



Daniel Jeremy Silver Collection Digitization Project

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

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

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Box
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Folder
330

Lake County Jewish Center, correspondence and speech,
1961-1962.

December 7, 1961

Mr. Allenby E. Winer
The Gail G. Grant Co.
165 Main Street
Painesville, Ohio

Dear Mr. Winer:

Rabbi Silver has asked me to confirm the date of Sunday evening evening, January 21st for his lecture at the Lake County Jewish Community Center. I will be happy to send you whatever publicity, photographs, etc. you may desire.

You may be interested to know that Rabbi Silver has just published a collection of essays entitled "From the Rabbi's Desk". These sell for \$1.00, and their sale and display previous to the meeting might be an excellent way to stimulate interest and attendance. I shall be happy to forward to you on consignment as many copies as you desire.

Very truly yours,

(Mrs.) Lee Goldstein
Secretary to Rabbi Silver

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THE GAIL G. GRANT CO.

165-169 MAIN ST. • TELEPHONE 4363

PAINESVILLE, OHIO

EXECUTIVE OFFICES

November 13th, 1961.

Rabbi Daniel J. Silver
The Temple
East 105th Street & Silver Park
Cleveland, Ohio.

Dear Rabbi Silver:

The Lake County Jewish Community Center, of which I am president, would be highly privileged to have you come to Painesville sometime during the month of December to conduct a service and to address the membership.

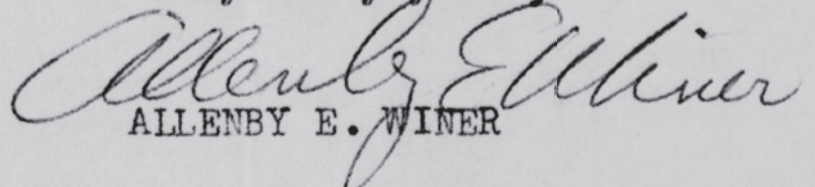
I know, of course, that at this time of year your free time is very limited. From our standpoint a Saturday or Sunday night would be convenient, but we would be most pleased to have you here at any date of your choosing because your presence would be a rallying point for our community.

As you no doubt know, we are a small group but we strive to maintain our identity as a Center by offering our membership programs of interest. If you could arrange to come here we would invite friends from neighboring towns and we would all benefit and be stimulated by your presence.

Mr. Ralph Abramson, a resident of Painesville and a member of your congregation, related to me that he had a short while ago mentioned to you our interest and he recommended that I write to you concerning it.

I would very much appreciate hearing from you in regard to the possibilities of your coming here.

Very truly yours,


ALLENBY E. WINER

November 21, 1961

Mr. Allenby E. Winer
The Gail G. Grant Co.
165 Main Street
Painesville, Ohio

Dear Mr. Winer:

I am in receipt of your kind invitation of November 13th. December is, unfortunately, a difficult month for me. Might I suggest to you the date of Sunday evening, January 21st? If this is possible, I will be happy to come down and speak to your group.

With warmest personal regards, and looking forward to a visit to Painesville, I remain

Most cordially yours,

DANIEL JEREMY SILVER

DJS:lg

THE GAIL G. GRANT CO.

165-169 MAIN ST. • TELEPHONE 4363

PAINESVILLE, OHIO

EXECUTIVE OFFICES

December 4th, 1961.

Rabbi Daniel J. Silver
The Temple
East 105th Street & Silver Park
Cleveland 6, Ohio.

Dear Rabbi Silver:

Thank you, sincerely, for your letter of November 21st and for your acceptance of our invitation to visit the Lake County Jewish Community Center.

The date of January 21st which you proposed is entirely satisfactory, and the entire congregation looks forward with great interest to meeting you at that time.

We shall be in touch with ^{you} within the next two weeks concerning exact schedule times, etc.



Very truly yours,

LAKE CO. JEWISH CENTER

Allenby E. Winer
Allenby E. Winer
President

The Temple

East 105th St. and Silver Park

Cleveland 6, Ohio

Date January 11, 1962

Mr. Allenby E. Winer
120 Althea Drive
Painesville, Ohio

30 copies - "From the Rabbi's Desk" @ \$1.00 \$30.00
on consignment

Please remit to: The Temple
University Circle at Silver Park
Cleveland 6, Ohio
Attention: Mrs. M. L. Goldstein

Reminder mailed 2/8/62

GAIL G. *Grant* COMPANY

ELmwood 2-3111

165-9 MAIN STREET

PAINESVILLE, OHIO

January 15, 1962.

Mrs. Lee Goldstein
The TEMPLE
East 105th Street & Silver Park
Cleveland 6, Ohio.

Dear Mrs. Goldstein:

Thank you for the biographical material and the photograph of Rabbi Daniel Silver. We shall release this information to the Painesville Telegraph and I will make certain that you get the glossy back, as you requested.

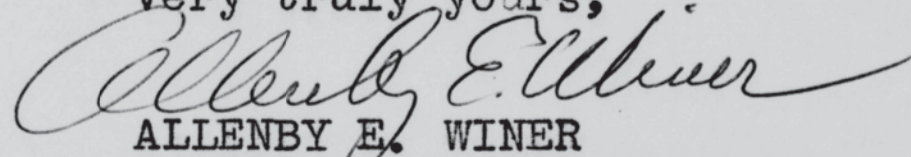
I have also received the pamphlets, and these will be appropriately displayed per your request.

We are looking forward with pleasure to meeting Rabbi and Mrs. Silver. Would you kindly inform the Rabbi that we are planning an informal get-together at Hellriegel's Inn at 6:30 on Sunday, January 21st, and we shall look forward to meeting him there. After dinner we will go from there to our Center.

I shall be out of town on business this week until Saturday, January 20th. If there is any question concerning schedules, etc., would you kindly contact Mrs. Betty Brown at the Brown Furniture Company, 27 North State Street, Painesville, phone ELmwood 4-4388.

Thank you for your cooperation.

Very truly yours,



ALLENBY E. WINER

President

Lake Co. Jewish Center

February 18th, 1962.

Mrs. Lee Goldstein
Secretary to Rabbi Silver
THE TEMPLE
East 105th Street & Silver Park
Cleveland 6, Ohio.

Dear Mrs. Goldstein:

Please accept my apologies for not having written to you sooner, following the visit to our Center of Rabbi Daniel Silver on January 21st. I have been away on several business trips since that time, and so has our secretary. Between us, we managed to fumble the ball.

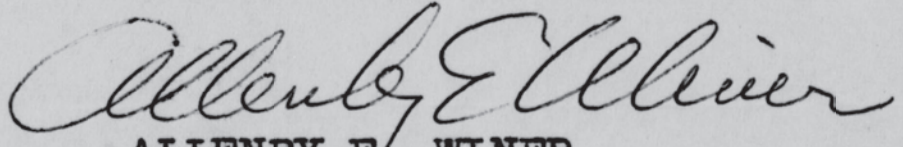
Our community was very thrilled by the Rabbi's visit. He is an inspiring, stimulating person, and we have all benefitted by meeting him. Indeed, the evening of January 21st was the nicest occasion at our Center in many years.

During the week of February 26th our Center Board will meet, at which time we will authorize a contribution to the educational fund of The Temple as an expression of appreciation for the Rabbi's visit. At that time we will also reimburse you for sales of the Rabbi's pamphlet.

Please express to Rabbi Silver our heartfelt thanks for the time and interest he devoted to us.

Very truly yours,

LAKE COUNTY JEWISH CENTER


ALLENBY E. WINER
President

April 21, 1962

(Mrs.) Lee Goldstein
Secretary to Rabbi Silver
The Temple
East 105th St. & Silver Park
Cleveland 6, Ohio

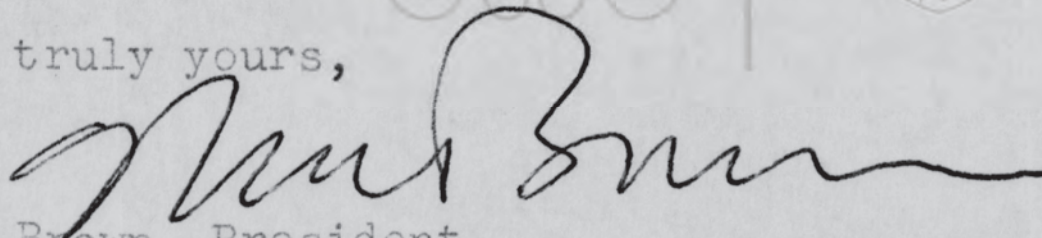
Dear Mrs. Goldstein:

Enclosed find check for \$18.00, payment for the balance of the books sent to us on consignment.

You will also find attached to this letter a package containing 12 books returned for credit, thus totaling an even balance.

Thank you very much and I am sorry for the delay incurred, due to a change in officers.

Very truly yours,

A handwritten signature in dark ink, appearing to read 'Neal Brown', written in a cursive style.

Neal Brown, President

April 24, 1962

Mr. Neal Brown, President
Lake County Jewish Community Center
Mentor Avenue
Painesville, Ohio

Dear Mr. Brown:

Your check and the balance of the booklets "From the Rabbi's Desk" were received today, and I wish to thank you for them. Rabbi Silver has asked me to convey to you again his pleasure at having been with you earlier this year. May I add my own good wishes?

Cordially,

Mrs. Lee Goldstein
Secretary

CONVICTIONS AND CONFUSIONS OF THE CONSERVATIVE
A Rabbi Asks: How Right Is The New Far Right?

The Temple
December 24, 1961

Rabbi Daniel Jeremy Silver

For three groups in our population, the times feel out of joint. These are the groups which form our radical right. It is they who throng to the meetings addressed by Clarence Mannion, Fulton Lewis, Jr., William Bulkley, AND Barry Goldwater. It is they who combine in over a thousand voluntary organizations to disseminate their political attitudes and to effect their political programs. These organizations vary from small study groups publishing a mimeographed news letter to gun-toting militiamen prepared to take over those elements of the government which the government apparently cannot carry on successfully for itself, to the well organized, sixty thousand member John Birch Society about whom we have heard so much of late.

In their entirety, at the present moment, the radical right in the United States numbers between one and two million adherents. That group of the radical right which has potentially the greatest leverage on current policy I choose to call the "have bomb, will travel" set. Of this group, some advocate preventive war, all subscribe to Senator Goldwater's slogan, "First victory, then peace." It includes many high ranking Army, Navy, and Air Force officers and retired personnel, who tend to believe that there are military solutions to political problems. This group as a whole has no patience with negotiation or with diplomacy. Whenever the President or Dean Rusk or Arthur Dean goes to Geneva or to Paris they let out a howl. "Russia is not to be trusted. No international negotiations can be permitted. What

we need in this Cold War is not a policy which will permit us to co-exist with Russia, but one which will permit us to conquer Russia." How clear victory can be achieved in a nuclear age -- this they are not clear about, but that such victory must be achieved they prate and they insist.

Writing in a small, typical right wing news letter, "The Small Business Review," recently an ex-Army Colonel set down: "Why was it that the Heavenly Father allowed us to develop the atomic bomb?" and his answer, "In order that we might judiciously use it to destroy the Communist government, to bomb Moscow and Stalingrad, to release the good Russian people from their subjection." This Colonel did not ask why it was that the Heavenly Father had allowed the Soviet Union to develop an atomic weapon, nor did he make clear how the dropping of such bombs on the Soviet Union would prevent tens of millions of Americans from being cindered in the process. But this is typical of the illogic and of the enthusiasm of this group. They want victory. They want the American eagle to release the iron-tipped arrows which he carries in one talon, and they are utterly blind to the olive branch which he carries in the other. Would that they might know the wisdom of the Sayings of our Fathers, where one is asked, "Who is a hero?" and the rabbi answers, "He who can control his passion." All of us would like to be free of the tensions of this world, but in life there is no relief from frustration, challenge, or crisis. We must be prepared to live with these, to control our passions, to permit patient diplomacy, to manage the tensions of international life rather than to expect some radical surgery which will once and for all remove every malignancy. It is not to be. It cannot be.

Most, but not all, of the right wing ^{1 REACH} ~~are in~~ that the Cold War must be heated up. All of them ~~are in~~ ~~enthusiastic~~ ~~in~~ ~~pay~~ enthusiastic homage to the god of free enterprise. In the vocabulary of the second of the groups of the

right wing Christianity or the Judeo-Christian tradition is identical with capitalism. I do not vouch for the theology of this statement, but it is typical of tens upon tens of editorials and articles which appear in the over one thousand journals and publications of the extreme right, and I quote:

"Jesus worked with his father in the construction business... Necessarily, Joseph and Son were small contractors, and as sober and skilled men, prospered as such... There was no labor union to meddle with prices and wages. Prices were fixed in the natural way, by haggling... The father and son fixed their prices in competition, low bidder to win... Read about the talents, and the workers in the vineyard; business was business in Nazareth, as it is here today... Jesus was a capitalist, preaching a doctrine of individualism which is the basis of free enterprise."

The first commandment of the radical right is this -- "Thou shalt not make unto thee any legislation or regulation which interferes with the haggling and the quibbling of the marketplace." The political theory of the extreme right is what I call the theory of an artichoke state. One by one those in the government must peel away all that legislation which we have devised in the past half century to protect the consumer, to protect the laborer, to see that justice and equity is done in the marketplace. They would have us do away with minimum wage and hour laws, with social security legislation, with public health legislation, with urban renewal, with slum clearance, with all that has been devised of social legislation to protect the mass of the people. No consideration of human decency or dignity; no concern of establishing justice and equity; no passion for righteousness must interfere with the sacred ritual of the marketplace. This is their faith, the iron law of their economics, and they see all that interferes with the opportunity of man to be greedy, to make a fast buck, to take advantage of his neighbor, to exploit his laborer -- they see all this as some heresy, indeed, as some conspiracy which has been devised in Moscow to destroy the will, the stamina and the strength of the American people.

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The radical right tends to talk in terms of a conspiracy, and they tend to mark off as subversive those elements within our population and within both parties who are determined that America shall evolve without economic convulsion or class war. They mumble under their breaths about such a gentle conservative as President Eisenhower. Many of them call him a dupe and a tool of Moscow. Why? Because he was unwilling, during eight years in office, to undo the New Deal and the Fair Deal. Mr. Eisenhower was determined, as are the vast majority of Americans, that the days of special privilege, of tremendous imbalance in wealth, are over, finished, buried, and that America shall move into a new era where the blessings of our great land are to be more equitably divided ~~among all~~. The radical right had looked to him as their savior and he, they ^{CLAIM} ~~saw~~, sold them out. Because of the failure of the Eisenhower administration to do their bidding, more and more of the groups on the extreme right tend to discount democracy. "Democracy," says John Welch of the Birch Society, "is a perennial fraud and a sham." A recent article in Mr. Bulkley's "National Review" calls democracy "satanism." Barry Goldwater, in his political gospel, asks if the founding fathers of the United States intended to create a democracy, and his answer is a resounding "no."

The right has learned that they cannot win at the polls. They have seen that both political parties are committed to the erasure of special privilege. They see this commitment, however, not as one of principle but as one of pandering politics. Increasingly they are violent against political decision as it takes place in our democracy and they seek by vilification, by pressure, and by violence to achieve what cannot be done in the normal trafficking of political ideas. This tendency of the extreme right to discount democracy represents their greatest subversive threat to our way of life. /

Would that they had read on in the Sayings of the Fathers, where one was asked, "Who is a rich man?" and the answer was given, "He who is happy with his lot." Not, he who has pocketed a disproportionate share of the wealth of the world, but he who can rejoice in his happiness and in the happiness of others, who will share the blessings of this world and not insist on a monopoly of its material advantages.

And finally, beyond the advocates of special privilege and the pugnacious, we have tens of thousands of people whom we can label only the pathetic. We live in times of revolutionary change. Centerville, U.S.A. is not what it was thirty, forty, fifty years ago. A man must do business with an accountant looking over one shoulder and with the government looking over the other. Records must be kept. Labor unions must be dealt with. The school can no longer be counted on to teach simply the three Rs. The pulpit can no longer be counted on to preach a rock-ribbed, fundamentalist type of religion. The mayor can no longer be counted on to be a family friend. He may even be a hyphenated American whom one once would not have deigned to greet. Imagine, Negroes and Jews in office or occupying seats of power. The fabric of Centerville, U.S.A. has ~~been torn~~ ^{COME UNDONE} and its security threatened. There is the threat of the bomb. Young men must go into uniform and often come back alien to their culture. Traditional values have disappeared. Hard money is no longer. ^{LONG HOURS} Thrift, ^{The Lunch box} simple honesty, favorite prejudices -- all these are no longer accepted or successful virtues. ^{MANY} ~~Those~~ who were raised to believe in these virtues are now pensioned and aged and have limited capacity to adjust. They find themselves adrift in a society which they no longer understand, burdened by changes which they cannot comprehend, prepared to believe that all of this comes about by some gigantic conspiracy of the foreigner, of the Soviet. It is these groups that edit the petitions which

insist that only native Christians shall be elected to office. It is to these groups that the attacks on the United Nations are generally pointed. It is in these groups that the conspiratorial vagaries of Senator McCarthy continue to be given credence.

Listen to this, as typical of the type of material which appeals. It has to do not with international tension but with such a simple, seemingly plausible activity as the fluoridation of water. It comes from the Journal of the Daughters of the American Revolution:

George Indest, Jr., nationally known authority on fluoridation of water supplies, warned that the March of Dimes Salk polio vaccine will be administered to nine million school children by the same Association of State and Territorial Health Officers that is knowingly conspiring with the U.S. Public Health Service in the fluoridation-cancer plot.

He pointed out that there are so many Russian-born doctors and dentists in our Public Health Service and in the state health offices that it has been commented on in the Congressional Record; the Surgeon General of the United States Public Health Service belongs to the World Health Organization, 'a sort of medical United Nations which cannot be trusted.'

Parents were warned to keep their children away from the Salk polio vaccine... Most parents don't realize that the school children of today represent our Army and Navy ten years from now. If millions of them can be innoculated, let's say with a radioactive substance that will cause cancer in a few years, why ten years from now the communists could walk in and take over our nation of old men.

The diabolical nature of this conspiracy is suggested by William Herrstrom: 'A far-sighted saint in her eighties, who had spiritual discernment far beyond that of most present-day Christians, wrote me stating that the powers of darkness were attempting to dope the drinking water in her city with the poisonous "fluorine" which destroys the body and mind and especially the will-power to resist that which is wrong. She was old and feeble -- unable to carry the fight to the front. She inquired where she could find a prayer group who could pray for the deliverance of her city.'

Many pathetic human beings are praying today for the deliverance of their city -- its deliverance from the twentieth century, from urban society, from the space age, from the atomic age, and there is no deliverance. There is only fear, and the opportunity now and again to meet with sympathetic neighbors and friends to applaud those who would lead the crusade to turn

back the hands of the clock of time.

It would be easy for us to say that these fringe groups have always existed on the American scene -- to cite the "Know-Nothings" and the "Yahoos", the Klan and the Coughlanites, and to add that the essential wholesomeness of American life will, as it has in the past, control this cancer. It would be easy to dismiss them as ineffectual by virtue of the illogic of their positions and the violence of their attack upon respectable institutions and people. But I wonder if, in this day of deepening crisis and revolutionary change, we can dismiss these groups so easily. I wonder if there isn't something of the radical right in each of us. I have heard you say, "I wish the United States would cease to be on the defensive and would begin to attempt some of those paramilitary activities which are so successfully handled by the Soviet." Many complained about the scandalous welfare programs abroad in our land. Many applauded when the Newburgh program was first put forward. ^{COMPLETE} Despite a lack of knowledge as to the facts, ^{MANY MADE} ~~which are~~ ^{NEWBURGH A CAUSE, IT COULD NOT BE} ~~now patently not as they were stated.~~ I have heard ^{SO MANY} ~~be~~ be contemptuous of social legislation and sneer at the welfare state. I have heard you say, "I am tired and worried by the confusion which surrounds me. I am not sure how to raise my children. I am not sure of the philosophy of my schools. I am not sure of my attitude towards religion. I wish I could hold true to something which is stable and fixed. I wish I could go back to the virtues and the values and the philosophies of my parents' home." When we are confused, and when we tend to dismiss thoughtlessly the social advantages of our nation, and when we tend to become belligerent with American power, we are speaking the language of the radical right.

And if it is true of us that we, with our religious traditions grounded in prophecy, grounded in principle, grounded in compassion, grounded in a

passion for justice and righteousness, that we occasionally block our reason, how much the more so with the non-churched, how much the more so with the vast numbers of Americans who are confused as we are and perhaps not as alert to the dangers of fascism and extremism as we Jews must be.

No, I am afraid that if the crisis deepens, if the challenge and the burden becomes unbearable, there is the possibility here as there was in 1930 and '31 and '32 in Germany that a John Welch, or a man of his ilk, may seize the moment to attempt what the Longs and the McCarthys in their day attempted -- a seizure of power, a control by men rather than by law, of our government.

Let us be clear, then, as to the ultimate purposes of this radical right. Let us look for a moment at its most legitimate exponent, the Senator from Arizona, Mr. Goldwater. Mr. Goldwater is, next to the President today in the United States, probably the most reported-on individual. Whether the issue be trivial -- his enthusiastic approval of college fraternities and sororities as bulwarks of American values -- or crucial -- his opposition to our backing of the United Nations in Katanga -- his views are searched out on every issue, and hardly a day's news passes without some mention. Mr. Goldwater has crystallized his political views in a little gospel entitled "The Conscience of a Conservative." What is his conscience? Is his conscience one sensitive to human need? Is he aflame with a passion for human justice? Oh, no. I am afraid that at the heart of Mr. Goldwater's conscience there beats the tinkle of a cash register. His greatest virtue -- his idol -- is the Constitution. He worships every jot and tittle, every comma and period of this document. And his position is simply this -- every law which has been legislated in the United States which is not precisely permitted by the Constitution, which is not foreseen by this two-century-old document, every

bit of such legislation must be voided and annulled. He would strip unemployment insurance, social security, urban renewal, slum clearance, every activity that falls under the auspices of the Department of Health, Education and Welfare, protection of the union, protection of the consumer -- all this must go, must be tossed into the garbage disposal. Why? Because the Constitution did not specifically foresee its need.

How can these laws be part of the legislation of our land if they are unconstitutional? The answer is that the nine Justices of our Supreme Court do not agree with Mr. Goldwater's interpretation of the Constitution. They interpret it not according to its letter -- literally, fundamentally -- but according to its spirit and purpose. They have recognized that no document -- the Bible, the Constitution, whatever it be -- can be limited to its few specifics. It must be understood as a document written in time, capable of being interpreted and enlarged on as long as the spirit which is integral to it is maintained. If you would understand why a plane coursed above our heads in Cleveland several months ago urging the impeachment of Chief Justice Warren; if you would understand why attacks on the United States Supreme Court feature almost every publication of the extreme right, it lies in this, that our courts have held that progress in America cannot be constricted by a narrow reading of this fundamental law. The extreme right believes the court has sold them out. They looked to the court to throw a road block across progress, but the court refused. And so the justices became "agents of some foreign conspiracy," "Soviet dupes," and they call for the impeachment of nine of the finest minds and the most loyal citizens of our nation. Goldwater has little respect for the Supreme Court. It shows in every page of his book.

And what of the men and the women whose future will be impaired by the

voiding and annulling of all of this legislation? What of the farmer who will lose his land and go bankrupt because, price supports having been ~~dropped~~ ^{FROM FOODSTUFFS} ~~voided~~, he will no longer receive for his crop enough income to survive? Of this, not one word of pity or compassion. He may apply to the local charity. He should seek employment elsewhere. What of the aged denied their pension check? They may apply to a local charity, Goldwater's concern is not with them. His conscience deals with the marketplace, with the pocketbook, with privilege, not with principle, not with human need, not with the disabled and the infirm and the aged and the unemployed.

Oh, yes, Senator Goldwater can ^{WRITE WITH HOT} ~~be so rhetorical~~ in passion. He passionately denounces the graduated rates of income tax payment in the United States. He is prophetic in the tones with which he denounces the regulations which insist that a man who makes a million dollars must pay a higher rate of tax than the man who makes ten thousand dollars. He cannot understand why success should be penalized. Here is his passion. Here is his ultimate concern -- with privilege, not with principle -- with money, not with human beings.

Jeremiah, the prophet, was a conservative. "Stand ye in the ways and see which is the old way. That is the good way. And walk therein, for therein shalt thou find peace of mind." Jeremiah, the prophet, was a conservative, and he was a conservative with a conscience. He was troubled by the injustice and the unrighteousness which he saw about him, by the people of Jerusalem and Judea who would not plead the cause of the fatherless, who were contemptuous of the need of the poor, who were indifferent to the plight of the aged. This troubled him, and in his conscience there burned a passion for the Law of Sinai, a law of freedom and a law of justice. In the name of this older law he labelled the people's failings. He was a conservator of

values and of virtues, for in the realm of human virtues, in the realm of human values principles are eternal and unchanging.

In these conservatives of our day we find no such passion for justice. We find no such distaste for human misery. Their conscience, I am afraid, is hard and calculating. They would have us return to an economic jungle, to the days of the sixty and seventy and eighty hour work week. Their concern is that the men of property may be able to acquire more property, not that the men who labor may receive a juster return for their labor.

Such social legislation as we have adopted in the United States is not perfect. Not all who take advantage of it do so justly or with discretion. But it is part of ^{our} ~~the~~ adventure into a just future ~~which we have undertaken.~~ It is a writing into law of the social gospel which lies at the heart of our Judeo-Christian tradition. It is one of the noblest experiments of mankind. The American adventure needs radicals and it needs conservatives. There is room for debate. There is room for delay. There is room for challenge. But these of the extreme right are not interested in progress. They have no concern with social vision and have no sympathy with the human elements in this Judeo-Christian tradition. Their concern is with the age-old gods of gold and silver; with getting, with acquiring, with the pocket-book and the bank deposit ~~slip~~ ^{book}.

^{This} ~~In the new~~ year these raucous voices will be magnified many times. They will appeal to our irritation and to our frustration. They will seek to wave the flag and raise our passion. They will seek to raise our hackles against evidence of racketeering in welfare or compromise in foreign affairs. Let us resolve to keep our balance; resolve to master and to discipline our understanding; resolve to keep America on the middle road, the road of progress, the road of justice, the road of freedom and of liberty, and above all, the road of democracy, which is our future and our hope and the despair of these men.