



## 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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Lorain County Conference on Religion and Race, correspondence  
and speech, 1964.



# Simplified Tax Records

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RENDELL A. DAVIS  
P. O. BOX 705  
507 WEST AVENUE  
ELYRIA, OHIO  
FAIRFAX 2-9727



PHONE CHELSEA 2-6360

170 VARICK STREET  
NEW YORK 13, N. Y.

March 25, 1964

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

Dear Rabbi Silver:

This is to follow up a conversation that I had with your secretary this afternoon with regard to our hope that you will be our main speaker on the evening of April 21 at the extended meeting of the Lorain County Conference on Religion and Race.

This will be a part of the two-day seminar, April 21-22, which we plan as the major launching event of our organization into a more active role in the civil rights movement. On the morning of the 21st, a panel of people who have been active in this in Cleveland (Dave Zuverink, Charles Lucas, Frank Heath, Father Haas, and possibly Sol Landau) will discuss the role and involvement of the religious community in the racial crisis. On the morning of the 22nd, two of our local pastors will present a sociological study of the situation in Lorain County with regard to discrimination in housing, education, employment, etc. We expect these morning sessions to be smaller, aimed primarily at the clergy and a few laymen. They will be held at the Neighborhood House in Lorain.

The evening of the 21st (Tuesday), when we are asking you to speak, will be an attempt to dramatize to a larger audience, at the Elyria High School auditorium, the commitment and potential of the religious institutions in the issue. We will have participating Manseignor Newton, Dean of the Roman Catholic Church in the area, Rabbi Meyer, Protestant leaders (even some fundamentalists), and other prominent citizens --- all seeking to witness to our unity on the issue and to the unequivocal nature of Church pronouncements. We will have some athletes, choirs, and others to seek to draw the size of the audience we hope for; and are also attempting to get someone from the Metropolitan Opera Company that will be in Cleveland that week. We realize that such attempts bring unpredictable results in the size of the attendance, that we may fall on our face and draw only a handful --- but are dreaming, at least, of filling the auditorium with 1500 people. The above participants will give two-minute testimonies; our hope is that you will speak for about 20-25 minutes, presenting the rationale of the Judeo-Christian tradition's commitment to and involvement in the race issue.

NEW YORK — WASHINGTON, D. C. — BOSTON — LOS ANGELES

THE LARGEST INCOME TAX SERVICE ORGANIZATION IN AMERICA



[Mar 25, 1964]

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I will be happy to discuss this further with you over the phone, but am following your secretary's suggestion to make a brief outline of our invitation and the nature of the meetings. Unfortunately, we do not have a budget to offer a suitable honorarium to the participants, but will be limited to giving \$25.00 to each for expenses.

Looking forward to hearing from you soon.

Sincerely yours,

*Rendell A. Davis*

Rendell A. Davis, Seminar Chairman  
Lorain County Conference on Religion  
and Race





March 27, 1964

Mr. Rendell A. Davis, Seminar Chairman  
Lorain County Conference on Religion  
and Race

P.O. Box 705  
507 West Avenue  
Elyria, Ohio

Dear Mr. Davis:

I want to thank you for your kind letter of March 25th and for your invitation to address the Lorain County Conference on Religion and Race. I don't know quite how I'm going to make it, but I will undertake to be with you that evening. As you may know, in addition to my ordinary routine I have undertaken the responsibility of County Grand Jury foreman. But that's my problem and not yours.

I would ask this of you. Could you arrange to have someone pick me up and return me to Cleveland after the meeting? I would be deeply appreciative.

Withing you all good luck in the development of your Conference, and looking forward to being with you on the twenty-first, I remain

Cordially yours,

DANIEL JEREMY SILVER

DJS:lg



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PHONE CHELSEA 2-6360

RENDELL A. DAVIS

P. O. BOX 705

~~ELYRIA, OHIO~~

ELYRIA, OHIO

FAIRFAX 2-9727

416 Kenyon Ave.

170 VARICK STREET  
NEW YORK 13, N. Y.

April 6, 1964

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

Dear Rabbi Silver:

Thank you for your gracious consent to be with us on the evening of April 21. We look forward to our meeting and to your message.

We will be happy to have someone pick you up, and return you to Cleveland, and wonder whether you would prefer to be met at the Temple or at your home. If the latter, please let us know the address.

Since the meeting will be at 8:00, and one must allow well over an hour (perhaps closer to two during rush hour), I wonder whether you would be kind enough to have dinner with us that evening in Elyria. We can pick you up around 5:00 P.M. (perhaps a few minutes earlier to beat the rush), reach here in time to eat leisurely, and get to the High School by 8:00 P.M.

Thanks again for your cooperation

Sincerely yours,

Rendell A. Davis

NEW YORK — WASHINGTON, D. C. — BOSTON — LOS ANGELES

THE LARGEST INCOME TAX SERVICE ORGANIZATION IN AMERICA



April 7, 1964

Mr. Rendell A. Davis  
P.O. Box 705  
416 Kenyon Avenue  
Elyria, Ohio

Dear Mr. Davis:

Thank you for your kind note of 6 April.  
Unfortunately, I don't see how I can make  
dinner. Grand Jury is not over until late  
and I must teach a class here at the Temple  
afterward. What I would appreciate is some  
one who would pick me up at my house at  
8:40 or so. My address is 2841 Weybridge.  
That's in Shaker Heights.

Cordially yours,

DANIEL JEREMY SILVER

DJS:lg



Address delivered before the  
LORAIN COUNTY CONFERENCE ON RELIGION AND RACE

Elyria, Ohio  
April 21, 1964

Rabbi Daniel Jeremy Silver

*Newton*  
*Fake Name - Rabbi Meyer -*  
Mr. Chairman: *Follow member of the clergy*

Had your kind invitation come a week or so later, I would perforce have declined it. Considering the events of the past few weeks, no one in Cleveland has the right to be lecturing on civil rights. In a lecture to my own congregation early this year, I said, "The racial crisis in Cleveland has just begun. Thirty, forty years of turning the back, of cold shouldering, of moving away, of building outside, is bearing fruit. We cannot exist twain, two cities, pulled apart. One surfeited, the other gutted. One of plenty, the other of bitterness. As long as the separation exists, Cleveland will be a city of increasing violence. The hour is late. I wonder if we can stay the midnight." We could not. The tragic facts of our racial unrest you well know. Cleveland is reaping a deserved whirlwind of civic neglect and suburban escape. Our problem is not only that there are ghetto schools, but that the Cleveland school system is under-financed, inadequately staffed, and inferior. Our problem is not only that there are employment bars in many unions and that employers restrict many jobs to the white, but that our economy has not adjusted to an engineering age and to automation. Fifty-three thousand of our people are on relief -- half of the young men between eighteen and twenty-one are unemployed. Our problem is not only an abdication of leadership, but a county divided into a



hundred and four governing units, where no council or mayor or human relations board is a supervening authority.

I come, then, in all humility. I come largely because I am convinced of the necessary significance of a Conference on Religion and Race. It is out of our churches and synagogues that a new and more effective leadership must emerge, prepared to do political battle with a principled sword -- prepared to do battle for the hearts of men in the struggle for the hearts of all men. Though our own Conference on Religion and Race in Cleveland was tardy in organizing, it has already been a force for good. Interracial meetings have been organized. Necessary civic information has been dispensed, both directly to our church members and indirectly through the mass media. The various efforts of church, parish, and synagogue in the fields of integrated housing and education have been coordinated and, crucially, no one has been allowed to forget that a man of faith can not be a man of prejudice.

So much by way of preamble.

The time has passed when it is necessary to provide a theological justification for the unshakable commitment of Judaism and Christianity to the urgency of racial equality. Bigots who misshape stray Biblical phrases abuse the patience of God. God acknowledges human differences, but only those of character and of virtue. You have not convened this Conference to repeat three thousand years of authoritative teaching nor to delight yourselves in sermoning ingenuity. There is little virtue in oratory which is too high flown to engage the harsh and often ugly facts of the work week. Bigotry does not yield to rhetoric. Your Conference must tackle practical and specific problems in practical and specific ways. Fortunately, our separate traditions have rediscovered the opening chapter of Isaiah, in



which this staunch prophet spits out his contempt for those who offer punctilious devotion but build their daily lives of shabby and rotten stuff. Isaiah's message goes to the heart of all western religion. No man can deny the ethical imperatives of faith and be labeled a man of faith. "Bring no more vain oblations. These are an offering of abomination unto me. The new moon and the Sabbath, the holding of convocation. I cannot endure iniquity along with the solemn assembly."

It is a sign, therefore, of deep spiritual understanding that many churchmen have forsaken the pulpit for the picket line and that others have nurtured fair housing agencies and interracial dialogues as integral elements of congregational life. The record of clerical participation in the civil rights crusade is an exciting one. Unfortunately, more often than not ministers have led out and congregations have stayed put. We need not agree with the propriety of every demonstration, but we must agree that this display of courage is born of a true understanding of the requirements of faith, and we must further agree that nit-picking and backbiting by those who stood aside is unworthy. Prophecy has always been a lonely privilege, but it is clear that the present gap of concern cannot be tolerated. There is a monumental wrong to be righted. There is a thick cloud of ignorance to be dispelled. New laws are needed. Specific neighborhood programs must be championed. A single heroic of faith is lost in the darkness unless it kindles commitment in many hearts. This Conference is established to encourage a vigorous denominational effort, which will reach down into every parish and synagogue and touch the life of your city. So far, a small number of congregations have sponsored interracial dialogues and sober study in the complex field of civil liberties. Churches of differing denominations cooperate to promote integrated housing.



In many areas churches have been active in forming active block associations to block panic and build community. On the denominational level there has been broad scale encouragement of interracial programming, the scheduling of civil rights speakers for city-wide councils, a number of pronouncements on specific issues, and the research and publishing of specific and helpful studies. A handful of congregational boards have adopted moral guidelines for congregational life. In order that you will understand the possibilities of such a commitment, may I quote to you a statement of principles which has been adopted by many temples and synagogues:

- 1) Our congregation and all its affiliate groups will not patronize or sponsor any activity at a place of public accomodation which discriminates against anyone because of race, religion, or ethnic origin.
- 2) Our congregation will pursue a policy of non-discrimination in all relationships with our employees.
- 3) Our congregation will require a non-discrimination employment clause in any contract to build or improve our physical facilities.
- 4) Our congregation, in connection with investments and loans, will seek out financial institutions which have non-discriminatory lending, borrowing, and employment practices.
- 5) Our congregation will not be party to any restrictive covenant or gentleman's agreement in the purchase, sale, rental, or use of property.
- 6) Our congregation will not purchase any equipment or supplies from purveyors who are known to have discriminatory hiring policies.
- 7) Our congregation will continue to welcome to its membership any and all who share our faith.
- 8) Our worship services will reflect in prayer, sermon, and educational content our efforts to achieve racial justice.
- 9) Our religious school curriculum and program will be frequently reviewed in order to incorporate the most recent developments and the most progressive techniques for inculcation of respect for all races and creeds.
- 10) Our congregation will devote sessions to the subject of racial equality in our educational programs for youth and adults.



- 11) Our congregation will cooperate with those organizations working for racial justice which, in the judgment of our Board, have merit, and will encourage the active participation of our members in their program.

There you have it. A set purpose of this Conference should be to encourage every congregation and parish to adopt such a platform of specifics, and to make it effective. To undertake this and other tasks, your Conference must continue in being and have a responsible staff who will visit, and prod, and offer constructive suggestion. This is imperative. The disconcerting reality of our religious life is the wide disparity of involvement between churches. There are a number of alert and foreseeing congregations, but far more choose to live in and for a narrow neighborhood, and to touch the issue of racial justice gingerly, if at all. In Cleveland, congregations east of the Cuyahoga River have, by and large, been far more energetic than those west of our deep racial divide. Congregations in ingrown ethnic neighborhoods have remained locked in and locked up. There are some strangely drawn parochial school boundaries. It must be a set purpose of your Conference to stimulate your denominations and your churches to clear up their own racial posture, to prove in fact as well as in word that we have all one father and that one God has created us all.

But your role is not merely parochial. You must focus on the broad patterns of discrimination which exist in your city. No city can any longer blind itself to the reality of widespread prejudice and cruel discrimination. In Cleveland I am tired of the politically blind who said that what happened two months ago at Murray Hill and at the Board of Education Building and two weeks ago at the Lakeview School site happened because of outside agitators. I am tired of the queasy who said, if only the police had acted with greater



decision. I am tired of the uncommitted who said, if only the ministers hadn't picketed. The truth is that Murray Hill and Lakeview were inevitable. It did not have to happen there, and then, and in that way, but it had to happen. And it will happen again, and again and again, until you and I, all our fellow citizens establish each city in justice and opportunity. It's time we took off our Chamber of Commerce glasses. No city but has high racial walls. Ethnic pockets do exclude those of another ancestry. Many real estate people do discourage negroes from buying in white neighborhoods. Most banks and savings and loan institutions do reduce to negroes the availability of mortgage monies for suburban purchases. Some unions do have unwritten but effective racial bars. Some employers rationalize the unwillingness of their foremen to hire and advance negroes. We have followed a crazy-quilt pattern of political and educational districting which has crowded those most in need and the negro into the center city and imposed upon these the major burden of welfare, relief, and mass education. There are many who are committed to decency and who have labored tirelessly, but all too often these are frustrated and the politically callous have set the course.

What role should be yours? As a Conference and in your individual churches, you must provide forums which will alert a far too comfortable citizenry to the urgency and the facts of the racial crisis. There is an abysmal lack of understanding of civic problems generally and of the racial crisis specifically. The press and the mass media have dealt in headlines and in crisis. They have provided background only when we were already in the thick of it. Churches and synagogues must confront ignorant fear with meaningful fact and replace anxious fancy with understanding. You must prepare your city intellectually and spiritually for racial change.



The racial problems of Lorain must be met on many levels. There is a place for impatient protest and a place for conference. Your Conference can be particularly helpful in the development of a ground swell of understanding and sympathy, in promoting person to person contact, in the quieting of fears, in the dispelling of ignorance, and in keeping first principles clearly in the open when men of vigorous action will make the inevitable tactical mistakes, and bigots seek to capitalize on these errors. You must encourage basic sensitivity towards the civil rights enterprises. You must encourage the many to become citizens; concerned, colorblind. You must encourage the Civil Rights leadership to avoid labeling men as sheep and goats depending on the measure of their support for a particular project. Direct action and demonstration are not always the proper way, and seldom the only way. The human cause we share will move ahead faster and with far less bitterness and violence if those who share a single hope can maintain a community of understanding.

I have ~~some~~<sup>as</sup> I began under the Roto - " Have one not all one further  
but not one yet created as all -

This is our need - communities of independent  
~~lets not let down~~  
to make one + Olym - ~~the~~ friend's  
enterprise -  
P.P.T. P.E.P.'N.L. P.N.O. P'G.S. D.N.I.