaerville.

The Seminar ended Friday with splendid work by Father Gannon and creative reactions by the members.

Best wishes --

Sincerely,



Everett R. Clinchy

mk



August 24, 1967

Rabbi Alvin S. Roth  
Congregation Beth Emeth  
of the City of Albany  
100 Academy Road  
Albany, New York 12208

Dear Alvin:

I want to tell you how much I appreciated your willingness to take the time to come up to Rensselaerville. I enjoyed our few minutes together and I am grateful to you for your kind introduction. I look forward to seeing you in the very near future. Again, many thanks.

Sincerely,

DANIEL JEREMY SILVER

DJS: rvf

August 24, 1967

Mr. Lee Elmore  
Rensselaerville, N. Y. 12147

Dear Lee:

I want to tell you particularly how much I appreciated your gracious hospitality. You put yourselves out for my family and you made us feel so very welcome. Please thank Catherine for me. With all good wishes for a good year, I remain

Sincerely,

DANIEL JEREMY SILVER

DJS:rvf

It is ~~impossible~~ to speak of a name of fruit. Truly and, ~~as~~ being as  
so old & familiar it would be odd to be a named state of affairs. And  
that distinction as well - Step 67 is that name was never  
published under the same author name as this entry  
given.

[illegible]

Finally, we move from a unilateral to a multilateral system. It involves a definite of power. There is no question as to his position in the system. There is great question as to his status & control & control being.

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21000 - the land has been used -

If you are able to use the land - let me know  
you are able to use the land - will of your Bill to use  
apart to you or more preferred - Part of the land  
of the land of the land and

↑  
↓







MIRROR, MIRROR ON THE WALL, ARE WE SO  
AWFUL AFTER ALL?

The Temple  
April 14, 1963

Rabbi Daniel Jeremy Silver

~~The hope of our Bible is unashamedly Utopian.~~ "It shall come to pass in the end of days that the mountain of the Lord's house shall be established as the top of the mountain, and it shall be exalted above the hills, and many nations shall come unto it. Many people shall go up and say: Who shall ascend unto the mountain of the Lord and who shall stand in His holy place? He will judge between many peoples, and he will decide between nations afar off. And they shall beat their swords into plowshares and their spears into pruning hooks. Nation shall not make war against nation, neither shall they wage war any more. But they shall sit, every man under his vine and under his fig tree, and none shall make them afraid. For the mouth of the Lord of Hosts has spoken."

Armed with this mandate which corroborated man's instinctive optimism, ~~we~~ <sup>man</sup> set out to organize and civilize the world. Wattle huts became skyscraper cities. We learned to count and build computers, to read, to write, to pass down in libraries the inherited insight of the ages. Such was the thrust of progress in these last generations that it is conceivable that we could engineer a society innocent



of poverty and be guilty only of being unequal to the challenge of man's mortality. We ought, then, at this juncture of time to be brimful of confidence, aggressive, and hopeful. Strangely, this is anything but the case.

Two millennia ago, when there was no reasonable expectation of changing the order of things, when men wrote realistically that "the poor shall always be among us," ~~men of the quality~~ <sup>let</sup> of Isaiah and Micah and Plato wrote Utopias, glorious dramatic visions of heaven come to earth. Paradoxically, today, men paint the future, when they think of it, in nightmare, garish colors. I give you George Orwell's 1984. Robot men, prisoner of their own machines, leading stultified lives -- and I remind you that 1984 is but twenty-one years hence. I give you Aldous Huxley's Brave New World, which is anything but brave and new -- cowardly, craven men, unequal to the simplest tasks, without a spark of redeeming generosity or heroism. I give you Ionesco's ~~play~~, Rhinoceros, where the prophecy seems to be that it shall come to pass in the end of days that all men will become insane and that the caw of the jungle will be heard throughout our cities. 2nd

This is the future, when men admit the possibility of any future. For our literature is filled with those who insist that we will soon light our own funeral pyre and who design for us books which dramatize the macabre dance as we disport ourselves around this flesh-fed flame.

Why so? Why this surrender, when we are pushing back the ignorance which surrounds, when for the first time we are producing a sufficiency of goods? Why now this despair, when the good life is

111



so near that we can touch it? Why are men throwing up their hands,  
 lamenting and whimpering about their fate? Why? Man has lost a sense  
 of pride in himself, a sense of respect for his own basic decency and  
 for the decency of his fellowman. When our painters set out to draw  
 a contemporary portrait of mankind, they give us, as Picasso did in  
 his Guernica, a vision of steel colored, bitter carnivores, half men,  
 half carrion, their faces distorted with the seething violence within.  
 When our writers write our autobiography, they speak of us as lustful,  
 greedy, animals disguised in human clothes, perpetual carpet-baggers,  
 shoddy and vile. If they do not paint us in these animal colors they  
 write of us as if we are pigmy people, with pigmy ambitions and  
 limited minds. William Golding's "Lord of the Flies" describes men  
 unequal to crisis, unable to be heroic and manly even in a moment of  
 extremity. But, you say, Rabbi, these are our artists and our writers,  
 men who traditionally put enthusiasm and emotion above reason. Are  
 they not exaggerating for effect and deliberately drawing too black a  
 picture? I wonder if we have all not been infected with this  
 despondency and this dyspepsia. When we see a simple act of kindness,  
 are we not prone to scalpel it and search for some ulterior motive?  
 Many of us have come to the unspoken conclusion that our home, our  
 circle of friends, is a small island of security in a sea of violence  
 -- in a violent city, at a violent time which we would best forget  
 about. How glad we were that we didn't have the headlines of our papers  
 each morning to disturb our coffee.

The clearest, or some of the clearest of the thinkers of our  
 day have joined in labeling man's incapacity. Dr. Sigmund Freud spoke

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of man as a savage beast to whom the very thought of sacrificing his own is not alien. He wrote these words in a book designedly titled "Civilization and its Discontents" -- hardly a Utopian tract. The most prominent of Christian theologians, Dr. Reinhold Niebuhr, <sup>(a very fine philosopher)</sup> ~~has~~ found it necessary to resurrect the medieval doctrine of original sin, which teaches that man is hobbled, crippled emotionally and psychologically, so much so that he can never surmount the instinct within. In brief, we will never have a sufficiency of character, will, and discipline adequate to the challenges of our day. Bertrand Russell, the British mathematician and philosopher, with his characteristic bluntness put it this way: "Man is the commensurate idiot of the universe."

Now these are not glib neurotics, spouting Madison Avenue shock phrases in order to draw attention to themselves. These are sober, clear-eyed men who are disturbed, profoundly disturbed, by our human situation. Why so? Why is there this mist of despondency about? Is it really hard to understand? Lidice explains it. Coventry explains it. So does Dachau, and Bergen-Belsen, and Auschwitz. So does the cold war which is always burning around the edges. So do the daily lead headlines from our own Southland, telling us that men who are raised in a Sunday School tradition, who have been taught morality, who have books on their shelves explaining the scientific truth about race, persist to blind their own eyes and their own hearts, and deny reason and education and religion, in favor of primal hatred and fear.

*V. and N. H.*  
*Particular*  
*Numbers*

In the field of biology this cult of despair has drawn out the idea that man is descended from a lower form of animal and is jungle. He can never escape the jungle. All that differentiates us from other

*Bellevue*

primates is a more flexible thumb and a more adaptable forebrain. This is to distort evolution, but this is as it is understood.

From the world of chemistry and of biology, from the discipline of science itself, the cult of despair draws out the idea that man is organically related to all other matter. We are simply a bit of irritated protoplasm. Any feeling we have about consciousness or character or will is an illusion. From Dr. Freud's rich treasury of ideas the cult of despair has emphasized that what is virtuous may not really be so, that charity may be a neurotic response to guilt, that goodness may be a desperate appeal for attention, that even the martyr may simply be a pathetic individual with a powerful death wish roiling within. This is to distort science -- but it is the science many understand.

What is man? Where is man? Where is the human?

Mirror, mirror on the wall, are we so awful after all?

I respect those I have cited. I understand their shock and sympathize with their anger. I share their frustration. But as a rabbi, I find that I must come to quite another conclusion. No people has a greater reason for despairing of man -- of the human -- than our own people. Our pilgrimage began with four hundred years of slavery -- brutal and brutalizing. Its most recent act saw the cremation of six million -- one in three. In between not a generation but knew the blood lust, and the pogrom, or experienced violent uprooting. Yet Israel never gave up its faith. "Though weeping may tarry for the night, with the morning there will be joy." When "out of the depths we cry unto the Lord, He answers us with great enlargement," More than

To 10  
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this, and more surprising than this, we not only continued our faith in God, but we sustained our faith in our fellow men. Man is created in the image of God. Man is but little lower than the angels, crowned, if you will, with glory and honor. Man, as the Rabbis put it, is a partner with God in the work of creation. A partner with God in the work of creation; not a partner in the work of destruction. A partner with God in the on-going, upbuilding of civilization. Indeed, if there is any explanation possible for Israel's long lived vitality, it lies, I believe, in this; that our people doggedly maintained this faith. They refused to have their fundamental faith in man broken by the shattering evil of a few men. Where there is no hope there is no life. Without hope personality disintegrates and insanity, the living death, intervenes.

I am of the opinion that this current wave of despair of which we are all in measure in some measure partner, is hypocritical, unhealthy, and based on a false assessment of human potential. Hypocrisy means the living by certain standards which we belie by our speech or the speaking of words which we deny by our actions. ~~Dr.~~ Freud in this respect was a hypocrite. One cannot dedicate his life to bringing sanity in the world if one believes that the world is insane. If man is a savage beast, what is to be gained by shattering the illusion of his worthwhileness? If man is cruel and a sadist, why dedicate your life to his healing? Thank God that Dr. Freud was a hypocrite -- he was one nonetheless. Dr. Neibuhr is a hypocrite. Dr. Neibuhr has been one of the staunchest social crusaders of our times. He has stood up in pulpit after pulpit and preached a progressive



gospel. He has insisted that killing must be limited, that freedom must be expanded, that justice must be done. Can such a man insist on such a concept as original sin and insist that man is unequal to the challenge of the day? He gives the lie in his person to his own theology. Thank God that he is a hypocrite, but he is one nonetheless. Dr. Russell is a hypocrite. One cannot be, as he has become today, the leading advocate of peace, the leader of those who would ban the bomb and ban the testing, one who is willing to brave prison and derision for the sake of mankind and at the same time insist that man is a fly or at the same time play Mephistopheles, mocking at this poor, ignorant, incapable being, man. Thank God that he is a hypocrite, but he is one nonetheless.

Had these men held up a truer mirror to themselves, they would not have insisted that man is such a debased, such a depraved, such a perverted, such a limited thing. They are not. They give the living lie to their own protestations. Why do they protest? Out of shock. They began their careers as the leaders of the hopeful era, during the early part of the century, when man was raising the cities and building the civilization and confidently expecting that all would be well with the world within his lifetime. They have read the headlines of the wars. They have seen the beast unleashed. They have been traumatized by brutality and cruelty beyond anything heretofore known. They have forgotten how to look for anything but evidence of evil.

This present mood is hypocritical, because each of us, <sup>while</sup> ~~when~~ we are cynical about the actions of another, instinctively withdraws himself from this assessment. We know that deep within we are concerned

Why do we protest  
out of shock?

with honesty. We have a code of honor. We are determined to do something within our limited ambit for the sake of our fellowmen. We give the lie to the fatalist despair of the day.

2 This mood, I said, is hypocritical. I believe it also to be unhealthy. Without hope, as I have said, there is no life. Man can live for several weeks without food. He can live for several days without liquid, but not even for a minute without some hope for himself and for his family. The story is told of a small German village, high in the Bavarian hills. It was a backwoods village, superstitious, filled with old wives' tales, but it had three liberated spirits. One of the superstitions of this village was that if you were seated in the village park at high noon and a black bird passed overhead, your doom was sealed. Of course, at noon-day the villagers absented themselves while, laughing and joking among themselves the three liberated spirits deliberately sat on the center bench in the park and made loud jokes about their fellow townspeople. Lo and behold, one day as the three were laughing and joking, three black birds appeared on the horizon and began flying towards the square. Conversation ceased, and then picked up again and then ceased, but all eyes were on the birds. You know the end of the story. As the birds began to pass over the park, the men bolted from the bench. The Bible explains it (Hebrew). Where there is no hope there is no staying power, there is no courage, there is no will to live, there is no suppleness against the buffets of life, there is no backbone to carry men erect through life.

But that hope is psychologically functional does not in and of itself, of course, invalidate a despairing view of man. "Are you

saying to us, Rabbi, that there is no evil in man? that there is no wickedness to be seen in our world? Are you playing Pollyanna?" Not at all. There is evil in the world and in man. There are evil men. There is wickedness in the world and in men. There are deliberately wicked men. There is a very good chance that our world will not survive. What I am insisting on is that there is no metaphysical fate which insists that we are doomed. Man is not only sinner, but saint. There are not only greedy men, but great-hearted men. There are not only calloused men, but courageous men. There are not only short-sighted men, but men of vision and of leadership and of determination. In brief, that man is in some cases animal and in some cases human. That there are some humans who grow and some who grow up, and that those who do grow up, spiritually and emotionally as well as physically, have in each age ultimately been equal to the challenge of their time. For I ask myself, why is it that those who predict the end torture themselves to write about it, and why do we torture ourselves to read about it? If we despair of life and of man, why do we begrudge leaving this world? Wouldn't it be far simpler to be our own gravedigger, here and now, while the sun is shining and the air is fresh and full of <sup>Summer</sup> ~~Spring~~? Why do we drag our heels to leave this justice, this freedom, this city, this faith, this home, those whom we love? Is not our instinctive attachment, our appraisal of the worth of these people and these things and this love and these conditions itself the proof of man's potential and man's capacity and of civilization's worthwhileness? If man were altogether depraved we would still be loin-clothed jungle beasts. If man were altogether violent, how do



you explain our law and our freedom? How do you explain that in four, five thousand years of literate history man has raised himself from jungle to urban civilization? No, all is not perfect. No, the world is not free of fear but full of danger. And the danger lies, as it has always lain, in us. But what I insist upon is that we have the capacity, the power, the mind, the spirit, the heart, the ability, if we will it to build sturdily and successfully.

One sympathizes with this mood of despair, but it is self-defeating. It is worthless as a philosophy, it is stupid as ethic. It can lead us only to the old epicurean position, "Eat, drink, and be merry, for tomorrow we die."

I think we respond instinctively when a rabbi speaks this ancient truth, that man is potentially God-like, that he has in him the capacity equal to the challenges of life, that God did not put us upon this earth to mock at us, sadistically watching our pathetic antics as we try to delay as long as long as we can the inevitable doom. We are proud to think of ourselves in these terms. But if we are wise, we set pride aside. We take on the dress of humility. For if we are the masters of the future, the builders of tomorrow, if it rests in our hands and on our shoulders, then how do we explain the quality of our lives? How do we explain the hours of indolence, the weeks in which we shut ourselves away, the years in which we isolate ourselves from our community. If life is our responsibility then we must put an end to arm-chair citizenship. We must recognize that we are the pivotal generation. We have unlimited power -- for good or ill. If our generation stabilizes civilization, future generations, building



on the international and national orders of law and justice, will work out the details of Utopia. If our generation cracks under the strain, fails, withdraws itself, there is no future. Life is erased. The germ cells will begin again. Some new species will evolve. Of no generation before and probably no generation after will the same urgency be required. What is more pathetic than the psychology of Suburbia in such an urgent generation? We cannot live atom lives, disjunctive lives. I will earn my living, but I feel no responsibility to earn my right to live. Radiation will not select among us and say, "You -- of the wealthier, the more literate, the abler -- will survive, and you -- of the center city, the poorer, the less skillful -- will be cin-dered." We will all go down to a common grave. Equally, we all have a common mission, a common ambition, a common hope, and a moral in common, an extraordinary responsibility, an urgency, a command, God's order.

Here is life. Here are the things I give you. Consider how fortunate you are to be born when you are, to be trained, and to be educated, and to be healed, to grow strong and straight in a land that is free. How can you justify taking so much and in some cases returning so little, if anything at all?

There is an old Midrash -- and with this I close -- that at creation God took Adam to a high cliff overlooking the world. He pointed out to Adam the world's geography, and he taught Adam how to raise crops. He spoke to Adam of the mineral wealth cuddled deep into the rocks of the ground. He spoke to him even of the powers of the air and of the dreams which we are only in our day realizing. Then He said to Adam,

simply and bluntly, "I made this world. It is now your world. Make of it what you will and what you can. All that you need is there, if you but use it wisely and use it well."

Adam's challenge is ours. He was not completely equal to the task. We must be. There is little room at this late date for error.



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the day, was a scene of one dark horror:

- a) Visit Israel of the Pyramids
- b) Have you seen Egyptian Tombs for Israel - They are  
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- c) Have you seen a child - Wine on - the street  
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seemed to have triumphed. Now the triumph of mischief and mendacity is not certain. Forces of moderation and stability have a second chance. But a changed Middle East will not come about easily. The oil lobbies have done their work well. The American Friends of the Middle East have spread far and wide the fatuous oil of concern for refugees<sup>for</sup> whom the Arab states have never lifted a finger to help. The Union of Soviet Socialist Republic is at this very moment already shipping new armaments to Egypt. The United Nations has become a sounding board for vicious propaganda and incredible duplicity. I have even heard it suggested in familiar bureaus that the rusty and never used American guarantees of territorial integrity should now be dusted off to compel Israel to return to the Armistice lines of 1949.

<sup>Let</sup> This week Israel fought America's battle. <sup>Today</sup> The hour of reciproca-  
tion is at hand. In the Mid East Israel's strength is America's strength. It would be utter folly if America refurbished shopworn and hapless policies of uncertainty and timidity - sending just enough arms to contain the Soviet Union but not enough firepower to arm Israel - sending just enough foodstuffs to permit gold to be transformed to the war coffers. Can we forget that the shelling of Jerusalem was carried out by American guns?

We must be clear on this. The United States is not uniquely or fundamentally responsible for the tragic events in the Middle East. America did not enflame the impoverished masses. America did not begin the massive arming of the unpredictable and unstable, but in a fit of moral self-righteousness after the Sinai campaign we undid its possible benefits. Our indecision convinced beguiled Arab demagogues that they

could harass Israel with impunity. Even now our patience with their outraged lies and behavior encourages the Tomehs and the Nassers to believe that all is not lost. America has consistently failed to put our position squarely on the line. We tried to be evenhanded while the Russian bear's heavy paw pressed on only one side of the balance scale. In the last ten years no American diplomat even spoke of direct negotiations between Israel and her Arab neighbors; such words were presumably offensive to delicate Arab ears.

American equivocation encouraged the Arab hope of whittling down Israel with impunity. No one respects weakness even in a great power. The test of effectiveness is not the size of one's arsenal but the strength and purposiveness of one's policy. Though no one can foresee the course of events these next weeks and months, this much is clear. America now must stand up and be counted. The Mid East is not a problem which can be swept under the carpet of temporization or be dumped in the lap of the United Nations. The United Nations is neither a friendly arena nor an effective architect of policy. The world is weary of wordy empty debate. Russia will not allow constructive action. America must make unmistakably clear where her interest and support lie. She must offer not only economic support to her only real Mid-Eastern ally but explain that economic and political sanctions await those who balk at a larger settlement.

American policy will not change easily. The Arabophile cast of mind is deeply entrenched in the State Department. Already I read attributed articles which speak of the propriety of a policy of deliberate neutrality. There are those who can not learn that America can not



and will not keep its ties in the Arab world by indecision. Yet, what else did the last week of May teach us? It was not with the United <sup>U.S.</sup> States but with the United <sup>UAR</sup> Arab Republic that Hussein signed a Defense Treaty. The time is long past due for the United States to stand for what we believe and with those in whom we believe. Time and economics stand at our side. The Arab world can neither eat nor drink <sup>his</sup> ~~its~~ oil. Arab business must trade with the West.

Difficult days lie ahead, but the coalescence of our community encourages me to believe that during the months of mounting political pressure our community will remain united and energetic. We are prepared, I believe, to say to our neighbors: 'The hammer of history is even now fashioning new instrumentalities. Israel is the anvil which bears the stroke of humanity. This is a noble role, but frankly, we are a little tired of that role. We have been noble and beaten for so long. We now want to be noble and secure. Can we not expect freedom-loving nations to take some of the blows with us and help us forge the lasting peace we all seek?'

- END -

ADDRESS DELIVERED BY RABBI DANIEL JEREMY SILVER

TO MASS COMMUNITY MEETING SPONSORED BY  
THE JEWISH COMMUNITY FEDERATION

At Cleveland Sheraton Hotel

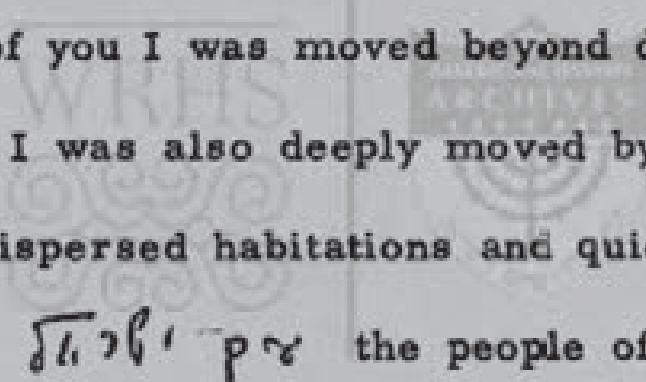
Sunday, June 11, 1967

Two remarkable events occurred during the course of the past few days. The most remarkable, of course, was the climactic triumph of the armies of Israel over thirteen Arab states determined on her extinction.

Allah would have no part of the so-called holy war being waged in his name; for no war is holy. The Koran knows no crime more heinous than genocide. Israel went to war only when it became clear that there was no alternative. The great powers counseled patience but were powerless to effect relief. Aqaba remained closed. The arms build-up raced ahead. Terrorism continued. Finally there was a direct frontal attack.

Strategists have suggested that Israel threw away much of the advantage of its superior organization and speed of mobilization during these weeks of waiting. Perhaps, but civilized nations go to war only as a last resort - only when reason is powerless and the maddened hold a knife at their throat. During those days of anxious waiting I was reminded of the Biblical description of the duel of a youthful David and the giant Philistine warrior Goliath. "So, David prevailed over the Philistine with a sling and a stone and smote the Philistine and slew him. But there was no sword in the hand of David." But, there was no sword in the hand of David." Israel has never been a truculent or bellicose nation. War is not our metier. Violence does not come naturally to us. We much prefer the silence of peace to the shriek of war. Before hostilities there were no frenzied mob exhortations in Jerusalem. No shouts of "Kill!", "Ravage!", "Destroy!" This week end there have been <sup>NO</sup> massive victory

celebrations in Tel Aviv. No shouts of "Über alles", "on to greater conquests." Jews simply went to the wailing wall to pray. Israel did not shout for war. Israel does not glory in victory - rather she accepted her hard duty, understandably sighed in relief at her success and immediately began serious discussions to see how the abortion of a holy war can be transformed into the live birth of a stable peace. Israel does not bestride the Middle East with a brandished sword. Radio Israel does not call for conquest. Captives are not paraded to spread terror abroad. The emphasis is on treaty not triumph - on peace plans not battle plans.

I referred to two remarkable events. Military victories made the headlines. Like all of you I was moved beyond description by Israel's decisive courage, but I was also deeply moved by the dramatic spirit which surged in our dispersed habitations and quickly bound Israel together as one. This week  the people of Israel ceased to be a figure of oratory and became a fact of life. Without prompting we came - all of us - to offer prayers of release and to share in programs of relief. Physicians and nurses enplaned to care for the casualties. College students volunteered to harvest the spring wheat crop. Large sums to sustain essential services were pledged and quickly dispatched. Men of position were alerted and briefed. Organizational rivalries and <sup>institutional</sup> ~~ideological~~ differences were forgotten. We became one household. All of us. For some years pessimists had wrung their hands over the vanishing Jew. Paradoxically, a television program had been scheduled two Sundays ago on a local station on that very subject. Had I had the time I would have



relished going on that program to say, "Here they are - your students, your intellectuals, your unaffiliated. Here they are - all of them , proffering aid, volunteering services, promising support.

Tonight, we can say with a full heart *בְּמִשְׁכָּב' פֶּה* . "This people Israel lives." The state of Israel has survived. Throughout the Diaspora Israel has come alive, coalesced, become one.

Both events, the battlefield victories and the newly vigorous community will have far-reaching consequences. The urgent work of these past days has shown that the old ideological divisions are buried. There are no Zionists and ~~non-~~<sup>non-</sup>Zionists. There are no fundamental cleavages. There is only one household - Israel, ready, willing and able to do all that is necessary to sustain and invigorate Jewish life.

Israel's successful passage of arms has brought respect. In Washington this past week a member of the State Department showed me a colored plate. Pictured was a fur-capped and long-coated Hasid entering a telephone booth and beginning to disrobe. His open cloak revealed the muscled and blue-suited figure of a superman. Prejudicial stereotypes are once again smashed. But, far more significant than this newly found approval which all of us have sensed, is the tide of self-respect which has swept through our community. We have drawn closer to each other. There has been a flood of family feeling. We are confident we will be equal to the heavy demands soon to be made on us to support the long and costly work of rebuilding damaged institutions, healing broken bodies and rejuvenating an economy disrupted by the upheaval of war. I

am confident also, that this unity will bless our community in a thousand ways. All of our activities, communal and congregational, supportive and political, will be strengthened - and will need to be.

Critical days lie close ahead. There are those who seek to sabotage the peace and to return Israel to that condition of insecurity in which she found herself just six short days ago. Can anyone forget the lesson of Sinai? Ten years ago Israel stood - as she now stands, at the banks of the Suez. The ambitions of the great powers and the self-righteousness of those who should have been Israel's friends turned that opportunity into near tragedy. Ten years later that same war had to be fought all over again. "Roll back," they will say. "Give back the near bank of Suez and Sharek El Sheikh and the maritime powers will guarantee free passage." Some will propose United Nations peace-keeping forces behind the old boundaries. They will argue that Syria, Egypt, Jordan and Iraq must be rearmed for reasons of internal security. Ten years ago Israel pulled back, accepted the promises of free passage, the proposal of a United Nations peace-keeping force, the pledge not to exploit passions and heat up the arms race. Ten years later she had to gamble her very existence because these pledges were insubstantial - hollow. Can anyone wonder if Israel is now adamant? Must she put her very existence on the line every decade? Yet, as sure as we are here Israeli determination will be criticized as intransigence and a block to world peace. Pressures of all kinds will mount. But, I now believe that this community, the larger household of Israel, will sustain its unity and its sense of shared responsibility. Who among us ever again will argue that in the interest of community relations we ought to pressure Israel to make major concessions? Who

among us will worry that certain pressure groups do not approve Israel's demands for stability or accept the proposition that Israel be allowed to bargain for peace from a position of strength?

Why should Israel make concessions? What concessions have been made to her? Did America show the flag at Tiran? Did the world community keep the United Nations Emergency Forces in Sinai? Did Russia restrain their arms shipments to Nasser? Have the Arabs ever accepted non-belligerency? It is one thing to require negotiations, quite another to require capitulation. Why should Israel release territory to states who today still proclaim their intentions to destroy her?

The state of Israel will set its own terms. I am encouraged to feel that the Diaspora will help make these claims clear to men and nations of good will. I am confident that we will not knuckle under to the blandishments of those who find Israel only an embarrassment to the proper exploitation of Arab oil and Mid-Eastern power politics. The absolute bankruptcy of the old nostrums of the State Department and of the United Nations must be emphasized again and again not only for the sake of Israel but for the sake of this nation. Let it be shouted from the roof tops - Israel, these past days, fought not only for her survival but for the survival of all the values that America holds dear. To put it crudely, Israel saved the United States' skin in the Middle East. A week ago the triumph of Nasserism and of Soviet influence in the Mid East seemed complete. America's so-called friends, Tunisia, Jordan, Saudi Arabia, Lebanon <sup>WANTED NO TIME NATIONAL</sup> ~~sped~~ to Cairo to enlist in the legions of hate. Ideologies that set more value on the strength of one's army than on the standard of living of one's people, on revolutionary government rather than on social revolution,



#204

AN HOUR OF CONCERN  
RABBI DANIEL JEREMY SILVER  
THE TEMPLE  
Tuesday, May 23, 1967

Insecurity is the historic partner of Jewish survival.

"We heard a voice of trembling, of fear, and not of peace." In the near past this people Israel seemed finally to have escaped from the voice of trembling. Danger seemed to recede, but the tide withdrew only to return. Fedayeen marauders of 1955-56 vanished for a time after the Suez campaign only to re-appear as the El-Fateh terrorists of 1965-66.

The wilderness of Sinai emptied of troops after Suez bristles again with Egyptian armies and Russian arms and the murder-loving marauders of the Palestine Liberation Organization. Last week the last fragile symbol of a more peaceful time was removed. A preemptory order from Cairo, reinforced by warning shots over the heads of the United Nations Emergency Force, led to their withdrawal. The voice of hate blew away the veil of restraint.

"Syria is ready for the Liberation Operation to explode Zionist existence," the voice is that of Baghdad's defense minister. "The time has come to be rid of the Zionist cancer in Palestine," the voice is that of the Vice Premier of Iraq. "The time has come to put an end to Israel's policy of bombast and conceit," the voice is that of the commander of Egyptian forces facing Israel. Jackals pant for blood and howl for war. The shrill voice of trembling sends a shiver down our souls and rips aside the illusion that this world is fundamentally sane and man fundamentally reasonable. The Dark Ages are still with us. Their mouths parched with a thirst for vengeance men and nations chant the blood cries and sanctify black hate. Ugly passion and simple viciousness is transformed into that ultimate ~~normal~~ - Jihad - holy war.

The terror of life is again upon us. Terror heightens our perception. We see clearly now that pathology we otherwise prefer to deny. The simple truth is this - - Israel confronts madness. Israel is exposed to men and nations whose actions are impelled by dark and malignant passions - - uncensored by conscience and indifferent to principle. The Arab world is possessed by all the furies of hate.

I have heard it said that the danger in the Middle East lies in political miscalculation - that one side or the other will play its cards too cavalierly until there will be a confrontation which cannot be compromised. In the normal course of that political barter, which is called diplomacy, miscalculation is the danger; there is peril that a random shot in the Gaza Strip or the exacerbated temper of a sergeant in the Galilean hills may lead to war. But, I submit that the real peril is not miscalculation. It is madness. The real peril lies in not recognizing that the enemy is not fully master of his own actions but possessed by overwhelming, and at times uncontrollable passions. Such madness sweeps away reason. Such madness is indifferent to the threat of retaliation. Such madness is not satisfied with face-saving negotiations. Craftily and steadily it plans and proceeds to its set objective. Only restraint - forceable restraint - can deter its course. The usual diplomatic practices of compromise and quiet advice are meaningless before the thrust of this demonic possession - <sup>and</sup> ~~because~~ they have failed time and again these past twenty years. How many times has Israel offered peace to its neighbors, the signing of a non-aggression pact, the adjudication of all disputes. How many times has Israel pledged its word that it has no territorial ambitions. How many times has the United Nations, or our own government cautioned and admonished Arab monomania. Yet, here we are after 19 years of cold war and blockade, a

dozen years of infiltration and sabotage, and ten years of an accelerated arms program, at the brink of war. Madness sweeps aside reason and laughs at the advice of cautious men. It has only one purpose and nothing will deter its achieving of that end.

Let us be clear on this. Israel has offered peace. Nasser has demanded war. Israel has proferred negotiations. Nasser has refused compromise. Israel has taken military action only to defend its homes and cities when these were under attack by an aggressive policy of sabotage or threatened by a massive build-up of enemy forces.

If war comes to the Middle East it will not come because the nations there have played the traditional game of bluff, dare and double dare, and failed to keep the rules of the game by miscalculation; but because the Arab world is a world possessed. It dreams of reducing Israel to a sea of blood and of driving the Yishuv into the sea.

Civilized societies have long since learned that insanity needs to be quarantined and that mad men need to be institutionalized. The possessed need to be controlled for their sake and for the sake of society. It is normal for us to take from these troubled folk the simplest implements with which they could harm themselves or others. Yet, incredibly, the great powers of the world have spent the better part of the last twenty years plying the hate-maddened with ever more powerful weapons of carnage. Instead of quarantine or an arms embargo, Russia and the United States have competed with each other in providing the Nassers and the El Attassis and the Husseins with sophisticated missiles, supersonic war planes, heavy tanks and heavy armour. Shall we now be surprised that mad men are in the streets brandishing these weapons and threatening not only the object of their frenzied hate but the entire world.



For the last twenty years Russia and the United States have engaged in an unceasing global rivalry. Their political and economic ambitions have made it expedient for them to blind themselves to the obvious truth that it is the ultimate act of irresponsibility to give dynamite to a mad man. Such senseless acts can neither buy his friendship nor advance your interests, for madness has no other interest save its primary fixation.

At Gaza and Sharem el Sheik, the confrontation is not simply between Israel and Egypt. Twenty years of international intrigue and fifteen years of arms peddling have inextricably involved Russia and the United States. For twenty years Israel has asked Washington and Moscow to extend multinational guarantees to the area. Eager to outbid one another for Arab ports and oil, the great powers have not vacillated and delayed. These multinational guarantees do not exist. Israel has armed itself over the past twenty years only to defend itself against overwhelming armaments being thrust upon the Arab states. She has pleaded for effective restraint. Foreign ministries agreed such a policy was advisable, but restraint has not been imposed. The great powers have preferred temporization for policy, and their weakness and indecision has only fed the flames of Arab ambition and silenced the few voices of reason within the Arab world. The demagogue needs only to point to the kow-towing of the great powers as proof of his own power and omniscience. Now Israel quite properly calls upon Russia and the United States to recognize their complicity in this crisis and to acknowledge the greater dangers which are implicit. If war breaks out the fragile pattern of East-West co-existence will be ripped to shreds. Can the free world permit Israel to become another Czechoslovakia or Poland? Can the Soviet permit the Middle East to become the graveyard of its policy of co-existence?

As so often in our history, the future of Israel has become a concern not only in and of itself but symbolic and symptomatic of all the dangers that threaten civilization. In recent years the Soviet Union has spoken often and again normalizing international relations and her desire of peaceful co-existence. Two-and one-half billion dollars worth of arms sent to Egypt and a billion dollars worth of arms sent to Syria belied these professions but it was argued that Russia could now exert a restraining voice in Cairo and Baghdad. If these words were more than a calculated conceit, the time is past due to call up these debts and exercise that forceful restraint. Russia has much to lose - whatever modicum of sympathy she has built up in the world. Russia has much to lose for war in the Middle East inevitably will lead to an East-West confrontation which can hardly be to her, or anyone's advantage. Russia in these last years has snubbed Israel internationally, financed the armies of the United Arab Republic, Syria and Iraq; used Radio Moscow and her embassies to circulate Arab venom; and backed every Arab machination in the United Nations. She has catered to the madness and insanity of her erstwhile friends, whose passions now threaten her larger interests. No one can play with fire without being burned.

Our own nation has played a more balanced but a no less short-sighted role. We have catered to Arab whim and bowed to Arab threat. In 1956 we pledged freedom of passage through the Suez Canal only to renege on that pledge when Nasser would not bend. In 1950 we pledged ourselves to oppose force and the threat of force in the Middle East yet we remained effectively silent during the long years of insurgency and sabotage. We supplied Nasser with arms and when this became unpalatable to the American public we provided economic aid which freed his treasury to buy more arms elsewhere. Deaf to

the lesson of Kashmir we underwrote and underwrite the army of Jordan and have sent modern weapons to Saudi Arabia. They were to be used against Nasser's revolutionary subversion, yet today Saudi Arabia and Jordan rush to the battle front and join the bloody chorus - ready to use our arms against our ally.

American policy in the Middle East has temporized and equivocated - still it has remained overtly friendly to Israel and has recognized the value of supporting ~~of~~ the one true democracy in that part of the world. These last years America has sold some weapons to Israel and the guarantee of all borders in that area remains a commitment of our national policy. The United States has recognized, and as today's State Department statements reemphasize, recognizes that if the rule of law and international order breaks down in the Middle East it will be only a matter of time before it breaks down the world over. But will we act? And how? And when? The White House has been preternaturally quiet these past crises days. Will the Arab world discount our commitments and bank on our indecision? Such a judgment in Cairo would have catastrophic consequences. Questions must be asked: Why is the White House silent? What does the State Department acknowledge our commitment to be and what effective response will our government make to Mr. Nasser's thumb-nosing <sup>AT</sup> ~~of~~ our international guarantees?

If we look to our government for answers - for an effective response - we ask no more than for action on the pledges and commitments of the last nineteen years.

We look to our government to support vigorously and effectively the integrity and safety of Israel - - we ask only that America understand its complicity in the present crises. We ask for no special favors but that our government recognize that its strength in the community of nations lies in the



confidence ~~the~~ decent and peace-loving have placed in our word. We have assured them that they will never again be sacrificed at <sup>a</sup> Munich. Will Gaza now become the Munich of the Third World War? American has recognized that no one can appease an aggressor - that after little nations have been gobbled up, the larger confrontations is unavoidable. American Jews do not ask for special favors for Israel, only that America recognize its stake in the larger battle - the battle of reason against madness - the battle of decency against deviltry. In light of this awareness our nation undertook major commitments in the Middle East. In 1950 we pledged ourselves to counter aggression or a threat of force. In 1956 we promised to maintain the basic principle that no nation may close international waterways to another. These commitments are now being tested. If Nasser closes the straits of Tiran will American destroyers shepherd Israeli ships to Elat? If the Palestine Liberation Organization makes a travesty of the border, will the marines be landed? To a nation burdened by Vietnam a further commitment of our power seems taxing and dangerous. But, can it be avoided? Will we make a mockery of all commitments if we do not respond effectively to the present threat? When madness is abroad no nation is secure. If violence rules the world, what future is there for any nation?

Prime Minister Eshkol has made a most generous offer. He not only ~~has~~ re-asserted Israel's desire for peace but offered to withdraw Israeli troops from the border zone if Egypt would do the same. Our government ought to emphatically pursue this possibility. A major step in that direction would be a clear re-statement of our unwillingness to sit quietly by while the match draws closer and closer to the tinder. Let Nasser know that he will not only face Israel's courage <sup>but</sup> the Sixth Fleet and let him know that war will not only

would Israel but destroy him and his nation.

Such is the message that we must bring to the conscience of our nation. Let us make clear to our friends and our community that Israel seeks no special favors - only action on long-standing commitments. Let us make clear to our communities, to the Congress and to the White House that we understand the larger implications of this conflict. That it is crystal clear that the good name and the good will of the United States are deeply involved and that the hope of peace in our world lies in the balance. Meet with those that you can. Explain to all who are unaware. Write and telephone to those in posts of authority. The time calls for action - not only for the sake of Israel but for the sake of this country and of mankind.

Insecurity has been the constant partner of Israel throughout our long history. There have been black hours before and our people has not wavered. There is reason for anxiety but not for despair. There is reason for concern and for urgent action. "Fret not thyself because of the evil doer", but, cry aloud the truth and speak abroad what needs to be said - that Israel stands for civilization and that war threatens us all.

FRIDAY July 14, 1967

# ISRAEL IN THE WORLD

## What Man Has Created, Man Can Discipline

By DANIEL JEREMY SILVER

CAN JEWS AND ARABS live side by side? The Arab propaganda machine says "no." The Jew, according to their controlled press, is a foreign body in an Arab sea, a dark and indissoluble oil slick which will be tossed about until it is finally cast out onto the shore. Arab Chiefs of State insist that coexistence is impossible and to prove their point they have created a myth which they label the Arab Nation. Presumably this Arab Nation -- that is the Mid-East -- cannot permit any non-Arab state within its boundaries.

The Mid-East is not wholly Arab and it never was. Ethnically, only Jordan and Saudi Arabia are Arab States. Egypt, Syria, Iraq, Lebanon are polyglot nations in which Arab and Aryan, Semite and Caucasian, Muslim and Christian mingle more or less easily. As many Israeli as Lebanese speak Arabic. An Arab ethnic monopoly over the area is a recent pretension. In 1919 Emir Faisal wrote to Felix Frankfurter: "We will do our best to wish the Jews a most hearty welcome home."

\* \* \* \*

THERE IS NO ESSENTIAL teaching in the Muslim faith which sets up a restricted global subdivision labeled an Arab nation. There are non-Muslim Arabs and Muslim non-Arabs. Large segments of Egypt's population are Copt -- that is Christian. The conceit of an Arab nation is an artfully contrived piece of political propaganda, which, at one and the same time, rationalizes the ambitions of Arab leaders and permits these men to meet despite long standing feuds.

Twenty years ago Abdallah of Jordan used this conceit to justify taking over that portion of Palestine which had been partitioned as an Arab State. Nasser uses it today to create for himself a leadership role over rival Near Eastern rivals. Born of greed, of ambition and fear of Western influence, Pan-Arabia feeds on ignorance, fear of the foreigner and dim memories of a long-gone time when Mohammed's legions erupted out of Arabia and conquered most of the Mediterranean world.

\* \* \* \*

NO ONE CAN DENY the existential power of this passion. Yet, what man has created man

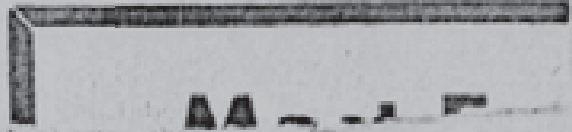
can dismantle. Arab belligerency is not inevitable. One of the most exciting sidelights of the recent mobilization and brief war was the enthusiastic loyalty of Israel's 340,000 Arab citizens: Muslims, Druze, Christians, and Circassians.

A Druze delegation visited the Defense Ministry and refused to leave until orders had been issued that all Druze of military age would be recalled to the forces. In Arab Nazareth long lines queued up to give blood, and the Mayor, Mussa Ketily, spoke earnestly of the Israeli-Arab and the Israeli-Jew "sharing one country, one fate." Money was sent to Mr. Eshkol from remote Arab villages and even from wandering Bedouin groups. Arab trade unionists went out to work in the settlements, volunteered their cars for mobilization, built shelters and trenches, and voluntarily held loyalty rallies. Despite the shrill summons of Radio Cairo to commit sabotage and create a fifth column, not a single disloyal act was reported. A pleased government summed it up in this way:

"In our wildest dreams we had not expected that organized bodies, local councils, social municipal councils, societies and unions might pledge their loyalty to Israel, but we certainly never thought that from a passive expression of solidarity, there would be an overnight switch-over to active, massive, active, spontaneous and voluntary movement to manifest this loyalty by deeds -- not by words only."

A few weeks later this same spirit of neighborliness was evident in Jerusalem when Israel threw open the gates of the old city and Arab and Jew shared again their patrimony. In Katamon, which had been an Arab suburb twenty years ago, Israelis entertained Arab guests who had once rented their apartment. The streets were filled with Arabs and Israelis looking up old friends and talking of new plans and new hopes. The Mayor of Bethlehem petitioned to have his city included in the new Jerusalem arrangements. Jerusalem possesses an educated (Continued on Page 23)

BUY  
ISRAEL  
BONDS





## Israel in the World

(Continued from Page 4)

Arab community -- people of sufficient sophistication to hate war and see the possibilities inherent in peace.

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ARAB HATE OF ISRAEL and of the Jew is a carefully contrived political event. It was first systematically developed by the Mufti of Jerusalem, who in pre-World War II days was an ardent admirer of Hitler. It was carefully spread by Sukheiry and Nasser and Atassi to achieve their private goals. It is routinely whipped up by Radio Cairo.

The war uncovered evidence of this continuing propaganda program. At Khan Yunis, in the Gaza Strip, troops found a third-grade school room in which a wall mural showed a Zionist Jew with a huge hook nose being bayoneted by a handsome Arab soldier, and another of a Zionist

Jew ravishing an Arab woman in front of a horrified group of spectators. The arithmetic text for this class began with the problem, "If 10 Fayedeen crossed the border into Israel and killed 20 Zionists what is the average number of Jews killed by each Fayedeen?"

What man has created, man can discipline. Israel's recent experience reinforces her conviction that coexistence is possible. Arabs and Jews, given the opportunity, can cooperate for their mutual benefit. That is why Israel insists on direct negotiations and why there is real hope in such meetings.

# ISRAEL IN THE WORLD

## In the Best Sense of the Word: An Open City

By DANIEL JEREMY SILVER

IN THE POLITICAL BACKWASH of the recent Arab-Israeli War, an old cry has been raised again: Let Jerusalem be internationalized. At the United Nations, a representative of the Pope has circulated this statement: "The Holy See remains convinced that the only solution that offers a sufficient guarantee for the protection of Jerusalem and of its holy places is to place that city and its vicinity under an international regime."

Despite the conviction of the Vatican, it is not at all clear that the internationalization of Jerusalem is a precondition of a program to safeguard the holy places of the city. The various faiths certainly have the right to expect reverent treatment of their shrines, even jurisdiction over them, and the right of free access by pilgrim and visitor. As long as such rights are guaranteed does it matter that the commercial city remains under Israel sovereignty? Jurisdiction and access have been pledged by the State of Israel. Protestant leaders like Eugene Carson Blake, secretary-general of the World Council of Churches, have expressed their full satisfaction.

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THE VATICAN'S POSITION seems to be based on a desire to create a permanent Catholic presence in the Holy Land. One is struck also by the fact that the demand for internationalization was not put forward by the Vatican during the entire period of the British Mandate, though the mandatory power made no attempt to give Church bodies the sovereignty now demanded. Could it be that the Church finds it difficult to accept that its holy places exist within a Jewish sovereignty? Could it be that the Church is still imprisoned by a theology which can assert its claim to be the new Israel only by pointing to the exile and dispersion of the old Israel?

The United Nations included a stipulation that Jerusalem was to have a sovereignty of its own in its Palestine Partition Resolution of November 1947. This international body had the responsibility "to protect and preserve the unique spiritual and religious interests in the city" and to raise a special military force "to insure that peace and order reign in Jerusalem."

Not without heartache, the Jewish Agency accepted this proposal. The Jewish hope for Zion centered on Jerusalem. "If I forget thee, Oh Jerusalem . . ." The Arab states rejected the proposal and not only cast their ballot at Lake Success, but initiated a violent fight for control of the city. Though it had voted internationalization, the United Nations never acted to establish its control.

Faced with Arab attack, the Jewish community of Jerusalem requested the United Nations to exercise its sovereignty and to protect the peace

of the city and its holy memories. No soldiers were ever sent. The United Nations dithered and did nothing. Necessarily, Jerusalem's Jews rose in self-defense: 1490 of them were killed in the ensuing battles.

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HAVING SECURED their community by their own blood, Jerusalem's Jews understandably took the position that the United Nations had abandoned the internationalization proposal when it abandoned Jerusalem in its hour of need. Dr. Chaim Weizmann spoke to and for Jerusalem:

In addition to the historical connection between us and Jerusalem, in addition to the unbroken chain of Jewish settlement in this city, in addition to the fact of our being a majority in it, your supreme bravery in defending the city gives us the right to proclaim that Jerusalem is ours and shall remain ours. Where are all those who spoke high-sounding phrases about the spiritual significance of Jerusalem to the entire civilized world?

Did they raise a finger to protect Jerusalem, its men, women and children, its buildings and houses of prayer against the shells of the Arabs who for months, day and night, rained death upon your homes? Did they do anything when the Jewish quarters of the Old City with their revered synagogues were turned into rubble heaps by Arab cannon and were desecrated after the surrender? Did they protest by one word that for over a year Jews have been prevented from approaching the Wailing Wall which is the holiest of our Holy Places?

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AFTER THE FIRST ARMISTICE, Abdullah of Jordan, whose Arab Legion now controlled the Old City, rejected a renewed United Nations internationalization proposal. To the Jews who had built a vast new community outside the old walls this renewed demand seemed a specious land grab. In 1950 the Trusteeship Council of the United Nations admitted that it could not implement the plan. That same year the General Assembly, by defeating a Belgian proposal, refused to reaffirm its own internationalization proposal. The project to internationalize Jerusalem was stillborn. It had never been a viable scheme nor a wise one. Logic does not require that Rome be internationalized in order to protect the Vatican.

Unfortunately, the Vatican has reopened this issue and by doing so it is contributing to the difficulties of effecting a peace settlement. Internationalization is not in the political cards but to raise the issue raises Arab hopes that Catholic countries can be turned against Israel in the current political infighting.

Two facts should be added. When Jordan began shelling Jerusalem, Israel asked Hussein to desist; this was not his war. He refused. The Israeli Army then made the deliberate decision

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Chaim Weizmann

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Dr. Chaim Weizmann

He spoke to and for Jerusalem  
to capture the Old City with men  
and small arms so as to protect  
the shrines. This was a costly  
decision. One in three of the Is-  
raeli soldiers who died during  
the June war, died in Jerusalem.  
As yet there has been no public  
expression of gratitude for this  
human sacrifice.

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RELIGION IS A MATTER of  
sacred memories and a living  
teaching. The ancient stones  
have a certain virtue, but peace  
and justice are the supreme vir-  
tues. The shrines are protected.  
All religious men must now be  
concerned with peace. It would  
be a fine move toward peace and  
justice if the Vatican would speak  
a deliberate word about the  
visibility and propriety of Israel.  
It would be a constructive move  
if the Vatican would recognize  
the State.

The shrines are in no danger.  
They are more amply protected  
than ever before and finally open  
to all. For 19 centuries either  
Christendom or Islam has  
zealously monopolized the  
shrines. For 19 years Jews were

denied access to the Old City  
and the Walling Wall. In less  
than 19 days Israel granted ac-  
cess to all shrines to all who  
wished to come. In the best sense  
of the word, Jerusalem has again  
become an open city.

## Swiss Jewry's \$64-Million

GENEVA -- Swiss Jews, who  
are continuing their wholehearted  
support of Israel, have now raised  
more than 28-million Swiss  
francs (more than \$6-million).

The  
Happiest  
Home-  
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are  
Women's  
Federal  
Home-  
Loaners

WOMEN'S FEDERAL  
SAVINGS & LOAN ASSOCIATION

Downtown • Parma  
University Hts. • Rocky River  
Chesterland



June 30

see some unforgettable sights.

The story of Kfar Etzion is well known to all Israelis--

Dr. Eliezer Jaffe displays captured Jordanian flag.

In addition to the lives lost in Kfar Etzion (as the  
(Continued on Page 14)

## GIVE NOW TO HELP ISRAEL MEET EXTRAORDINARY NEEDS!

### Cleveland Leaders Urge 'Action on Home Front'

While the United Nations talks, there must be action on the home front.

The best way to act is "to make your pledge to the drive now underway to help Israel in this very critical hour," said Julius Paris, executive of the general chairman's committee of the Cleveland Campaign: Israel Emergency Fund.

"Of course, the shooting has stopped," he said, "but the action is there. Men are mobilized and remaining on duty along the Suez Canal, in the Sinai Peninsula, and in other critical areas where the Arab armed might once sought to strike the end of Israel. These men have been mobilized from jobs in industry. Mobilization will continue through a long and uncertain period of peace negotiations."

Mr. Paris noted that the official closing of the campaign

is today (Friday, June 30) but he pointed out that debate in the United Nations will continue on and on. Furthermore, the negotiations for peace will "seem endless and we must show as much strength and determination on our part as those who seek to restore the calendar to its former years that must not be repeated."

#### The Five Supreme Needs

Mr. Paris listed the five greatest areas of need as housing, absorption, aid to agricultural settlements, health services, and education. In addition, new quarters will be needed for an increased number of immigrants expected to arrive from various countries. Combatting unemployment caused by economic dislocation will be a major absorption task. Losses sustained by the agricultural settlements--in buildings, livestock, and equip-

ment, as well as lost crops--will have to be made up. Care of war victims, the newly orphaned and the aged who have nobody to support them will swell the health service need. Intensification of aid to immigrant education, from pre-kindergarten through high school, has become more essential than ever.

Mr. Paris paid tribute to the hundreds of volunteer workers who have been contacting the community for contributions and added: "If by chance you have not been reached, there is a coupon in The Jewish News (page 17) that you can use to make your contribution."

The Women's Division and the trade divisions have been working day and night making phone calls and contacts, said Mr. Paris, in "their efforts to reach everyone. It's been a wonderful ex-

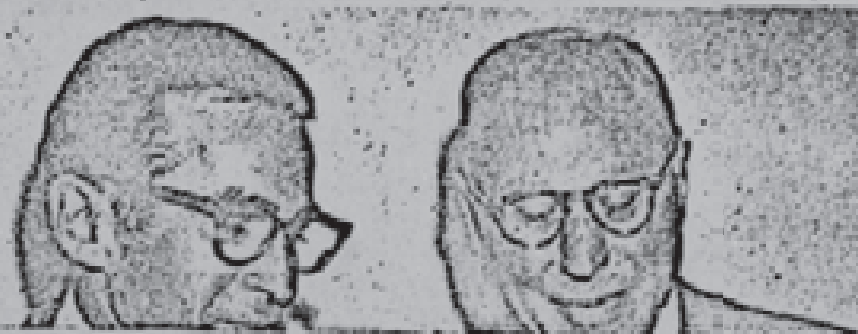
(Continued on Page 20)

### 3 Orthodox Spokesmen In Sharp Conflict on Federal Aid to Schools

BY J T A TELETYPE  
TO THE JEWISH NEWS

FALLSBURG, N. Y.--The controversial issue of Federal aid to private and religious educa-

### WINS MOUNT SINAI GOODMAN AWARD



## ISRAEL IN THE WORLD

### The Refugee Issue

By DANIEL JEREMY SILVER

THREE ARAB-ISRAELI WARS have bred their share of human misery. For many this tragedy is wrapped up in the phrase: "The Arab Refugee." That his lot is a tragic one is a simple statement of fact, but it does not exhaust all the facts on which a humane and just solution to this human problem must be based.

It is too often forgotten that the Arab refugee is the victim of Arab aggression. Had the Arab High Command not resolved to destroy the Yishuv before it could establish itself as a state, there would have been no refugee problem. Israel sought peace. Peace does not create refugees. Had the Partition Plan gone into effect naturally and normally, the repatriation of those Jews and Arabs who would have preferred to live in their own culture could easily have been effected.



EVEN WHEN THE ARABS launched their attack, neither the Government nor the Army of Israel required the Arab to leave his home -- 140,000 did not; they remained in possession of their homes and secure in their property. The Arabs of Israel have grown ever since in number and they have prospered. Today they enjoy representation in the Knesset and a standard of living unparalleled in any Arab state.

In their occasional moments of honesty, Arab leaders have acknowledged these facts. In 1948, Emile Ghoury, then secretary of the Arab-Palestine Higher Committee, wrote:

At the time of the first truce the number of Arab refugees was 200,000. By the time the second truce began this number had risen to 300,000. It is impossible to foretell how many more refugees there will be if the hostilities are renewed

(Continued on Page 15)

### Russian Jews Put in Grave Jeopardy As Press Creates Anti-Israel Hysteria

BY J T A TELETYPE TO THE JEWISH NEWS

# ISRAEL IN THE WORLD

## The Refugee Issue

(Continued from Page 1)

and there is a third truce. I do not want to impugn anyone, but only to help the refugees. The fact that there are these refugees is the direct consequence of the act of the Arab states in opposing partition and the Jewish state. The Arab states agreed upon this policy unanimously and they must share in the solution of the problem.

Early the next year, a Jordanian daily printed the following paragraph:

The Arab states, which had encouraged the Palestine Arabs to leave their homes temporarily in order to be out of the way of the Arab invasion armies, have failed to keep their promises to help these refugees.

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THE ARAB REFUGEE is the victim of Arab aggression and of Arab decision. This does not mitigate his misery but does help to place the burden of responsibility for his rehabilitation. The Arab states have done little to integrate the refugee into their economy. It is one of the sad facts of recent Middle-East history that, by and large, Arab leaders have treated their fellow-Arabs callously and kept them in poverty-ridden compounds as political pawns in their continuing battle against Israel.

Concern with the Arab refugee is well publicized; so much so that many have forgotten that these Arabs are not the only people who have been displaced by Middle-Eastern tension. In the last 19 years, 500,000 Jews have been forced to flee their homes in Arab lands. They left countries where their ancestors had lived for centuries -- after they were stripped of their rights and subjected to all manner of personal indignity.

In many cases, their property was expropriated. In most cases, what little they had was confiscated. The number of Jews who have been forced out of their homes in Arab lands is roughly equivalent to the number of Arabs displaced by Arab aggression against Israel. Why do we not hear of their plight? Because no one was panned in as a convenient piece of propaganda. The Jewish people took care of their own. Israel welcomed these exiles into full citizenship.

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DESPITE DEMANDS THAT ISRAEL accept back the displaced Arabs, no Arab state has shown a willingness either to take back its own Jewish citizens, or to recompense them for the millions of dollars of property of which they were disembarassed. Nevertheless, Israel has offered to take back some of the refugees, has freed their bank and saving accounts, and has offered to make restitution for land and valuables which they left behind.

When Israel demands that the Arab refugee problem be considered within the context of a total peace settlement, her demand has merit. Israel has accepted her share of those displaced in the Middle-East. She has her own claims to press; and, most critically, Israel recognized that apart from a peace settlement, the demand for repatriation is little more than a strategy for her destruction. The Arab states envision the refugees as an intolerable financial burden upon Israel and as an effective fifth column. The President of Lebanon put it bluntly a year ago:

The day of the Realization of the Arab hopes for the return of the refugees to Palestine means the liquidation of Israel.

With the end of this June's brief battle, Israel finds many of these Arab refugees within her boundaries. Projects to clothe them and feed them properly are afoot. Plans are being made to educate them and to offer them employment to a degree which they had not enjoyed before. Israel has never been callous to the simple plight of these people. Had the Arab states been similarly occupied, these Arab peoples would long since have been integrated into their economies, even as the Oriental Jew has been integrated into Israel.

The problem of the Arab refugee requires a solution. Israel has offered financial aid towards that solution. Today she adds to that offer a pledge for their immediate relief and rehabilitation in the areas she controls. Repatriation is not a solution but a strategy of Arab belligerency. In Germany, Austria, India, Pakistan, and Finland, we have seen the effective integration of displaced peoples. Only in the Arab Middle-East has a people kept its own people apart. This is, on page 11, this sequestration which needs to be ended.

Bikur Cholim Sets Meeting

The Ladies Bikur Cholim Sick Relief Society will hold a meet-

ing Wednesday in the Douglas Rd. Mrs. J. L. a report on cu

# Do you have these books

## if not: here are a few of the reasons why you

Name \_\_\_\_\_ Faith \_\_\_\_\_ or \_\_\_\_\_

DATE	NAME	AMOUNT	REMARKS
1	MY 17-45	10.00	Mail. Carried Paid.
2	MY 17-45	10.00	
3	MY 18-45	10.00	
4	MY 18-45	10.00	
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