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Jewish Federation of Southern Illinois, correspondence and
speech, 1964.

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OF SOUTHERN ILLINOIS

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August 26, 1964

AIRMAIL SPECIAL DELIVERY

Rabbi David Silver
The Temple
East 150th Street at Ansel Road
Cleveland, Ohio

Dear Rabbi Silver:

I was very happy to learn that you had accepted the invitation, through the United Jewish Appeal, to be the principal speaker at our Federation's 23rd Annual Meeting on Sunday, October 25th to be held at Agudas Achim Synagogue in East St. Louis.

This is a dinner meeting scheduled for 6:00 P.M. and the principal address should be within 30 to 40 minutes duration.

The main purpose of the principal address should be to urge our members to rededicate themselves in the New Year ahead to the worthwhile causes and purposes served by our Federation.

The Jewish Federation of Southern Illinois is unique in that it is the only Federation serving several small Jewish communities scattered over a vast area of 18,000 square miles. I am enclosing the text of the William Shroder Memorial Award which our Federation received in Cleveland back in 1953 giving you a summary of the services and purposes of our agency.

You will also receive the forthcoming issue of our Southern Illinois Jewish Community News which will give you additional and up-to-date information regarding our activities.

I will appreciate very much receiving from your office a bio and a glossy photo. The September issue is now in the process of being printed and I would appreciate it if these two items were rushed to me.

With best wishes for the New Year.

Sincerely,

HYMAN H. RUFFMAN
Executive Director

ALL JEWS ARE RESPONSIBLE ONE FOR ANOTHER

HHR:jg

AFFILIATED WITH:

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Absorb them now

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ON BEHALF OF UNITED ISRAEL APPEAL, JOINT DISTRIBUTION COMMITTEE, NEW YORK ASSOCIATION FOR NEW AMERICANS

\$36,000,000 UJA SPECIAL FUND in addition to \$69,000,000 REGULAR CAMPAIGN

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Rabbi Daniel J. Silver
c/o The Temple
East 105 Street and Ansel Road
Cleveland, Ohio

Dear Rabbi Silver,

In relation to my discussion with you regarding the possibility of your addressing the Annual Dinner Meeting of the Jewish Federation of Southern Illinois on Sunday, October 25, I am submitting the following transportation schedules for your approval:

Lv:	Cleveland	2:00 p.m.	EDT	via UAL #489
Ar:	Chicago	2:10 p.m.	CDT	October 25
Lv:	Chicago	3:00 p.m.		via AAL #295
Ar:	St. Louis	4:27 p.m.		October 25

NOTE: Since the next flight to St. Louis does not leave until 6:10 p.m., the above is the only feasible schedule.

For your return there is this schedule:

Lv:	St. Louis	7:30 a.m.	CDT	via TWA #184	(One stop in)
Ar:	Cleveland	10:40 a.m.		October 26	(Indianapolis)

If you find this a little too early, you may want to consider the following flight:

Lv:	St. Louis	9:45 a.m.	CDT	via TWA #502	(Coach only)
Ar:	Cleveland	12:48 p.m.	EDT	October 26	

This 6:00 p.m. function will be held at the Agudas Achim Synagogue in East St. Louis. An attendance in excess of two hundred is anticipated.

I understand that after you have the opportunity to examine the flight schedules you will advise me if you can accept our invitation. Thanks again for your cooperation and best wishes for a Happy New Year.

Cordially,

Seymour Lesser
Seymour Lesser
Assistant Director
Speakers' Division

SL:NW

August 24, 1964

Mr. Seymour Lesser
Speakers' Division
United Jewish Appeal
1290 Avenue of the Americas
New York, N. Y. 10019

Dear Mr. Lesser:

I shall be pleased to speak at the Annual Dinner Meeting of the Jewish Federation of Southern Illinois on Sunday, October 25. I would like you to make my return reservations on the 7:30 a.m. flight. Perhaps my best bet is to stay at an airport motel, so that I don't have to travel across town very early the next morning. Can you make arrangements for that? I presume I will be filled in on the meeting by the local people.

With all good wishes for a healthy and happy New Year, I remain

Cordially yours,

DANIEL JEREMY SILVER

DJS:lg

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August 26, 1964

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

Dear Rabbi Silver,

We were most pleased to learn that you will find it possible to address the Annual Dinner Meeting at the Agudas Achim Synagogue in East St. Louis on Sunday, October 25. I have passed along the good news to the Executive Director, Hyman Ruffman. He will be writing to you with complete details of this function.

As you requested, we will obtain tickets for you on the 7:30 A.M. return flight and a reservation will be made at an airport motel. This will be sent to you at a later date.

Your generous assistance is deeply appreciated.

With kind regards,

Cordially,

Seymour Lesser
Seymour Lesser
Assistant Director
Speakers' Division

SL:MS

P.S. By the way, it would be helpful if we could have your current bio as well as a recent photo for our files. Thank you.

mailed 8/28/64

October 14, 1964

Mr. Seymour Lesser
Speakers' Division
United Jewish Appeal
1290 Avenue of the Americas
New York 19, New York

Dear Mr. Lesser:

Since I'll be coming from Denver and have had to make my own arrangements, I will arrive in St. Louis at 11:54 a.m. on Sunday, October 25th and will appreciate having a free afternoon. I will be leaving at 9:10 a.m. on Monday.

Cordially yours,

DANIEL JEREMY SILVER

DJS:lg

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*Member, Executive Committee

October 16, 1964

Rabbi Daniel J. Silver
c/o The Temple
East 105 Street and Ansel Road
Cleveland, Ohio

Dear Rabbi Silver:

Enclosed are tickets for your use in relation to your visit to East St. Louis on Sunday, October 25. Please use this schedule:

Lv: Cleveland	2:10 p.m. EST	via UAL #489
Ar: Chicago (O'Hare)	2:23 p.m. CST	October 25
Lv: Chicago (O'Hare)	3:25 p.m.	via Delta #783
Ar: St. Louis	4:47 p.m.	October 25

You will be met on your arrival and escorted to the Agudas Achim Synagogue where the Annual Meeting of the Jewish Federation of Southern Illinois will be held. It is expected that the attendance will exceed two hundred.

It would be helpful to have the name of the Executive Director, Mr. Hyman Ruffman, who can be reached at: Office - BR 1-2400; Home PA 1-0065.

At the conclusion of the meeting you will be driven back to St. Louis where reservations have been secured at the de Ville Motor Hotel. The motel is fifteen minutes from the airport.

For your return to Cleveland early in the morning of Monday, October 26, please use this schedule:

Lv: St. Louis	7:30 a.m. CST	via TWA #184
Ar: Cleveland	10:40 a.m. EST	October 26

We here are most grateful for your generous cooperation. Thanks again.

Cordially,

Seymour Lesser
Speakers' Division

SL:NW
Enc.

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October 20, 1964

Mr. Seymour Lesser
United Jewish Appeal
1290 Avenue of the Americas
New York, N. Y. 10019

Dear Mr. Lesser:

Following through on our telephone conversation of yesterday, I am returning to you, enclosed, the airlines tickets you sent to Rabbi Silver. He has made travel arrangements and purchased his tickets. He will arrive in St. Louis, as he mentioned in his letter of October 14th, at 11:54 a.m.. He will be at the de Ville Motor Hotel and will expect Mr. Ruffman to contact him at 5:00 p.m.

Thank you for your courtesies.

Cordially yours,

Mrs. M. L. Goldstein
Secretary

encl:

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October 22, 1964

Mrs. M. L. Goldstein
Secretary
The Temple
University Circle at Silver Park
Cleveland, Ohio 44106

Dear Mrs. Goldstein:

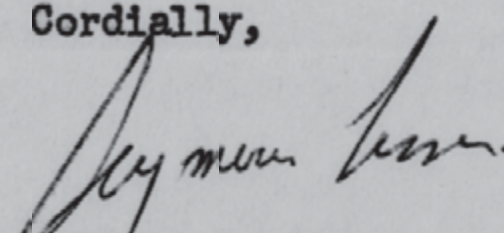
I am in receipt of your letter of October 20, regarding Rabbi Silver's revised travel plans to St. Louis on Sunday, October 25.

We have made arrangements to call for Rabbi Silver at the de Ville Motor Hotel at 5 p.m. on that date.

By the way, when Rabbi Silver returns from this meeting, I would appreciate your advising me of any out-of-pocket expenses he incurred so that he may be reimbursed.

Thank you for your kind assistance.

Cordially,


Seymour Lesser
Speakers' Division

SL:NW

October 26, 1964

Mr. Seymour Lesser
United Jewish Appeal
1290 Avenue of the Americas
New York, N. Y. 10019

Dear Mr. Lesser:

I had a pleasant experience in East St. Louis. My expenses were \$81.17 for the airlines and \$18.19 at the hotel, and another \$12.00 for taxis and incidentals.

Sincerely yours,

DANIEL JEREMY SILVER

DJS:lg

81.17
18.19
12.00
112.36

Save them now



Absorb them now

1964 United Jewish Appeal

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November 10, 1964

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

Dear Rabbi Silver:

Enclosed is a check representing reimbursement for your expenses in relation to your visit to East St. Louis.

I am in receipt of a letter from the Executive Director, Hyman Ruffman, in which he expresses his gratitude for your presentation. The community was most pleased and indicated that your participation in their campaign will go a long way towards assuring the success of their 1965 drive. We, here, of course, concur with that view.

By the way, I received your letter regarding the Rochester meeting on Tuesday, December 1. We will secure the transportation you requested and I will be in touch with you in due course regarding further details of this function.

With kind regards,

Cordially,

Seymour Lesser
Seymour Lesser
Speakers' Division

SL:NW
Enc.

Address title: "Which Way American Jewry?"



~~A YEAR IN REVIEW~~

~~Rabbi Daniel Jeremy Silver~~

~~Delivered before the
Minneapolis, Minnesota
United Jewish Appeal~~

~~April 5, 1964~~

I have been invited to speak to you of my impressions and hopes for the household of Israel. I have chosen to do so by way of a sketch review of Jewish life this past year. It is my hope that a useful pattern of growth and survival will emerge from this survey.

The past twelve months were prosperous and relatively quiet ones for our American Jewish community. Our federations and community councils continued to concentrate successfully (as they have done for over a quarter of a century now) on the twin priorities of local welfare and of overseas rescue and relief. The continuing efficiency of these undertakings tended to make us overlook their scope or the numbers served, so that each year the statistics on campaign brochures come as something of a shock. Federations this past year tended to emphasize two areas of planning -- the raising of adequate capital reserves, and the discovery and development of new leadership. Both these concerns reflected the atmosphere of success which permeates our communal establishment. We are looking ahead, and we are looking ahead with a good deal of confidence. Specifically, the recessions of 1958-1960 convinced our leadership that the bloom will not always be on the tax exclusion rose and that we may not always be able to meet operating budgets from the receipts of annual

campaigns. Under careful guidance, in most communities the establishment of living trusts and of sizable bequests is becoming increasingly commonplace.

Our planning has led us also into the area of leadership training. Little groups of the carefully selected have been assiduously cultivated by federation leadership and staff. By and large, their individual pledges have increased, but may I speak a word of caution. The emphasis on youth, especially on the gilded youth, is potentially self defeating. Too often young men who have no other recommendation than sizable inheritance have been precipitated into responsibilities for which they have not qualified themselves. Lionized by a community which pants for their pledge, they have begun to patronize the federation which courts them. Our communities need men of wealth, and we need men of vision and men of learning and men of heart. The Jewish community is fortunate in the large number of young people who have qualified themselves in the service professions and in areas of specialized knowledge and competence. We must not deny ourselves their intellectual wealth, and we will do so if leadership is gauged by pocketbook standards.

Furthermore, leadership training tends to have a narrow focus. The average course includes visits to local institutions and an accurate description of local and national agency structure. All the ingredients are there, but the soup has no flavor. The tam, the instinctive and humane sympathy which is the Jewish way of looking at things, is missing. Permit me an example. An increasing number of these carefully cultivated young people are becoming finicky about the way in which monies are raised. If their grumbling means that George Jessel has no place at a United Appeal dinner, I could not agree with them more. But if they mean that the

community has no right to solicit them energetically and to expect a high degree of generosity, I could not agree with them less. Need I remind you that our tradition has no equivalent for our English word "charity." Tzadakah implies the proper and expected return to the community of a substantial measure of your good fortune. The Protestant Church may pass the charity plate. Our synagogues are financed by annual membership dues or, if they are old fashioned, by the public "SCHNEPERUNG - SPIN" -- let everyone hear" process of selling aliyahs. Overly discreet campaigning is not only ineffective but un-Jewish.

We must find a way of training men and women not only to staff our social work community but to make their judgments by the twin standards of professional service and Jewish tam. It is not enough to train young people to be members of hospital boards if they acknowledge no difference between a Mount Sinai Hospital and a county hospital. I am speaking now not of the elemental requirements of building kosher facilities in the kitchen or a place for a ritual b'rith in the nursery. These I take for granted. Their virtue would be seen by Jew or non-Jew. I am thinking of the attitude towards pay scales, and towards the unionization of hospital employees, and towards the level of medical treatment afforded clinic patients. A Jewish hospital or a Jewish family service agency is not simply a service agency. It is a statement of the ethic -- the mitzvah -- of our religious tradition, and its modus operandi must reflect that tradition.

Let me cite another example of the narrowness of much that passes for leadership training. I have long been convinced that we have been guilty of overdeveloping loyalties to the ^{ST. Louis} ~~Minneapolis~~ Jewish Federation, or to the Cleveland Jewish Federation, and of soft peddling the truth

8/1/61 p8

that the Jewish community is spiritually world wide, one, and indissoluble.

Men are appointed to a local Board. They become immersed in its ongoing program. Quickly some new research study on adolescent behavior or the hiring of a new staff member for the Golden Age Center becomes the urgent focus of community interest. No one bothers to think through with them the peoplehood of all Israel. Last year any number of budget committees were besieged by those who demanded support for some refinement of local service, and who would not see that any addition to the local budget represents a subtraction from the life saving and life giving enterprise.

Priorities

THE The peoplehood of Israel in all of its habitations is a concept which has not been given the proper priority in leadership training and in federation planning!

The decade 1950 to 1960 was one of rapid congregational increase and vast synagogue construction (punsters spoke of the edifice complex). These past months congregational focus has moved from building to program -- from pledges to piety -- from membership drives to mitzvot -- and it is none too soon. Those who concern themselves with our religious undertakings have expressed concern that Judaism is for many, perhaps for most, a sociological label rather than a spiritual devotion. There is considerable truth to this observation. At the same time it must be put in a proper historical perspective. Forty years ago only one Jewish family in ten maintained any synagogue affiliation. Less than two out of ten youngsters received a single hour of religious instruction, and only one in a hundred spent a single hour in class beyond the age of thirteen. Adult education was à la Chautauqua, on any and every theme except the patently religious. Assimilation was a popular goal. Zionism was a queer and suspect atavism. We had to depend for our intellectual and rabbinic leadership on men who

had been born and trained abroad. Today we can look back on a generation in which American Jews have published more on Bible and other substantive Jewish themes than the entire literary production of the five centuries of the Spanish Golden Age. Today six families in ten are affiliated with a synagogue, and well over ninety percent of our children receive some religious education. I have, in my congregation alone, some two hundred and fifty high school age youngsters who are enrolled in a strong academic program. That we must deepen and make firm the spiritual revival goes without saying, but today is not the time for doom speaking. There is evidence that an increasing minority of American Jews are concerning themselves with the duties and the literature and the pieties of their faith. So if it is significant that a Commentary magazine could publish a symposia of disenchanted intellectuals who believe that Kaddish ought to be said to our synagogue life, it is at least as significant that two other magazines (The Reconstructionist and Midstream) could publish similar symposia of proud and believing academics. My congregation, and I am sure this is true of many, is led by a fine group of young men of the second and third and fourth immigrant generations who not only lend their support as a civic duty but who earnestly seek faith in seminar, sanctuary, and spiritual exercise.

Before we quit the American scene, a word must be spoken in praise of the way American Jewry has gone about the business of citizenship. Last year the fundamentalist press brought some pressure on our national organizations to break rank on the issue of the separation of church and state. These efforts were unsuccessful. Sixty-six of our organizations joined in presenting an amicus curiae brief before the United States Supreme Court when the issue of Bible reading and the recitation of the Lord's Prayer in

of speakers and
as they have an
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to 1950

the public schools came before that body. ^{This year} At ~~this moment~~ these same agencies are encouraging^{ed} legislators to resist the stampede being organized for the "bitter end" constitutional amendment which would undo the Court's decision and permit Biblical and devotional exercise in the public schools.

Jews are no longer fearful of rocking the boat. We are asking what is right for America -- not ^{what will my friends in} 'What will my friends in Rotary say?' This becoming confidence was most apparent in the arena of negro rights. Many congregations adopted strong civil rights position papers and encouraged action committees in integrated housing and skill bank enterprise. Many of our federations joined in sponsoring citywide conferences on religion and race, and in encouraging with money and leadership a variety of dialogues, home visits, and confrontations designed to further the negro evolution. Our communities need make no apology for the quality of their citizenship. If they need any reminder, it is that the leadership of the negro revolution belongs by right to the negro and that we must encourage and support, but that we cannot insist that he use the same strategy in gaining his rights that we followed a generation ago in gaining ours.

Beyond these shores Jewish life was neither so affluent nor so placid. There were no major dislocations during the past months, but many walked the bitter way of emigration. Algerian Jewry, which had numbered some one hundred and thirty thousand before independence, had been reduced ~~by April of this year~~ to a mere ten thousand. The bulk of these had accepted repatriation to France. Many had subsequently emigrated to Israel. A large proportion required financial, medical, and vocational assistance from the J.D.C. During the past twelve months Israel has received some sixty thousand new settlers. They come from widely separate

areas of our globe -- from Roumania and Poland, from Egypt and Morocco, from Cuba and the Argentine. The immemorial pilgrimage of the uprooted continues, and fortunately, through U.J.A. sponsored enterprise, we continue to support these people in a basic decency.

If there were no new dislocation, there were several danger signals which we could not overlook. Argentina, today, houses the fifth largest Jewish settlement in the world. As in previous years, this community was scandalized by a number of violent attacks by a group of young toughs known as the Tacuara. During the year these neo-Nazis machine-gunned and strafed a number of Jewish organizational offices and molested and beat up a number of Jewish youth and of the elderly. Most disturbing was the unwillingness or the inability of authorities to cope with this violence. Frank anti-Semitism has been a public program of the ultramontain right in the Argentine for a number of years. The Tacuara received support from certain circles within the aristocracy and the military and even within the Catholic Church, not to mention the support of a large number of German expatriates who fled to Buenos Aires after the war. The government did not feel itself sufficiently secure to attack anti-Semitism head-on so, as has so often been the case in our history, the future of this community now depends on the stability of government. If inflation continues to plague the economy and the average standard of living continues to fall, there is danger that the present violence may be aggravated. A thousand Argentine Jews emigrated to Israel over the past twelve months. ~~If conditions stabilize this unpleasantness may be quickly forgotten.~~

In the Union of South Africa the Jewish community faced a radically new threat. It rises from the revolution of race which is sweeping the world. That the Union of South Africa has been moving deliberately against

the current of world opinion is well known. The Jewish community has never been racist, but though economically well off, it has been unable to change the political tide. So though not at fault, it must suffer the dislocations of a nation destroying itself with hate. Matters came to a head last year when Israel joined almost a hundred other nations in voting a United Nations resolution condemning South African apartheid. Many speakers and editors in the Union took out their frustrations against the local Jewish community. Threats were made that the security of the Jewish community had been endangered by Israel's vote. Belatedly, Dr. Verwoerd, the Prime Minister, silenced this diatribe. But the long term future of this Jewry is dismal. How long can the entire nation escape the cutting edge of the racial revolution? Emigration would seem to be their only salvation.

It was the fate of the Jews of the Soviet Union which preoccupied the American Jewish community these past months. There are today three million Jews in the Soviet Union. They represent, next to the United States, the largest settlement of Jews on this earth. During the last twelve months the Soviet and Mr. Khrushchev have been accused from practically every platform of every Jewish organization of conducting a concerted anti-Semitic drive. Specific charges included a spate of vicious cartoon caricatures, the closing of synagogues, and the abuse of the judicial system to make Jews the scapegoat in various economic and black marketeering trials. The issue was one of such magnitude that it was raised before the United Nations Commission on Human Rights. It was the subject of a lengthy correspondence between Russophile British philosopher Bertrand Russell and Premier Khrushchev. It was raised again by our own State Department in a series of ambassadorial remonstrations. ~~Just tonight~~ ^{now} ~~it is~~ the subject of

AND OF A CONTINUING ORGANIZATION
a conference of our national agencies in Washington. Through it all, Mr. Khrushchev denied that there was any officially sponsored program of anti-Semitism in the Soviet Union. The facts belie his plea of innocence. On the other hand, permit me this lonely heresy, the facts do not support the semi-hysterical crescendo of political denunciation which has become the semi-official policy and, indeed, the reason for being, of many of our Jewish organizations.

The Soviet Union is guilty of an unbecoming and demeaning policy of harassment. According to official Soviet statistics, there were four hundred and fifty synagogues in the Soviet Union in 1956. Of these, only ninety-six remained open as of June of last year. A torrent of editorial has been unleashed which calumnies the synagogue as a center of black marketeering, Zionism, and other nefarious activity. When some twenty-odd students of the one yeshibah still open returned to their homes for the High Holidays, they found that the authorities would not renew their Moscow resident permit. They were not permitted to return to their studies. Imagine the vast power of the Soviet government being marshalled to restrict the availability of matzoh for the Passover. When the Quisling editor of a Yiddish monthly came to the United States ^{in Feb.} ~~two months~~ ago to excuse the Russian attitude, he was properly shunned and given the lie direct.

Having said this, why do I question the anti-Soviet campaign now being marshalled? I question it for the sake of the several million Jews in the Soviet who still occupy consequential places in the teaching and learned professions -- in the sciences, in education, in agriculture, and in production. Surely for their sake we ought to remember that the Russian Bear has a notoriously ugly temper. It is one thing to castigate Russia from the safety of our freedoms and quite another to be among the three

million who might be knocked over by one angry sweep of the Bear's paw. Russia can take far more violent action against its Jews than it has heretofore done. The strategy of wisdom must include patience. All that can be done through diplomatic and political channels to affect emigration or a change of attitude ought to be done. But as a community, we ought not to become so hypnotized by our denunciations of Russia, denunciations which are often encouraged for other reasons by those with particular attitudes towards the Cold War, that we forget that anti-Semitism is not yet a systematically developed reality in the Soviet or that the fate of tens of thousands may depend upon our discipline. *[The Russian Jews want to be seen.]*

If there were danger signals abroad, there were also some hopeful signs. I think particularly of the warming atmosphere of Catholic-Jewish relationships. There has developed, during the present Vatican Council, some concern within the Church that it deal forthrightly with its relationships with other religious bodies, including the Jewish group. Under the auspices of Augustin Cardinal Bea, a man of rare spiritual energy and courage, a schema, or theological chapter concerning the Jews, was introduced at the fall session of the Council. This schema was largely concerned with the false theology of the Jew as deicide, or Christ killer. But it also spoke of common purposes and extended a hand of spiritual kinship. In practical terms, this schema accomplished little. It did not even pass. The Church does not go far. It does not deny its control of the keys of the kingdom. It does not deny its monopoly of the truth. It does not deny a missionary concern with the Jewish people. But having said all this, let it be said also that it has made it possible for men in many a liberal diocese to unite with us for the common good.

Pope Paul does not seem to be cut of the same cloth as his pre-

decessor, Pope John. It will certainly be many years before Catholics can come to a synagogue service as easily as Jews can attend a mass. But the medievalism of the Church is being put behind, and with patience a new day may dawn. Why do I say that Pope Paul is not of the same cut as his predecessor? After the Ecumenical Council, Paul announced his intention to visit the Holy Land. It was hoped that the Vatican might review its policy towards Israel, which it has never officially recognized and against whose establishment it worked most vigorously in 1947 and 1948. No moment would have been more propitious. As things developed, Paul had no such interest. His visit to the Holy Land was only to make possible an ecumenical meeting on neutral grounds with the Patriarch of the Eastern Orthodox Church. Paul came to Israel largely, it would seem, because one cannot visit the holy places without entering Israel. Indicative, I believe, of his spirit, was the address of his "bread and butter" note of thanks to President Shazar. It was sent to Tel Aviv, not Jerusalem -- as if to say your capital is not yet yours.

For Israel this was a year of sturdy growth. Inflation was finally controlled. The balance of trade narrowed. The ¹⁶fifteen year old nation was able to make the first repayment on its bonded debt. Israel was able to accept a new Prime Minister and a new President without any interruption of its growth. For Israel security remained the crucial priority. Arab threats continued unabated. Russia continued to pour vast quantities of sophisticated weapons: supersonic planes, submarines, ground-to-air missiles and the like, into the arsenals of General Nasser and the Syrian High Command. Because of Russia's devil's game, it became a matter of increasing concern, these past months, for Israel to receive commitments of support from the United States and the communities of the western nations. It was gratifying

But!
There were
many good
reasons
The US and
communities

to hear our late President pledge the integrity of existing Near East boundaries. Israel now eagerly awaits such a pledge from our new President, who has a long history of most cordial feeling toward Israel. It has become a matter of some urgency that our government not only express friendship but make definite commitment. Nasser has good reason to downgrade vague speeches, for he has flaunted America's wishes with impunity in Suez and in the Yemen. Summit
JVA

Late in 1963, President Shazar announced that the Jordan Valley Water Carrier would be completed early this spring. It is designed to bring waters from the Galilee to the parched lands of the Negev desert. Though this irrigation project was entirely within the terms of the Johnston water rights treaty initialed in 1955, and though Jordan had taken advantage previously of her option under this treaty, war cries were raised from Beirut to Aman to Cairo. These failed, and an Arab summit conference was held in January in Cairo. There was no Jih'ad -- no proclamation of holy war. The armies of the Arab League were unprepared. Nevertheless, the blockade was stepped up and an Arab foreign legion was determined to raid deep within Israeli territory and to prepare for the final round. Adat
ma'am
ambassador
Eilat
mystical!

The most ominous story of the past twelve months spotlighted the five hundred West German scientists and technicians who had been hired by the Egyptian government to perfect a missile system with nuclear potential. Hitler may be dead, but his minions work on. Despite the publicity, the West German government refused to recall these five hundred engineers of death. They are still working in and near Cairo for those who are determined to complete the work the Fuehrer began.

I close on this note, not because I fear for the existence of

the State of Israel -- I do not; nor because I fear for the continued existence of the Jewish people -- I do not. I close in this manner because it emphasizes a necessary if cruel truth. Evil stalks our world. Many men and many nations feed on hate. It is so easy to seal ourselves in some comfortable suburban backwater and forget that life is essentially, today, as it has always been, a struggle between privilege and justice, between ignorance and courage, between greed and ascency, a struggle by Jews everywhere for the survival of Jewry everywhere.

I do not fear for our people. To admit the existence of evil is not to admit the victory of evil. But we must accept the urgency of alertness. The Jewish people today cannot afford to let down their guard. We must continue to strengthen the wellbeing of our coreligionists everywhere. We must continue to take care of our own, to build on our own, and to make our own security without fear or apology.

In life there are no guarantees. Life is not a fairy story in which everyone lives happily ever after. There can be happiness and a grand and glorious future if we are prepared to sacrifice for it and to establish it with our courage and our devotion and with our generosity. Simply to say that all will be well because God's in His heaven is not enough. The heavens belong to God, and the earth belongs to man. Nor is it enough to say, well all was well last year in ^{Illinois} ~~Mississippi~~. We met our goal; our agencies are secure. The household of Israel is one. Last year was a typical year in our religious pilgrimage. It was a year of hope and a year of danger. It was a year of prosperity and it was a year of restlessness. For some there was security; others were uprooted. It was a year in which our people had to confront, as we have always had to confront, the cruel yet not hopeless reality which is life. By and large,

we met our responsibilities properly. I am confident that we shall continue in that vein.

