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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
442

Union of American Hebrew Congregations, correspondence,
brochures, notes, speeches, and reports, 1957-1963.

November 14, 1957

Mr. Michael M. Kane
12381 Cedar Road
Cleveland Heights 6, Ohio

Dear Mr. Kane:

We are very grateful for the photos and rendering of your work on the Temple in Cleveland, Ohio and we certainly welcome you at our forthcoming Architectural Conference. A copy of the program and reservation form are enclosed for your use. This Conference affords a wonderful opportunity for the architects to meet with the congregational leaders who are considering new temple buildings as well as the congregational representatives to meet and talk with the architects.

Unfortunately, it is too late to consider your exhibits at this conference. The committee's regulations call for panels measuring 36 x 48 and reservations to be in my hands by November 1st and the actual exhibit here in New York by November 15th.

I look forward to see you at the conference.

Cordially,

MYRON E. SCHOEN, Secretary
Architectural Conference

MES: sr
Enc.

UAC

November 18, 1957

Rabbi Eugene Lipman
Union of American Hebrew Congregations
838 Fifth Avenue
New York 21, New York

Dear Rabbi Lipman:

I am writing this letter in behalf of Mr. Michael Kane, the architect for our million dollar Temple addition. He represents the Chicago firm of Perkins & Will, whose name would add greatly to your conference. I am extremely surprised at the letter Mr. Kane received from Mr. Myron E. Schoen stating that his exhibits could no longer be accepted.

I believe that there should be representation from these large architectural firms. I know that you will see to it that this matter is attended to.

With warmest regards, I remain

Cordially yours,

DANIEL JEREMY SILVER

DJS:lg

COPY

NATIONAL TERMINALS CORP.

1200 W. 9TH STREET
CLEVELAND 13, OHIO

November 22, 1957.

Dr. Leon Saks, President
Ohio Valley Council
Union American Hebrew Congregation
Marott Hotel
Indianapolis, Ind.

Dear Dr. Saks,

Your telegram calling for the emergency meeting arrived during my absence from Cleveland. On my return today I communicated with Rabbi Daniel Silver, of our Temple, to tell him I could not attend and asking if he would send a substitute. He advised me there is a lot of confusion regarding our Temple's affiliation with UAHC. He said that all childrens activities are operated within the Northeastern Lakes Region, composed of Toronto, Buffalo, Rochester, Cleveland, Erie, Youngstown, etc., and that we cannot be concerned with the problem you are discussing in your meeting.

I cannot understand why there should be any separation of activities between regions. Our Temple either belongs in one or the other. Perhaps you may have an answer.

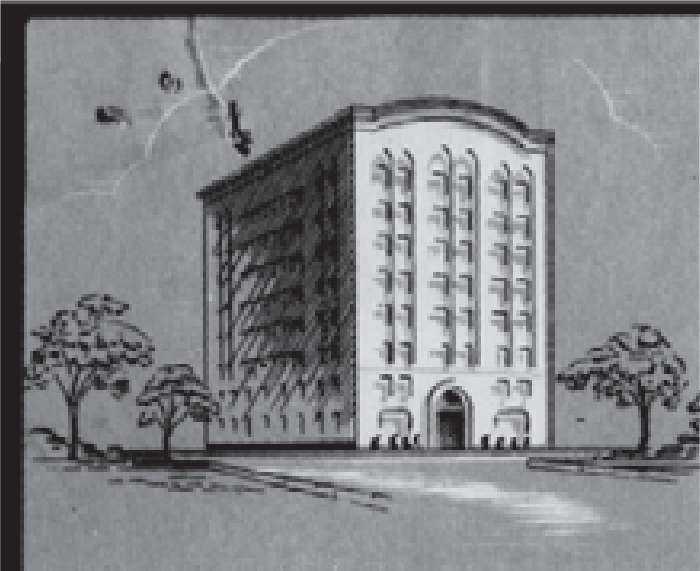
In the meantime, I regretfully must resign from my activities within UAHC and feel this should be passed on to a younger person. Please convey my greetings to those who attend the Sunday meeting, and, of course, I wish your meeting great success.

Sincerely yours,

ABE:ce

A. B. FRODMON.

cc: Rabbi Daniel Silver
The Temple
Cleveland, Ohio



838 FIFTH AVENUE • NEW YORK 21, N. Y. • PHONE REGENT 7-8200

*To Rabbi
Daniel Silver*

Union of American Hebrew Congregations

President, UAHC: RABBI MAURICE N. EISENDRATH
Chairman, Executive Board, UAHC: JUDGE SOLOMON ELSNER

December 2, 1957

OHIO VALLEY COUNCIL

Address Communications to DIRECTOR

1113 VIRGINIA STREET, E., CHARLSTON, WEST VIRGINIA

Dear Friend:

PRESIDENT:

DR. LEON SAKS, Cincinnati, Ohio

DIRECTOR:

RABBI SAMUEL VOLKMAN

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LESTER OTTENHEIMER, East Chicago
NORMAN SHANE, Evansville

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EDWARD ARENSON, Toledo

TREASURER:

ABRAHAM EFROYMSON, Cleveland

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JAMES H. MILLER, Cleveland
DAVID A. MORITZ, Cleveland
LESTER A. OTTENHEIMER, East Chicago
JACK S. RESLER, Columbus
DR. LEON SAKS, Cincinnati
NORMAN A. SHANE, Evansville

I am addressing you as president of your Congregation in order to apprise you of the results of the Ohio Valley Council Executive Committee meeting which took place in Indianapolis on November 24, 1957. There were 14 congregations from 13 communities represented. In addition numerous official letters from congregations were received, enthusiastically endorsing the anticipated action.

The prime purpose of the meeting was to consider the offer of the Indianapolis Jewish Welfare Federation to sell us their Camp Big Eagle, 15 miles outside of the city, for the sum of \$62,500.00 payable interest free in five annual installments of \$12,500.00, the first due Jan. 2, 1958.

A copy of the Resolutions adopted unanimously are enclosed herewith along with a copy of a professional appraisal of the camp.

The adoption of the resolutions makes it incumbent on all congregations wishing to share in the benefits to assume a proportionate part of the responsibilities. I am therefore setting up a Regional Camp-Institute Committee and a Regional Camp-Institute Finance Committee. I should like you to designate by name a representative of your Congregation to serve on the Regional Camp-Institute Committee and advise me accordingly within the next few days. The Regional Camp-Institute Finance Committee must necessarily be a smaller one to accomplish effectively its projected assignment.

In accordance with Resolution No. VI, I ask you to see to it that all money intended for our Camp-Institute be remitted to Mr. Edward Arenson, Chairman of the OVC Sequestration Fund, 1819 Starr Ave., Toledo 5, Ohio. He will want to report on the amount of money already available to the National Camp-Institute Committee and the UAHC Executive Committee who are being asked at their meeting on December 10, 1957, in New York to approve the purchase of the camp. I am confident that they will approve. Our most immediate task will then be so to order our affairs as to make sure of the opening of our Camp-Institute for a successful spring and summer program.

Trusting in your warmly loyal and wholehearted support, I am

Sincerely yours,

Leon Saks
Leon Saks, President OVC

Your Union Serves You

RESOLUTIONS UNANIMOUSLY ADOPTED
AT THE EXECUTIVE COMMITTEE MEETING OF THE OHIO VALLEY COUNCIL
OF THE U A H C IN INDIANAPOLIS NOV. 24, 1957.

- I. THAT THE OVC UNDERTAKE TO RAISE \$62,500.00 TO BUY CAMP BIG EAGLE FROM THE INDIANAPOLIS JEWISH WELFARE FEDERATION.
- II. THAT THE UAHC BE REQUESTED TO APPROVE OUR PURCHASE OF CAMP BIG EAGLE. (Such approval is a pre-requisite as laid down by the policy of the UAHC National Camp-Institute Committee.)
- III. THAT AN OVC CAMP-INSTITUTE SEQUESTRATION FUND BE SET UP TO RECEIVE ALL MONEY ALLOCATED BY CONGREGATIONS AND THEIR AUXILIARIES FOR THE PURCHASE OF A CAMP.
- IV. THAT THE UAHC BE REQUESTED TO APPOINT A FULL-TIME CAMP-INSTITUTE DIRECTOR IN NAME WHO SHALL ALSO SERVE AS REGIONAL YOUTH ACTIVITIES DIRECTOR.
- V. THAT IN ADDITION TO THE FIRST INSTALLMENT OF \$12,500.00 WHICH MUST BE PAID ON JAN. 2, 1958, THE SUM OF \$40,000.00 SHALL BE RAISED TO COVER THE OPERATING BUDGET FOR THE FIRST YEAR OF THE CAMP-INSTITUTE'S OPERATION AND SUCH IMPROVEMENTS AS ARE DEEMED ADVISABLE.

THE TOTAL SUM OF MONEY NEEDED BY OVC SHALL BE RAISED ON THE BASIS OF \$10.00 PER CONGREGATIONAL MEMBER. FOUR DOLLARS (\$4.00) SHALL BE GIVEN WITHIN THE NEXT TWELVE MONTHS. TWO DOLLARS (\$2.00) SHALL BE GIVEN ANNUALLY FOR THE NEXT THREE YEARS. IT SHALL BE UNDERSTOOD THAT A GENERAL ASSESSMENT IS TO BE AVOIDED, OUT OF A PRIOR CONCERN FOR OUR COMMITMENT TO COMBINED CAMPAIGN, AND THAT THE MONEY SHALL BE RAISED THROUGH PROJECTS UNDERTAKEN BY CONGREGATIONAL AUXILIARIES AND BY LARGE GIFTS OF INDIVIDUALS.
- VI. THAT EACH CONGREGATION AND ITS AUXILIARIES BE ADVISED TO SEND IMMEDIATELY ALL MONEY ALREADY earmarked AND ALL NEW MONEY INTENDED FOR THE PURCHASE AND OPERATION OF A CAMP-INSTITUTE TO THE OVC REGIONAL CAMP-INSTITUTE SEQUESTRATION FUND, C/O MR. EDWARD ARENSON, 1819 STARR AVENUE, TOLEDO 5, OHIO.
- VII. THAT THE MONEY REMITTED BY THE CONGREGATIONS AND THEIR AUXILIARIES BE DULY NOTED AND THAT THEY BE CREDITED IN ACCORDANCE AS THEY FULFILL THEIR PROPORTIONATE SHARE OF THE TOTAL FINANCIAL RESPONSIBILITY.

The following appraisal was made in June, 1957, by R.E. Peckham, Realtor,
801 Union Title Bldg., Indianapolis, Ind.

Real Estate Appraisal Report on
BIG EAGLE CAMP
Moore Rd and 96th Street
Indianapolis, Indiana

LOCATION: This property is located at the southeast corner of Moore Rd. and
West 96th St., Indianapolis, Marion County, Indiana.

NEIGHBORHOOD: This property is in a high grade suburban area. Many homes in
this area of of the estate type. This location is really too
distant from Indianapolis to warrant subdividing into small tracts and if
sold as raw land, as estate type properties, the value per acre would be the
same as the value used for its present use. However, its present use
probably depreciates the value of adjoining land.

LAND SIZE: This tract contains 51.7 acres. Approximately thirty-five acres
of this property is rolling high ground which is heavily wooded.
The balance is low farm land.

DESCRIPTION OF IMPROVEMENTS:

DINING HALL: This is a stucco on masonry building, 65' x 35', about 15'
to the plate with an open gable roof. The ends are rough
native timber, stained. A large fireplace centers on one side. Linoleum
floor over wood. At one end is a small stage. At the other end is a
service kitchen with concrete floor. There are sleeping quarters over
the kitchen. There are two screened porches, 12' x 35' and 16' x 57',
with concrete floors. Asphalt shingle roof. No heat. Built in 1930.

OFFICE BUILDING: This, also, is stucco over masonry with asphalt shingle
roof. Linoleum floor over wood. Area divided into
three sleeping rooms and one storage room plus counselors' offices.
There is a shower room containing three shower heads, three toilets and
a six place lavatory. This building is 19' x 79' with an offset, 16' x
9'. No heat. Built in 1930.

BOILER ROOM: This is a 9' x 12' concrete block building housing an oil
burning hot water plant for the showers, kitchen, etc.

BATH HOUSE: This is a frame building with concrete floor, 20' x 30',
divided for boys and girls. One part has one toilet, two
urinals, two lavatories and six shower heads while the other has two
toilets, two lavatories and six partitioned shower stalls. Ten years old.

MULTIPLE CABINS: (A) This set of cabins is composed of two units 16' x
40' on concrete block piles divided into sleeping
rooms. Roll roofing. A building known as the day room, 20' x 30', with
fireplace, roll roofing. A one room cabin, 18' x 25' with concrete floor
and an aluminum roof. A bath house, 12' x 10', containing four toilets
and a six place industrial wash stand. Concrete floor and roll roofing.
(B) This second series of cabins is the same as (A).
(C) This third series of cabins same as (A) except it
has an extra day room, 20' x 30' with an aluminum roof.

INFIRMARY: This is a stucco on masonry building with asphalt shingle
roof, 19' x 68'. It has five sleeping rooms; two counselor's
rooms. Shower room containing three toilets, industrial lavatory with
six outlets and three shower heads. Built in 1930.

DIRECTOR'S CABIN: This is a stucco on masonry building with asphalt
shingle roof. Five sleeping rooms, one toilet, four
way wash stand and one shower stall. This building is 19' x 40' with an
offset 9' x 16'. Built in 1930.

PLAYGROUND EQUIPMENT: One small playground set of rings, bars, slides,
etc. Two metal basketball backboards, two
abandoned tennis courts and soft ball back stop. One metal flag pole.

SWIMMING POOL: This is a concrete pool, 25' x 75', 9' deep at the
diving end and 3'6" at the other end. There is an 3'
concrete apron around pool and a 6' chain link fence enclosing area.
This pool is properly serviced by a modern filtration and chlorinating
plant.

CARETAKER'S HOUSE Six room frame house about forty years old. Has three bedrooms, one bath, electricity and stove heat. A one car concrete block garage.

No heating system in any building. All buildings serviced by private water system and septic sewer systems. Gravel driveways. Fencing fair.

APPRAISAL

Value of this property arrived at in the following manner. The cost factors used herein in calculating square foot or cubic foot replacement costs for the separate buildings were obtained from records of similar structures in Indianapolis, or published cost manuals, adjusted to the Indianapolis and marion county area.

<u>Structure</u>	<u>Replacement cost</u>	<u>Depreciation</u>	<u>Present Value</u>
Dining Hall	2275 sq. ft. @8.00 \$18,200.00 1320 sq. ft. Porches @4.00 5,280.00 Total 23,480.00	40% 9,390.00	14,090.00
Office Building	1650 sq. ft. @7.00 11,550.00	40% 4,620.00	6,930.00
Boiler Room	108 sq. ft. @3.00 324.00	50% 162.00	162.00
Bath House	600 Sq. ft. @5.00 3,000.00	25% 750.00	2,250.00
(A) Cabin Unit	2450 sq. ft. @2.50 6,125.00	25% 1,530.00	4,595.00
(B) Cabin Unit	Same as (A) Cabin Unit		4,595.00
(C) Cabin Unit	3050 sq. ft. @2.50 7,625.00	25% 1,905.00	5,720.00
Infirmmary	1292 sq. ft. @7.00 9,044.00	40% 3,619.00	5,425.00
Director's Cabin	904 sq. ft. @ 7.00 6,328.00	40% 2,528.00	3,800.00
Playground Equipment			500.00
Swimming Pool	1875 sq. ft. @17.50 32,800.00 Fencing and apron 1,500.00 Total 34,300.00	20% 6,860.00	27,440.00
Caretaker's House			3,000.00
Total, Structures			78,507.00
LAND	35 acres @ \$1,000.00 35,000.00 16.7 acres @ 500.00 8,350.00 Total, Land 43,350.00		43,350.00
TOTAL, appraised value			121,857.00

UAH C

December 6, 1957

Dr. Leon Saks
Ohio Valley Council
1113 Virginia Street, E.
Charleston, West Virginia

Dear Dr. Saks:

I am in receipt of your letter of December 2nd concerning the purchase of a Camp in Indianapolis. I trust that you will be successful in your venture and pride yourselves always on this decision.

The Temple is unprepared to involve itself in this project at this time, until the whole question of the impossibly complex and overlapping regions of the various subsidiaries of the Union are dealt with. We do not know now how our young people would derive benefit from this camp. They are not in the Ohio Valley region.

We do not mean in any way to oppose your project, we simply do not understand our relations to it. We certainly are in no position to undertake to raise what would be for us an extremely large sum of money for the camp.

I trust that you will succeed in straightening out all these difficulties. I regret that they were not straightened out before this meeting, in order that our Temple might have voiced its considered judgement as to the value of this project.

With warmest personal regards, I remain

Sincerely yours,

DANIEL JEREMY SILVER

DJS:lg

cc/A.B.Efroymsen

UATC

March 17, 1958

Rabbi Eugene J. Lipman
Union of American Hebrew Congregations
838 Fifth Avenue
New York 21, N. Y.

Dear Gene:

Many thanks for your kind note of last week about our Study Institutes. We are very proud of them. They have been extremely well received.

I have a question. I read through the packet which you sent out on the Isaac M. Wise Memorial Sabbath. It includes a playlet by Mel Alperin in which I can see no rhyme or reason. It sanctifies a long and in many ways quite inaccurate difference of philosophy between the two Reform seminaries. It draws a stereotyped picture of a rabbi of the old school who has devoted his life to the service of our cause. I do not believe that we have to be exponents of classical Reform, but I certainly feel that the Union does itself a disservice by lending its imprimatur to such tripe. I really think that the Union ought to be much more careful of the material which it dispenses even in this case when it is directed primarily to the rabbinate.

With warmest personal regards, I remain

Cordially yours,

DANIEL JEREMY SILVER

DJS:lg

August 28, 1958

AIR MAIL - SPECIAL DELIVERY

Union of American Hebrew Congregations
838 Fifth Avenue
New York 21, New York

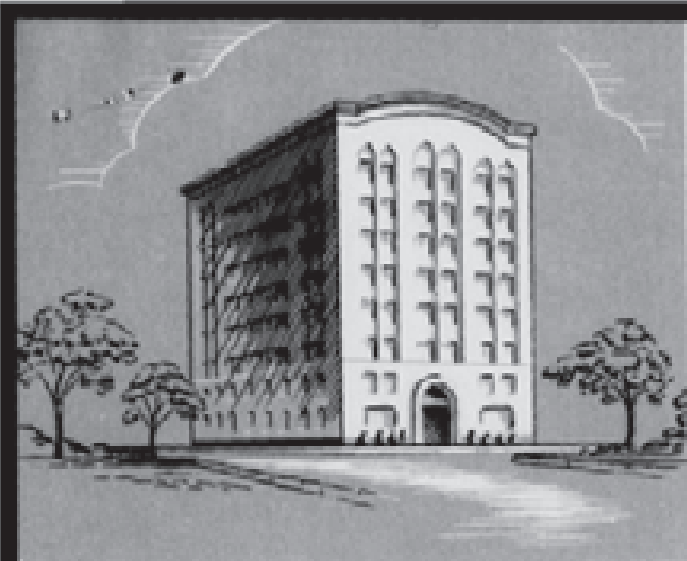
Gentlemen:

Please rush to me fifty (50) copies of the Popular
Studies in Judaism pamphlet #10 - "The Jewish Prayer Book"
by Solomon Freehof (new printing).

Thank you.

DANIEL JEREMY SILVER

DJS:lg



Union of American Hebrew Congregations

Rabbi Robert J. Marx
1719 First National Bank Building
Fourth & Walnut Streets
Cincinnati 2, Ohio

February 13, 1959

Rabbi Daniel Jeremy Silver
The Temple
1855 Ansel Road
Cleveland 3, Ohio

Dear Dan:

I hope to be in Cleveland this week-end to attend an inter-regional meeting of our young people. While in Cleveland I should like very much to meet with you, and if possible with your father, (if he is back in the country) to discuss with you the ways in which the Union might be of service to the Reform congregations of the Cleveland area.

As an old and trusted friend, there is no one whose counsel I would value more highly. Please let me hear from you if we can get together on Friday.

Margie joins me in sending fondest wishes to you and all the members of the Silver family.

Sincerely yours,

Robert J. Marx

UATC

February 17, 1959

Rabbi Robert J. Marx
1719 First National Bank Building
Fourth & Walnut Streets
Cincinnati 2, Ohio

Dear Bob:

I will be in Cleveland and very happy to see you on Friday. I hope that your new job is both a challenge and satisfying. I shall be happy to cooperate with you in any way possible.

With warmest personal regards, I remain

Cordially yours,

DANIEL JEREMY SILVER

DJS:lg

Same letter to:

Albert L. Rosen (Dear Al)
Hayden B. Kline (Dear Hayden)
Mrs. S. A. Horvitz (Dear Mrs.)
Isadore Horvitz (Mr.)
Dr. David Fishman (Dr.)
H. Shander Carran (Shan)
Dr. Erwin Levin (Erwin)
Roland M. Kraus (Rolly)

February 20, 1959

Mr. Roland M. Kraus
3140 Morley Road
Cleveland 22, Ohio

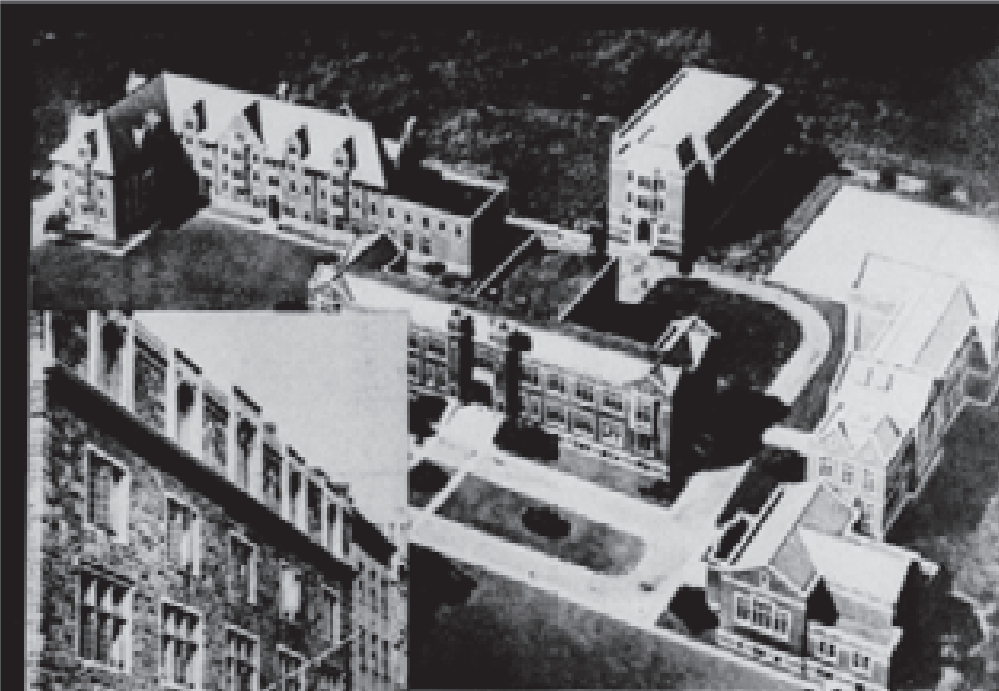
Dear Rolly:

The Combined Campaign of the Union of American Hebrew Congregations and the Hebrew Union College is an annual project designed to further the interests of Reform Judaism. The Union of American Hebrew Congregations is the overall body which helps to coordinate and direct such projects as summer camps, religious school texts, congregational surveys and the like. The Hebrew Union College is the Reform Jewish Seminar.

A fine pledge to this Campaign would be \$25 or \$50. The Campaign is designed to meet current operating expenses, not any major capital development. I hope you will be able to make a contribution. Would you return the enclosed postal card to Mr. Leo Bamberger at our Temple office?

Cordially yours,

DANIEL JEREMY SILVER



Cincinnati school and campus



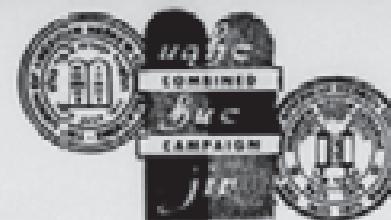
New York school



HUC-JIR school in Los Angeles



UAHC Headquarters: House of Living Judaism-Berg Memorial on New York's Fifth Avenue

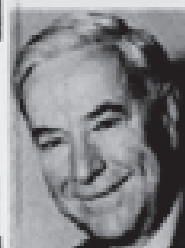


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FOR AMERICAN REFORM JUDAISM

1958-59 NATIONWIDE GOAL \$2,850,000

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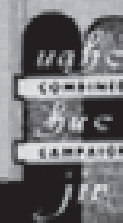
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RABBI JACOB PHILIP RUDIN
RABBI ABBA HILLEL SILVER

COMBINED CAMPAIGN — 838 FIFTH AVENUE, NEW YORK 21, N. Y.

Printed in U.S.A.

In honor of
organized American Reform Judaism's

85th Year



• SHARE YOUR HERITAGE

• SPREAD ITS LIGHT • BUILD ITS FUTURE

count your
BLESSINGS

SINCE 1873 IN CONSECRATED SERVICE

TO GOD AND HUMANITY —

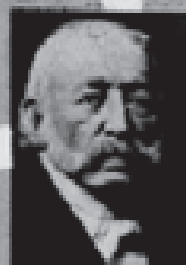
Yes, **CN THIS 85TH**

ANNIVERSARY OF THE

UNION OF AMERICAN HEBREW CONGREGATIONS



FOUNDER. Rabbi Isaac Mayer Wise, born March 29, 1819, died March 26, 1900, founded the Union of American Hebrew Congregations in 1873, and two years later founded the Hebrew Union College. He served as HUC's President until his death. In 1883, he personally ordained the first rabbis trained on American soil. We honor his memory this year as the Founder and Father of organized Reform Judaism in America.



Give Strength to the Faith We Proclaim...

American Reform Judaism as an organized religious movement is now in its 85th year — twenty times as great as when it came into being in July, 1873 with the establishment of the Union of American Hebrew Congregations.

Under the aegis of the UAHC, and of the Hebrew Union College-Jewish Institute of Religion — founded two years later — American Liberal Judaism has grown from an original 28 congregations centered mainly in the midwest and the south, and numbering less than 10,000 persons, to a present total of 560 congregations spread over the United States and Canada, and encompassing more than 1,000,000 men, women and children.

Here, in brief, are the impressive highlights of the past 85 years — a glimpse into a history that, in its fullness, constitutes a part of your proud heritage.

- 1873: Creation of the Union of American Hebrew Congregations, the first national Jewish religious institution to be established in the western hemisphere. Rabbi Isaac Mayer Wise, founder.
- 1875: Establishment of the Hebrew Union College, the first rabbinical school to be founded in the Americas and now the oldest existing divinity school in the World Jewish Community. Rabbi Isaac Mayer Wise, founder and first president.
- 1876: UAHC collects funds to establish Jewish farm colonies and to settle Jewish immigrants therein.
- 1880: UAHC publishes first census of Jews in the United States.
- 1882: UAHC appoints committees in its congregations to receive and assist Jewish immigrants, later charts the Hebrew Immigrant Aid Society (HIAS).
- 1883: HUC ordains first rabbis to be trained on American soil.
- 1885: Reform Rabbis, meeting in Pittsburgh, adopt a Platform that for the next 50 years serves as a Guide to Reform Jewish Practice.
- 1889: Rabbi Wise succeeds in establishing first national rabbinical organization in this part of the world, the Central Conference of American Rabbis (CCAR).
- 1892: Appearance of the Union Prayerbook, Volume I.
- 1895: Publication of Volume II of the Union Prayerbook expressly for use during the High Holy Days.
- 1898: Issuance of the Union Haggadah.
- 1913: UAHC establishes National Federation of Temple Sisterhoods.
- 1914: Appearance of the Union Hymnal, participation of the Reform Movement in the establishment of the Joint Distribution Committee (JDC).
- 1916: Publication of The Rabbi's Manual.
- 1922: Rabbi Stephen S. Wise establishes the Jewish Institute of Religion.

- 1923: UAHC establishes National Federation of Temple Brotherhoods.
- 1926: Formation of the World Union for Progressive Judaism.
- 1937: Adoption of "The Guiding Principles of Reform Judaism" to succeed the Pittsburgh Platform of 1885.
- 1939: UAHC establishes the National Federation of Temple Youth (NFTY).
- 1948: HUC, in cooperation with the UAHC, establishes The School of Education for the training of religious school teachers and principals.
- 1947: HUC organizes The American Jewish Archives.
- 1949: HUC establishes The School of Sacred Music, first of its kind in the United States for the training of cantors and choir leaders.
- 1949: Establishment of the Combined Campaign for American Reform Judaism as the Reform Jewish Community's central instrument for support of the UAHC and HUC-JIR.
- 1950: Hebrew Union College and Jewish Institute of Religion are merged into a single school of higher Jewish learning.
- 1951: Union of American Hebrew Congregations moves from Cincinnati into the newly built House of Living Judaism-Berg Memorial in New York.
- 1954: HUC-JIR establishes a California branch of the school in Los Angeles to keep pace with the vast growth of the West Coast Jewish Community.
- 1957: HUC-JIR breaks ground in Jerusalem for creation of School of Archeology and Advanced Biblical Study.
- 1958: UAHC marks its 85th year and shapes a program of expanded service that on its 100th anniversary 15 years hence will make it the largest as well as the oldest union of congregations in the world.

Help Spread Our Light Unto the Nations

Make Our 85th Year the GREATEST

For your family, your Temple, your Judaism...

From their very first days, the Union of American Hebrew Congregations and the Hebrew Union College-Jewish Institute of Religion have sought constantly to make our Judaism more than a ritual way of life — to make it what the Lord intended it to be: a light unto ourselves and all humanity.

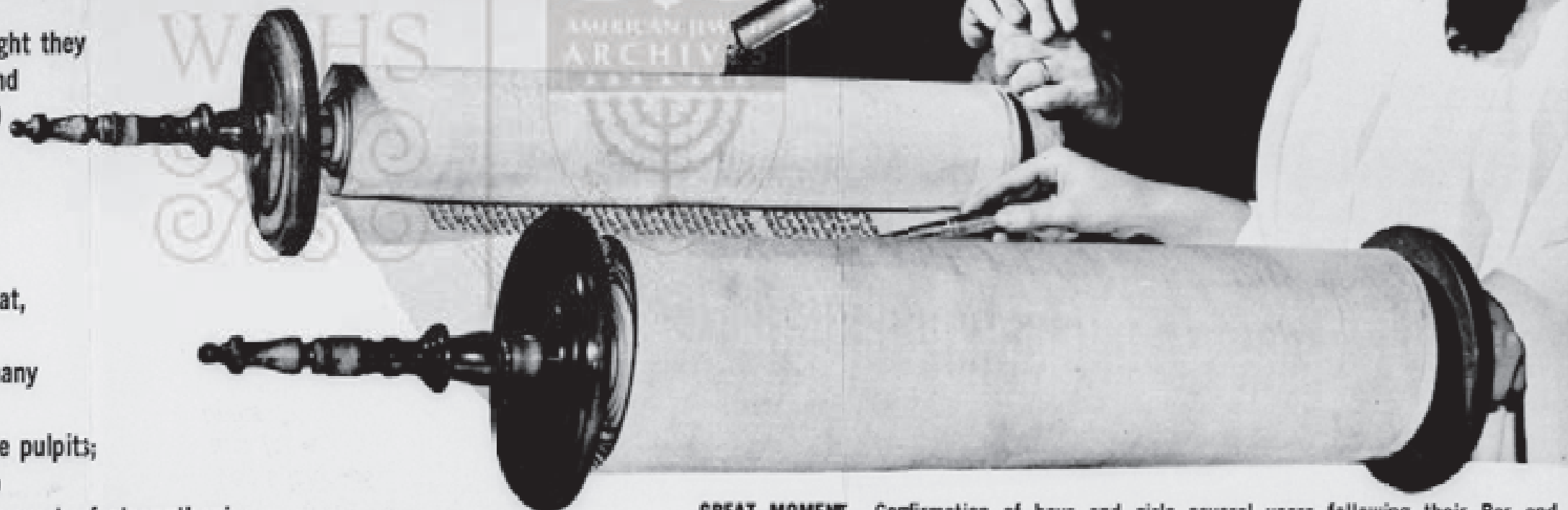
What they have wrought shows in the light they have cast — in the 560 congregations that stand within our fold, and in the more than 1,000,000 men, women and children who embrace our faith.

Great as these achievements are, the Union and the College-Institute know that far more challenging tasks lie ahead — that, to crown our 100th year only 15 years away, many more families must be brought to God; many more congregations must be created for them; many more rabbis must be ordained to fill these pulpits; many more men and women must be trained to serve as religious school teachers; and that the work of strengthening our Scriptural and Prophetic ideals of freedom, brotherhood, justice, peace and human worth — especially in these times of universal anguish and pain — must be intensified as never before.

To give strength to this sacred work, our national institutions in 1958-59 require a total of \$2,850,000 — \$1,300,053 for the UAHC and \$1,549,946 for HUC-JIR.

The Combined Campaign for American Reform Judaism, celebrating an anniversary of its own this year — its 10th consecutive annual appeal in behalf of our national institutions — urges your increased support to help assure these funds.

The gift you contribute now for the Union and the College-Institute will make it possible this year to . . .



GREAT MOMENT. Confirmation of boys and girls several years following their Bar and Bat Mitzvahs was originated by the Reform Movement. Here, a graduate of Congregation Shaaray Tefila Religious School in New York reads from the Torah at her Confirmation by Rabbi Bernard J. Bamberger, author of UAHC's 'Story of Judaism.'



establish an additional 25 congregations

strengthen our present family of 560 congregations, yours among them

train an additional 400 young men as rabbis and cantors

provide an additional 500 teachers for our expanding congregational religious schools

issue urgently needed educational materials for the 250,000 children in our religious school system

give religious leadership training to a minimum of 50,000 teen-age youth

widen our summer camp program to include adults as well as young people

publish sorely needed materials to stimulate adult education in Judaism

give new spiritual life to hundreds of thousands of Jews overseas struggling to maintain their synagogues

enlarge our informational programs to improve Christian understanding of Jews and Judaism.

'LET THERE BE PEACE.' Dr. Maurice N. Eisendrath, left, UAHC President, made this great Judaic ideal the theme of a recent round-the-world mission, and at the same time surveyed religious needs of Jews abroad. Above, he confers in Tokyo with the Army's highest ranking Jewish Chaplain, Col. Henry Tavel, a Reform rabbi.



HIGHEST STANDARDS. Dr. Nelson Glueck, right, HUC-JIR President and world-renowned Biblical archaeologist whose findings include King Solomon's copper mines in Israel's Negev, has set the highest personal example of scholarship for his students. Here, he reviews curriculum with board member Jack Skirball of Los Angeles.

WRHS

AMERICAN JEWISH ARCHIVES



SANCTIFICATION. The Reform Movement's youth program is easily the most vigorous in the American Jewish community. The UAHC's National Federation of Temple Youth (NFTY) conducts conclaves, seminars, retreats and summer camp activities (above) that make teen-age training year 'round.



MEN OF GOD. A young man spends five years of his life at HUC-JIR before he is ready for ordination, and must be a college graduate before he is even accepted for rabbinical training. The five year cost totals \$35,000, and more than \$30,000 of this must come thru Combined Campaign.



BEHIND THE ALEPH, BET. Reform Judaism has constantly set the pace for improved religious education of both children and adults. It has been the leader for 85 years in religious textbook publishing, and for the last decade in teacher training. This is a scene at Reform's School of Education.

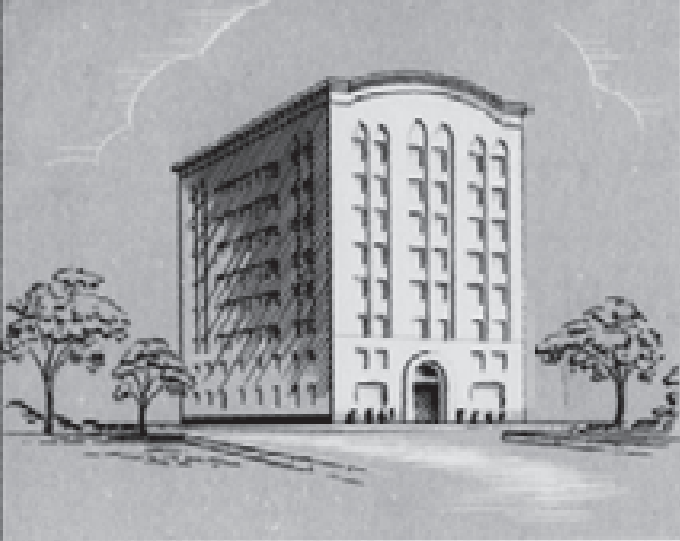


RABBIS IN UNIFORM. Young men newly ordained as rabbis leave HUC-JIR annually to serve as Chaplains in the nation's military forces. All are specially trained for this. Above, a young Reform rabbi in uniform sounds the shofar in far-off Korea. Service in Chaplaincy is normally for two years, and is a kind of "spiritual internship."

GIVE

... more than ever ... in honor of our **85th** ... Year ... to ...
COMBINED CAMPAIGN
 FOR AMERICAN REFORM JUDAISM
1958-59 total needs \$2,850,000





Union of American Hebrew Congregations

President, UAHC: RABBI MAURICE N. EISENDRATH
Chairman, Executive Board, UAHC: JUDGE SOLOMON ELSNER

February 24, 1959

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Rabbi Daniel Jeremy Silver
The Temple
East 105th Street & Ansel Road
Cleveland 6, Ohio

Dear Dan:

I do not want to let another day pass without writing to tell you how very much I enjoyed being with you in Cleveland.

Not only did I enjoy being with you, but I also felt that we were able to accomplish a great deal.

The Union wants to be in a position where it can render as much service as possible to the young people of the Cleveland area, and by bringing your group into the Ohio Valley Council, we shall be able to do this much more effectively. I regard you as the key man in the Cleveland area, Dan, and that is why I am so happy that we are thinking together on this, as on so many similar problems.

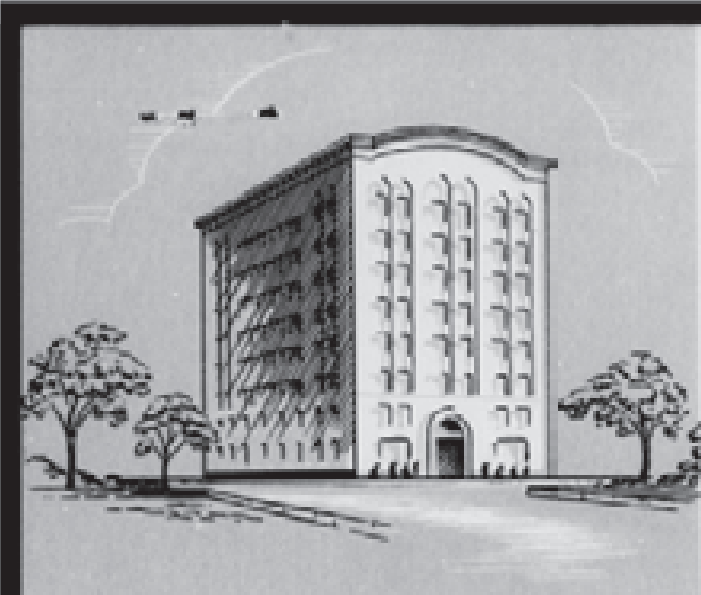
I look forward to seeing you again soon.

Sincerely yours,

Bob.

Robert J. Marx.

RJM:mgs



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Commission on Jewish Education

Joint Auspices: UAHC and Central Conference of American Rabbis

Union of American Hebrew Congregations

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Director, Audio-Visual,
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EMANUEL GAMORAN
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March 19, 1959

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MAURICE N. EISENDRATH, *New York*
Secretary

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

Dear Danny,

I noted in your Bulletin the effort to have a brief Ulpan with Mordecai Kamrat in your congregation. When you have a chance I would appreciate an evaluation of what was actually accomplished by the program and how you think it might be utilized in other congregations.

Hoping all is well and with best regards, I am

Sincerely,

Eugene B. Borowitz
Rabbi Eugene B. Borowitz
Director of Education

EBB:JM

March 23, 1959

Rabbi Eugene B. Borowitz
Union of American Hebrew Congregations
838 Fifth Avenue
New York 21, N. Y.

Dear Gene:

The Ulpan which we held was eminently successful. I am enclosing a brief article from The Temple Bulletin which describes its purpose. There are now some sixty adults continuing in three intermediate Ulpans, each meeting five hours a week, that is, two sessions of two and one half hours each. My own feeling is that it requires a truly talented educator to develop such enthusiasm. When such an educator is available in a given community tourism, Temple-ism, and the urge simply to learn will provide a ready audience. Congregations ought anyway to begin developing as part of their cultural program major Hebrew language activities. It appeals to both Jew and non-Jew and is a valuable addition to Temple life.

Like any other study program its effectiveness depends upon the group which it reaches. We were fortunate in being able to encourage a cross section of the congregation, and this made for its success.

I am enclosing a copy of the only publicity we mailed on the matter and some publicity which appeared in the Cleveland papers. I hope that this will be of some use to you.

With warmest personal regards, I remain

Most cordially yours,

DANIEL JEREMY SILVER

DJS:lg

Union of American Hebrew Congregations

President, UAHC: RABBI MAURICE N. EISENDRATH
Chairman, Executive Board, UAHC: JUDGE SOLOMON ELSNER

May 5, 1959

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JACK S. RESLER, Columbus, Ohio
DR. LEON SAKS, Cincinnati, Ohio
NORMAN A. SHANE, Evansville, Indiana

Rabbi Daniel J. Silver
The Temple
E. 105th St. and Silver Park
Cleveland, Ohio

Dear Dan:

During my last visit to Cleveland I discussed with you briefly the Teachers' Institute that we are planning for our Union camp at Zionsville, Indiana this summer.

Rabbi Blackman, Rabbi Brav and Mrs. M. Meyer Singer of this city are assisting with the planning. The institute will take place on the weekend of July 10-12.

The unanimous feeling of the planning group is that you would be a wonderful addition to the faculty, particularly in terms of a course on "Worship in the Reform Religious School."

Honorarium for the weekend is \$75.00.

I know that you must be extremely busy right now, but I hope that you will see your way clear to joining us in July.

Please let me hear from you as soon as possible.

Sincerely yours,

Bob
Robert J. Marx.

RJM:mgs

Your Union Serves You

May 7, 1959

Rabbi Robert J. Marx
→ Union of American Hebrew Congregations
838 Fifth Avenue
New York 21, New York

Dear Bob:

I want to thank you for your kind letter inviting me to take part in the Teachers' Institute at Camp Zionville, Indiana. I should be happy to do so, but Adele and I are planning to be in Europe during the month of July and so I must regretfully decline.

With warmest personal regards, I remain

Most cordially yours,

DANIEL JEREMY SILVER

DJS:lg



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Commission on Jewish Education

Joint Auspices: UAHC and Central Conference of American Rabbis

Union of American Hebrew Congregations

Patron of HEBREW UNION COLLEGE — JEWISH INSTITUTE OF RELIGION

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Director of
Education

SAMUEL GRAND
Director, Audio-Visual,
Experimental Education

EMANUEL GAMORAN
Educational
Advisor

May 22, 1959

Dear Colleague:

"Teacher training is our most important need," said our Commission at its last meeting. This year's extensive visitation and observation confirms it.

A week-end plus a six-day additional session has been planned for teachers of the mid-West at our Union camp in Oconomowoc, Wisconsin. Some of our finest educators in the mid-West and I will be there to work with your teachers both in the content and methodological areas. Even the experience of living together and working together with other teachers has proved a valuable aid to teachers who have been present in past years.

I do hope you can arrange for some members of your school faculty to be present. Registration for the week-end, June 26-28, or the full nine days through July 5 may be sent to the Union Institute, 127 North Dearborn Street, Chicago 2, Illinois.

The costs are:

For the full nine-day period: \$60.00
(\$50.00 plus \$10.00 registration fee)

For two days: \$27.50
(\$22.50 plus \$5.00 registration fee)

Looking forward to seeing you at the Conference and with all best regards, I am

Sincerely,

Eugene B. Borowitz

Rabbi Eugene B. Borowitz
Director of Education

EBB:JM

Your Union Serves You

*Dear Dan
Any possibilities?
Gene*

UATC

January 8, 1960

Rabbi Eugene J. Lipman
Office of Worship Research
Union of American Hebrew Congregations
838 Fifth Avenue
New York 21, N. Y.

Dear Gene:

In answering to your letter of December 15th concerning the proposals of the Commission on Worship Research, I should like to make the following suggestions:

1. Basic research into the psychology of Jewish prayer is important, but it has, to my knowledge, never been successfully done by commissions or teams. Possibly in terms of this discipline a research grant could be given to a competent individual or to a few competent individuals working independently. Materials ought to be published and disseminated and put to such practical use as the Conference and the Union saw fit. I do not think that continuing debate in these matters is practically helpful or relevant.
2. Research into the history of Jewish prayer is important but it is, in my opinion, of limited immediate value. The problem is not that our prayers have lost their beauty or their meaning but that our congregations in large measure do not believe in a personal God and the act of prayer as communion has largely lost its relevance. I would suggest that the problem of prayer is broader than a question of techniques or psychology or attitudes or history. Our own leadership must be convinced of the reality of God before we can convince our congregations of the reality of prayer -- or else prayer must be a form of quasi-emotional, quasi-intellectual group experience cast in quite other than the traditional terms of petition, thanksgiving, and praise.

We cannot begin intelligently to evaluate prayer services until we agree on the purpose of prayer, and before we can agree on the

purpose of prayer there must be some consensus as to the concept of God which will be the one developed by Reform Judaism.

I should like to see this Commission develop techniques, audio-visual, educational, and otherwise, which might help to change the current climate of opinion. The Reverence film was a step in this direction. The kind of material that the Moody Bible School produces is what I have in mind.

3. I think a study of the attitude of the rabbis to prayer would be most revealing. It is, unfortunately, probably true that some rabbis find themselves incapable of empathizing with a prayer service and treat the service as an imposition and an irrelevancy. This shows itself especially in religious schools and youth activities where rabbis are permitted a freedom to digress from the norm not allowed in adult services. We cannot ask of congregants more than we ask of ourselves.

4. I had the privilege of studying the sociology of religion with Wach at Chicago. Our services do contain a good bit that uniquely reflects our democratic and largely secure and humanistic culture. Studies of its content would be interesting and informative, though again of little immediate value.

5. The psychologist, the educator and the sociologist might tell us a good bit about the hour of prayer. Late Friday evening services are a unique modern phenomenon. I suspect that the late Friday service contains an element of emotional and intellectual exhaustion with which we have not sufficiently concerned ourselves. Indeed, I think historically the demand in Reform for more emotional content in the worship service is co-extensive with the change from Sunday morning to Friday night. I think also we might ask why percentages of attendance in the old intellectualized classical Reform congregations tended to be significantly higher than they are in our warmer and more emotional congregations today. This could be the task of the social historian.

6. I think the Commission ought to set a level of priority and not attempt overmuch. I think pure research ought to be farmed out to competent professionals and that the Commission ought largely to concern itself with evaluation and with questions of practical immediacy. In the latter category I would place such

Rabbi Eugene J. Lipman

-3-

January 8, 1960

issues as the proportion of music, prayer, and lecture, the hour of worship, explanations of the worship, and the development of new expressions of worship.

In conclusion, I hope that you will continue to send mimeographed material as developed. I personally found some of the material interesting and suggestive. Perhaps some of us, quite on our own, reading our ideas into this material can experiment with it.

With warmest personal regards, I remain

Most cordially yours,

DANIEL JEREMY SILVER

DJS:lg



AIR MAIL - SPECIAL DELIVERY June 7, 1960

Rabbi Jay Kaufman
Union of American Hebrew Congregations
838 Fifth Avenue
New York 21, N. Y.

Dear Jay:

Mr. Leo Neumark, long-time Senior Vice President of this congregation, has a college-age daughter who is desirous this summer of visiting Europe and Israel. Is the Union running a trip? Is there room on the trip?

I realize that this is a last minute request, and I hope that there may be such a trip and such a place.

With warmest personal regards, I remain

Most cordially yours,

DANIEL JEREMY SILVER

DJS:lg

July 12, 1960

Rabbi Jay Kaufman
Union of American Hebrew Congregations
838 Fifth Avenue
New York 21, N. Y.

Dear Jay:

I am writing you for further information concerning this big congregational conference which you plan for October. Our Board has expressed an interest in knowing the content and direction of this program. Is it to be simply an exhortation to "match names added to roster with souls won to our faith" or is it to be constructive? What direction will it take? Is it exhortatory, or will it come to grips with some of the questions of Union philosophy and program which have been troubling the larger congregations?

With warmest personal regards, I remain

Cordially yours,

DANIEL JEREMY SILVER

DJS:lg

but / tales
release

great
gradations

ideas
possess to
ordering
life

sample - intermediate form end - not

PS - rel. - major - rel. showing
of comparative details

1' Incantations & hymns given
into prayer of reverence

incubated progression

PS " new onward road of human
existence "

Anthropology - ethnology

slower
more

Scholarship not
just end.

...to herald a new era of achievement
in the growth and progress of
Reform Judaism In America



*first step into new danger
now redefined!*

JOIN WITH

REFORM JEWISH LEADERS

FROM ALL PARTS OF THE COUNTRY IN:

- DEDICATING THE NEWLY EXPANDED UNION HOUSE OF LIVING JUDAISM
- EXAMINING CURRENT PROBLEMS OF WORSHIP
- TOURING THE REFURBISHED HEADQUARTERS OF THE UAHG
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WORLD UNION FOR PROGRESSIVE JUDAISM
- PREPARING A SOCIOLOGICAL FORECAST
- ENJOYING A GALA DEDICATION AND BOARD DINNER
AT THE COMMODEORE HOTEL
- PLANNING A DYNAMIC PROGRAM FOR REFORM JUDAISM
IN THE DECADE AHEAD

YOU ARE CORDIALLY INVITED TO ATTEND THE

Dedication

OF THE NEWLY EXPANDED ELEVEN-STORY

Union House of Living Judaism

AT 838 FIFTH AVENUE

IN NEW YORK CITY

ON

FRIDAY, OCTOBER 21

AND

SATURDAY EVENING, OCTOBER 22

TO MARK THE COMPLETION OF

Three New Floors

AS A LANDMARK IN THE DEVELOPMENT OF THE

UNION OF AMERICAN HEBREW CONGREGATIONS

AS THE PATRON BODY OF AMERICAN REFORM JUDAISM

INAUGURATING A PERIOD OF GREATER SERVICE

TO OUR REGIONS AND CONGREGATIONS

Return card enclosed

R.S.V.P.

The Union of American Hebrew Congregations

CORDIALLY INVITES YOU


TO ATTEND THE

Conference of Large Congregations

AT THE

Union House of Living Judaism

NEW YORK CITY

WRHS ON 
THURSDAY, OCTOBER 20, 1960

The Challenge of Bigness

R.S.V.P.

REGISTRATION FEE INCLUDING LUNCHEON \$5.00

September 14, 1960

Union of American Hebrew Congregations
838 Fifth Avenue
New York 21, N. Y.

Gentlemen:

Please forward as soon as possible twenty-five copies
of the Bar Mitzvah Certificates put out by the Union of
American Hebrew Congregations.



Yours truly,

DANIEL JEREMY SILVER

DJS:lg

U A H C

838 FIFTH AVENUE • NEW YORK 21, N. Y. • REGENT 7-8200 • CABLE ADDRESS: UNIONUAHC

Union of American Hebrew Congregations

Patron of HEBREW UNION COLLEGE — JEWISH INSTITUTE OF RELIGION

December 9, 1960

Dear Friend:

We have received a total of 232 answers to the questionnaire on the study of Hebrew in our religious schools -- a response which, frankly, exceeded our expectations. Yet we do not wish to begin the final tabulation of the results until we have given our rabbis and principals one more opportunity to complete the data for their schools. We know that you will agree with us that we should make every effort to have our figures represent the Reform movement as a whole.

We limited the form, copy of which is enclosed, to one page, so that you could fill in the required information in a few minutes. If you have no mid-week Hebrew program, please indicate that fact as well as the extent to which Hebrew is included in the "weekend" religious school. In any event, please see to it that your religious school is recorded in this survey. Kindly return the questionnaire before December 22nd.

Your cooperation is deeply appreciated.

Cordially yours,

Lawrence W. Schwartz

Dr. Lawrence W. Schwartz
Chairman
Committee on Experimental
Education

Samuel Grand

Dr. Samuel Grand
Director
Department of Experimental
Education

*Dear Dan,
With your interest in Hebrew and in
research I know you will see to it
that the questionnaire is returned.
W. Wolff
12/12/60*

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NATIONAL ASSOCIATION OF TEMPLE EDUCATORS

NATIONAL ASSOCIATION OF TEMPLE ADMINISTRATORS

December 15, 1960

Dr. Samuel Grand
Department of Experimental Education
Union of American Hebrew Congregations
838 Fifth Avenue
New York 21, N. Y.

Dear Sam:

I am answering your questionnaire on the study of Hebrew in this form because our Hebrew department does not quite conform to the questions as you asked them.

Every student in our school receives Hebrew instruction from Kindergarten through Confirmation, on Saturday or Sunday morning. The curriculum is enclosed.

Midweek Hebrew is an enriched program for those who want to take more Hebrew than the minimal requirements. There are one hundred and ninety-six children enrolled in this program. It begins at grade three and runs through grade twelve. There are fifty-three percent boys and forty-seven percent girls in this program. There is a significant drop-off after Bar Mitzvah, but we require that they complete that year in the Special Hebrew program, and since we confirm at the ninth grade the larger percentage remain for the one extra year at least.

Hebrew instruction is being converted into a living language program. This is especially true of the regular one day a week program. I have not included the vocabulary requirement lists and Ulpan type materials which we have developed, but these are available. The weekday Hebrew classes last one hour. The weekend Hebrew classes last one hour for all grades above the third and twenty-five minutes for grades Kindergarten through second. Seven teachers are involved in midweek teaching, twenty-six in weekend Hebrew teaching. No instructor teaches more than four hours a week, none is employed in any other congregational function.

Dr. Samuel Grand

-2-

December 15, 1960

We use Ashkenazic both in the classroom and the adult service. Fifty-three youngsters have completed the Bar Mitzvah year and are continuing Hebrew instruction.

Hoping that this is of service to you, I remain

Cordially yours,

DANIEL JEREMY SILVER

DJS:lg



U A H C

Ohio Valley Council

OF THE
UNION OF AMERICAN HEBREW CONGREGATIONS

February 21, 1961

Director: RABBI ROBERT J. MARX
1719 First National Bank Building
4th & Walnut, Cincinnati 2, Ohio
CHerry 1-5722

Rabbi Daniel J. Silver
The Temple
E. 105th St. & Silver Park
Cleveland, Ohio

Dear Dan:

It was good talking with you when I was in Cleveland last week, and I am happy to be able to formally extend the invitation which we briefly discussed.

We would be happy to have you join the staff of our Teachers Institute at the Union Camp Institute in Zionsville, Indiana, outside of Indianapolis, on the weekend of June 23-25. We would like to ask you to be one of two keynote speakers on Friday evening, and to teach a class on Saturday. The exact topics to be taught remain open, but we would welcome suggestions as to what areas you would like to cover. The honorarium for this assignment would be \$100.00, plus expenses.

I certainly hope that you will be able to join us this summer, and I look forward to hearing from you in the near future.

Warmest personal regards.

Sincerely yours,

Bob

Robert J. Marx.

RJM:mgs

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HOUSE OF
LIVING JUDAISM



838 FIFTH AVENUE
NEW YORK 21, N. Y.

PATRON AND PARENT BODY OF REFORM JUDAISM

February 28, 1961

Rabbi Robert J. Marx
Union of American Hebrew Congregations
838 Fifth Avenue
New York 21, N. Y.

Dear Bob:

I will be pleased to speak to the teachers on Friday evening, June 23rd and Saturday, June 24th. I am delighted that you have invited me. I am sure you will tell me a little more about the program so that I may plan accordingly.

With warmest personal regards, I remain

Most cordially yours,

DANIEL JEREMY SILVER

DJS:lg

U A H C

Ohio Valley Council

OF THE
UNION OF AMERICAN HEBREW CONGREGATIONS

May 3, 1961

Director: RABBI ROBERT J. MARK
719 First National Bank Building
4th & Walnut, Cincinnati 2, Ohio
CHerry 1-5722

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

Dear Dan:

So that you may begin making your plans for our Teachers' Institute on the weekend of June 23-25, here are the instructions that may be of use to you as a member of our faculty:

1. Your assignment. We will ask you to deliver an address to our teachers on Saturday after services on the philosophy of our Reform religious schools. The title that we have given to your lecture is: "Putting Our Goals Into Practice." If you prefer another title, please let me know. Your address will be given on Saturday at approximately 9:15 A.M., and the time allocation is forty-five minutes.

In addition, we will ask you to teach a course (two class sessions) on the subject, "The Uses of Hebrew in the Religious School", emphasizing the integration of Hebrew into the entire curriculum. (Class Group A). These classes will be held on Saturday at 10:00 A.M. and 8:00 P.M. Each of these sessions will last an hour and a half.

Note: It occurs to me, Dan, that you might prefer to have more time between your lecture and your class. If you plan to stay over through early Sunday morning, we could schedule your classes for Saturday at 2:00 P.M. and Sunday at 9:00 A.M. (Class Group B). If you would like us to make this change, please drop me a note.

*16 classes
per year
re-discussion
Agave*

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HOUSE OF
LIVING JUDAISM



838 FIFTH AVENUE
NEW YORK 21, N. Y.

PATRON AND PARENT BODY OF REFORM JUDAISM

*70
Concept*

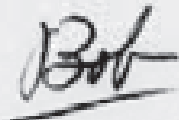
2. Arrival Time. The Institute begins with registration on Friday afternoon. Those who arrive early may wish to use the camp's recreational facilities. Staff members are requested, if possible, to arrive in time for a faculty meeting which will take place Friday noon. When you have determined the method and time of arrival, please let us know if you would like to be met at the airport or train station. The camp is approximately seventeen miles from downtown Indianapolis.

3. What to bring. Light summer sport clothing. Bathing suit and flashlight are recommended. Coats and ties are worn on Friday night. Otherwise, dress is strictly informal.

4. Materials. Wherever possible, we like to have available to our teachers materials they may take home with them. Please send us any items that you would like to have us mimeograph. We would especially appreciate receiving an outline of your course.

If there are any questions about our Institute, please let me hear from you. In the meantime, know that we are looking forward to having you with us at Zionsville this summer.

Sincerely yours,



Robert J. Marx.

RJM:ngs

May 10, 1961

Rabbi Robert J. Marx
1719 First National Bank Building
4th & Walnut
Cincinnati 2, Ohio

Dear Bob:

I will be happy to address the Camp Institute on Saturday, June 24th. The title is ambiguous enough not to be restrictive. I intend, however, to be somewhat more concrete and to deal less with philosophy and more with organization and curriculum.

The class sessions I would prefer to direct towards teaching Hebrew as a living language. As you know, we have experimented in this direction extensively and are converting our entire school to this method. I am somewhat of a crusader in this respect and feel that a living language program represents the salvation of Hebrew in a Reform or any other curriculum.

My travel details are amorphous and I will send them to you as they develop. I saw Mother yesterday busy at Tuesday sewing, and she looks well. I hope you had a good trip and vacation.

With warmest personal regards, I remain

Cordially yours,

DANIEL JEREMY SILVER

DJS:lg

The Temple

EAST 105TH STREET & SILVER PARK

Cleveland 6, Ohio

TELEPHONE: SWEETBRIAR 1-7755

MILTON MATZ
ASSOCIATE RABBI

ABBA HILLEL SILVER
DANIEL JEREMY SILVER
RABBIS

LEO S. DAMBERGER
EXECUTIVE SECRETARY

June 15, 1961

Rabbi Daniel J. Silver
Holiday Inn Motel
2485 South Glebe Road
Arlington, Virginia

Dear Rabbi Dan:

The enclosed mail relates to your trip; I thought you'd like to see it. Otherwise, beyond the usual assortment of circulars, the mail includes so far a note of acknowledgment from Dr. Levenson, a letter from Rabbi Arnold Wolf of Glencoe, Illinois requesting information about the Chagall illustrations, and a note from Mrs. Howard Markus, accepting enthusiastically your gift of membership in the Mr. and Mrs. Club.

Hanging-over-your-head department: your dentist wants to borrow your teeth for a little work. I told him what I always tell mine -- "some other time, please."

Waiting here for Adele is a package of photos from Camera Craft.

Regards,

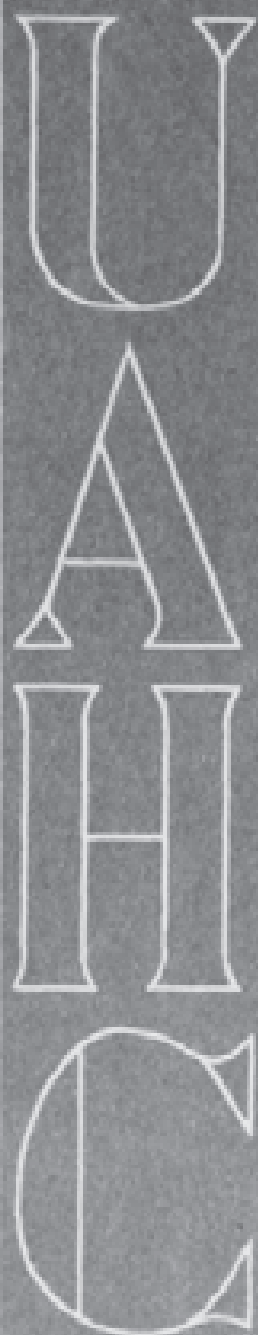


June 26, 1961

Rabbi Daniel J. Silver

Fee	\$100.00
Cleveland to Indian- apolis and return	<u>44.77</u>
	\$144.77





Ohio Valley Council

OF THE
UNION OF AMERICAN HEBREW CONGREGATIONS

June 26, 1961

Director: RABBI ROBERT J. MARX
1719 First National Bank Building
4th & Walnut, Cincinnati 2, Ohio
CHerry 1-5722

Rabbi Daniel J. Silver
The Temple
E. 105th St. & Silver Park
Cleveland, Ohio

Dear Dan:

Just a note to tell you how very much we appreciated your participation in our Teachers Institute this past weekend.

The first thing I did upon returning to the office this morning was read the evaluation sheets which our teachers turned in yesterday noon. The comments on both your talk and your class were most enthusiastic, and I know that our teachers received much benefit from your participation in the weekend's program.

From a personal point of view, it was a great joy to have been with you once again. I particularly enjoyed the flight from New York to Cincinnati and the moments of conversation it afforded us.

With warmest personal regards,

I am

Sincerely yours,

Bob

Robert J. Marx.

RJM:mgs
2 Encl.

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UAHC HOUSE OF
LIVING JUDAISM



838 FIFTH AVENUE
NEW YORK 21, N.Y.

June 30, 1961

Rabbi Robert J. Marx
1719 First National Bank Building
4th & Walnut
Cincinnati 2, Ohio

Dear Bob:

It was a meaningful and enlightening week end and a great pleasure to be able to spend some time with you. I especially admired the efficiency with which the corps of camp personnel operated and the quality of the people you have been able to attract.

With many thanks for the invitation, and hoping you will come visit us soon, I remain

As always,

DANIEL JEREMY SILVER

DJS:lg

Let you be honest with me about a bumper crop of spontaneous, (1961, p. 2)
unplanned, and unanticipated trouble. This year, however, I have enjoyed
the experience.

"But when a person is faced with a choice in matrimony; it is a choice
that is to last a lifetime.

"But the young who are in love are not the children of men, not the
modern spirit, no matter what the race, class, or religion.

"But adults should not interfere with a young marriage, because it should
affect the marital relationship - and because problems might arise -
the children.

"Let the community 'learn by Father's Day' that 'man's best day'
should be into the world and we may have the best of you
all day - and you should respect our faith.

Each meeting has been a great learning experience. This has made the
conference close on the Pre-Conference is my guarantee that nothing could be
out of unplanned results. It may include a student argument over some aspect
of the energy of inclusion in the unplanned knowledge that by the end of the conference
if the rules were not signed. I was my unplanned and things
would be not on any unplanned that the unplanned object of the unplanned
any unplanned as a unplanned, a unplanned, unplanned, and
D. - unplanned.

Two days is a long learning, learning, but perhaps not the best of the experience
When I was in college I after unplanned and the unplanned professor
chose to look unplanned rather than unplanned unplanned unplanned
on unplanned unplanned and unplanned. A unplanned unplanned. There is
nothing more unplanned unplanned unplanned - unplanned unplanned unplanned
unplanned, unplanned - unplanned unplanned. The unplanned unplanned unplanned unplanned
very unplanned unplanned - in unplanned unplanned unplanned unplanned unplanned
unplanned unplanned unplanned unplanned unplanned unplanned unplanned unplanned
unplanned unplanned unplanned unplanned unplanned unplanned unplanned unplanned
to unplanned unplanned unplanned unplanned unplanned unplanned unplanned unplanned
himself as a unplanned unplanned unplanned unplanned unplanned unplanned unplanned unplanned
as not yet unplanned unplanned unplanned unplanned unplanned unplanned unplanned unplanned
stated unplanned, unplanned unplanned unplanned.

Chlorine used and sterilized
Chlorine used and removed

[1961, p. 3]

My trouble has given me a closer perspective on life. As a result in rel.
matters adult discussion has almost lost many of the qualities of an intellectual
intellectual musique. We spend a great deal of energy & time in this war
time feeling and making us should & our own - but we appear
more & more interested in politics, & I think this is a great pity. I am
more likely to get you know exactly what he really says for & truly
think, I am often reminded of old wonderful pages submitted
randomly to you by an old friend.

"Thank a million God for all we have, you know we make
my parents better people. They just can't see things my
way, but I know one thing, please don't forget.

If words of such copy could be converted in a collection
of adult vocabulary and called poetry of P.B., if we have the
same honesty as I have in the history of the people in the
middle so people's words are not in the present.

[illegible]

But his second letter and letter is not answer. For a while the
 council ~~for~~ ^{part} ~~is~~ ^{is} instructed which was released last subject is
released. So we opened a new train & more on which the crew
 say 30 on which the safe & release - and. I remember one day when
 told me really the day when on which he came to the last work. The
 last night was the 7 PM ~~at~~ ^{on} 12, 1957 - The morning it was
 a telephone call - but 2 am yesterday about 4 the day. The last work is
 pure work, he was also captain of an international submarine crew.
 One day unexpectedly is which some were not included from 8 pm
 down to after 10. The hour was 10, the available included - by a
 he said the youngster could not equal a trailer master to deliver
 his papers. So he turned to last "Please too 2 need help - I really
 need help in you. Please too that now call us immediately
 please & complete please 2 need help.

at 7 PM last night - Oct 12, 1952 the phone rang - it was the
 circulation manager - someone had complained. Leo had not been
 up to his press clippings, the way he was to submit. W.A. Rouse. It seems
 trivial - But it is not. The need from the money to a different
 is not easy. Along the way the head of the money - as we can provide
 taught no will be seen among people - is sure to be challenged and
 found wanting. For the old world - American novel, highly beautiful,
 and Thackeray's criticism all rolled into one. The old is full - There
 of his high manner impossible - the old is full of a sense of
 is not caught - Someone has to be old - a child's world can not
 understand the reality of life - That is why I relate the confessions
 have, I can begin to share the young people a level of reality which
 is no longer the false world of my mind just "What should we
 expect good at the hand of God & not evil -
 a personal justice on which we are interested.

as no request for further
 report made at the time of last report -
 These are various of personal facts on which our
 in the coming out of the report. I would like to see the
 of the report is a paragraph or two that our mission. Not what I had told
 was - not what I had thought I might want to read - I am sure
 would not be granted - but surely as honestly as I could I
 will let you feel & believe - I want you to know of them
 please write me.

I print these papers - & the many more of which I am afraid
learned by accident - unasked and capacity to understand
thought & self expression - There are after all 2nd grade - 14 year old -
not college - want a tragedy that some of our youth do not now
fully for the way - this children are far beyond the particular child
of A Tale of Two Cities, London, George Din, & his big strong heart &
bigger mind they are large & noble & the more scientific view of these
children.

I print these papers because they reflect young mind that are as King &
Wonder & seeing & growing. I value this seeing - for to me it is
at the heart of faith. ~~It is a student's power, a student's, which is~~
~~observed~~

"~~unconfident~~"

~~Confident~~

may a paper that I value the inevitable appearance of these young
people



2 p.m. the person became the reflect and out as white & unhappy [1981/86]
& puzzled out - trying to buy some order & save it as unhappy
& unhappy of life. They are standing for many & unhappy & unhappy
in the hand heart of guilt.

2 p.m. the person became the reflect and out as white & unhappy
& puzzled out - trying to buy some order & save it as unhappy
& unhappy of life. They are standing for many & unhappy & unhappy
in the hand heart of guilt.

Problems

2 p.m. the person became the reflect and out as white & unhappy
& puzzled out - trying to buy some order & save it as unhappy
& unhappy of life. They are standing for many & unhappy & unhappy
in the hand heart of guilt.

now there is no more need of all the activities & unhappy . 2
about 2 months ago the unhappy for the & unhappy & unhappy
could be unhappy on the & unhappy & unhappy over unhappy
part of unhappy & unhappy & unhappy - but the unhappy & unhappy
can come out of the unhappy & unhappy .

What unhappy me is that we seem to be unhappy & unhappy
of unhappy & unhappy & unhappy - Every is happy to
be going to unhappy but we are unhappy & unhappy out of
conviction - not at the end of a unhappy but out of unhappy,
because of unhappy & unhappy, because unhappy & unhappy to unhappy
& unhappy & unhappy to unhappy & unhappy

February, 1961
Confirmation - girl

WHAT IS GOD?

I find it very difficult to believe in one thing as the creator of the entire earth, solar system, and entire universe. I know that it all must have started from something, but I can't think of a God as that creator.

I believe very strongly in many of the beliefs of Judaism. I think its ethics are wonderful and should be a part of everyone's everyday life. If I were sure there was such a thing as God I know there would be only one, as the father of us all. There wouldn't be one for everything that exists, such as a sun god, a moon god and a god of thunder. To me, the Ten Commandments are about the most important aspect of Judaism. They are so great that many of them have become laws that everyone must abide by. But I don't see how I can be sure they were given to us by God.

Sometimes I feel very embarrassed that I feel this way about God. I am very sorry because I really would like to believe in one Almighty Creator and I would like help in finding Him.

Her question is so much simpler. I don't know how to answer it
without being yammering - they didn't seem to believe - they had
doubts. This is more of faith in honest doubt.

Tangor -

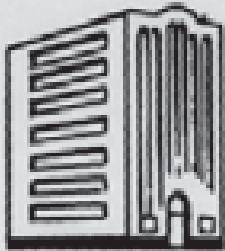
That is half your work!

~~What is it not to be a doubt - the same thing in the present &
the past - a belief - a belief in the future - a belief in the
hypothetical - they are mixed, but a belief in the
future is more important - I will be left with a core of - it comes
at last - you are seldom free of question & doubt - but
it is honest & unconfused~~

Over the sea of a ^{young} ~~young~~ in Eastern World some of
moral "and there is not one that ~~is not~~ but that
~~is not~~ Over the sea of many a generation to be seen over
the sea. "Such is the future"

I am looking for
my all for the world





UNION OF AMERICAN
HEBREW CONGREGATIONS, RABBI JAY KAUFMAN,
VICE-PRESIDENT

838 FIFTH AVENUE, NEW YORK 21, N. Y.

June 30, 1961

Rabbi Daniel J. Silver
The Temple - Tifereth Israel
E. 105th Street and Ansel Road
Cleveland, Ohio

Dear Dan:

I am enclosing a copy of the Board resolution dealing with the Washington Religious Action Center. It deals properly with the first three areas of concern which you detailed to me at lunch. The fourth item will be only partially covered and that through the action of the Constitution Committee which is suggesting that all resolutions be submitted to the congregations sixty days in advance of the Biennial with increased strictures placed upon the procedures for bringing forward resolutions at the Biennial.

I will probably see you in Cleveland before the Biennial but I have advanced to the Chairman of the Board that Bert Krohngold be placed on an important Biennial Committee, and mentioned your name as well. I hope these suggestions will be implemented.

Incidentally, I asked Maurice Eisendrath about the portrait and he thinks the problem is that it is hanging not in the Union, where there is already a portrait of him, presented by the Board but in his home. I don't know if that's the whole story.

My travel plans are being drawn up for me and I note that there is a good likelihood that I will stop off in Iowa for a 100th anniversary on my way to a West Coast trip. Since I will not be going non-stop, I would like to visit Cleveland en route for the specific purpose of holding the meeting with your leadership which we have discussed. If the presently tentative dates on my itinerary stand, I would be able to visit Cleveland on Wednesday, September 27th. Is

June 30, 1961

that a satisfactory date for you? If it is, I will write to you again confirming it. It is as yet tentative dependent on the rest of the itinerary.

With best wishes for a pleasant summer, I am

Sincerely yours,

JK/sjp


Rabbi Jay Kaufman



(with June 30, 1961)

Revised Draft

RESOLUTION FOR UAHC BOARD OF TRUSTEES

We are the inheritors of the great Jewish religious tradition which conceives of its ultimate goal as the establishment of the Kingdom of God on earth. The God we serve is a God of righteousness who would have us be holy as He is holy. The Torah we cherish is a guide for spiritual living concerned with every aspect of human behavior. The prophets of Israel, dedicated to God and to the welfare of their fellow men, bade us pursue justice, seek peace and establish brotherhood among all of God's creatures.

Judaism commands constant application of the sharp ethical insights of the prophets to the specific social problems of our time as well as to our daily lives. Since its inception in 1873, the Union of American Hebrew Congregations has been committed to the mission of building a society based on social justice and divine mercy.

To effectuate these religious concerns, the UAHC joined with the CCAR in 1949 in establishing a Commission on Social Action which relates the ethical and spiritual teachings of our faith to the concrete problems of our society. The Commission, now a joint instrumentality of the Union of American Hebrew Congregations, the Central Conference of American Rabbis, the National Federation of Temple Brotherhoods, Sisterhoods and Youth, and National Associations of Temple Administrators and Educators, has stimulated the development of social action or community affairs committees in some 300 Reform synagogues.

To strengthen our social action program, the 45th General Assembly of the UAHC, meeting in Miami Beach in November, 1959, voted overwhelmingly to accept the generous gift of Mr. and Mrs. Kivie Kaplan to provide for a Center for Religious Action in Washington, D. C.

Many Christian groups, both Protestant and Roman Catholic, have long maintained social action offices in the nation's capital. These bodies have hailed the establishment of our Center as an opportunity to consult and cooperate in Washington with their counterparts in the Jewish religious agencies on the great moral issues which

face the nation and the world.

The Board of Trustees of the UAHC herewith declares:

- 1/ We commend the Commission on Social Action for creative programming, for providing moral leadership and guidance to the movement, and for strengthening the hands of the rabbis in stimulating the social idealism of Reform Jews.
- 2/ We urge the earliest possible implementation of the Center for Religious Action in accordance with the mandate of the 45th General Assembly.
- 3/ To assure increasing effectiveness of our social action program, without impairing congregational autonomy and right of dissent, we affirm that:
 - a) The Center for Religious Action will be an agency of the Commission on Social Action which will function under the supervision and direction of the Commission both as to policy and program.
 - b) The Commission on Social Action, as heretofore, will concern itself with those subjects which fall within the scope of resolutions adopted by general assemblies of the UAHC, and conventions of the CCAR. Statements will be made in the name of the Commission, and not in the name of the Center for Religious Action.
 - c) Public statements should make clear that they reflect convictions expressed by a preponderance of the delegates of Reform synagogues at general assemblies of the UAHC and the CCAR. Pronouncements, resolutions, and other actions of the general assemblies have the status and weight of actions by a general assembly, neither more nor less. They are useful as they serve as a moral guide to the congregations and their members and to the nation and the world. Such statements speak for the UAHC but they do not of course bind every Reform synagogue, each of which is autonomous, or every member of a Reform congregation. Every congregation and every member has not only the right, but the duty, to express conscientious dissent within the framework of our common commitment to Reform Judaism and to each other.

4/ We appreciate that the ultimate test of the social action program is acceptance by the individual congregation. Social action will succeed to the extent that our synagogues have the courage to make Judaism relevant to the great and pressing issues of our times.

We call upon every Reform synagogue which has not yet done so speedily to develop a Social Action Committee. The demands of our faith, the moral challenges we face and needs of our own blessed America -- all combine to bid us, with fresh urgency, to "do justly, to love mercy, and to walk humbly with our God."



July 5, 1961

Rabbi Jay Kaufman
Union of American Hebrew Congregations
838 Fifth Avenue
New York 21, N. Y.

Dear Jays:

Thank you for your letter of June 30th and for the resolution on the Religious Action Center it contains. My personal opinion of the four stipulations involved is that they are not explicit enough. Nowhere is it stated specifically that the Center will be limited to those subjects which have been resolved by action of the Biennial nor that it can express itself only in ways sanctioned by the Biennial and the Commission. There is no provision for an ongoing check on the Center's activities by the Commission or for reports to some body meeting weekly, as we discussed.

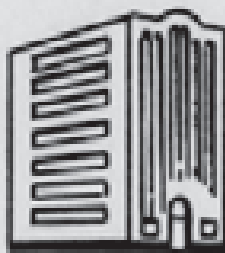
I am sure that we can arrange a meeting for you on September 27th, but I shall have to check with Mr. Koenigold and advise you accordingly.

Keep well and have a pleasant summer.

Cordially yours,

DANIEL JEREMY SILVER

DJS:lg



UNION OF AMERICAN
HEBREW CONGREGATIONS / RABBI JAY KAUFMAN,
VICE-PRESIDENT

838 FIFTH AVENUE, NEW YORK 21, N. Y.

July 10, 1961

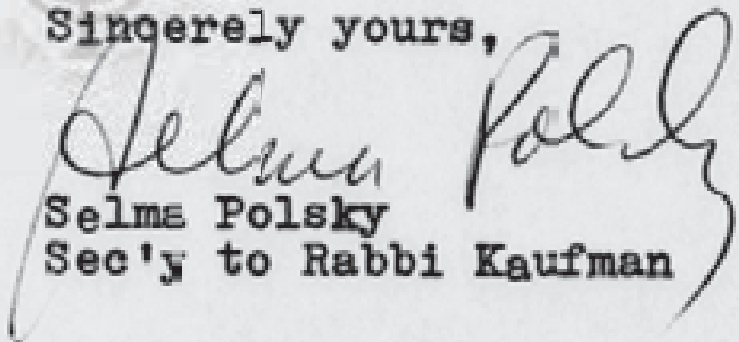
Rabbi Daniel J. Silver
The Temple
East 105th Street and Silver Park
Cleveland 6, Ohio

Dear Rabbi Silver:

Rabbi Kaufman is presently out-of-the-country. Your letter of July 5th will be brought to his attention immediately upon his return in the Fall.

With kindest greetings, I am

Sincerely yours,


Selma Polsky
Sec'y to Rabbi Kaufman

WAC

September 22, 1961

Rabbi Jay Kaufman
Union of American Hebrew Congregations
838 Fifth Avenue
New York 21, N. Y.

Dear Jay:

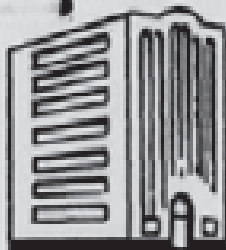
Thursday evening, October 26th, will be an acceptable time for our meeting. I will send you further details when Mr. Krohngold returns from the Convention. Needless to say, I hope you will be here in time to have dinner with us.

Again, my best for a happy and healthy New Year.

Cordially yours,

DANIEL JEREMY SILVER

DJS:lg



UNION OF AMERICAN
HEBREW CONGREGATIONS, RABBI JAY KAUFMAN,
VICE-PRESIDENT

838 FIFTH AVENUE, NEW YORK 21, N. Y.

September 28, 1961

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

Dear Dan:

I have your letter confirming our date on Thursday evening, October 26th and am pleased you and Mr. Krohngold were able to clear your calendars. I would enjoy very much having dinner with you and look forward to the pleasant hour we may spend together.

I am enclosing a copy of an early brochure listing the Biennial program. The six titles for the Monday seminars are listed. Your sermon title is, "How Does Judaism Envision the Role of the State? Because the title has already been announced and carefully worked over by the Program Committee, I would suggest that you change the title only if you feel it necessary to do so. We will then gladly honor your wish.

Please let us have a list of six to ten questions you would like to set before the delegates in advance. Be prepared to discuss the questions which you select though you must be prepared to understand that the questions may lead you into other fields and you may not cover them all. Understand too, that you will be the only speaker before a very large audience. You are to introduce your subject with a 15 to 20 minute presentation and then elicit questions and answers and prompt discussion. This will be very difficult because of the size of your audience.

I am including five pieces on the Social Action issue. Please note that on Page 2, Section 3B of the June 4th resolution adopted by the UAHC Board of Trustees, it is noted that, "The Commission on Social Action, as heretofore, will concern itself with those subjects which fall within the scope of resolutions adopted by both the General

September 28, 1961

Assembly of the UAHC and the Convention of the CCAR. Statements will be made in the name of the Commission and not in the name of the Center for Religious Action."

There is also a pamphlet, "20 Questions on Reform Judaism and Social Action" plus the original statement announcing the purchase of the Center and one of the attacks by the American Council for Judaism.

The data on the NFTY tours to Europe and Israel will provide you with all of the information you need. I would suspect they will be repeated in much the same format.

Also enclosed is a copy of Panim el Panim with a picture of your father on it. You may remember that the editor spoke at the last Union Biennial and berated us for the neglect of a Reform movement in Israel.

With warmest regards, I am

Sincerely yours,

JK/sjp
Encs:

Jay
Rabbi Jay Kaufman



*Enclosed
The Letter
& content*

October 3, 1961

Rabbi Jay Kaufman
→ Union of American Hebrew Congregations
838 Fifth Avenue
New York 21, N. Y.

Dear Jay:

I am looking forward to seeing you on Thursday evening, October 26th. I will respect your wishes and retain the lugubrious title for the Monday discussion.

Thanks for the Social Action material.

Cordially,

DANIEL JEREMY SILVER

DJS:lg

October 16, 1961

Rabbi Eugene B. Borowitz
Union of American Hebrew Congregations
838 Fifth Avenue
New York 21, N. Y.

Dear Gene:

I have done some work on the Seminar for the Biennial and am prepared to submit the following questions:

- 1) Was the Eastern European ghetto in effect a miniature welfare state?
- 2) If we believe in identity of interest between democracy and Judaism, why did it take the Greeks to create the first republican government?
- 3) Why is there a persistent tendency in Rabbinic literature discouraging active participation in politics?

I do not propose to include precis answers to these questions. They would not serve as points of departure if suggested answers have already been given. I would appreciate some indication of the total length of the session so that I can make certain that the pertinent material is being covered.

Hoping this finds you in good health, I remain

Cordially yours,

DANIEL JEREMY SILVER

DJS:lg

October 18, 1961

Rabbi Jay Kaufman
Union of American Hebrew Congregations
838 Fifth Avenue
New York 21, N. Y.

Dear Jay:

If it is satisfactory to you, our meeting on October 26th will be moved from evening to late afternoon -- say four o'clock -- here at The Temple. This has been made necessary to insure the presence of those whom we desire. I hope it meets with your approval.

As always, I remain

Most cordially yours,

DANIEL JEREMY SILVER

DJS:lg



838 Fifth Avenue, New York 21, N. Y. Regent 7-8200

Rabbi Maurice N. Eisendrath, President

March 7, 1962

Rabbi Daniel Jeremy Silver
Temple Tifereth Israel
East 105th Street & Silver Park
Cleveland 6, Ohio

Dear Danny:

As you are undoubtedly aware, our revered colleague, the late Rabbi Jonah B. Wise of Central Synagogue, New York City, bequeathed to our faith and our movement a precious legacy in the form of the weekly MESSAGE OF ISRAEL which he founded and conducted over the ABC Radio Network for a quarter-century. As you may also know, we are continuing to invite the participation in this broadcast of our most gifted, dedicated, and esteemed friends and colleagues.

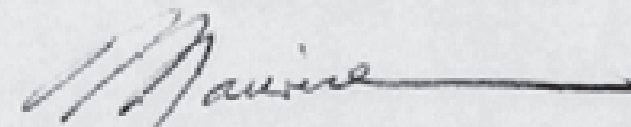
It is, therefore, with great pleasure and a unique sense of privilege that I extend to you a cordial invitation to deliver the MESSAGE OF ISRAEL address on Sunday, May 27, 1962.

Please read the attached instruction sheet with great care. Note especially that each sermon is taped week in advance -- not less than one week before your scheduled broadcast -- and is limited to approximately seven minutes; also, that your script must be submitted to us, in seven copies, by not later than Thursday, April 12, 1962. One favor: If you can submit your sermon topic earlier, for publicity purposes, it will be appreciated.

When the time comes to record, do so at WERE, our MESSAGE OF ISRAEL station in your area, which is located at 1500 Chester Avenue, Cleveland 14 (Phone: SU 1-9600); contact: Richard Klaus; and have him send the tape air special to David J. Wise at our New York office.

Looking forward to your early and affirmative reply, I am

As ever most cordially,


Maurice N. Eisendrath

P.S. Please give my warmest regards to Dad.

MESSAGE OF ISRAEL

838 5th Ave., New York 21, N.Y.
David J. Wise, Director

Phone: REgent 7-8200 Ext. 745 (office)
NEW Rochelle 2-3979 (home)

---Rules for Speakers---

(Revised since March 15, 1957, in accordance with a directive from the American Broadcasting Company entitled "Sustaining Program Operation".)

1. The deadline for the submission of your script to our office is 4/12/62

This is most important. At the same time, please submit, in duplicate, if available, a brief autobiographical sketch including one or two anecdotes which might be newsworthy, plus one glossy photograph. The deadline for your topics (only) is same, but early submission means better publicity.

2. Generally speaking, all speakers will be recorded unless otherwise notified. You will be advised by your local ABC stations and/or Mr. Wise when and where to report. Please see to it that exact timing of talk is on tape when shipped to New York. If your ABC station does not contact you to come in and record within two weeks after you have mailed your talks to us, PLEASE CONTACT THEM. They should, by that time, have received clearance and mailing instructions from ABC headquarters in New York. If they have not, tell them to contact Mr. Ted Metzger, Assistant Manager of Public Affairs, American Broadcasting Co., 39 West 66th St., New York 23, N.Y. (SUssuehanna 7-5000, Extension 118). Do not record without his approval or that of Mr. Wise. Talks recorded without clearance are subject to rejection or editing according to the judgment of ABC Public Affairs and ABC Continuity Acceptance.

3. All MESSAGE OF ISRAEL broadcasts (and by "broadcasts" we mean only those portions exclusive of your own part in the program) are pre-recorded 1 week in advance at Central Synagogue, 55th St. and Lexington Avenue, in Manhattan. In order that your particular portion may be properly timed and included in the show, it is advisable that your tape reach us not later than the Friday morning preceding the recording session at the Temple.

7

4. All sermons and other talks must be submitted to us in ~~five~~ copies, as ABC must have five for their files alone. Please make no radical deviations from the text in your recording session without advising us well in advance.

5. We request that all speeches be approximately 7 minutes long, unless you are notified otherwise. If your talk is materially over-long, we suggest that you yourself edit it down to the proper length and re-recrd. Otherwise the job will have to be done by us, and you will have to trust to the judgment of our editors.

6. The last 10 words of your address are cues to radio engineers. Do not alter or add anything after same without advising us well ahead of time.

7. The average speaker, according to our experience, reads at approximately 2:15 per double-space typewritten 8½ x 11 page. This means that your talk or sermon should be approximately 3½ pages long. Since a number of our stations record and re-broadcast a week late, do not, "date" talk unnecessarily. Avoid words like "tomorrow", "this morning", etc.

8. It is not mandatory but would be appreciated if you would begin your address with the words "thank you".

9. Due to a 1953 revision of the U.S. Copyright Law you are warned against using direct quotations from copyrighted material published within the past 56 years without sending us a letter from the author or publisher giving "permission to the MESSAGE OF ISRAEL to use material on the air and in copies to be distributed to listeners." You are to secure said written permission and send it in along with your sermon copy. If in doubt as to the copyright status of the material, you can check same with Miss Kay Murphy, Mgr., Literary Rights Division, American Broadcasting Co., 7 West 66 St., New York 23, N.Y. (SUssuehanna 7-5000, Ext. 472). Be sure to specify source (exact) of your material in each case; and, in writing your talk, be sure to indicate the exact source of each quote, even if from the Bible or other easily recognizable material.

(PLEASE TURN OVER.)

(Rev. 5/61)

However, please do not take any of the foregoing as a discouragement from using quotations as liberally as you wish since we realize their importance in many instances.

10. From "The Program and Advertising Policies of the American Broadcasting Company":

"All religious programs will be subject to the approval of the Public Affairs and continuity acceptance Dept.....As religious programs should serve the religious needs of listeners of all faiths and creeds, the messages presented should be non-sectarian and non-denominational, with major emphasis on broad religious truths rather than on tenets of individual denominations or creeds. Since provision cannot be made on programs of a religious nature for the presentation of both sides of controversial questions, such programs may not include expressions of partisan political opinion or discussion of controversial economic or social issues."

"ABC reserves the right to require elimination or revision of any material contrary to the public interest or inconsistent with the Company's standards of truth and accuracy."

"ABC will accept no program which misrepresent, ridicules, or attacks any individual or group on a basis of race, creed, color, or national origin. Any reference to a religion, faith, or creed shall be respectful, fair, and in good taste."

11. The MESSAGE OF ISRAEL is broadcast by ABC in cooperation with the Union of American Hebrew Congregations and the United Jewish Layman's Committee, Inc. Together with ABC, a joint committee of the UJLC and the UAHC is final judge of the acceptability of all material submitted for broadcast.

12. THE "MESSAGE OF ISRAEL" RESERVES THE RIGHT TO REJECT IN ITS ENTIRETY ANY TALK OR SERMON IN WHICH ALL THE ABOVE RULES ARE NOT FOLLOWED. Consult us if you have any problems.

NOTE: It will be appreciated if you will:

- (1) Respond to all invitations to appear on the MESSAGE OF ISRAEL within 7 days after receipt of same.
- (2) Upon acceptance, check immediately with your local MESSAGE OF ISRAEL station to make sure it is carrying the program regularly and at a good time and that it will be broadcasting us when you appear on the program.
- (3) Cooperate with us in publicizing the MESSAGE OF ISRAEL both before, during, and after the date upon which you appear on the program....via a regular notice in Temple Bulletins, notifications to local radio and religious editors, etc.
- (4) Make sure your local station knows that you are to be our guest. They will then suggest ways of publicizing the fact and also go ahead on their own. Stress that they will be receiving national publicity through your appearance on our program.
- (5) Place the MESSAGE OF ISRAEL office on your Temple or organizational mailing list for their bulletins re your appearance with us.
- (6) Ask us for any additional help that you may need in ensuring the success of your guest appearance on this program. To this end have you---
 - (a) Our listing of all MESSAGE OF ISRAEL stations?
 - (b) Presented your station, either alone or in cooperation with other local temples, the MESSAGE OF ISRAEL citation available from our office?
 - (c) Begun to use, either alone or with your local Federation of Temples, the MESSAGE OF ISRAEL local cut-in?
 - (d) Contacted us for help in getting the MESSAGE OF ISRAEL on your local station? (If it is not already on.)

WARNING: Since recording standards vary from station to station, be sure to listen to the tape recording of your sermon before leaving the studio. IS THIS THE WAY YOU WANT TO SOUND? if not, either have the sermon re-recorded, or notify me for further instructions. Imperfectly recorded sermons will not be used by us on the air.

(Rev. 5/15/61)

March 12, 1962

Rabbi Maurice N. Eisendrath
333 Fifth Avenue
New York 21, N. Y.

Dear Dr. Eisendrath:

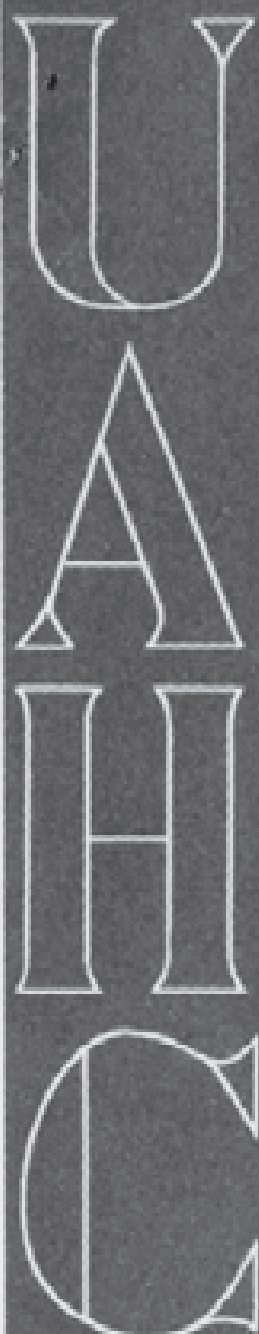
I shall be happy to participate in the "Message of Israel" on Sunday, May 27, 1962. I shall try to meet the deadlines involved and to discuss a subject of some interest. Some day at my leisure I'll plow through the rules and regulations of the game and do my best to abide them without rendering the message itself trite.

Keep well, and I hope that our paths cross soon.

Cordially yours,

DANIEL JEREMY SILVER

DJS:lg



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LIVING JUDAISM



838 FIFTH AVENUE
NEW YORK 21, N. Y.

Ohio Valley Council

OF THE
UNION OF AMERICAN HEBREW CONGREGATIONS

April 6, 1962

Director: RABBI ROBERT J. MARX
1719 First National Bank Building
4th & Walnut, Cincinnati 2, Ohio
CHerry 1-5722

Rabbi Daniel Silver
The Temple
University Circle at Silver Park
Cleveland 6, Ohio

Dear Dan:

The UAHC has prepared an attractive Certificate of Honor to be presented to former UAHC board members. I have just received one of these certificates to be presented to A. M. Luntz of your congregation.

May I ask your advice? How do you feel that this certificate should be presented to Mr. Luntz? I would be happy to have your suggestions on this matter.

Margie joins me in sending warmest regards.

Sincerely yours,

Robert J. Marx

RJM:mgs

April 10, 1962

Rabbi Robert J. Marx
Union of American Hebrew Congregations
1719 First National Bank Building
4th & Walnut
Cincinnati 2, Ohio

Dear Bob:

In reply to your letter of April 6th, may I suggest that The Temple annual meeting on Sunday morning, May 20th might be a fine occasion to make this presentation and we would be delighted to have you here to make it on behalf of the Union.

With warmest personal regards, and looking forward to seeing you in the near future, I remain

As always,

DANIEL JEREMY SILVER

DJS:lg

April 13, 1962

Mr. David J. Wise, Director
Message of Israel
838 Fifth Avenue
New York 21, New York

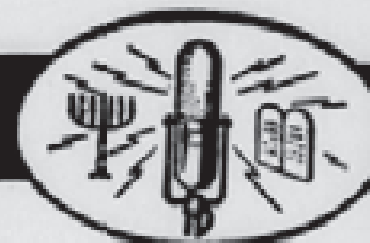
Dear Mr. Wise:

Enclosed are the materials you requested in your correspondence of March 7, 1962. Included are seven copies of Rabbi Silver's talk, two copies of biographical notes, and a glossy photograph. May I ask your cooperation in returning the photograph to us when you have finished with it?

Cordially yours,

Mrs. M. L. Goldstein
Secretary to Rabbi Daniel Silver

MESSAGE OF ISRAEL



UNION OF AMERICAN HEBREW CONGREGATIONS
UNITED JEWISH LAYMAN'S COMMITTEE INC.

838 Fifth Ave., New York 21, N. Y., REgent 7-8200

Released by ABC Radio Network Sundays, 11-11:25 a.m.
Consult listings for exact time locally.

DAVID J. WISE, Director; RABBI JONAH B. WISE, Founder

4/13/ 62

MEMORANDUM

AIR SPECIAL

FM: DJWise
TO: Rabbi Daniel J. Silver, TEMPLE TIFERETH ISRAEL, East 105th Street
& Silver Park, Cleveland 6, Ohio

As specified in Eisendrath's invitation of March 7, I should have had your MESSAGE OF ISRAEL sermon yesterday.

It hasn't arrived yet.

If you must, take a few days longer, but PLEASE GET ME YOUR TOPIC FASTEST POSSIBLE WAY. This I must have by first thing Monday or sooner. It might even be a good idea if you would wire it to my home---137 Seacord Road, New Rochelle, N.Y.

Regards and warm Pesach greetings to yourself and family with a very special HELLO to Dad.

DJW



Memorandum

4-20-62

From

DAVID J. WISE

Please read these recording instructions with care.

Thanks.

Happy Pesach to you and Dad...and family.



HOW TO BE UNHAPPY

An Address To Be Delivered over ABC Radio's coast-to-coast sustaining weekly

MESSAGE OF ISRAEL

TITLE: (Supra) NOTES: (1) Speaker: Rabbi Daniel J. Silver of Temple Tifereth Israel, East 105th St. and Silver Park, Cleveland 6, Ohio. (2) He should record at Station WERE under auspices of Mr. Stevens, Dennis, or Klaus (Phone Superior 1-9600). They are awaiting your call, will tape your sermon whenever you are ready. (3) Finished tape should be sent AIRMAIL to: DJWise, 838 5th Avenue, New York 21, N.Y.

ABC Network Broadcast Date: **Sunday, May 27, 1962**

ABC Network Broadcast Time: --11-11:25 a.m., Eastern Time

Broadcast Date in Rabbi's City: (Check for accuracy) **June 3**. Station **WERE**.

Broadcast Time in Rabbi's City: (Check for accuracy) **11:10 p.m.** (NOTE: You can ask Dick Klaus for a more suitable time, if you so desire.)

NOTES:

- (1) Sent, in 5 copies, to Ted Metzger, Assistant Manager of Public Affairs, ABC Radio Network, 663 Fifth Avenue, New York City, for clearance (Phone SU. 7-5000, Ext. 118). DATE: **4/20/62 or shortly thereafter.**
- (2) If there is an ABC station in city, ABC will clear script and wire station to record Rabbi, who should, however, contact the station himself if he does not hear from them within 10 days after receipt of a copy of this memo. If there is NO ABC station in area, Rabbi will have received alternate instructions from D. J. Wise of MESSAGE OF ISRAEL Office, New York City.

(3) SPECIAL INSTRUCTION TO STATIONS, RECORDING ENGINEERS, AND RABBIS:

(a) It is important that the tape be of first class quality. It must be suitable for playback on ABC equipment which is all Ampex. We understand that, even if the recording station does not itself have Ampex equipment, it can equalize or compensate its own equipment (especially if GE or RCA) accordingly. Adjustable microphones should be set for "voice," not "music," for perfect reproduction. "levels" should be carefully measured before and carefully maintained during recording. MS should be unstapled to avoid rustling of papers when turning from page to page. Rabbi should spot-check finished product to be sure that is the way he feels he should sound over the air ... and the tape should be carefully double-checked by New York (ABC) engineer and producer before dubbing to broadcast tape. If the ABC affiliate does not feel that, under the above conditions, it can do a first-class job, the rabbi may go to any good recording studio to have the work done.

(b) The talk is to take approximately 7 minutes, and the exact timing should be clearly indicated on the tape carton before mailing to New York.

Unless you are notified otherwise, all tapes should be sent direct to Mr. Metzger (above) (**But see NOTE 3 at top of page**)

AIR EXPRESS or AIRMAIL SPECIAL DELIVERY from cities over 200 miles away, FIRST CLASS CERTIFIED MAIL or FIRST CLASS REGISTERED MAIL from cities closer. Wrap with care, and address same way.

(c) Bill D. J. Wise, 838 5th Ave., N.Y. 21, N.Y. (RE. 7-8200) for any recording charges (These should never exceed \$10). Please advise him and Mr. Metzger of date tape mailed to NYC; so we will expect same.

CC: Files (1); ABC (5); J. Kaufman (1); Moderator (1)
cc: Rabbi Silver (4/20)

REV. 4/1/62

CLASS OF SERVICE

This is a fast message unless its deferred character is indicated by the proper symbol.

WESTERN UNION

TELEGRAM

W. F. MARSHALL, PRESIDENT

SYMBOLS

DL = Day Letter

NL = Night Letter

LT = International Letter Telegram

SP-1201 (4-00)

The filing time shown in the date line on domestic telegrams is LOCAL TIME at point of origin. Time of receipt is LOCAL TIME at point of destination

802P EST MAY 1 62 DEA521

DE NA559 NL PD FAX NEW YORK NY 1

RABBI DANIEL J SILVER

1962 MAY 1 PM 11 11

TEMPLE TIFERETH ISRAEL EAST 105 ST AND SILVER PARK CLEVE
PLEASE RECORD YOUR MESSAGE OF ISRAEL SERMAN AT WERE, 1501 EUCLID
AVE. YOUR CITY SOONEST. RABBI BALFOUR BRICKNER WILL PRESENT
YOU TO RADIO AUDIENCE IN FULSOME INTRO. SUGGEST YOU BEGIN WITH
"THANK YOU, RABBI BRICKNER" CONTACT AT WERE: MR. DENNIS (SUPERIOR
1-9600) HE AWAITS YOUR CALL BEST TO DAD ET AL

DAVID J WISE

1501 1-9600 ET AL.

May 9, 1962

Mr. Harry Dennis
Radio Station WERE
15th & Chester
Cleveland 14, Ohio

Dear Harry:

I want to thank your Mr. Conrad for his willingness to expedite the taping of my "Message of Israel" sermonette. He was most helpful, and I am deeply appreciative.

According to the information mailed to me, this program is scheduled for June 3rd at 11:10 P.M. I am wondering, since I am involved, if a more popular time could not be made available for this one recording. I do not know who listens to the radio that late of a Sunday night. I know I do not, and I would appreciate it if some arrangement could be made for broader coverage.

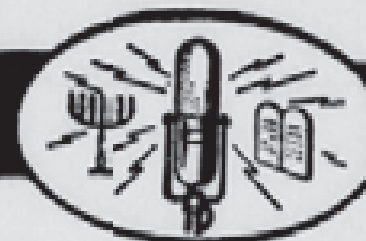
Again, please convey to Mr. Conrad my thanks.

Cordially yours,

DANIEL JEREMY SILVER

DJS:lg

MESSAGE OF ISRAEL



UNION OF AMERICAN HEBREW CONGREGATIONS
UNITED JEWISH LAYMAN'S COMMITTEE INC.

838 Fifth Ave., New York 21, N. Y., REgent 7-8200

Released by ABC Radio Network Sundays, 11-11:25 a.m.
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DAVID J. WISE, Director; RABBI JONAH B. WISE, Founder

"5

May 10, 1962

Rabbi Daniel J. Silver
Temple Tifereth Israel
East 105th Street and Silver Park
Cleveland 6, Ohio

Dear Friend:

Never having heard from you in response to my telegram of May 1, 1962, I am wondering if it was ever received.

Please record your MESSAGE OF ISRAEL sermon without delay. As I said, You will do so at WERE, 1501 Euclid Avenue, your city. Your contact there is Mr. Dennis, at Superior 1-9600.

All the other Cleveland Rabbis have recorded long ago, so that I am wondering what has held you up. I am hoping that it is not the word "fullsome" that I used in the telegram to describe Rabbi Brickner's introduction. Naturally, anything that I do on the program will be in the best of taste.

I would appreciate it if you would contact the station there immediately on receipt of this letter on Friday, May 11th, and let me know by wire or telephone, so that I will know what to expect.

Kindest regards and I know that I can count upon your cooperation.

Cordially yours,

David J. Wise
David J. Wise

DW:ms
air mail-special

May 11, 1962

Mr. David J. Wise
Message of Israel
838 Fifth Avenue
New York 22, N. Y.

Dear Mr. Wise:

Rabbi Daniel Jeremy Silver's sermon for broadcast on the "Message of Israel" program has already been recorded at WERE.



Cordially yours,

Mrs. M. L. Goldstein
Secretary

L

(May 27, 1962)

HOW TO BE UNHAPPY

At least half a hundred manuals have been written to teach us how to be happy. None, as far as I know, develops the ^{CONTRASTING} ~~opposite~~ theme. Yet surely unhappiness is no stranger. To live is to be bruised. To love is to lose. The smiling face sitting across from us with hardly a line of worry etched into the skin is a mask, and behind that mask lies a biography of loneliness or insecurity or grief. Yesterday or the day before you and I, all of us, ^{KNEW} ~~have known~~ tears and frustration, perhaps worse.

It has been my experience that far too many endure unhappiness without understanding it or learning from it. I am troubled to see some settling comfortably under a gray, unmoving cloud, perversely happy with their litany of aches and operations. It guarantees them, does it not, that they will be nursed and catered to. / I am troubled that others use unhappiness to justify inadequacy. If I can expose my complaint to the world I am presumably justified in not doing my share for the world. I have been badly handled and I owe nothing. / I am concerned that some cry out so bitterly when life turns against them that they cannot hear the whispered wisdom of unhappiness.

There is a purpose to every part of God's design. We become allergic to the more trivial preoccupations of life only as we experience life's bitter edge. There is no crueller tragedy than the loss of a child, yet I have known the grief of such parents to change their schedule of priorities from ^{GRIEVING AND GASPING} ~~one of many things~~ into a crusade of healing. /

Unhappiness can generate understanding. One of the most open-handed and great-hearted men I know told me that as a young businessman he was

AS ARE FAR TOO MANY OF ^{Fortunate} ~~Secure~~ ^{Secure} BIRTH AND STATUS

convinced that the poor and the needy bring on their own misfortune. His philosophy was simple: anyone who puts his mind to it can make a living.

In 1932, during the great depression, he lost ^{THE FAMILY} ~~his~~ business. He worked twice as hard as before but ended bankrupt. Looking at life from this new vantage, he became aware that men are often buffeted about and can do little but ride out the storm. When hard reality is upon us we see other human beings struggling as we are struggling, and the ties of sympathy and humanity are knit close. //

Unhappiness can ^{also} generate vigor and bring a sense of purpose to life. We live in a society of abundance, but many of the young are growing up without energetic convictions. Life has been pleasant; they ask only that it remain so. They work only as long as they must and do no more than the prescribed assignment. ^{Sometimes} The smiling dismissal of a dean of admissions or of a director of personnel ~~may~~ shatters their euphoria and shakes them awake. Many a career has been catalyzed by tears of frustration.

I would recall to you the outline of a vignette written originally by the brilliant Yiddish writer Isaac Leeb Peretz:

A mother is busy in her kitchen preparing a holiday meal. Her little boy plays at her feet. Preoccupied, and seeking to keep him out of mischief, she hands him some horseradish. "Here, grate this. But close your eyes. I don't want you to cry. If I find you crying I'll slap you." The child protests ^{TO HIMSELF} ~~silently~~. "Why does she have to threaten me? Have I done anything? Is she fair?" He begins to wonder about life's justice. He thinks of the time he visited the house of his best friend, whose father was a butcher, and watched him casually slit the throat of a chicken, without trace of feeling. He had accused his friend of having a brute for a father. "My father's no brute," the boy protested. "Yes, he is."

He hasn't got any sympathy. He lacks pity. He killed that chicken and didn't even feel sorry for it." A quarrel ensued. Since then the children haven't been on speaking terms. "I don't understand it," the child continued to himself. "The Rabbi teaches that one mustn't harm a single living thing, not an animal or even a fly. They, too, are God's creatures. But I see people beating dogs and whipping horses and killing birds, and worse. What about the paralyzed baby next door whom I used to hold with love in my arms? When the war broke out didn't men throw her out of the window so that her crippled body lay broken and bleeding in the courtyard?" This jumble of thoughts confused the child. He began to cry. His mother, still distracted, slapped him for not keeping his eyes shut.

This child will grow. Understanding is never achieved until we see life in the raw and come to grips with it as it is. ~~Only~~ The fool plays the ostrich and buries his head against the discordant sounds and unseemly sights of life. ^{AND THINKS HIMSELF WISE,} Who is the wise man and who the fool? The parents of a disturbed child who seeks advice, or the one who adamantly refuses to admit the ~~existence of~~ ^{fact} problem and so condemns his child to a life of bleak frustration. Who is the wise man and who the fool? The family who recognizes only the gracious manners of suburbia and the tree-lined, well maintained streets of the city, or the citizen who walks into a city's slums and knows its grime and violence and the need to rebuild and improve. Who is the wise man and who the fool? The citizen who in this day of missiles smoking at ready admits no interests save those of business and home, or the one who recognizes that routine can be shattered in a matter of minutes and that much more is demanded than respectability and taxes.

One cannot live competently and wear blinders. The wise man takes

life as it is and prepares for tonight's darkness as well as tomorrow's sunshine. "Wee unto them," the Bible says, "who are at ease." It is not that our Bible misprizes leisure, but that it recognizes that the giddy and the faint-hearted are the first to falter in foul weather. Greatness is a measure of how ably we triumph over obstacles and stand up to hard knocks. Faith gives us the courage to persevere. "Weeping may tarry for the night, but with the dawn there is joy." But faith is empty unless our will has strong muscles. Our muscles will be flabby unless we are prepared to take life as it comes.

Daniel Jeremy Silver

5/10/62



[May 27, 1962]

At least half a hundred manuals have been written to teach us how to be happy. None, as far as I know, develops the opposite theme. Yet surely unhappiness is no stranger. To live is to be bruised. To love is to lose. The smiling face sitting across from us with hardly a line of worry etched into the skin is a mask, and behind that mask lies a biography of loneliness or insecurity or grief. Yesterday or the day before you and I, all of us, have known tears and frustration, perhaps worse.

It has been my experience that far too many endure unhappiness without understanding it or learning from it. I am troubled to see some settling comfortably under a gray, unmoving cloud, perversely happy with their litany of aches and operations. It guarantees them, does it not, that they will be nursed and catered to. I am troubled that others use unhappiness to justify inadequacy. If I can expose my complaint to the world I am presumably justified in not doing my share for the world. I have been badly handled and I owe nothing.

I am concerned that some cry out so bitterly when life turns against them that they cannot hear the ^{with grace} quiet wisdom of unhappiness.

to many of the more trivial preoccupations of life only as we experience life's
its bitter edge. There is no crueler tragedy than the loss of a child, yet
I have known the grief of such parents to change the schedule of life from
one of ease and things into a decade of service that this decade might
be controlled lest other parents suffer.

Unhappiness can generate understanding. One of the most open-handed
and great-hearted men I know told me that as a young businessman he was
convinced that the poor and the needy bring on their own misfortune. His
philosophy was simple: anyone who puts his mind to it can make a living.

I want to speak of the gray and black ~~moments~~ ^{half-lit} of life. There are at least a ~~dozen~~ ^{half-dozen} psychological and religious manuals designed to teach us how to be happy. None, as far as I know, develops the opposite theme, how to be ~~unhappy~~ ^{effectively and to the point}. Yet surely unhappiness is no stranger to any of us. To live is to be bruised. To love is to lose. The smiling face sitting across from us with hardly a line of worry about the eye is a mask, and behind that mask lies a biography of loneliness or insecurity or grief. Yesterday or the day before you and I, all of us, have known tears and frustration, perhaps worse.

The art of being unhappy is instinctive with the human race. It has been my experience that far too many are incapable of understanding misfortune and of growing through it. I am troubled to see some settling comfortably under a gray, unmoving cloud, perversely happy that their litany of aches and operations will guarantee that they will be nursed and catered to. I am troubled that others use unhappiness to justify inadequacy. If I can expose my complaint to the world I am presumably justified in not doing my share for the world. I have been badly handled and I owe nothing.

There is a purpose to every part of God's design. ~~It is~~ ^{but} become allergic to ~~many of~~ the more trivial preoccupations of life only as we experience life's bitter edge. There is no crueller tragedy than the loss of a child, yet I have known the grief of such parents to change ^{their} the schedule of ~~life~~ ^{priorities} from one of money and things into a crusade of ~~service~~ ^{healing} that ~~this disease might~~ be controlled ~~lest other parents similarly suffer~~.

Unhappiness can generate understanding. One of the most open-handed and great-hearted men I know told me that as a young businessman he was convinced that the poor and the needy bring on their own misfortune. His philosophy was simple: anyone who puts his mind to it can make a living.

This child will grow. Understanding is never achieved until we see life in the raw and come to grips with it as it is. Only the fool plays the ostrich and buries his head against the discordant sounds and unseemly sights of life. Who is the wise man and who the fool? The parents of a disturbed child who seeks advice, or the one who adamantly refuses to admit the existence of a problem and so condemns his child to a life of bleak frustration. Who is the wise man and who the fool? The family who ~~is~~ ^{* RECOGNIZED} only the gracious manners of suburbia and ~~knows only~~ ^{WELL MAINTAINED} the tree-lined streets of the city, or the citizen who ~~knows~~ ^{WALKS INTO} a city's slums and its grime and ~~is~~ ^{KNOWS} ^{VIOLENCE} ~~active in combating them.~~ ^{AND THE NEED TO REBUILD AND IMPROVE} Who is the wise man and who the fool? The citizen who in this day of missiles smoking at ready admits no interests save those of business and home, or the one who recognizes that routine can be cindered in a matter of minutes and that much more is demanded than respectability and taxes.

One cannot live competently and wear blinders. The wise man takes life as it is and prepares for tonight's darkness as well as tomorrow's sunshine. "Woe unto them," the Bible says, "who are at ease." It is not that our Bible misprizes leisure, but that it recognizes that the giddy and

In 1932, during the great depression, he lost his business. He worked twice as hard as before but ended bankrupt. Looking at life from this new vantage, he became aware that men are often buffeted about and can do little but ride out the storm. When hard reality is upon us we see other human beings struggling as we are struggling, and the ties of sympathy and humanity are knit close.

Unhappiness can generate vigor and bring a sense of purpose to life. We live in a society of abundance, but many of the young are growing up without energetic convictions. Life has been pleasant; they ask only that it remain so. They work only as long as they must and do no more than the prescribed assignment. The smiling dismissal of a dean of admissions or of a director of personnel may shatter their euphoria and shake them awake. Many a career has been catalyzed by tears of frustration.

the faint-hearted are the first to falter in ^{Foul} ~~rusty~~ weather. Greatness is a measure of how ably we triumph over obstacles and stand up to hard knocks. Faith gives us the courage to persevere. "Weeping may tarry for the night, but with the dawn there is joy." But faith is empty unless our will has strong muscles. Our muscles will be flabby unless we are prepared to take life as it comes.



U A H C

Ohio Valley Council

UNION OF AMERICAN HEBREW CONGREGATIONS

August 30, 1962

Director: RABBI CHARLES D. MINTZ
1719 First National Bank Building
4th & Walnut, Cincinnati 2, Ohio
241-5722

Rabbi Daniel J. Silver
The Temple
University Circle at Silver Park
Cleveland 8, Ohio

Dear Dan:

Many thanks for your kind acceptance of our invitation to lead the Study Kallah at the Regional Biennial in Toledo on Saturday afternoon, October 27. The Kallah will begin at 2:30 P.M. and conclude at 4:00 P.M. (I think I may have given you a 2:00 P.M. starting time when we spoke on the phone.)

I certainly understand the reasons which compel you to pay us a hasty visit and am deeply grateful to you for your willingness to squeeze this into what is obviously a hectic weekend schedule.

Can you give me a title (anything that we can put into our publicity which must go out as quickly as possible) and send along a glossy and a biographical sketch?

Looking forward to seeing you again and with sincere appreciation for your help, I am

Very cordially

Charles D. Mintz

Rabbi Charles D. Mintz

CDM:bb

cc: Edward Arenson
Sydney Mostov
Gus Kuhn

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UAHC HOUSE OF
LIVING JUDAISM



NEW YORK 21, N. Y.
838 FIFTH AVENUE

November 7, 1962

Mr. Albert Worspan
Union of American Hebrew Congregations
838 Fifth Avenue
New York 21, N. Y.

Dear Al:

In re "A Tale of Ten Cities" page 52, "For more than two decades Cleveland has had only Catholic mayors and it seems unlikely that the foreseeable future will change this pattern," yesterday a Protestant, Locher, was elected by seventy-seven percent of the polity against another Protestant, Brown. In the bitterly fought primary, the official Democratic party candidate, MacElroy, was also a Protestant.

All this is by way of saying that I have just completed reading your book and, though not completely sold on your thesis, I found it stimulating and interesting.

One other point of fact. On page 61 you speak of the television program, "The Moral View." Your statement is essentially correct. I would add only this addendum: there have been at least four programs in which Catholic, Protestant and Jew have appeared jointly. The issues were Federal aid to education and the Supreme Court prayer decision. I know, because I appeared on each one along with Monseigneur Elwell of the Diocese.

Hoping this finds you in good health, I remain

As always,

DANIEL JEREMY SILVER

DJS:lg

U
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Commission on Social Action of Reform Judaism

Union of American Hebrew Congregations & Central Conference of American Rabbis

National Federation of Temple Sisterhoods • National Federation of Temple Brotherhoods • National Federation of Temple Youth

838 FIFTH AVENUE • NEW YORK 21, N. Y. • REGENT 7-8200

November 13, 1962

Rabbi Daniel Jeremy Silver
University Circle & Silver Park
Cleveland 6, Ohio

Dear Dan:

Many thanks for your kind letter of
November 7.

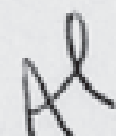
My face is red about Mayor Locher.
It confirms the old promise about never writing a
book.

Needless to say, we will keep both
of your comments in mind for the revision of the
book which, if sales continue, ought to be in a
few months.

I hope everything is going well
with you.

Warm personal regards.

Cordially,


Albert Vorspan

AV:rh

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Patron of HEBREW UNION COLLEGE — JEWISH INSTITUTE OF RELIGION

December 4, 1962

Rabbi Daniel Silver
The Temple-Tifereth Israel
E. 105th Street and Ansel Road
Cleveland, Ohio

Dear Dan:

While reading "The Temple Bulletin" this morning, I noted that in the masthead you list the rabbis without designation but rather as a single grouping. I am certain that you have done this as a matter of course. I want to bring to your attention that this is, in reality, a grand gesture which most of our colleagues who have associates or assistants would do well to follow. Too often the ladder of rabbinical authority in a congregation has rungs which indicate a top to bottom approach. It requires a sense of understanding and security to avoid this as you have done.

Cordially,

Rabbi Erwin L. Herman
Director of Regional
Activities.

ELH;rls

UAHC HOUSE OF
LIVING JUDAISM



December 11, 1962

Rabbi Erwin L. Herman
Union of American Hebrew Congregations
838 Fifth Avenue
New York 21, N. Y.

Dear Rabbi Herman:

Thank you for your kind note of December 4th. I am
delighted that you are reading the Bulletin and hope
that you are enjoying more than just the masthead.

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

Cordially yours,

DANIEL JEREMY SILVER

DJS:lg

U A H C

Commission on Jewish Education

Union of American Hebrew Congregations & Central Conference of American Rabbis

838 FIFTH AVENUE • NEW YORK 21, N. Y. • REGENT 7-8200

December 11, 1962

Rabbi Daniel Jereny Silver
The Temple-Tifereth Israel
East 105th Street and Silver Park
Cleveland 6, Ohio

Dear Rabbi Silver:

In discussing readers for forthcoming UAHC publications in the field of adult Jewish education Rabbi Jacob P. Rudin, Chairman of the National Board of Adult Jewish Education, suggested that you be invited to serve as a reader of one of our manuscripts.

Permit me, sir, to outline, briefly, our policy. The Union may commission an individual to write a book or an author may approach the Union, requesting it to publish a manuscript. After the preliminary steps have been taken, and the manuscript is accepted, it is then sent to three or four readers. Neither the readers nor the author know each other. This enables everyone involved to be as forthright as possible.

Last year, we began a series of publications to be known as Issues of Faith. The first one was written by Rabbi W. Gunther Plaut and was entitled Judaism and the Scientific Spirit. I now have the second and third in this series. May I take this opportunity to extend to you a most cordial invitation to be a reader for a one hundred page manuscript entitled "Judaism and Prayer: The Search for the Divine." Our aim is to publish a book that will not only tell our readers what prayer is from the Jewish point of view, but will also serve as inspirational literature - encouraging our fellow Jews and others to want to pray.

I trust that your schedule of commitments will permit you to accept this invitation to read the manuscript and send me your evaluation around January 15, 1963. As soon as I receive a positive reply, I will be happy to mail the manuscript to you.

Thanking you for your cooperation, and with every good wish, I remain

Respectfully yours,

Chaim I. Essrog
Rabbi Chaim I. Essrog
Director

Adult Education

CIE:ew

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UAHC HOUSE OF
LIVING JUDAISM



December 17, 1962

Rabbi Chaim I. Essrog
Director, Adult Education
Commission on Jewish Education
838 Fifth Avenue
New York 21, N. Y.

Dear Rabbi Essrog:

I will be happy to read the manuscript on "Judaism and Prayer." It is a subject in which I have particular interest and I will be pleased to send you my comment.

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

Cordially yours,

DANIEL JEREMY SILVER

DJS:lg

UATC

January 11, 1963

Rabbi Chaim I. Eserog
Commission on Jewish Education
838 Fifth Avenue
New York 21, N. Y.

Dear Rabbi Eserog:

I am returning, under separate cover, "Judaism and Prayer."

"Judaism and Prayer" is a beautifully written tract a la "Peace of Mind," designed to be contagiously enthusiastic as to the virtue of prayer. It contains many sculpted passages, and is throughout readable. It is not, however, a serious philosophic reconsideration of the whole tortuous area of worship. My reactions are dependent entirely on the Union's purpose in publishing this book, and I am not clear as to that purpose. If the Union wants simply to encourage prayer and to deepen the understanding of our traditional attitudes towards prayer, this work is an excellent introduction. In this respect it has only minor faults. The Hebrew transliteration is inconsistent. B'reshit and Yeshivos and es are jumbled together. Nor has the author made up his mind whether to use the English version of Biblical names or an English transliteration of these names. Where Isaiah is Isaiah, should Bath Sheba be Bath Sheva? The style moves smoothly, with two major exceptions. I found the underlining excessive and troubling. I would not like to see that much italicized material in the final text. It always seems to me condescending and schoolish, and there are too many references to materials to be dealt with further on. Otherwise, except for a story about Colonel Glenn which I found intrusive and irrelevant (page 34), the volume moves along at a rapid and interesting pace. The selections from the Union Prayer Book with which many chapters begin are particularly apt.

If, however, this volume is intended to raise seriously the problem of worship and prayer in the contemporary world, it misses the mark. Few college trained Jews who have lost a

January 11, 1963

feeling for worship will be convinced by this exuberance. I think the reason lies largely in the author's failure to come to grips with the tragic and often incongruous elements of life. There is little admission of what the average Jew well knows, that the hour of prayer is often dull and the moment of anguished prayer often a failure. I suspect this derives largely from the author's assumption -- the prevalent one in contemporary life -- that prayer is a one to one relationship between God and man. Hasidism aside, and the author leans excessively on Hasidism and Buber, Jewish prayer is largely derived from the category of worship, that is, that it is public, its purpose as much the knitting of the social fabric and the encouraging of the body politic as a confrontation by the individual of an unpredictable providence.

This author's view is, however, the popular one in our Reform movement, though its norms seem to this reader rather Christian than traditionally Jewish.

In sum, you have here an excellent manual for study groups of those who are already participant and interested. It will deepen their awareness. It does bring many a valuable insight. Whether it throws challenging new light and admits the elemental questions is questionable, as, indeed, whether such is your purpose in publishing the book.

I found no errors of fact.

With all good wishes for the success of this publication venture, I remain

Cordially yours,

DANIEL JEREMY SILVER

DJS:lg

For Strength to Rabbi and Temple

Preservation of Our Jewish Religious Heritage

Combined



Campaign

for AMERICAN REFORM JUDAISM

in behalf of UNION OF AMERICAN HEBREW CONGREGATIONS and HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION

838 FIFTH AVENUE

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November 11, 1963

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Rabbi Daniel J. Silver
The Temple
E. 105 & Silver Park
Cleveland, Ohio

Dear Rabbi Silver:

I understand from my predecessor Mr. Lenard Bazell, that you were of great help in working out arrangements for your congregation's Combined Campaign effort in behalf of American Reform Judaism. I therefore, with much pleasure indeed look forward to meeting and working with you in an effort that will benefit our two great national institutions, the Union of American Hebrew Congregations and the Hebrew Union College-Jewish Institute of Religion.

It is always reassuring to learn of a congregation's history of past achievement and of a spiritual leader who has given unselfishly of his time and effort. I know that you will continue to lend your fullest support to this great cause.

I would appreciate very much your letting me know when it might be possible for me to meet with you and the principals of your Temple sometime in the near future. Perhaps a luncheon could be arranged.

If you plan to attend the forthcoming Biennial in Chicago, undoubtedly we will meet and from what I have heard of you the pleasure will be all mine.

Sincerely yours,

Milton C. Crombie
Area Director

VAHc

November 13, 1963

Mr. Milton C. Crombie
838 Fifth Avenue
New York 21, N. Y.

Dear Mr. Crombie:

In response to your kind letter of November 11th,
may I suggest that all matters relating to the
Combined Campaign be channeled through Mr. Bertram
J. Krohngold, President of The Temple.

I will be happy to meet you in the near future.

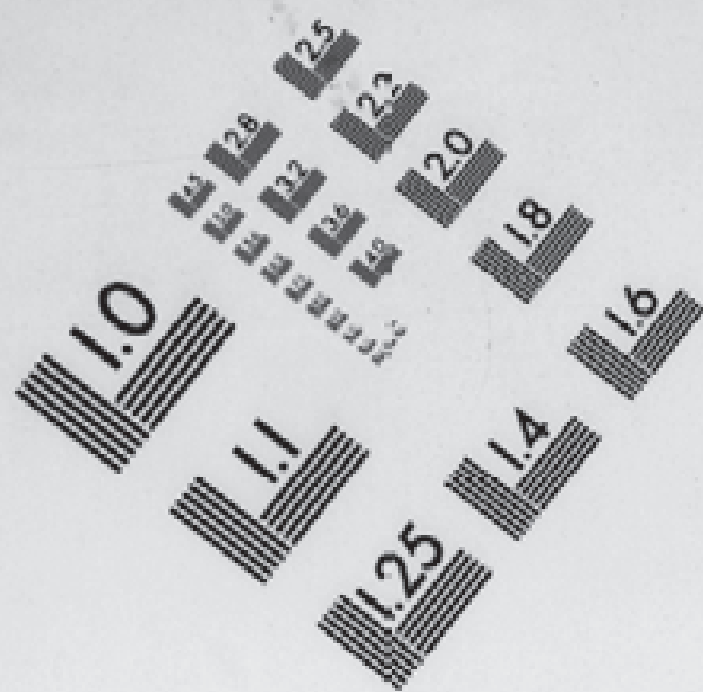
Cordially yours,

DANIEL JEREMY SILVER

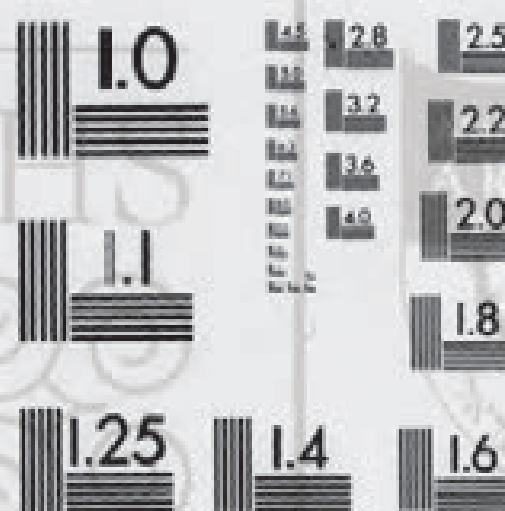
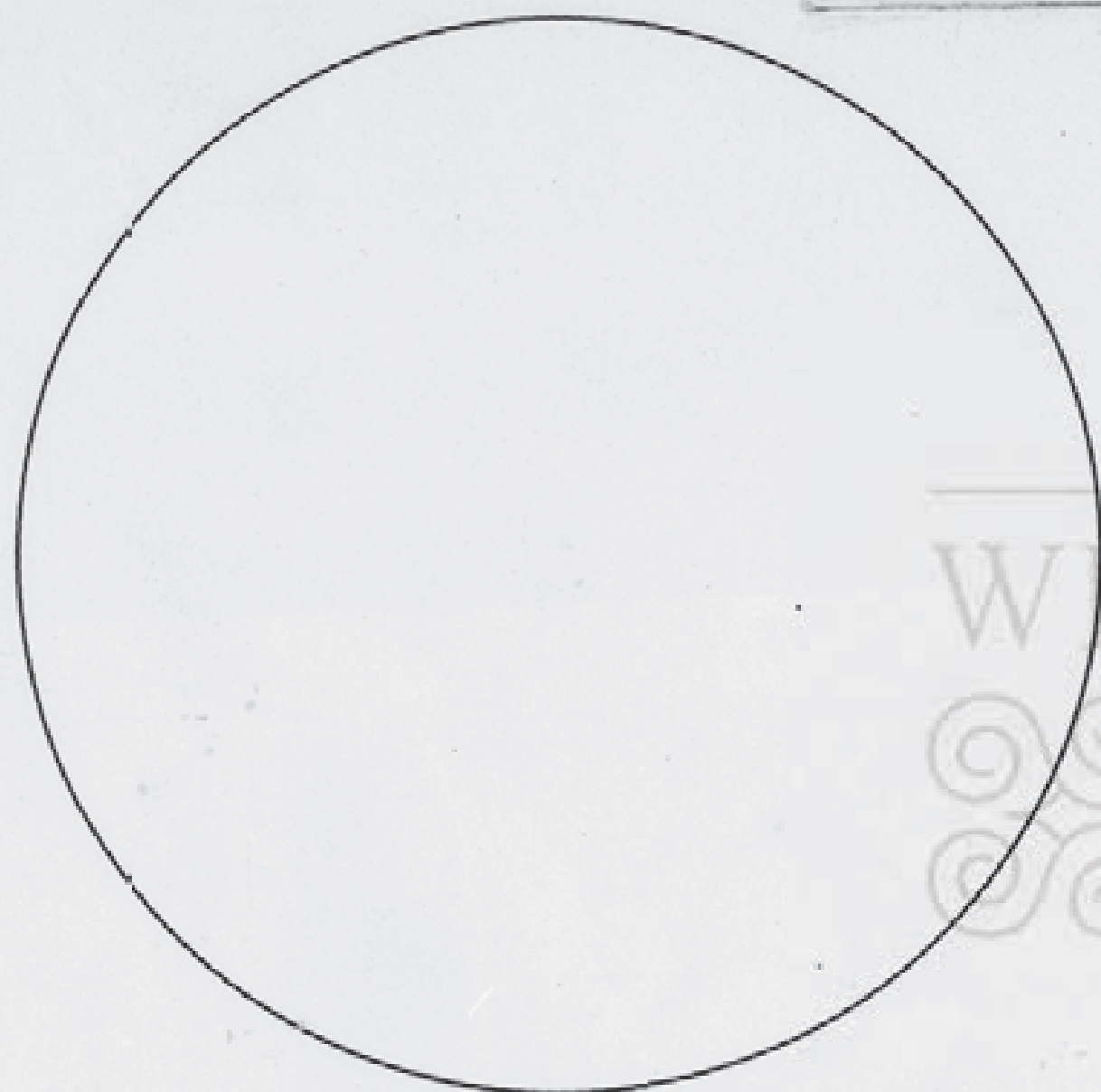
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