



Daniel Jeremy Silver Collection Digitization Project

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

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

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481

Zionist Organization of America, speaking engagements,
correspondence, notes, and speeches, 1958-1967.

CABLE ADDRESS:
ZIONISTS, N. Y.

של ארצות הברית



ההסתדרות הציונית

IN ISRAEL:
1 DANIEL FRISCH ST., TEL-AVIV
CABLE ADDRESS: ZOAHOUSE, TELAVIV

Zionist Organization of America

145 EAST 32ND STREET • NEW YORK 16, N. Y. • MURRAY HILL 3-9201

September 18, 1958

Rabbi Daniel Silver
The Temple
Cleveland, Ohio

Dear Dan:

I have the honor to extend to you a most cordial invitation to preach the sermon and officiate at the Sabbath morning services of the 61st Annual Convention of the Zionist Organization of America which is being held at the Deauville Hotel in Miami Beach, Florida from October 23rd to 26th.

All of us are eager to have the privilege of having you with us at that time.

I would appreciate your courtesy in advising me immediately of your availability.

I trust this letter finds you and the family in the best of health and spirits.

Accept my kindest personal regards and these best wishes for a happy and healthy New Year.

Sincerely yours,

Dr. Sidney Marks
Executive Director

SM/br

America and Israel - Toward New Horizons

61st ANNUAL
CONVENTION

OCTOBER 23 - 26th, 1958
PLAN TO BE THERE!

DEAUVILLE HOTEL
MIAMI BEACH, FLA.

הסוכנות היהודית לארץ ישראל

THE JEWISH AGENCY FOR ISRAEL

16 EAST 66TH STREET, NEW YORK 21, N. Y.

DEPARTMENT OF EDUCATION AND CULTURE

TRAFALGAR 9-1800

Cable Address JEVAGENCY

October 10 1958

Rabbi Daniel J. Silver
The Temple
1855 Ansel Road
Cleveland Ohio

Dear Rabbi Silver:

I was very glad to hear of the interest that you and Dr. Silver have evinced in the Ulpan project and your desire to introduce it in your Temple.

As I mentioned to you over the 'phone, we do not as yet know how long Dr. Kamrat will stay with us - I expect the matter will be resolved within the next few weeks - but it occurred to me that perhaps he could be of assistance to you even while conducting the pilot Ulpan in New York from November to January. As you can well understand, it would be physically impossible for Dr. Kamrat to teach all of the classes. His contribution is primarily in terms of planning the courses, selecting the faculty and supervising their work. Should you plan an Ulpan for the Spring, I believe we could arrange for Dr. Kamrat to visit with you in December to help make adequate preparations.

I, too, feel that it would be an excellent contribution to the teaching of Hebrew if you would experiment with an Ulpan in a congregation of national stature such as The Temple. Please write to me in some detail of your ideas on the subject so that we can arrive at a satisfactory understanding.

With warm regards to Dr. Silver, I remain,

Cordially yours,

Samuel M. Blumenfeld

Dr. Samuel M. Blumenfeld



Zionist Organization of America

145 EAST 32ND STREET • NEW YORK 16, N. Y. • MURRAY HILL 3-9201

October 10, 1958

Rabbi Daniel Silver
The Temple
Ansel Rd. & 105th St.
Cleveland, Ohio

Dear Fellow Zionist:

We are very happy to learn that you have been appointed a delegate to our forthcoming Annual Convention to be held in Miami Beach, Florida, October 23-26. I am looking forward to greeting you there.

In checking our records, we find that your membership is not paid for this year. This, of course, is an oversight on your part and I would, therefore, ask that you remit immediately, so that you can be duly accredited as a delegate. I am enclosing a return envelope for your convenience.

With many thanks,

Sincerely yours,

Abraham A. Redelheim, Chairman
61st National Convention

AAR/rs
enclosure

C.E.S. District

Z.O.A. 60 Years of Solid Achievement for Israel and Jewry

October 14, 1958

Dr. Sidney Marks, Executive Director
Zionist Organization of America
145 East 32nd Street
New York 16, New York

Dear Dr. Marks:

I am wondering if you have made hotel arrangements for me in Miami. If not, I intend to arrive on Friday, October 24th and to leave on Sunday, October 26th. I will require a single room.

With warmest personal regards, I remain

Cordially yours,

DANIEL JEREMY SILVER

DJS:lg

CABLE ADDRESS:
ZIONISTS, N. Y.

של ארצות הברית



ההסתדרות הציונית

IN ISRAEL:
1 DANIEL FRISCH ST., TEL-AVIV
CABLE ADDRESS: ZOAGUSE, TELAVIV

Zionist Organization of America

145 EAST 32ND STREET • NEW YORK 16, N. Y. • MURRAY HILL 3-9201

October 16, 1958

TO: COMMITTEE ON COMMITTEES
61ST ANNUAL ZOA CONVENTION

Mr. Joseph T. Selzman

Dear Friend:

As a designee of the Committee on Committees, please be advised that a meeting of this Committee will take place on Thursday, October 23rd, at 1:30 o'clock in the afternoon at the Deauville Hotel in Miami Beach, Florida.

The importance of this Committee makes it imperative that you be present promptly for the opening of this meeting.

Registration as a delegate is a condition precedent to the right to attend this meeting.

Accept my kindest personal regards.

Sincerely yours,

Dr. Sidney Marks
National Secretary

SM:br



Zionist © rganization of A merica

145 EAST 32ND STREET • NEW YORK 16, N. Y. • MURRAY HILL 3-9201

October 17, 1958

Dear Rabbi Silver:

We will pay tribute to our esteemed President, Dr. Emanuel Neumann on Sunday morning, October 26th at 9:00 A.M. in the Casanova Room of the Deauville Hotel (lobby floor).

We wish to pause at our 61st Annual Convention to add our deepest gratitude to our distinguished leader for his lifetime of unparalleled service.

This breakfast, to which you are cordially invited as our guest, will also afford us an opportunity to evaluate our work for Kfar Silver and in our effort on behalf of Adullam.

The leadership of the Zionist Organization of America will be present to honor Dr. Neumann. I am sure you will wish to join in this well deserved recognition.

Will you be kind enough to indicate, as soon as possible that you will be present, by returning the enclosed card directly to me c/o The Deauville Hotel, Miami Beach, Florida.

I look forward to seeing you at the Convention.

Sincerely,

DR. HARRIS J. LEVINE
Chairman, Projects Committee

HJL/ebb
ENC:

America and Israel - Toward New Horizons

61st ANNUAL
CONVENTION

OCTOBER 23 - 26th, 1958
PLAN TO BE THERE!

DEAUVILLE HOTEL
MIAMI BEACH, FLA.

Zionist Organization of America

Office of the President
145 EAST 32nd STREET
NEW YORK 14, N. Y.
Murray Hill 3-9201

October 17, 1958

Rabbi Daniel Silver
The Temple
Cleveland, Ohio

Dear Daniel:

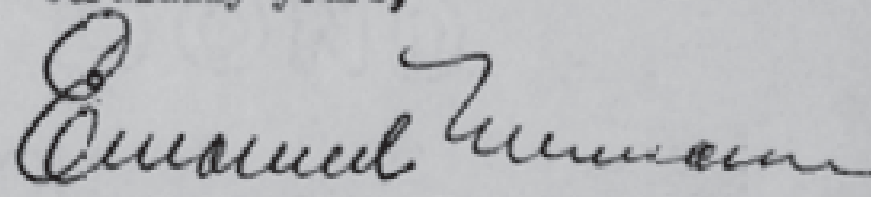
I have taken up with Dr. Blumenfield the matter of the Ulpan about which you wrote me in your letter of October 2nd. Dr. Blumenfield tells me that he is in communication with you about the matter -- and indeed, sent me a copy of his letter to you of October 10th.

Both Mr. Kamarat and Dr. Blumenfield will be at our Convention in Miami next week. Since you will also be there, it will be an excellent opportunity to get together and arrange matters.

If there is anything else I can do, do let me know.

As ever

Cordially yours,


Emanuel Neumann

EN:BW

TEMPORARY CREDENTIAL
SIXTY-FIRST ANNUAL CONVENTION
ZIONIST ORGANIZATION OF AMERICA

IMPORTANT — Upon presenting this stub at the convention registration desk, you will receive your official credential as delegate.

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RABBI DANIEL SILVER

THE TEMPLE

ANSEL RD & 105 ST

CLEVELAND OHIO

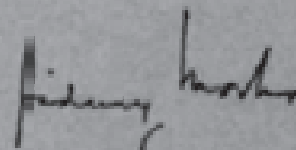
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Oct. 23-26, 1958



National Secretary

JEWISH NATIONAL FUND

(KEREN KAYEMETH LEISRAEL) INC.

42 EAST 69TH STREET
NEW YORK 21 N. Y.

DR. HARRIS J. LEVINE
PRESIDENT

October 17, 1958

My dear Rabbi Silver:

To afford you an hour of relaxation from the taxing Z.O.A. Convention business, I would ask you to join me for cocktails on Thursday, October 23rd at 4:30 P.M. in my Suite - #1420-1421 at the Deauville, Miami Beach.

Will you kindly leave the enclosed card in my box, or mail it to me so that I will know that you will attend.

Kind regards.

Sincerely,

Harris J. Levine

CABLE ADDRESS:
ZIONISTS, N. Y.

של ארצות הברית



ההסתדרות הציונית

IN ISRAEL:
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CABLE ADDRESS: ZOAHOUSE TELAVIV

Zionist Organization of America

145 EAST 32ND STREET • NEW YORK 16, N. Y. • MURRAY HILL 3-9201

October 17, 1958

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

Dear Dan:

Many thanks for your letter dated October 14, Dan.

The Hotel reservations were made and I do not know why you have not as yet received a confirmation.

In all events, you will have your room ready for you.

My affectionate regards and please extend them to the family.

Sincerely,

Dr. Sidney Marks
Executive Director

SM:hc

Z.O.A. - 60 Years of Solid Achievement for Israel and Jewry

October 20, 1958

Dr. Sidney Marks, National Secretary
Zionist Organization of America
Deauville Hotel
Miami Beach, Florida

Dear Dr. Marks:

This is to inform you that Mr. Joseph T. Selman will not be in attendance at the forthcoming Zionist Convention and that Rabbi Daniel Jeremy Silver will sit in his place on the Committee on Committees.

With warmest regards, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:lg

October 28, 1958

Dr. Sidney Marks, Executive Director
Zionist Organization of America
145 East 32nd Street
New York 16, New York

Dear Dr. Marks:

It was a pleasure, speaking to the Zionist Organization of America Convention. I hope and trust that it will be a good and fruitful year for the Z.O.A.

I am enclosing the original of the airlines ticket which, as far as I am concerned, will take care of all my expenses.

With warmest personal regards, I remain

Cordially yours,

DANIEL JEREMY SILVER

DJS:lg

under the yoke of men more barbaric and cruel than any Egyptian taskmaster
If strong young men had not followed the maccabees, or manned the
barricades during the French revolution, or stepped to the picket lines
at Gettysburg, or ~~not~~ piloted the planes during the battle of Britain-there
would be much darkness where today there is light. ~~If men in a myriad of ba~~
~~battles had not bared their breast to the oppressor mankind would today~~
~~be overwhelmed by the forces of enslavement and intolerance.~~ We should never
minimize the importance of physical courage. ~~Axis must not belong only to~~
~~the bully and the self-seeking.~~ We should not forget ^{The} rabbinic illustratio
which speaks of God wisely placing the Bible in one of man's hands and
the sword in ^{his} other. Sometimes the rights of which the Bible speaks can
be won or sustained only by use of the sword.

But never can the sword serve any useful purpose if it does not
serve the values taught in the book. ~~We~~ take up the sword only when we must
or achieve. There is no more pathetic
preserve those rights without which we can not live. ~~There is no more pathetic~~
history than that of the thrill seekers and dare takers and adventurers
~~who spend their lives flaunting death, posing as heroes-but empty of any~~
virtue. True courage is ~~not~~ ^{not} deviltry--serving the devil--but serving a
one's God.

It has been maintained that we Jews are wanting in physical courage.
Hitler was found of trumpeting that we were a craven yellow livered people
who achieved by craft and subterfuge but never openly and in honest contest
This charge has been widely circulated and you may still from time to time
hear a weak echo of its calumny.

No one who has lived during the past two decades need trouble himself
with historical research to refute this slander. There are no braver pages
in the annals of courage than that which recounts the magnificent defense
of the Warsaw ghetto/against the finest and best equipped divisions of
Hitler's Wermacht. On the very next page you can read of the deeds of
dauntless heroism which freed Israel to ~~become a state~~ ^{For} in 1948 against the
combined might of the Arab world and which again in 1956 made shambles of

Nasser's ~~speech~~ ^{speech}. You need only walk into the corridor behind this pulpit
and ~~with the book in the book on the war memorial alcove and~~ ^{from the book on the war memorial alcove and} ~~see the deeds and bravery of~~ ^{read the deeds and}
~~the deeds and bravery of~~ ^{deeds and bravery of} ~~the thousands of Jews~~ ^{the thousands of Jews}
~~allied soldiers of the last war, The seed of David has shown that they are~~ ^{allied soldiers of the last war, The seed of David has shown that they are}
willing to face in open combat the most powerful of today's Goliath's.

It is slender was, of course, never true. So full are the historical sections of the Bible with tales of physical prowess and ~~haste~~, - the battles of Samson against the Philistines for Deborah against the Amorites - for ~~side~~ ^{an} against Moshe for the kings of Israel against all her enemies - that many a monkish translator refused to ~~translate~~ ^{under} these passages lest ~~their~~ ^{the} parishoners become afraid of the Jews living among them. The victory of the Maccabees - which we celebrate each Chanukah - was one of the most daring revolts in history and the blood of the Hasmoneans saved the belief in the One God from being destroyed by idolatry and paganism. In the 7th decade of the common era Rome began to persecute and oppress the Jews - and little ~~Judas~~ ^{Judas} dared ~~proclaim~~ ^{proclaim} her independence. ~~He was~~ ^{He was} ~~sent~~ ^{sent} ~~to the~~ ^{to the} ~~place~~ ^{place}. The war raged for five years. At one time the Emperor sent twenty of his finest legions to extinguish the flame. It was put down but at such a cost to the Romans that for the first time in the empire's history a victorious general reproting his triumph to his Senate did not conclude his dispatch with the customary postscript 'I and my legions are well! You could duplicate these episodes a hundredfold.

Indeed, any study of Jewish history makes clear that it was only in medieval Europe that the Jew failed to take his place on the battlefield or distinguish himself in combat. It was however not a matter of disinclination or inability, ~~but a simple~~ ^{but a simple} fact that the feudal aristocracy arrogated war and chivalry as its special province and closely guarded these rights. But even in medieval Europe-defenseless as the Jew was against his feudal overlords-many a knight and his retinue learnt to rue the day he decided to loot the Jew's for ransom for sport.

I did not rehearse these facts to claim any unique quality in Jewish

Physical courage is, of course, only one of the many forms by which men and women prove their mettle. One of the interesting features of Senator Kennedy's book is that not a single one of his profiles is drawn ^{from} ~~a~~

A man ~~figure~~ ^{figure}

or an adventurer. He has concentrated on the political arena and on depicting the history of men who had to choose between their consciences and the pressures of their constituency and of special interests. ^{not a blow is struck but we know that we are meeting men of} ~~Senator~~ ^{stays}

Kennedy tells us that when he first entered the Senate he was advised by an elder colleague that "to get along you must go along."

The young Senator is ~~quite~~ aware of the pressures that ~~press~~ many men to go along, but he has

^{displayed for} ~~given~~

us a wonderful galaxy of hero figures who refuse to conform and to

compromise their principles ^{because no matter how long they have nothing to gain but slaves} ~~and~~

~~Each of us in our business contacts, in social relationships, in open forum, and in quiet discussion, has had often to choose between argument and acquiescence between our desire for acceptance and our need to live by the principles which our conscience accepts.~~

Courage is a rare virtue. The wisdom to be courageous at the opportune time is even more rare. Senator Kennedy has described how some of our public figures wrestled with this dilemma and how they resolved it.

^{Indeed} ~~we~~

have always felt that a large measure of our Bible's appeal stems from

the ~~xxx~~ wide range of studies in courage with which its pages teem. Where ^{facet}

Senator Kennedy shows us one ~~xxxxx~~ of courage--the political--our Bible ^{aspects}

embraces all the ~~xxxxx~~ of courage. The Bible, uniquely among all world

literature, ^{studies} ~~exposes~~ ^{A THOUSAND SITUATIONS, IN} courage in almost all of its variety. You can find in ^{in which}

the Bible an amazing panorama of biographies, of men and women face life's

challenges and seek to resolve them. ~~To read the Bible is to be exposed~~

~~to the challenge and the complexity of heroic living~~ (2)

We read of Abraham, the father of our people, ^{the courage of a man} ~~and~~ of his willingness to uproot himself and to put behind him family and security in order to seek out a new land for his new way of life. How many in Europe in the last 20 years have needed the same courage. We read of the courage of Jacob,

AND SEEK TO A F
the courage of a man who is willing to admit his mistakes ~~and to ask~~
~~FORGIVEN~~
~~ness~~). There is no more moving passage in all of world literature than

that of the repentant Jacob returning to make peace with his brother Esau,
wrestling the ~~xxx~~ night long with his conscience and with his desire to
avoid unpleasantness. There is the courage of Joseph, sold by his own
brothers into slavery, wronged as few men have ever been wronged by family,
~~the courage of a man~~
willing to forgive and to forget, willing to return favor for abuse.

There is the courage of Moses, the courage of a man who dares to persevere
in his life's work ~~against every~~ ^{despite numerous} obstacle ~~which could be placed in his way.~~
His is the courage of a man ~~undaunted~~ ^{new} by the weakness of his followers or
by the ~~cravenness~~ ^{ingratitude} of ~~some~~ ^{of} his companions, ~~of a man who, almost single-~~
~~handedly, by his own spiritual and physical courage, won success.~~

And the courage of Jonathan, the courage of a man who will not give up
friendship because his friend has fallen out of favor. Or the courage of
Amos, the courage of the man who will speak out and speak his mind, though
safety would lie in keeping silent. The courage of an Isaiah, the courage
is
of a man who ~~xxxx~~ willing to disturb people's most cherished convictions and
brave their scorn and derision, because what needed to be said could not be
left unsaid.

There is the courage of Esther, of a woman who will be honest, even to
her own possible hurt, who will identify herself with her people, though she
is beloved and they are not. Or the courage of a Ruth, the courage of a
love given unselfishly and unreservedly.

These and countless other tales fill the Bible's pages ^{and make for it} ~~They show us a~~
~~unmissable aspect, how many of our own life situation are mirrored~~
~~panorama in which we can find some parallel with our own particular problem~~
~~by its actors. How many of our own lives are mirrored with such power~~
~~and perhaps some guidance to our life's dilemma. The more one reads the~~
~~we realize more how the Bible purports, true and fine~~
~~Bible, the more one is struck by the almost unlimited ways in which men~~
~~try to fit road to an end. For the Bible is more~~
~~can prove themselves. And the more one is struck by the fact that courage~~
~~can be found among all classes and races of people and among all shades of~~
~~belief.~~

*Butt more than a sense of studied of courage. It has a definite
phil. charact. course*

truth about
One of the truly amazing ~~aspects~~ ^{it's writer has pointed} of the Bible is that courage and character ~~as universal qualities~~
~~are~~ not limited to the nobility or to a priestly caste. ~~It is~~ not limited
to the Jew ^{or to} the descendants of the royal blood. Ruth, favorite of
Biblical women, was a daughter of Israel's most hated and despised enemy.
Moses was the son of a slave. Amos was of shepherd stock, Jeremiah the
son of an impoverished Temple functionary. David himself could claim no
royal blood. Abraham was undoubtedly descended from tradesmen.

To find courage and the qualities of greatness among common ordinary
human beings was a truly revolutionary idea. In India, the caste system
had long been entrenched and ^{even} the Buddha himself was ^{prejudiced} ~~prejudiced~~ of princely
stock. Read Homer. There is not a single hero ⁱⁿ in any of ^{his} ~~his~~ pages who was
not born to the purple. Read the Greek philosophers. You will be surprised
at their class-consciousness and at their patronizing attitude toward the
mass. ~~Even~~ Plato and Aristotle could not see the potential ^{of every} ~~in each~~ man
for greatness. Aristotle ^{empty} ~~called~~ slaves "nothing more than efficient living
tools." Plato could not conceive of any state in which the mass ~~men~~ (whom
he called "common" and "vulgar" and "depraved") was not ruled ~~by~~ ^{about} and ordered by
men of superior breeding and training. Greek thought, and all that flows
from it, has always been authoritarian, distrustful of popular opinion,
distrustful of the abilities possessed by the average man to work out his
destiny.

Compare this with our Bible. Compare this with the vision of man created
in the image of God. Compare this with the vision of ^{man} ~~a~~ man little lower than
the angels. ^(and courage) Marvel at the vision of those ancient teachers of our faith
who, alone among all the ^{teachers} ~~teachers~~ ^{of that time}, swept aside the prejudices
of class and creed and birth--to arrive at a view of man which marked off and
highlighted his dignity. From Judea, from the Bible, flows the stream of
thought which feeds all democratic movements. (From Greece and antiquity,
flow the distrust and conceit of aristocracy.)

The Biblical view that there is a spark of the divine in each man, that there is potential greatness in each man, has challenged men to build an ever-freer and more equitable society. It has served as a textbook for social evolution and for tolerance. *It has been a great force for social progress. It has been a great force for social progress.* I have often wondered how it was that the Biblical writers could see man in such a totally different light ^{than} ~~than~~ all of their contemporaries. Is it that the Jew, even the ordinary Jew, possessed some unusual virtue ^{Not!} /not found in other peoples? You will not find any consciousness of racial superiority in all of the Bible. What is it, then?

I suspect it is simply the fact that from the day at the foot of Mt. Sinai and throughout their history, the Jew was motivated and moved by a vision splendid. His life had meaning and purpose. He was building a society of which he and his God could be proud.

There is a story of three stone cutters working their trade by the road side. A passing traveller asked each of them in turn what he was doing. The first replied that he was merely doing what he had been told to do. The second replied that he was earning his daily wages. The third said that he was helping to build a great cathedral.

Judaism's faith in the vision of that day when every man could live at peace and none need be afraid; Judaism's faith that each Jew was a partner with God, not merely in earning his daily bread but in working at the very architecture of the universe; this faith ennobled the life of the average man and made him see visions and dream dreams for which it was worthwhile to sacrifice.

Faith breeds spiritual courage; the life that is tinted with a sense of purpose is a life which will not pale before duty. The Jew was doing something more than just living. His faith in God and in the purposefulness of his life freed him of ^{many things} ~~fear~~ and made it possible for him to find courage in situations where other men might have compromised and become compliant. So it is with us. Where there is faith, in the meaningfulness of living uprightly and working cooperatively and acting charitably, men will find their courage. *The more faith + work + love + faith, the more courage will be manifested.*

~~And happy content of meaningful faith leading to life of~~
~~through the history~~
~~years.~~ ~~Full of~~ ~~and~~ ~~line~~ + ~~Keep~~ ~~concern~~ ~~also~~ ~~even~~ ~~in~~ ~~darkest~~
hours. Today in bright days when faith is run + so life seems
to be ~~so~~ ~~splendidly~~ indicated — We need to know that
only God for strength sufficient for our vision

for undertakings " for our need
for guidance which will help all our dream come
true.



Our teacher interpreted the Talmud portion of this morning as a lesson
 in connection & control, the class was in the situation because
 of his unexpected absence to his command - a command that
 resulted to under his absolute merit -

פ' 28 י"ח
 פ' 28 י"ח
 פ' 28 י"ח
 פ' 28 י"ח
 פ' 28 י"ח

It will not be enough this morning if we have an attention to the
 Review under the ^{under the} command and examine its features & explain the
 meaning for our lives.



PROFILES IN COURAGE

Some Thoughts on the Heroic in Jewish Life

Rabbi Daniel Jeremy Silver - Jan. 6, 1957

I am sure that many of you have spent several very pleasant hours during the past month reading through the series of biographical essays which Senator Kennedy of Massachusetts has brought together under the title "Profiles in Courage".

As I ~~was reading~~ ^{perused} this little volume, a scene flashed back into my mind with a confirmation class of several years ago. We were trying to sum up the year's work, and I asked the young people what story of all the narratives and all the ~~episodes~~ ^{episodes} of the Bible had made the most lasting impression. I was astonished by the result, ~~because~~ ^{of} all the Bible stories the ~~dual~~ ^{duel} of David and Goliath was the one which received more mention than any other. I was a little bit taken aback that they had rejected so many of what I had considered to be the richly/character studies with which the Bible abounds for a simple tale of military prowess. Yet as I think back upon that incident, I need not have been. Children, young people, and yes even adults, respond instinctively to the appeal of bravery and of heroism. It is not a matter of chance that ~~the great~~ ^{most of the} literature of the world and the ~~great~~ ^{lasting} theater of the world - the literature which has had the greatest constancy of appeal - Homer, Plutarch, The Adventures of King Arthur, Robin Hood, ~~the adventures of James Fenimore Cooper~~ ^{and Richard the Lion Hearted}, yes even the great plays of Shakespeare, - I believe, center upon some act ~~always of~~ ^{always of} the heroic, center upon a hero figure and appeal to people because

of that fact. Men it seems are animals who are born to action, Civilization, education teaches us caution and prudence but we respond to that type of bravery / of valor / which can sweep aside in a moment all the web of restrictions and conventions with which society surrounds us and perform some great and noble act. And these young people had simply chosen the ^{MOST STRAIGHTFORWARD AND UNCOMPLICATED} noblest act of ~~combat~~ of heroism in the Bible - an act in which the weak and the young had challenged the experienced and the strong.

~~Now~~ Some of us, today, tend to discount physical prowess. We know ^{IN LIFE ONE'S COURAGE CAN BE PROVEN IN MANY WAYS OUTSIDE THE FIGHTED RING} that there are many other areas in which courage can and must be shown, ^{OR BORN} and we know that often the ablest warrior is not the finest of men. And yet I would submit to you that we should not be so quick to shrug off ^{PHYSICAL COURAGE} military valor, ~~the courage of the battlefield~~. If men had not the courage of to bare their breast to the sword of the exploiter and / the enslaver and of the oppressor, society would be much the worse. We need to fight for our ^{WE MAY HAVE TO FIGHT} rights, ~~and~~ to secure more rights. Think how much darkness there would be where there is now light, if men such as the young men who fought with the Maccabees and men such as the young men who fought on the streets of Paris during the French revolution, and men such as ^{Those who} ~~men~~ manned the picket lines at Gettysburg and men such as placed themselves in the cockpits of the planes during the battle of Britain, if such men had not been willing to sacrifice their lives in the field of combat. No, we should not be so quick to shrug aside displays of ^{Physical} ~~military~~ courage. We should not be so quick to say that an honor such as that of the congressional medal of honor ^{is not only dearly won but of great value.}

Jewish tradition maintains that a wise God, an all-knowing God, gave man two gifts. Into his right hand He placed a book, into his left hand

a sword. Into his right hand was placed the Bible, into his left hand was placed the arms, the means, the strength with which to protect the ideals which the Bible teaches, ~~in which to win for all men the view of a golden age of peace and plenty such as the Bible envisages.~~ We need strength to ~~we need courage to broaden the rights enjoyed by all groups in our~~ protect that which is right. We cannot allow only the bully and ~~only~~ the ~~oppressor to man the battlefields and to be successful in war.~~ ^{factory} ~~the sound struggle.~~

But if it's true that the sword and the book must join together in common effort, it is also true that the sword wielded without thought to the values of the book, is a useless virtue - is without value. It is also true that those who go into combat only for the thrill, only for pay, only for the sake of adventure, are men who are pursuing useless careers. We must dare to stake our lives on the battlefield when we cannot live unless we can see those who seek to exploit and enslave we secure that for which we fight. But to flaunt destiny simply for the sake of the thrill is aptly called to dare the devil. Rather we must enter the battlefield, only if in so doing we serve the God.

Now it has been maintained that our people, our Jewish people, are without heroic virtues. Hitler, you ~~will~~ know, was fond of trumpeting that we are a weak, a craven, a cowardly race - yellow-livered. We are a people who succeed only because we are crafty, because we are cunning, because we know how to operate through subterfuge and through deceit, that we never dare meet our enemies, meet our opponents in open, free, honest combat. And ^{in the diplomatic maneuvering} still today, I think we can sometimes hear a weak echo of this charge.

Now, none of us who has lived through the last twenty years need bother ourselves with historical research to refute this slander. No man who has read of the heroic defense of the Warsaw ghetto, when a few thousand

unarmed Jews - Jews without hope of ultimate victory - managed to defeat for four and a half long months, the best of Hitler's Panzer divisions. None of us who have lived through the experiences of the second world war, in which a Jewish brigade ^{SECAN 1948} and the British army ~~managed~~ the defenses of Tobruk, none of us who saw in 1948 how a few hundred thousand young men and women in Israel were willing to challenge the wrath of the whole Arab world, and none of us in this congregation who can walk behind this ^{sermon as a challenge to our American friends in order} pulpit and read in the pages of a book in our war memorial alcove and on of the the walls ~~and~~ windows in our chapel the deeds of valor, the heroism, the courage of a sample of the Jewish young men of the Allied forces in the second World War. None of us ^{need} to bother ourselves with historical research to refute this challenge.

The seed of David has been willing in the last two decades again, and again, and again, to go out, to challenge the Goliaths of the world. But, of course, this canard has never been true. It is interesting that some of the medieval monks were unwilling to translate sections of the Bible because the heroism ^{AND MILITARY VIRTUE} revealed in them the ~~military~~ [^] ~~over~~ might, they felt, have caused their parishioners to be afraid of the Jews who lived among them. After all the pages of the books of ~~the~~ Judges and of Joshua and of Samuel and of Kings are filled with the heroism of a Deborah against the Moabites, of a Gideon against the Amalekites, of a Samson against the Philistines, of all the Kings of Israel against all of the enemies of Israel. The victory of the Maccabees, (the victory of a few, a pitifully few, against the armed might of paganism and ~~many~~ idolatry) secured for the world the continuation of the belief in the one God and ranks with Thermopylae and Valley Forge as one of the unique annals of heroism in all of world history.

And most interesting of all, when Rome was at her height, when the Empire of Rome managed to conquer the whole known world, the little kingdom of Judea, less than it is in its partitioned state today, was willing because of a variety of grievances to challenge this might, and in the seventh decade of the common era, to dare to revolt against the peace of Rome, to dare to break out in armed rebellion. The emperors had to send twenty of their best legions. They had to fight bitterly for five years before this rebellion was extinguished, and It is an interesting footnote in history that when the commanding general of the empire's legion sent his victory report back to Rome to the Senate, it is the first occasion ever known in which a Roman general did not conclude with a postscript - ^u "I and my legions are well." Such casualties had been inflicted upon the Romans, that though victory had been won, it had been won at a terrible cost. ~~It is~~ It is only in medieval times that the Jews did not particularly distinguish themselves in the field of battle, and the reason there is a self-evident one - chivalry, feudalism arrogated the battlefield to the nobility - the common man, the burgher, the Jew, the foreigner was not allowed to enter the lists. It was not because the Jew was incapable of combat or unable to fight but because he was not allowed to arm himself and to enter the battles. But even in the medieval Jewries and the pitiable ghettos of medieval Europe, many a knight armed to the hilt, ^{together with} ~~and~~ his retinue learned to their hurt that it was not a particularly easy pastime to loot the ghetto and to make sport of it.

Now, I do not cite these evidences of Jewish military valor to claim any special distinction to Jewish arms. We have been no stronger, no braver than any other people, but simply to lay to rest once and for all

the canard which we hear about Jews, about the colored people, about any religion or race in the world that they are less willing to be courageous, less willing to fight and fight for their lives, if need be, than any other group. It is simply not so.

But I would turn this morning away from considerations of purely ^{and alone} military courage. These have been the most universally applauded of ^{all} ~~our~~ acts of valor and of bravery. They are the least complicated. They are the most easily recognized. But though we call the battlefield the field of valor, I submit that there are many other fields in which you and I and all men must prove their mettle. ^{I just must believe in the popularity of Sen. Kennedy} And I think that one of the reasons ^{must have} that Senator Kennedy's book appeals is that he has not taken a single one of his heroes from among the military, from among the adventurer, but that he has concentrated on men who fought in the world of ideas, of men who fought in the political arena, of men who were faced with ^{involved} principles on the one hand and the passions of their constituency or special interests on the other, of men who had to decide between personal integrity and political advantage - and it makes fine reading. It makes fine reading because many of us today are faced with similar problems between the forces which try to push us towards conformity and between our own sense of ~~of~~ personal integrity and our feeling that we are not always being asked to conform to that which we consider to be right.

But even more important is the fact that Senator Kennedy's book reveals to us that courage is not a simple matter. It is not a matter simply of dissenting and of damning the fates and of telling them do your worst ^{OF BEING} ~~I~~ willing to bear the slings and arrows of outrageous fortune. Courage is not, as he shows us, a matter of always being the nein-sayer, the sayer

of now. Courage is a matter which must lead to something positive for the human race. The politician must choose sometimes between compromise and ineffectuality. Which shall he choose? As we read through Senator Kennedy's pages we realize that prudence and caution are not the opposites of courage, rather that honor belongs to cowardice, and though prudence and caution are often used as the mask with which to hide our cowardice, it is not always true that men who compromise at one moment in their lives are not building towards some future moment of courage. For what would a senator be, a senator such as Mr. Kennedy deals with, if he could not be elected, if he could not appeal in the first place to his constituency. What power would he have? And once elected if he will not go along with his party in the senate, what responsibility will be given him. What opportunity will he have to see through to the passage of bills dear to his heart ^{and} if he has not, ^{among} ~~at the same time~~, helped others / ~~or~~ his friends to the passage of their bills?

Courage is no easy matter. It is a matter which requires understanding and wisdom as well as heart. And I think that mankind has always devoured literature which deals with courage because each of us in our own lives, in a hundred ways, requires guidance and help to decide when it is the moment to take our stand and when it is the moment to be compliant and to be prudent. And I believe that the effect and the appeal of our Bible is that it, too, is a book which deals with a panorama of profiles and studies in courage. More than any other piece of world literature, you ^{will} ~~can~~ find in the pages of this great volume, hundreds upon hundreds of instances in which men and women such as you and I ^{are} ~~were~~ called upon to prove themselves, to prove that they were truly created in the image of God, to prove their

manliness, to prove their courage. Think of some of the self-evident instances of courage which the Bible describes and think how often the tensions and the resolutions which these heroes attain mirror the tensions and the dilemmas of our own life.

There is the courage of the first Jew - of Abraham. The courage of a man who had to be willing to pull up stakes, to leave behind him well-known habits of life - his family, his friends - in order to seek out a new life, a new land. Think how many of ^{our} ~~the~~ European ^{brothers} ~~members~~ were faced with the need for similar courage ^{within} ~~shocking~~ the last decades.

Think of the courage of Jacob - the courage which each of us needs at a ~~time in his life~~ when we must be willing to admit the error of our ways and seek forgiveness of those that we have wronged. There is no more moving passage in all of world literature than that of the repentant Jacob, returning to make his peace with the brother whom he had wronged, wrestling the whole night long with his conscience, wrestling with his desire to avoid unpleasantness - to avoid shaming his ego - wrestling all night to find the strength to beg forgiveness.

Think of the courage of a Moses. The courage of a man who perseveres in his mission despite the meanness of those who are following him, despite their short-sightedness and the constant frustrations which they place in his way.

Think of the courage of a Joseph. The courage of a man to forgive. Joseph, more than any other person in world literature, was wronged by his family - sold into slavery - and then he is put into the position whereby his family needing a favor comes to him, and Joseph shows the courage, the

turn
courage to forgive and to forget and to/injustice into favor for his family.

Think of the courage of a David. The courage which had appealed to the members of this confirmation class - the courage of the young man, the weak man, to go out and challenge the vested interest, the strong, and the powerful, and the ^{skilled} ~~skilled~~ in our world.

Think of the courage of an Amos. The courage of a man who knows that he must speak but when he speaks he will disturb vested interests and gain for himself only the slander, the calumny, and the hatred of those to whom he is speaking.

Think of the courage of a Jeremiah. The courage of a man who knows that he must stand by what he has spoken, stand by the truth of the words he feels God has told to him, ^{thought it may} ~~that would~~ cost him his life.

Think of the courage of an Esther. The courage of a woman safe - safe from the fate of her people - who nevertheless prizes truth and honesty above this safety and is willing to go her husband, the King, and say "I am one of my people, I must share their fate." The courage of a person who will be honest even to his own hurt.

Think of the courage of a Ruth. The courage of a love which is given unreservedly, without thought of self.

The Bible is replete with such studies of courage. Each of them can be generalized and applied to our lives. We see the tensions which men need to resolve and we see the resolutions which these creatures of flesh and blood, such as you and I, make to these tensions. And I submit that the appeal of the Bible is that it is a constant source of inspiration and

of understanding for the reader, that each of us can find on its pages some incident applicable to the dilemma of our life.

But the Bible contains more than studies in courage - profiles in courage. It contains a philosophy of courage. One of the interesting facts of the Bible is that of all the world literature of its day, it is ~~the~~ only literature which emphasizes the classlessness and the castlessness of courage. Abraham is the son of an indigent shop-keeper, Moses is the son of slaves, David of shepherd stock. None of the prophets came from a distinguished and noble family. Ruth, herself, the greatest heroine of the Bible, is ~~the~~ of the most despised and hated people - the Moabites. The Bible does not pick its ^{heroes} ~~courage~~ from the priestly group or from the noble caste or only from the Jewish group themselves. It is universal in its understanding of where courage is to be found. Compare this with the other world literature of its day. Compare it with the literature of Buddhism, the literature of asceticism and of resignation, of detachment, but whose leaders nevertheless from the Gautama down are all of the nobility - a literature replete with the feeling that the levels of caste must be maintained.

Think of the literature of Greece. Read through the epochs of Homer and you will not find a single hero who is not born to the purple. And more impressive yet, read through the teachings of Plato and of Aristotle and of the Greek philosophers, the men we consider ~~with~~ the finest minds of antiquity, and you will find that they too cannot see courage among common, ordinary folk. To Aristotle, slaves are beneath contempt. He ^{HE DOES NOT CONSIDER THEM AS} calls them nothing but efficient living tools - ~~not~~ human beings. Plato

cannot conceive of any state in which the common folk, whom he calls vulgar and coarse and depraved, in which these common folk are not ruled by those more able to dictate to them to know what is best for them.

Only the Bible had the vision to see among all men, all classes of men, all types of men, all shades of belief - men of courage. ~~And then because of this, from Greece, from the ancient near East, flow~~ all of these philosophies still abroad today which despair of man, which say that man cannot achieve his own destiny, which say that politically and religiously and economically and socially, man must be driven to his task and not allowed to determine the means of government and the types of religious belief and of religious organization which are best suited to him. Only the Bible gives us the insight which leads to a democratic way of living

and of thinking, for only the Bible thinks of man as created in the image of God - all men - rich and poor, noble and low-born. Only the Bible speaks of all men as a little lower than the angels. Only the Bible looks behind the ~~myths~~ of class and caste and heredity to the universal elements which are in each of us and sees that class is no guarantee of nobility and being born into slavery is no guarantee that ~~we~~ are slavish and servile.

The Bible is a great document of world advance because this faith in the common man, in the uncommon common man, this faith has led to the gospel of social progress. It has motivated the leaders, the Moseses of all age to secure for their underprivileged followers an equal place in the sun of equal rights. And because we have this added obligation

But more important than ascribing greatness to the Bible at this moment is to ask the question - how is it that the Bible arrived at such

this not needless.

opposed
a diametrically/view of mankind than all other literature of its day? How
was it that the authors of the Bible were able to look at men with eyes
that were totally different than the eyes of quite astute observers in
other cultures? Is ^{IT} that the Jews were singularly Valorous and courageous?
Is it that there was a type of nobility ^{inspired by} of ~~being among~~ the average Jew AND
not to be found in any other race? Obviously, the Bible makes no claim
to any physical superiority. There is no conscience of ~~being~~ biologically ^{superior}
~~chosen anywhere~~ in the Bible. I submit to you that the reason that the
Bible was able to see greatness in many an average man is to be found in
the fact that from the day, at the foot of Sinai, when Israel received
the Ten Commandments and the Law, and throughout its history the Jewish
folk, our ancestors ~~and~~ you and I, have been motivated by an ideal
which ennobled life and made life more than the mere daily living. We
are living for a vision - a vision splendent of a time when there shall
be peace among all men, when every man may dwell under his vine and under
his fig tree and none need be afraid. We are living with a great faith -
a faith which imposes upon ^{us} ~~us~~ hard and severe obligations / obligations
to be more than selfish, / obligations to be more than self-seeking, / obligations
to ~~be~~ make more of our lives than simply a triumph of personal attainment. /
We have imposed upon us the obligation of mission, of teaching to the
world through our own example the value of cooperative living, the meaning
of universal brotherhood, the attainment for all people of justice and of
mercy and of equal rights. And because we have this added obligation
imposed upon us, because we have this faith, it is easier for our people
to sacrifice and to show their courage. We are sacrificing for a goal -
'tis not needless.

There is an old story of three men who were cutting stone along the road. A traveller-by stopped and asked each of them in turn why they were cutting the stone. The first man said I am cutting the stone because I was told to. The second man replied I am cutting stone in order to earn five dollars a day - my daily wages. The third man said I am cutting stone in order to build a great cathedral. And when the traveller returned along the way several days later in a rain-storm, in a terrible tempest, he saw two/^{men} huddling under a tree, out of the rain. They had ceased to work. ~~And~~ the third man, the man who was building in his dreams a cathedral, had continued with his work - had stayed at his task. When you are building ^{to peace} ~~in~~ the cathedral of a better world, when you are building ~~in~~ the cathedral of a fine/^{united} and loving home, when you are building ~~in~~ the cathedral of a community rich in social service and social consciousness, when you are building the cathedral of a world united for peace, when you are building a cathedral to the brotherhood and to the divinity of all men - you will not be so ^{quick to put down your} ~~desirous of always~~ tools ~~to~~ coming in out of the storm. You will not be afraid of sacrificing, of showing your courage, because the goal will have so inspired you that you cannot but be courageous.

And so, as we read these studies in courage, what better prayer could we offer to God than simply this: that He grant us the understanding to have an intelligent and meaningful faith, the vision to see the importance of our own contribution towards this goal, and the strength to stand up and be counted among the courageous when courage is demanded of us.

Amen.

When our movement has created tradition and discipline for the cultural
which is Israel

When ^{the} learning of commitment and the courage of sacrifice were demanded created
not such shells for the ~~body~~ but for the mind and
~~body~~ ^{made real} kind of which we dreamt.

What we must never forget is that a cultural - change it has with a
ready is never finished - always there is more of beauty and
to be added - addition to be made - repairs to be provided -

What we must never forget is that Israel's release is not Israel's redemption - that
we must long for the ^{as} ^{of} ^{garment} ^{to} ^{be} ^{for} ^{our} ^{people's} ^{redemption}
^{to} ^{be} ^{added} ^{to} ^{the} ^{body} ^{of} ^{Israel} ^{and} ^{to} ^{be} ^{added} ^{to} ^{the} ^{body} ^{of} ^{Israel}
body - free to serve of God - free to create its own culture

And so -



unfortunately the embroiled situation of the last generation seem to have killed
it but the one point in action of an American people. There can't be any - to say
all the few early American - to know a more thorough account best
seller - address for me & more rules are needed to set principles where
opened principles - men & women under that more American promise to us
the American people - ~~the American people~~ the world it not
be equally appropriate to suggest that our movement seems to have killed
for early 20th - men & women under the much & fight the other
under other, under the speaker & such the office



It is not so hidden party residents knowing sophisticated and dishonest of money
action. Our country is on movement and now of great importance. To practice
genuine reality we have faith in the power spirit of many of our people.
There seem to be a nation to-day who give very American - to become
pleasure from the constant best-seller. men who are willing to serve cultural
laurel of self to ideas of American dream - ^{believe} on movement ^{to} ~~be~~ ^{has}
~~had all~~ ^{had all} ~~acquire~~ ^{all the} ~~for~~ ^{very} Zionist - men & women who ~~are~~ ^{are} ~~the~~
~~leaders of the right~~ ^{leaders of the right} ~~and~~ ^{and} ~~the~~ ^{the} ~~new~~ ^{new} ~~unfettered~~ ^{unfettered} ~~conscience~~ ^{conscience}
to serve the Zionist dream out of conviction - of as a sense of it prove
righteous - national thought to ^{affair} ~~fact~~, education, or gain. ~~They~~
~~are~~ ^{are} ~~not~~ ^{not} ~~to~~ ^{to} ~~be~~ ^{be} ~~for~~ ^{for} ~~the~~ ^{the} ~~future~~ ^{future}





BRONX REGION DORMITORY — Kfar Silver Agricultural Institute

BRONX ZIONIST REGION

ZIONIST ORGANIZATION
OF AMERICA

תגליל הציוני דבראנקס
התחדדות הציונית של ארצות הברית

145 EAST 32nd STREET
NEW YORK 14, N. Y.
Murray Hill 3-9201

January 25, 1960.

FREDERICK KATZ
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SOLOMON BIEDERMAN
HARRY COHEN
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DAVID MOSKOWITZ
JOSEPH ROLNICK
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UJA Committee
LOUIS RABINOWITZ

Budget & Finance Committee
MAYER HERMELEE

Chairman Celebration Committee
MORRIS CRAUSMAN

MAX COHEN, Director

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

Dear Rabbi Silver:

During my few visits with your renowned father, it was my delight to know of your work and of your progress. I am confident that when my fellow-Zionists of the Bronx will get to know you, they will recognize in you a great Rabbi who is making for himself a remarkable reputation.

I am therefore, most anxious, as the Chairman of the Convention Committee of the Bronx Zionist Region, to have you attend our forthcoming Regional Convention and to meet our people.

Our Convention will begin on Thursday evening, May 19th and will continue over the weekend. Could you come for the opening session and give us a talk on "Theodore Herzl" and your own views relating to Zionists accomplishments?

No doubt, your distinguished father has told you how active the members in our Region are in the building of the Agricultural School in Israel, in his honor.

The place of the Convention - Rubenfeld's Monsey Park Hotel, Spring Valley, New York. It is located just thirty minutes traveling time from the heart of the City of New York.

Please remember me to your Dad and your Mother whose hospitality to me I shall always cherish.

Very sincerely yours,

David Moskowitz
David Moskowitz
Chairman Convention Committee

DM:S

January 27, 1960

Mr. David Moskowitz
Bronx Zionist Region
Zionist Organization of America
115 East 32nd Street
New York 16, N. Y.

Dear Mr. Moskowitz:

I am in receipt of your kind letter of January 25th. I gather that you desire an opening statement on Theodore Herzl in connection with the anniversary and relating his ideas to our day. If that is your purpose I shall be most happy to attend.

I would appreciate your sending to me in the near future some idea as to the length of the program. I am looking forward to being with you and the Bronx Zionist Region.

With warmest personal regards, I remain

Most cordially yours,

DANIEL JEREMY SILVER

DJS:lg



BRONX REGION DORMITORY — KFAR SILVER AGRICULTURAL INSTITUTE

BRONX ZIONIST REGION

ZIONIST ORGANIZATION
OF AMERICA

תגליל הציוני דבראנקס
המסמדרות הציונית של ארצות הברית

146 EAST 32nd STREET
NEW YORK 16, N. Y.
Murray Hill 3-9281

January 29, 1960.

FREDERICK KATZ
President

MARCUS ABRAMSON
SOLOMON BIEDERMAN
HARRY COHEN
HON. M. MALDWIN FERTIG
DAVID MOSKOWITZ
JOSEPH ROLNICK
MOSES RUBINSON
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Youth Committee
MRS. ANNA RUBINSON

Young Zionists Committee
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UJA Committee
LOUIS RABINOWITZ

Budget & Finance Committee
MAYER HERMELEE

Chairman Celebration Committee
MORRIS CRAUSMAN

MAX COHEN, *Director*

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

Dear Rabbi Silver:

The members of our Region have been made exceedingly happy by your acceptance to address our Twenty-eighth Regional Conference on Thursday evening, May 19th at Rubenfeld's Monsey Park Hotel, Spring Valley, N.Y.

The function at which you will appear will be the opening session of our annual get-together and will be devoted to the Herzl Centennial. You will be the only speaker.

We shall however, take advantage of your presence. Perhaps you have been told that our Region has raised the money for a dormitory at Kfar Silver, and has also presented it with a Sefer Torah and uniform Prayer Books for the children. We are now engaged in a campaign to provide a swimming pool which should cost \$50,000. While we are thus participating in a vital aspect in the rebuilding of the cherished State of Israel, we have in mind the fact that this Agricultural School is named in honor of your Dad. Naturally, in addition to your address on the subject of "Herzl", if you can bring a message of encouragement from your distinguished father, it will be of great help to our fund raising efforts.

As we get closer to the day of the event, we shall get in touch with you and arrange for your transportation by car from New York City to Spring Valley - approximately thirty minute ride from the Bronx.

Please give my warmest regards to your parents

Sincerely yours,

David Moskowitz
David Moskowitz
Chairman of Convention Committee



BRONX REGION DORMITORY — Kfar Silver Agricultural Institute

BRONX ZIONIST REGION

ZIONIST ORGANIZATION
OF AMERICA

תגליל הציוני דבראנקס
ההסתדרות הציונית של ארצות הברית

145 EAST 32nd STREET
NEW YORK 14, N. Y.
MUrray Hill 3-9281

April 4, 1960.

FREDERICK KATZ
President

MARCUS ABRAMSON
SOLOMON BIEDERMAN
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DAVID MOSKOWITZ
JOSEPH ROLNICK
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Budget & Finance Committee
MAYER HERMELEE

Chairman Celebration Committee
MORRIS CRAUSMAN

MAX COHEN, Director

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

Dear Rabbi Silver:

This is another reminder that we expect you to address the Opening Session of our Convention on Thursday evening, May 19th on the subject of "The Herzl Centennial".

The real purpose of this letter is the request of a mat of yourself, if you have one, or else a glossy picture.

I am writing to your father with reference to copies of his book "Where Judaism Differs" to be presented to those who are contributors to the present campaign for the Swimming Pool at Kfar Silver.

Regards to your mother and Dad

Sincerely yours,

David

David Moskowitz
Chairman Convention Committee

DM:S

*Photo
mailed 4/6/60*



BRONX REGION DORMITORY — Kfar Silver Agricultural Institute

BRONX ZIONIST REGION

ZIONIST ORGANIZATION
OF AMERICA

הגליל הציוני דבראנקס
ההסתדרות הציונית של ארצות הברית

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NEW YORK 14, N. Y.
Murray Hill 3-9201

April 20, 1960.

FREDERICK KATZ
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SOLOMON BIEDERMAN
HARRY COHEN
HON. M. MALDWIN FERTIG
DAVID MOSKOWITZ
JOSEPH ROLNICK
MOSES RUBINSON
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Young Zionists Committee
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Chairman Israel Bond Committee
DAVID L. JONTOW

UJA Committee
LOUIS RABINOWITZ

Budget & Finance Committee
MAYER HERMELI

Chairman Celebration Committee
MORRIS CRAUSMAN

MAX COHEN, *Director*

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

Dear Rabbi Silver:

As you will recall, we have scheduled you to address our Convention at Rubenfeld's Monsey Park Hotel, Spring Valley, N.Y. on the evening of May 19th.

I would greatly appreciate your letting me know your time of arrival in New York, in order that I may make further arrangements to have you transported to the Convention place.

Very sincerely yours,

David Moskowitz
David Moskowitz,
Chairman Convention Committee

DN:S

April 25, 1960

Mr. David Moskowitz
Bronx Zionist Region
Zionist Organization of America
145 East 32nd Street
New York 16, N. Y.

Dear Mr. Moskowitz:

I shall arrive at LaGuardia Airport at 10:49 A.M. on Thursday, May 19th. I would appreciate your arranging to meet me at the airport to take me to Spring Valley.

With warmest personal regards, I remain

Most cordially yours,

DANIEL JEREMY SILVER

DJS:lg



BRONX REGION DORMITORY — KFAR SILVER AGRICULTURAL INSTITUTE

BRONX ZIONIST REGION

ZIONIST ORGANIZATION
OF AMERICA

תגליל הציוני דבראנקס
ההסתדרות הציונית של ארצות הברית

145 EAST 32nd STREET
NEW YORK 16, N. Y.
Murray Hill 3-9281

May 4, 1960.

FREDERICK KATZ
President

MARCUS ABRAMSON
SOLOMON BIEDERMAN
HARRY COHEN
HON. M. MALDWIN FERTIG
DAVID MOSKOWITZ
JOSEPH ROLNICK
MOSES RUBINSON
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Secretary

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LOUIS RABINOWITZ

Budget & Finance Committee
MAYER HERMELEE

Chairman Celebration Committee
MORRIS CRAUSMAN

MAX COHEN, Director

Dr. Daniel Jeremy Silver
The Temple
East 105th Street & Silver Park
Cleveland, Ohio.

Dear Rabbi Silver:

This is to acknowledge receipt of your letter in which you informed me that you will arrive in New York on May 19th at La Guardia at 6.49 A.M. I presume that you are taking the United Airline - flight 626. I shall personally be on hand to greet you and prepare the rest.

Should the above information be incorrect, I am sure you will let me know on time.

With kindest regards to your distinguished father and mother

Sincerely yours,

David Moskowitz
David Moskowitz

DM: S

[May 19, 1960]

There is only one way out, into the Promised Land.

The Promised Land where we can have hooked noses, black or red beards and bow-legs without being despised for it; where we can live at last as free men on our own soil and where we can die peacefully in our Fatherland. There we can expect the award of honor for great deeds so that the offensive cry "Jew" may become an honorable appellation like German, English, ^{and} French -- in brief, to look like civilized peoples.

The world will be proud of our liberty, enriched by our wealth, magnified by our greatness. Whatever we attempt there to accomplish for our own welfare will react powerfully and beneficially for the good of humanity.

If I were to sum up the Basle Conference in a single phrase, I would say, "In Basle I created the Jewish State. Were I to say this out loud, I would be greeted by universal laughter, but perhaps five years hence, certainly fifty years hence, every one will perceive it.

I believe in the ascent of man to high and higher grades of civilization. I consider this ascent to be desperately slow. Were we to wait till the average humanity had become as charitably inclined as was Lessing when he wrote "Nathan the Wise", we should wait beyond our day, beyond the day of our children, of our grandchildren and our great-grandchildren.



9 years post surgery, measurement against the long axis of femoral shaft, 9 years
might have been unaltered. Yet in 4 brief years the bone has reconstructed femoral
shaft.

The first 20 years of Hegel's life are historically important. He knew and was known by the great & now great of his day. His discussion ^{articles} ~~of literature~~ were for the most part Prime of Vienna and his highly debatable ^{to each} ~~philosophy~~ men for Hegel a lifetime calling. But newspapers columns and popularized edition shape the identity of man and nation, as though he himself recognized only the 9 Zionist years of his life have the mark of significance.

though the permanent general issues of the past century. ~~Cotton does not~~
~~in all circumstances to answer his constitution~~, but boldly
though to signify we live in this - he ~~not~~ gives his fellow Jews a future.
though engineered the moral political ~~breakdown~~ or contemporary Jewish
history. Before he lay ~~the~~ down a general ~~principle~~ ~~principle~~ - before his day there
was a general solution.

was a juvenile delinquent.
which was the juvenile question. Simply that the European body related to the
allergic to Jews. ~~more~~

When Europe was in its medieval religious prepossession and religious apathy was the order of the day, there was a glacial sea set apart or made one by itself, broad, desolate, and suffering the mildest winters of Europe and very white. The power of the sea is the same music of the symphony of medieval general life. But of the sea, which made itself felt. But of the

But in the 19th century a new spirit made itself felt. Power of the French Revolution and the industrial Revolution and the enlightenment of the nation state men of great intellect began to speak of the future as a future human being and to invent him the product of great intelligence. The ^{history} ~~history~~ of the European mind, history and literature and books, and the ~~history~~ ^{history} of the adult - enlightened - modern community had outgrown the world of allegory & distrust. A new age of acceptance and opportunity awaited the few. Not all of Europe was yet adult - the Russian revolution was supposed to end 1/3 of all Russian power; cannot foresee 1/3, yet the rest remained the burden of the safety of his state - But with the growth of right & opportunity - the hand of extended freedom would be the order of the day.

was dry.

There was a happy hope of being to be denied. But because followed down
with little progress in demand and that even when followed right
had been given, so closed down and the little more still not so far
any later.

Key's solution was surprising itself. If the pay ^[May 19, 1960, p. 4] ~~development~~ of the European
can not be changed, the growth of the free area. The free is no different
among other people - he is capable of giving his share to the upholding
of a state - the whole of the world, the building of its cities, the staffs of
its armies, the conduct of its politics. Moreover a second form of the
process can be written of the prohibited interference from an object
desires in femininity and getting to be avoided.

[illegible]

also read carefully & thoughtfully. I have
seen in his retrospective novel, the rainbow, that he understands the new
state, as he here reminds & elaborates upon twenty years ago and
that he had in mind not only settlement and civilization and
land reclamation - but a new & better ordering of economic and
governmental structure as known to that day. He speaks in the words
of the cooperative movement - of mutualism - freedom -
and equal rights and opportunity. The President had seen to be
a large scale of nation as well as a house of refuge for the
year, providing not philanthropy - wants as fulfilled in the present state
to be met with the force of an

He continued

Myself's feeling for Zoroaster more devout, intense, personal & intimate, but truthfully, he spoke more not more words, more than and I've Pander and Mordecai while Pillemben had said as much before. Myself's

came to his by this not in his ungrudging but in his unwavering - not so
much in his proposals as in his politics, I have & Perot & Eisenhower
speak to you about ^{the Soviet solution} ~~the Soviet solution~~. I hope speak to the world interest
it.

[May 9, 1960, p. 5]

Before I say the Zionist organization was ~~strong~~ ^{correct}, I believe I should say
now testable - The whole movement was entirely - right - free.
I have never to say of any Zionist. He said to the Zionist that
the answer is not the fact of a few years but the fact of a whole
people. He said to Zionist organization completely is not enough -
There must be a common purpose - a united organization. He said
- the world Zionist can not be trusted with a platform will be.

out as a result of investigation & research. He is known for "thinking his" words
 though his patient related numerous - his genius for "thinking his" words
 may among the few better whole so much to be desired but so
 patient's interests & have could actually be realized. He is known
 to have been the backbone of Jewish thought to the front of
 world political considerations. His dream was not. He applied for
 marks production. His capacity for invention was unlimited. He was
 that rare combination of vision - intellect ^{prophecy} and hands capable
 political reality - who have the power to shape the future & history.

Fearful few called ^{metals} him mod. his fellow Mexicans ^{companions} ~~companions~~
 widely ridiculed him - Dr. König Von Zehn. Baron Rothschild
 visited him for psychology his personal colonie is falling.
 Some Zedicks felt they overruled himself - asked for two more

with half a loaf than none at all. But I have been undelivered, the more
the measure of his later and the measure of his conviction. ^{a witness} ^{W. H. Auden}
at Bosley Conference he said exactly. [May 19, 1960, p. 6]

If I were to sum up the Bosley Conference in a simple phrase
I would say, the Bosley I needed the final word. When I
was in this school, I needed to be treated by someone of
laughter. But perhaps five years hence - actually 50 years
hence, anyone could perceive it.

Some time on I have's continued study. I confess I do not. In 9 years
the state of state had been changed. The measure was just needed. On
organization equal to the need even in being. They lacked an intricate
knowledge of the subtleties of the final word - of the tempo & direction
of final life - the first of your proposed in a new point. I needed
in detail is not actually a real reason, perhaps. The intention
in real study is not just full knowledge, Detail gave the final course.
Bosley had been into Bosley. I have given the final course & a program -
also had to learn and his plans & enjoyed more than. By 1904 the
movement movement needed Detail & Detail - a program of future study,
a policy for organized along with as much as high level intention
and model in mind, politics. Further the identification of 2 studies and
the Central Powers in WWI might have been important.

But I confess equally that I sometimes wish I had not as to do. Not
being to reject anyone in ^{the necessity} ~~the necessity~~ of his views - on a scale so
imperfect & noble opportunity to learn him for a moment breathless
but even now because I have would quite make in his interest
with the smallest of our program to the lack of machine in an
dream.

Before 1945 marked the need of his spirit - The movement movement
with force - energy - and billions of ~~unpublished~~ all small & small
of mankind in behalf of survival. The spirit was not on the
surface of person and possession which some called on again.

But since 1945 we have been in need of movement of vitality

under the sign of mission
as of future plans. We have given depth - it is not. We have stated
certain principles - again this is true, we have seen to it that
Israel received favorable coverage and the support of the communist-
[May 19, 1964 p. 7]

Forgetting not for saying it, but all to say one, we have equated the
Zionist goal of Zionism with the establishment of Israel - and
have seen no other role for Zionism than the support of Israel.
Content that is central. But Zionism is not Israelism - it is
a world wide program for Jewish survival through the shaping of
Jewish self-awareness, the building of Jewish experience, and the
normalizing of Jewish life.

Zionism is a program not only of return to the land but of return to
God and of return to the life of culture and tradition which exist on
the globe.

Zionism is political survival of Jewish life as a society & Jewish life
through significant cultural contact between Jewish, the Diaspora and
the society of Jewish life as the Diaspora through education and
learning.

Politically we have done much, much is being done, politically the
Zionist movement has made no apology for the quality & degree
of its efforts.

Culturally, Zionism has only begun to feel out possibilities of change. Culture is
slow but has made philosophy but few policies - ~~Practical~~
rather Brody's self awareness rather than cooperative endeavor -
tension rather than harmony.

Educationally, Zionism has made little of its impact on the life
of the American Jew. A few individual units - a few individuals - but
little is the way of awareness - ~~documented~~ but, much more is
needed of this. The next ~~stages~~ of the American Council for Jewish
have been now ~~concluded~~ - determined in the respect that
we.

(May 19, 1960, p. 9)

Some persons might naturally say. 2 copies are not. a 2 copies (p. 9)
and had been considered. The notes were found elsewhere. The
organization was well organized. By 1904 Wright's book of bound papers
in being given as a copy but the record the copy of your ^{our} ~~the~~ - the
Quaker's papers as a copy a point. By 1904 the movement needed to
have a good library and papers to working in the program of a similar
and a collection of 2 copies and the entire source in which would have
been important.

But 2 copies are not 2 copies and large scale in the library
P. F. Wright's remaining might somewhere from his collection and
with under David - in the - and we have to find a way to have
2 copies are not and a well the collection over the night he would
by 2 copies are not the world to have the copy - to have a copy
done.

We have reason to think the collection of the collection was
large had no other papers. The collection of the collection was
considered of the collection of the collection - was 1945. When all the
in the collection of the collection of the collection was made in
designed to be a copy of the collection of the collection - all the other
more papers - the collection of the collection of the collection and
the collection of the collection of the collection - the collection of the collection

provided and the collection of the collection of the collection
2 copies in the collection of the collection of the collection
in which we are the collection of the collection of the collection
program - the collection of the collection of the collection of the collection
people the collection of the collection of the collection of the collection
good people the collection of the collection of the collection of the collection

may 1902 the collection of the collection of the collection of the collection
record in the collection of the collection of the collection of the collection
accepted the collection of the collection of the collection of the collection
had also had the collection of the collection of the collection of the collection
with the year 1902, the collection of the collection of the collection of the collection
more notes and the collection of the collection of the collection of the collection
a third of the collection of the collection of the collection of the collection
in the collection of the collection of the collection of the collection of the collection
under a very simple but the collection of the collection of the collection of the collection
found a good in the collection of the collection of the collection of the collection
one. and the collection of the collection of the collection of the collection of the collection
among the collection of the collection of the collection of the collection of the collection

The medical tent was set up when we left Egypt Bay without
heads high, eyes running with tears. Then the men moved north to look
across the plain of water from beneath the island of Pharaoh
to the islands. Confusion fell upon the camp. Some were drinking. One
group began singing "Liberty and Justice under the sun - 1-
bitter on honorable death than a slave to a life of dishonor. One group
disputed & quarreled severely. "Let us stand for many - perhaps
demonstrating my own ~~at some other~~ occasion. One group argued
debated & could not make up the mind. It neither returned nor
left. Kille about the camp - singing and confusion. A few - the stiffest
quietly went to their tents, huddled on their knees, & prayed for
defense. They had confidence in ~~God~~, no more, & in the canvas.
had one suddenly and

defence. They had confidence in ~~him~~, in ~~himself~~,
whereas I could not face such men who had our ~~members~~ and
an ~~margin~~ and an ~~shortlight~~ + confused. ~~They were~~
~~they were~~ - they ~~all~~ ^{all} men have fought ~~for~~ -
I now find I ~~is~~ ^{is} ~~with~~ the ~~sub~~ of our people. With ~~his~~ ^{his} ~~own~~
fear before us + an ~~glorious~~ ^{glorious} ~~history~~ ^{history} is ~~done~~ ^{done} to an ~~end~~ ^{end} - ~~attain~~
we ~~will~~ ^{will} ~~achieve~~ ^{achieve} ~~it~~ ^{it} ~~will~~ ^{will} ~~be~~ ^{be} ~~built~~ ^{built} ~~up~~ ^{up} ~~defence~~ -
and ~~it~~ ^{it} ~~will~~ ^{will} ~~be~~ ^{be} ~~equal~~ ^{equal} to any ~~other~~ ^{other} ~~of~~ ^{of} ~~us~~ ^{us} ~~attain~~ ^{attain}. This ~~life~~
is a ~~life~~ ^{life} of ~~glorious~~ ^{glorious} ~~achievement~~ ^{achievement}. This ~~glorious~~ ^{glorious} ~~added~~ ^{added} ~~to~~ ^{to}
his ~~own~~ ^{own} ~~life~~ ^{life} ~~is~~ ^{is} ~~not~~ ^{not} ~~to~~ ^{to} ~~be~~ ^{be} ~~equal~~ ^{equal} to an ~~other~~ ^{other} ~~life~~ ^{life}.

Huge build. on the ground - 4 or 5 feet to feet + inches |
 set yellow - Camacho Bros?

May 23, 1960

Mr. David Moskowitz
Bronx Zionist Region
Zionist Organization of America
145 East 32nd Street
New York 16, N. Y.

Dear Mr. Moskowitz:

I enjoyed my visit to the Bronx Zionist Convention. You have a fine, dedicated and loyal group, whose strength means a great deal, I am sure, to the Zionist movement. Your own personal hospitality was most cordial and deeply appreciated.

My expenses for the trip ran to \$125.00. Hoping to see you again in the near future, I remain

Most cordially yours,

DANIEL JEREMY SILVER

DJS:lg



BRONX REGION DORMITORY — Kfar Silver Agricultural Institute

BRONX ZIONIST REGION

ZIONIST ORGANIZATION OF AMERICA

הגליל הציוני דבראנקס
ההסתדרות הציונית של ארצות הברית

145 EAST 32nd STREET
NEW YORK 16, N. Y.
Murray Hill 3-9201

May 25, 1960.

FREDERICK KATZ
President

MARCUS ABRAMSON
SOLOMON BIEDERMAN
HARRY COHEN
HON. M. MALDWIN FERTIG
DAVID MOSKOWITZ
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MAYER HERMELES

Chairman Celebration Committee
MORRIS CRAUSMAN

MAX COHEN, *Director*

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

Dear Rabbi Silver:

This is to thank you for coming to
our Regional Convention and delivering a splendid
address.

The inspiration we derived from what
you told us will long linger in our minds and in our
hearts.

Very gratefully yours,

David Moskowitz
David Moskowitz
Chairman Convention Committee

DN:S

June 17, 1960

Mr. David Moskowitz
Bronx Zionist Region
Zionist Organization of America
145 East 32nd Street
New York 16, N. Y.

Dear Mr. Moskowitz:

Keeping Rabbi Silver's accounts, I notice that his expenses to speak at the Bronx Zionist District Convention have not yet been met. I wonder if you would be kind enough to check through on this matter.

Cordially yours,

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

/lg

Nova Manufacturing co., inc.

79-89 BOGART ST. BROOKLYN, N.Y. HYACINTH 7-1700

*Lamps
Shades
Smokers*

July 7, 1960

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

Dear Rabbi Silver:

I am in receipt of your letter of June 24, 1960 and needless to say I am surprised by its contents.

Before I left for Chicago on a business trip, I directed our Executive Director, Mr. Max Cohen, to make certain that you receive payment of expenses incurred by you on your trip to and from the Convention. I assumed at that time that the main item of your expense was the plane trip from Cleveland and back. Your transportation to and from the Airport and your stay in Spring Valley were properly taken care of.

Mr. Cohen now advises me that he understood the plane fare for round trip was about \$65.00. However as chairman of the Convention I feel the obligation of doing the right thing with regard to yourself, as well as to the Region. I therefore will appreciate if you will advise me of any error or omission of the expense items, incurred by you and I will see to it that it is taken care of.

As I am leaving for a three week business trip and will be out of the city, I am meanwhile returning the check to you. Mrs. Moskowitz knows my itinerary and will keep me informed of your reply.

Finally, may I thank you again for coming to our Convention and for the inspiring address you delivered.

With fondest regards I am

Sincerely yours,
David Moskowitz
David Moskowitz

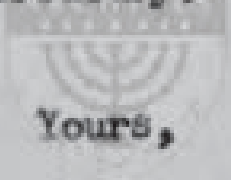
My temporary address
270 Shore Road
Long Beach L.I., New York

June 24, 1960

Mr. David Moskowitz
3419 Cannon Place
Bronx, New York

Dear Mr. Moskowitz:

The enclosed is in reference to my letter of May 23rd and my secretary's letter of June 17th. If the Bronx Zionist Region cannot pay my expenses I would be happy to donate this check to your treasury. Needless to say, I am surprised.



Yours,

DANIEL JEREMY SILVER

DJS:lg

July 11, 1960

Mr. David Moskowitz
270 Shore Road
Long Beach, L.I., New York

Dear Mr. Moskowitz:

I truly hope that you will accept this check as a gift to the straitened treasury of your Region. May I say that I have never been asked before nor do I intend beginning now to submit a penny-by-penny account of my expenses. May I say too that I have never before been dumped unceremoniously in front of a funeral parlor when it was perfectly possible for the driver of your car to have taken me to the airlines terminal.

I have worked long and devotedly for Zionism. I gladly gave up two days of my life to speak to your small regional meeting. I must say that I feel I have been used rather badly. In all my experience I have never had a similar experience. Least of all did I expect it from a friend of the family.

Cordially yours,

DANIEL JEREMY SILVER

DJS:lg

Zionist Organization of America

BALTIMORE DISTRICT

1111 MONDAWMIN CONCOURSE
BALTIMORE 15, MARYLAND

NORTH 9-0090

September 22, 1961

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

Dear Rabbi Silver:

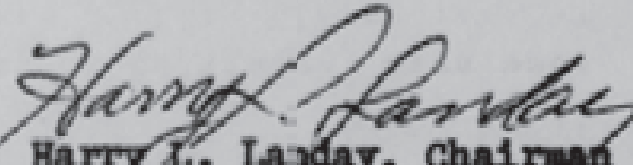
I had the pleasure of talking with your eminent father this morning regarding our annual "Kfar Silver celebration."

For the last five years we, in Baltimore, have been successful in soliciting at least 25 Kfar Silver scholarships annually from our more prominent citizens. We have an annual dinner wherein we honor these scholarship contributors by presenting them, publicly, with a memento of this worthwhile achievement.

We plan this dinner either on Tuesday, October 24th, or Wednesday the 25th, and would deem it an honor for you to be our principal speaker. This is a most important function, both for Zionism in Baltimore and for continuing interest in Kfar Silver, and we would be very grateful if you did all in your power to arrange your schedule to be with us.

Your very early reply will be greatly appreciated.

Cordially yours,


Harry L. Landay, Chairman
Kfar Silver Program

HLL/fl

September 26, 1961

Mr. Harry L. Landay
Zionist Organization of America
1111 Mondawmin Concourse
Baltimore 15, Maryland

Dear Mr. Landay:

I would be pleased to address the Baltimore Zionist Organization of America on Wednesday, the 25th of October. I appreciate your invitation and would request only that the evening not be overloaded with speeches, program, tributes, etc.

With warmest personal regards, I remain

Most cordially yours,

DANIEL JEREMY SILVER

DJS:lg

Zionist Organization of America

BALTIMORE DISTRICT

1111 MONDAWMIN CONCOURSE
BALTIMORE 15, MARYLAND

~~XXXXXXXXXXXX~~
North 9-0090

September 28, 1961

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

Dear Rabbi Silver:

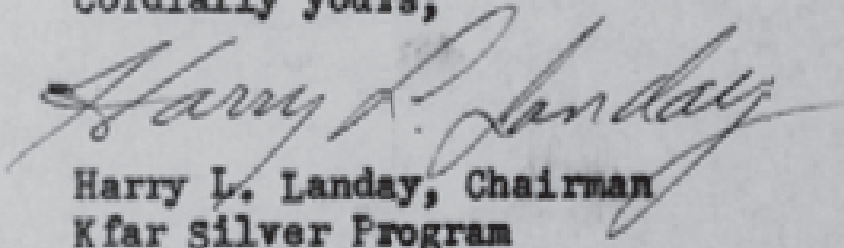
We were delighted to know that you will find it possible to be our principal speaker on Wednesday, October 25th, cocktails at 6:30 p.m., dinner at 7, at the Blue Crest Ford-leigh, 6307 Reisterstown Road, Baltimore, Maryland.

As our principal speaker you will, of course, have the usual 40 or 45 minutes time on the program, and in accordance with your request, we shall do everything possible to limit other participants.

May I ask you to please send our Director, Aaron G. Blum, at the above address, several glossy photographs of yourself, as well as a brief biography, for publicity purposes. We would also appreciate hearing from you as to your traveling plans.

Looking forward, with pleasant anticipation, to meeting you and hearing you on October 25th, I am

Cordially yours,


Harry L. Landay, Chairman
Kfar Silver Program

HLL/fn

October 6, 1961

Mr. Aaron G. Blum
Zionist Organization of America
1111 Mondawmin Concourse
Baltimore 15, Maryland

Dear Mr. Blum:

At the request of Mr. Harry L. Landay, Chairman of the Kfar Silver Program, I am sending you, enclosed, a glossy photograph and biographical notes on Rabbi Daniel Jeremy Silver. Rabbi Silver's photograph must be returned to us when you have finished with it; I shall appreciate your cooperation in this matter.

Cordially yours,

(Mrs. M.L.) Lee Goldstein
Secretary to Rabbi Silver

Zionist Organization of America

BALTIMORE DISTRICT

1111 MONDAWMIN CONCOURSE
BALTIMORE 15, MARYLAND

NORTH 9-0090

October 11, 1961

Mrs. M. L. Goldstein
Secretary to Rabbi Silver
The Temple
East 105th Street & Silver Park
Cleveland 6, Ohio

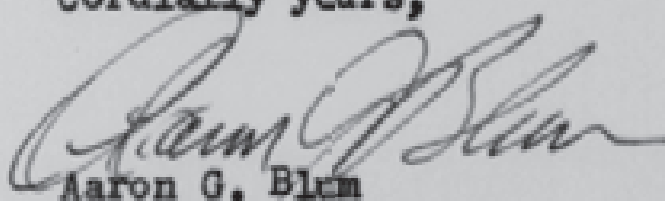
Dear Mrs. Goldstein:

I am returning, herewith, the photograph of Rabbi Silver, which you sent us.

A reservation has been made for Rabbi Silver at the Sheraton Belvedere Hotel in Baltimore for Wednesday, October 25th.

Would you please let us know how Rabbi Silver will be traveling and when he will arrive.

Cordially yours,


Aaron G. Blum
Executive Director

AGB/fl
Enc.

Zionist Organization of America

BALTIMORE DISTRICT

1111 MONDAWMIN CONCOURSE
BALTIMORE 15, MARYLAND

NORTH 9-0090

October 20, 1961

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

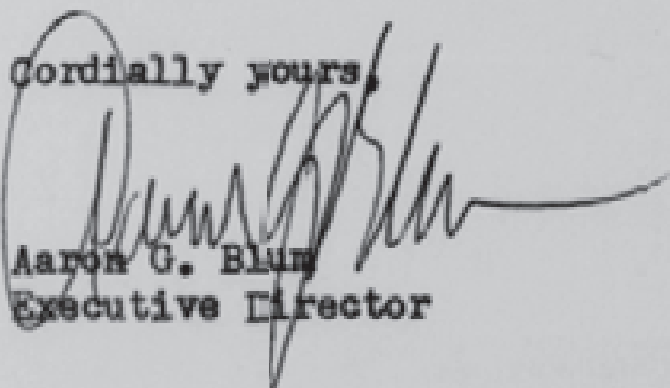
Dear Rabbi Silver:

We would very much like to know your traveling plans for your visit to Baltimore to address our dinner on Wednesday, October 25th, 6:30 p.m. at the Blue Crest Fordleigh, 6307 Reisterstown Road.

We have written your secretary to indicate to her that a reservation has been made in your name at the Sheraton Belvedere Hotel in Baltimore.

We would like to meet you either at the hotel or the station to escort you to the dinner. We would appreciate hearing from you.

Cordially yours,


Aaron G. Blum
Executive Director

AGB/fl

October 23, 1961

Mr. Aaron G. Hlum
Zionist Organization of America
1111 Mondawmin Concourse
Baltimore 15, Maryland

Dear Mr. Hlum:

Rabbi Silver's traveling plans are now complete.
He will check in at the Sheraton Balvedere Hotel
in Baltimore, and will be pleased to have you pick
him up there at 6:00 P.M. on Wednesday, October 25th.

Cordially yours,

(Mrs. M.) Lee Goldstein
Secretary to Rabbi Silver

alg

3) Numbulla story - "Young man yacine had quite a day" - This morning 3rd day
To night here - Pleasure to speak - Kfir film - Chant to hunt - not off hand
pulls - not symbol of being yacine hunts - chanted discipline of just
person granted single need to enough to by

2) Pressure to speak - Celine Dion's experience - But difficult to know what
to say to a 20A audience - of politicians - Bush - UK I would say
lot of accumulated - but you have seen a complaint - made to people -
I am aware of some of the unethical political - economic question about
your piece & concern -

4 The impact - apart from the subject has done & that will be a regularised drawing up of ~~regulations~~ none

[illegible][illegible]

W3 Vant ualeor B6 (red on
laligne)

2) On point false position of values

Free - 211 11P - small red
note card -

1/ Minister's story - "Young man young but quite old" [Oct 21, 1961, p. 3] [This money]

3 could first couple have for capital - To night here - 2nd only - The
only problem is that 2 times to deliver a speech - 2 full to encourage
difficult to speak at 20th function

2/ 10 yrs. ago a speech said we were an emerging & not
pleasant to visit & to organize [Story of work & action] You opened
the story of young people & ideas - beginning early felt about you -
Israel was unstable - The 2nd movement was rich in
list of action plan - handbook was kept in open book -
amalgam was now spread held & already we already understood
needs - We looked at the experience of 2nd movement

10 yrs. ago - 2 had - fundamental learning - 1st 2nd - 1st 2nd -
1st 2nd - my own feeling careful hand - 1) normalcy of Jewish
life - 2) flowering of Jewish culture 3) privilege for new immigrants
rules & freedom - Consensus & need

3) Theroman change indication & difficulties for 2nd movement
A) 1973 of Jewish living had left behind - sort of peace, 2nd
movement (B.G - Blumstein rule can B.G - man - man) -
3) The question of 2nd movement man - new Jewish way
remain 2nd - 1) little for of that Dept 4) remain
collaboration and stop -

Years of peace - presence of new approaches & shift
Announcement you were delighted and new way they
(Shulon U.N. -) (El El - End End)

1) To-day - Israel has, had had, from 1948 to 1960
2 million (more 3) peace, inhibition, day, privilege, movement

acceptance as ~~not~~ - ~~part~~ [You Israeli ^[OCT 21, 1961, p. 4] ~~must~~ ~~say~~]

Great Ben Muleyad collaboration

} Remuneration - Stole

Isrealis - Isrealis were a heavy

B.G. - De Gaulle

Part Release Regulate

H.U. | or later
Tech | _____

On On T and - Stole & threatened justice - reduced in
slightly + part later

U.T. New Land - in new Old Land - new-bond & their

Part as to who to grant Ben Muleyad - the point
supply a state and rebellion - Israel wanted to cut the middle

Who who know & needed it, & support it -

Still need UTA - Can be paid

/ But in need
in the state

The very concept of Zionism has been muddled - Deleaga Conference
 from 2 1/2 yrs ago - many Bulletin papers - Henrietta Kanner
 but what has made impression is B.G.'s simple = balanced - rational.
 A Zionist is one who goes to Israel. Adapted no longer a phrase
 of Zionism but it's now gone over -

see how he has its effect -

1) lack of professional years in 20A - family too not more present

2. no large plot. of those who believe in Jewish Israel as a Jew
 son of national Diaspora = Jewish of - but a sense loyalty to
 religious dogma is not open

2) Lack of people in 20A to lead of program - Don't change
bottom Ed. - general military relations 20A

3) Uncertainty of purpose among 21.8 21.8 - own
united - Cell Coy. ought to find C.P.C. of coming already
not approved in other ways

What of future? Be practical - "Goldman's research Dr."
 Reasoned to language - always difficult - work is limited -
more also resistant - dejected - Practical - not all
for record -

But Israel to will grow up - in some will go
forward - Keep up.

Be not like secret who sees his mouth

for a rule of record -

October 27, 1961

Mr. Aaron G. Elum
Zionist Organization of America
1111 Mondawmin Concourse
Baltimore 15, Maryland

Dear Mr. Elum:

It was a pleasure speaking before the Baltimore Zionist District. It seemed to me a well run and effective program. My expenses ran to \$100.00, largely for air travel and taxi fare, which in both Cleveland and Baltimore are extensive.

With warmest personal regards, I remain

Cordially yours,

DANIEL JEREMY SILVER

DJS:lg

Zionist Organization of America

BALTIMORE DISTRICT

1111 MONDAWMIN CONCOURSE
BALTIMORE 15, MARYLAND

NORTH 9-0090

November 2, 1961

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

Dear Rabbi Silver:

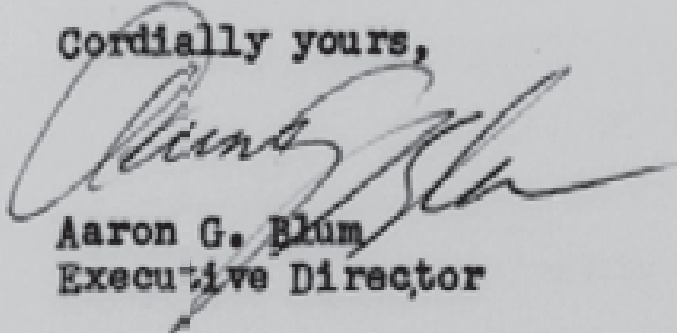
I did not immediately send you a letter because I have been ill ever since our dinner on October 25th.

May I tell you, at this time, how very pleased and delighted we were to have you as our guest speaker. Everyone agreed with me that you presented, in a most effective fashion, a down to earth practical approach to some of the problems which we Zionists face today.

My president, Boris Katz, the chairman of the evening, Morris Hack, as well as Harry Landay, our program chairman, join me in extending to you our warmest appreciation.

Your expense check will be mailed out as soon as we can secure the necessary two signatures.

Cordially yours,



Aaron G. Blum
Executive Director

AGB/fl

HOUSTON NATIONAL BANK

October 4, 1963

Mr. Julius Israel
c/o Houston National Bank
Main at Franklin
Houston, Texas

Dear Mr. Israel:

Rabbi Silver has asked me to forward to you a glossy photograph and a biographical sketch, which I am enclosing. If I can be of any further service to you, please advise.

Sincerely yours,

M. L. Goldstein

Mrs. M. L. Goldstein
Secretary

Thanking you again and with best wishes to you and your dear family, I am

Cordially yours,

M. L. Goldstein

"Your Financial Friend"

HOUSTON NATIONAL BANK



October 7, 1963

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

Dear Rabbi Silver:

Your glossy photograph and a biographical sketch was received today and I hasten to acknowledge same and to thank you for your thoughtful and speedy action.

I appreciate your acceptance of our invitation to address the Z.O.A.-U.J.A., "Man of the Year" award banquet to be held in the Emerald Room of the Shamrock-Hilton Hotel, 7:00 P.M., Sunday, November 17th.

Both Jews and non-Jews have received this annual award from the Houston Zionist District. This has included the Executive Vice President of the Houston Post and the Publisher of the Houston Press, both non-Jews and others. This year, Mr. Albert Goldstein, Executive Director of the Jewish Community Council of Metropolitan Houston receives this award and appropriately the banquet is dedicated to the forthcoming United Jewish Appeal which begins it's Big Gifts drive in early December. Incidentally, Mr. Goldstein and the J.C.C. run the U.J.A. campaign.

Could you possibly spare at least three more glossies of yourself for the three local newspapers and the Jewish Herald Voice? One may also be used in the invitation which will be mailed to the entire Jewish community of about 4,000 homes.

Thanking you again and with best wishes to you and your dear family, I am

Cordially yours,

J.M. Israel

"Your Financial Friend"

1001 BURNING ROAD CLEVELAND 15, OHIO TOWER 1-4533

President: M. E. SLANE Vice-President: EMMETT M. BLOOM Treasurer: LEONARD HATZEL
Maurice SALTMAN William C. THURHAFF Arthur THURMAN Alex MILLER Jacobly JEROME Wm. L. ZUCKER

October 17, 1963

Rebbi Daniel J. Silver
The Temple
5, 195th & Silver Park
Cleveland, Ohio 44135

October 11, 1963

Dear Dan: Mr. J. M. Israel
Houston National Bank
Main at Franklin
Houston, Texas

Dear Mr. Israel:

Thank you for your kind note of October 7th. I am afraid that you will have to make up additional glossies in Houston, as all of ours are out at the moment.

Looking forward to being with you on Sunday, November 17th, I remain as always,

Cordially yours,

I understand, Dan, that Al developed mal which is currently in an arrested condition. He says nothing about this, and I don't know the news is. You say not to speak so this a little further.

If there's any further way in which I can be of help, please don't hesitate to call upon me.

Cordially yours,

Daniel J. Silver

SSS:mk



THE JEWISH COMMUNITY FEDERATION OF CLEVELAND

1201 HURON ROAD • CLEVELAND 15, OHIO • TOWER 1-4360

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October 17, 1963

Rabbi Daniel J. Silver
The Temple
E. 105th & Silver Park
Cleveland, Ohio 44106

Dear Dan:

Hank Zucker mentioned to me your interest in getting some facts about Al Goldstein, the executive director of the Jewish Community Council of Houston, Texas. Al and I have been friendly over the years, particularly when I represented the Council of Jewish Federations and Welfare Funds in the southwest operating out of Dallas.

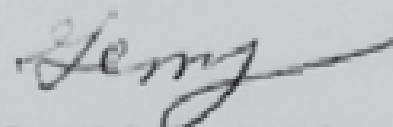
Al is a tall, slender, white-haired individual and quite attractive. He is married and has one son who I believe is now working in Atlanta, Georgia. Al is a product of Baltimore and still has friends there.

Al is a pioneer in the sense that he went to Houston a long time ago at a time when Jewish professional social workers were reluctant to leave the safe confines of major cities like New York and Chicago. He is an affable individual who relates well to the individuals in his community. He is a good campaigner and has tried to keep conflicting groups together these past many years.

I understand, Dan, that Al developed multiple sclerosis a few years ago, which is currently in an arrested condition. He says nothing about this, and I don't know how general the news is. You may want to check on this a little further.

If there's any further way in which I can be of help, please don't hesitate to call upon me.

Cordially,


Gerald S. Soroker

GSS:nk



The Shamrock-Hilton

October 25, 1963

October 25, 1963

Mr. J. M. Israel
Houston National Bank
Main at Franklin
Houston, Texas

Dear Mr. Israel:

I am completing transportation arrangements for my visit with you on the seventeenth of November. Given the schedule as it is, my best program is to arrive in Houston on Saturday evening at about 8:30, and I will leave Houston Monday noon. I have received from the Shamrock-Hilton a reservation for Sunday night, but with the schedule as it is I will have to get in the night before. Scheduling is just too tight on Sunday.

I wonder if you would do me one other favor. I have never visited Houston, and I would like to spend some time on Sunday getting to know the city, its museums, its temples, etc. I wonder if you could make this possible for me.

With all good wishes,

Cordially yours,

DANIEL JEREMY SILVER

DJS:lg



The Shamrock Hilton

CONRAD N. HILTON, PRESIDENT

MAIN AT HOLCOMBE BOULEVARD - HOUSTON 1, TEXAS - TELEPHONE MADISON 3-9211
TELETYPE HQ-533 - AREA CODE 713

October 28, 1963

Dr. Daniel J. Silver
The Temple
University Circle at Silver Park
Cleveland 6, Ohio

Dear Dr. Silver:

Per request of Mr. Israel, Houston Zionist District, we are most happy to change your arrival date to November 16, 1963, with departure on November 18.

We are holding your Parlor and adjoining Bedroom Suite for arrival by 9pm on the 16th. If it will be any later, please notify us.

If we can be of any further service, please do not hesitate to call on us.

Cordially,
The Shamrock Hilton

Donald W. Cooke
Donald W. Cooke
Front Office Manager

DWC/se



HOUSTON NATIONAL BANK

FOUNDED 1876

HOUSTON, TEXAS,

October 28, 1963

Dr. Daniel Jeremy Silver,
The Temple,
University Circle at Silver Park
Cleveland, 6, Ohio

Dear Rabbi Silver:

We were very happy to learn that you are planning to be with us on Saturday evening, November 16 and remaining until Monday noon.

Your reservation at the Shamrock-Hilton Hotel has been changed to Saturday evening as per your request. Kindly inform us the airplane and flight number as well as the scheduled hour of arrival in Houston so that the committee may plan to meet you. Those participating on the Banquet program Sunday evening are planning to wear black tux, etc.,.

You can rest assured that we are planning to show you the city including all interesting sites on Sunday. It will be our pleasure.

Cordially yours,


J. M. Israel

"Your Financial Friend"

HOUSTON ZIONIST DISTRICT

Zionist Organization of America

2115 West Loop West • Phone Capital 7-5411

HOUSTON 2, TEXAS

MRS. BEN HANT
EXECUTIVE SECRETARY
TELEPHONE NO. 14

November 12, 1963

Rabbi Daniel J. Silver,

The Temple

1100 West Loop West, Silver Park,

Mr. Julius M. Israel
Houston National Bank
Main at Franklin
Houston, Texas

Dear Mr. Israel:

Rabbi Silver is planning to arrive in Houston on
Saturday, November 16th at 8:21 p.m., via Delta
Airlines flight #948.

Cordially yours,

Mrs. M. L. Goldstein
Secretary

Carl Goldstein, President
Houston Zionist District

HOUSTON NATIONAL BANK



November 8, 1963

Dr. Daniel Jeremy Silver
The Temple, University Circle,
Silver Park
Cleveland 6, Ohio

Dear Dr. Silver:

You will please find the enclosed newspaper clipping of the advanced publicity on the Zionist "man of the year" Award Dinner.

We are looking forward to your arrival here Saturday, November 16th. Please be good enough to have your office advise me at once, the airline, flight number and schedule arrival hour, as a committee will be on hand to meet and greet you properly. I believe that I informed you that the men at the speakers table are wearing tuxedos.

I am looking forward to seeing you and with fondest regards, I remain,

Cordially yours,

Julius M. Israel
Vice President
Houston Zionist Dist.

lap

"Your Financial Friend"

HOUSTON ZIONIST DISTRICT

Zionist Organization of America

713 Scanlan Building • Phone CApitol 7-5411

HOUSTON 2, TEXAS

MRS. BEN KANTROVICH
EXECUTIVE SECRETARY
TELEPHONE MO 7-4907

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MORRIS SHAPIRO
HENRY SPIRA
SOL WALDMAN
I. WEINER
MISS INA C. WEINBERGER
MORRIS WOLF

Nov. 19, 1963

Rabbi Daniel J. Silver,
The Temple
University Circle At Silver Park,
Cleveland, 6, Ohio.

Dear Dr. Silver:

On behalf of the Houston Zionist District, I want to thank you for taking time off of your busy schedule, to come out and inspire our Community with your outstanding and well received message.

I am sincerely looking forward to the pleasure of being with you again, in the near future.

With best wishes for continued success in your endeavor towards Zionism, I remain

Sincerely yours,

Carl Waldman

Carl Waldman, President
Houston Zionist District

CW/k

HOUSTON NATIONAL BANK



November 19, 1963

Dr. Daniel Jeremy Silver
The Temple
University Circle at Silver Park
Cleveland 6, Ohio

Dear Rabbi Silver:

I would like to take this opportunity to express my personal appreciation as well as that of the organization, to you for taking the time from your busy schedule to be with us this past weekend.

I have been receiving telephone calls constantly since the Sunday evening Banquet, complimenting us on the program and especially praising you for your very appropriate remarks. We were greatly inspired by your presence and by your optimistic words of praise.

Please have your secretary send me the total amount of your expenses so that I may submit it to the Treasurer. You will receive your reimbursement in due course.

Mary joins me in sending best wishes to you and yours, for good health and happiness. Please convey our best to your dear parents.

Cordially yours,

J. M. Israel
Vice President
Houston Zionist Dist.

JMI:ap

"Your Financial Friend"

November 21, 1963

Mr. Julius M. Israel
Houston National Bank
Main at Franklin
Houston, Texas

Dear Mr. Israel:

The desk is piled high with the accumulation of two days away, but I am delighted that I took the trip to Houston. It was a fine evening. Al Goldstein is a soft-spoken and decent man, and it was a pleasure to see the Jewish community rewarding one of its real servants. I was pleased also to note the vigor of the Zionist movement in Houston and I hope that in the years ahead it will grow from strength to strength.

I am enclosing my airlines ticket, which totaled \$209.11. This represents the only major expense I incurred for the trip. I was a bit startled when I signed the bill until I realized that the vast bulk of the charge represented the Zionist cocktail party.

Again, my very best, and my thanks for your kindness.
With all good wishes,

Cordially yours,

DANIEL JEREMY SILVER

DJS:lg

opinion has been supported by an average of 20 years - 46%, The
ancient writing rule is a good measure under the N.E. 11 and
the plan should always be coming new, has been challenged by an
production machine. The American middle class enjoys to believe
that if living, then we cannot change, but the future will
be physically debilitating has been an aspect of the production rule
a continuation. The policy of allowing what is just 25 years ago
drunkard 50% of the society, many is to be living during the
of the coming days of the new society. The physical pleasures
of a few are replaced the social, many the many - 10% of them
as a plan for change in the plan of opportunity.

We ought to be a confident age generation. We are not!

Our life, ought to be utopian - better full of plans for a
better new world - our country its picture a fighting and -
a commercial future WRHS AMERICAN POLICE ARCHIVES
being controlled by unlabeled 1984
Food Safe, on the Road the end of the world

Our life ought to be a utopian - utopian as seen Prison
ghostly unlabeled - a cell labeled - death preoccupied - one day
before we see your page.

Our life ought to be specimen - optimistic + confident human
unlabeled - The only confidence we can find in Revolutions on
Revolutions on a Revolutions in the common and human greed?
struggle with buy the machine law of unlabeled
unlabeled have about unlabeled.

Food Safe of Child it Disorder

T.S. Elliot - of "holocausts"

There can still about us - perhaps no other more
and out very have 7 4 6 - political philosophy unlabeled human

Change & much needed then the kind of love had to
the 18th century - when we still lived on bank

A recent Broadway piece captured the current climate
in the title "Stop the World I want to get off", now we must look to
even the pressure of market politics, of population explosion, of day -
bitt, of course, there is no reason - a subtle way to make of
self pit - a luxury in which you can enjoy the sublime.

I confess we feel I have no sympathy with the
admission of self pit. There must be problems, I am life is
full of pitfalls & dangers - but I am not sure that we are
helpless prey being manipulated by some evil forces
purpose monsters. Can we problem, the political change of
the average man in modern times - one sign
of progress - but we are not free to decide our own future
we are held out to the future promises of the future

We have come so far - I feel to understand why we
despair of progress. We are not only on the brink of
disaster now, but on the brink of universal prosperity & happiness

History shows the future

If men are so helpless that they must stand up now or
be slaves - how shall we deal with the future,
the decisions which have so far been unfettered.

Just as the future is unfettered

2500 years ago the prophet Isaiah used an image which
I believe is a picture of the Jewish people as the people

I am always in reality of how because self is supposed on with prayer
to be in the material field
of an ideal not to confine it within convention

But there is another answer in my view. I am an idealist but the
mind of capital is contagious - I see it beginning to take an
attitude toward an idealized life. As I look to the future I see a violent
community between new old ways of life the change of conflict, There
is an idealism - a vision in our mind - They lead to democracy
the position - concerns the material.

We are too of reliance among an intellectual of ideals
among an intellectual of materialism in an intellectual to read
of an idealized position it must be seen as well
400 year of idealized position is stagnant very in the last days.

I am not a materialist
because I am in the material field
material is not ideal every



hopeless not hopeless on the other side we are so close to
an idealized position but we can not take it now.
40 year ago

They have now proved us a realized position. 40 year ago
we were in the material field to be in the material field

we begin to recognize in full force of the material field
40 year ago social life is in the material field

(anger , passion and other emotions , social structure , family
norms). 40 year ago we were in the material field to be in the material field

in the material field to be in the material field to be in the material field

country

but we remind you of some fact of Jewish life 40 years ago.

I found here in 1923 no organized opposition

to our committee but no really no central institution - therefore

funds were being collected from a narrow base.

Less than 2 children in 10 received a single hour of real school education.

Assimilation was the goal of many - 5 years it was said would replace country - 2 children were the principle of a school small minority & broadly feared.

In 1923 there was reason for despair - The signs of oppressed minority were really large.

Who would have believed in 1923 - that 40 years later 60% of American Jews would be assimilated - that a united American Jewish Council would be established (Committee on Jewish Education) a year to be read documents - would receive assimilation in American schools - that the full would be assimilated in the most pleasant & voluntary way brought by the Organization & led by a competent assimilation of American Jews & good relations - Who would have believed that there would be hundreds camp in the land, part & Jewish attitude at many of our major communities - that Caribbean full needs have settles more on islands highway & young states in one generation from the entire 5 continents output of which was paid under as the whole age of the Jews in Spain.

Not to speak of the movement of Jewish!

Antony David public relations. But did we never get action was to be just 40 years ago - in a continuous change renewal of

a 21st 111 - a remarkable record of devoted and
 known had since would be numbered among the builders,
~~There is no cause for despair~~
 of ^{it is} ~~Edinburgh~~ ^{Edinburgh} ~~and a Comm. magazine can meet~~
 the symptoms of the disease - a person, & a nation can
 meet a more vigorous of the included measures

If it is significant that there is a demand for a good
 will, it is equally significant that the demand is not only
 in the past - a good in the past and present and
 continuing the studies.

If it is significant that there is more common knowledge
 it is equally significant that the demand is not only
 on the industry of the past but also on the industry
 of the present years.

There is no cause for despair, There is no reason
 for despair There is no reason
 for despair There is no reason

We can not rest on the past

We need to be able to set down the past - not
 of the past - not of the past - not of the past
 past.

There is only the 11th century in the past.

11th 11th 11th 11th 11th

11th 11th 11th 11th 11th

There is only the 11th century in the past - You are right - You are right -
 & You are right too

There is only the 11th century in the past - building, mining, shipping

What is needed now is depth

| remembering — learning
| modern ways & communities

What is needed now is FOCUS

openness to many realities — pluricultural awareness —



Periods of relative monetary stability
 - measures are very real how

what is required now is unilateral action

1) telegraphically as well as ^{conferences} ~~independently~~ meeting
 around the difficult questions

2) unilateral ~~measures~~ ^{Torvald}
~~the~~ political renewal or new as
membership renewal

2 years a special rule for 2.0A. ^{2.0A} ~~is a simple~~
 decision to forest renewal - to be a very great need in
Division an more well in harmony to cooperation to
minist of political to function of the division to qualify education
to balance in the 11.5 11.5



United Nations
World Health Organization

Don't tell - It is a plan for a secret for meeting
credibility - ~~secretly~~ we plan to submit before must
 send. if any can help - help

I am not out of the picture. ↑ But I know that it needs
 review of you - we can discuss the 21st Oct - a new
 chapter: code - if no find it needs to be revised
 sub. ~~has~~ loaded study under review but cannot for total
operation

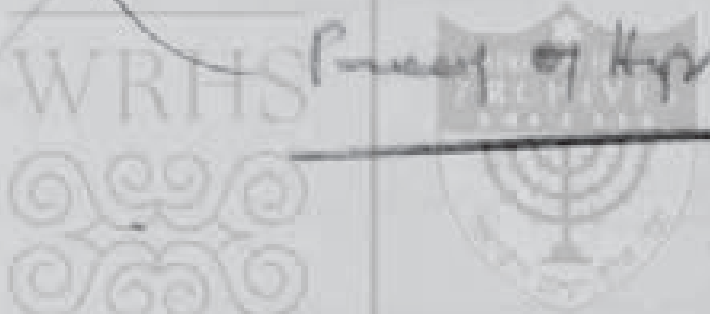
Close
 asked us 2 mind?

Take care of time

Home and
 My 2-1
 Home 2nd.

LEADERSHIP

LEADING
~~DEPT~~



We need the here
 make it need for us.

The Bible is usually accessible; but it's confusing - & it seems every
where he said PPH 227 1/2 - but there is nothing new under
the sun. There is something completely new - an A.L. Guller
is new - the part of Open Revision of a T.G.F. is historically
unjust. In all the Reb. Ch. & Col. groups of an unbalanced
disposition there seem to be some part until one generation.

On a public I have found to respect the human condition of our
people, of which yet we are not worthy and the Bible of our people
of the Reb. Ch. - there are some good reasons. The mid. Rule
also has the reason "a community is too heavy for any one
man alone".

There is one more accepted responsibility which
forms in A.L.'s office. It has been accepted by our deputy years
of stagnant unhappy unintentional and prejudice
change. He had to see that community is unity and hard
of stagnant law, reaching deliberate over 2 million, the rejection
hand of law - prejudice of law, he had to under
simple builder and then not project - prejudice always the
design of his profession and his fellows workers. He seen not
hard the man for man - but his father's mind after man
been grazed by the law and the law. You can be convinced - that it
required a profound capacity to work, unusual person
of mind stature and unusual ambition control - & the
american young community must use itself to show that
would work on the talents and requirements of men of the quality
given by the law, there is no law of law and law.

Henry Cohen

\$5 - over .25 - why - 2'd be
greatly pleased if all land a quarter needed to
include

Trusty

Smaller town - you don't get along
perhaps over a plumber & one a house

As I would - being of course - explain you
for most at least of you

David Jenkins

"True - my friend David - when a
first A part of way - a other
part - a each of great fruits

Berlin's Learning of Dances - Howard -

"You keep it in the house"
Samuel told "Thomas P., Be sure to 25th