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Abba Hillel Silver, articles, invocation offered at the Republican National Convention by Rabbi Abba Hillel Silver of The Temple, University Circle Foundation, 1963-2002, undated.

RABBI ABBA HILLEL SILVER HONORED ON ISRAELI STAMP

THE STORY BEHIND THE STAMP

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There are many ways to honor a person posthumously. A school, museum wing or building could be called by that person's name. A statue can be sculpted and placed in some prominent place. But perhaps the most meaningful way to honor a person after his death is to put his picture on a postage stamp. Stamps are used on mail that goes into every nook and cranny of the world, and can tell a great deal about the country which issues them. A stamp just issued by the State of Israel tells us about a great era in Jewish history. It shows the head of Abba Hillel Silver. Rabbi Silver, who died in 1963, served Congregation Tifereth Israel in Cleveland, better known as The Temple, from 1917 when he was 24 years old, until his death at the age of 70. A graduate of Hebrew Union College, he came to Cleveland from Wheeling, West Virginia because of what he might have called "the inescapable logic of events."

Abba Hillel Silver was born in Lithuania and came to America when he was nine years old, settling in a tenement on the Lower East Side of New York City with his parents and five brothers and sisters. He was the fourth in a line of ordained rabbis in his family.

Soon after he came to the United States, Theodor Herzl, the great Zionist leader died. Abba Hillel and his brother established a club in Herzl's memory. The Dr. Herzl Zion Club, was the first Zionist Hebrew speaking group in America. The club sponsored debates and produced plays in Hebrew. Abba Hillel was the natural leader and president. As one member of the group said "...the very quality of his voice brought conviction." This was true all his life. One had only to hear him from the pulpit to be swept away by the quality of his

voice and the logic of his reasoning. The pulpit at The Temple, huge and somber, with maroon velvet hangings, wood carved Ark and medieval looking Eternal Light, was dwarfed by the presence of this magnetic personality with his huge frame and unruly gray hair, thundering like the prophets of old, without histrionics.

The boys in the Herzl Club turned to the Educational Alliance for a meeting place. One day the director and a benefactress came into the meeting room and were astonished to find the proceedings going on in Hebrew. The lady lectured the group for speaking in a foreign tongue in this great land of America. When she finished, Abba Hillel stood up and calmly announced that the Dr. Herzl Zion Club was part of the Zionist movement and would continue to use the language in which David had composed the Psalms and Isaiah had described his vision of universal peace and justice. Speechless, the director and benefactress left, but the Herzl Club continued its meetings in Hebrew at the Educational Alliance.

Soon after Rabbi Silver came to Cleveland from his two year service in Wheeling, he married gentle, supportive and astute, Virginia Hockheimer, daughter of a leader of that small community. Virginia and Abba were parents to Daniel Jeremy who is fifth in the Rabbinical line and succeeds his father at The Temple in Cleveland, and Raphael who lives in New York.

During World War I, Rabbi Silver served in France, where he was honored for his ministering to the Allied troops.

Rabbi Silver, who received his Doctor of Divinity degree from Hebrew Union College in 1925, was first and foremost a Rabbi, "a person of deep spiritual convictions and a profound scholar." A passionate devotion to social justice caused him to speak out and work for vital and important issues relevant to the city, the state, the country, the people of the United States and Jews everywhere. He was an advocate for labor unions, believing that

the working man should have better working conditions and higher pay. The Temple was the place where the unemployment insurance movement in Ohio was born. After eight years of constant effort on the part of Rabbi Silver and others, the Ohio State Legislature passed the unemployment insurance bill he helped frame.

With the rise of nazisim in Germany, Silver organized an anti-nazi boycott in the United States. He did not believe in merely denouncing by word of mouth, but acting against this evil menace. Understanding the need for huge sums of money to rescue European Jewry, he undertook the chairmanship of the United Jewish Appeal, which, with his help and guidance raised some of the largest sums ever to be collected.

On May 2, 1943, Dr. Silver told a National Conference of the United Palestine Appeal in Philadelphia what was happening to the Jews of Europe which was a shock to them. He censured British policy, and the attitude of President Franklin D. Roosevelt. He said "the tragic problem of the Jewish people in this world today cannot be solved by chiefs of government or prominent officials sending us Rosh Hashana greetings." He continued, "the inescapable logic of events! When all the doors of the world will be closed to our people, then the hand of destiny will force open the door of Palestine. And that hour is rapidly approaching." What a prophet he was.

Silver was asked to head a newly created American Zionist Emergency Council. He realized he would have to fight British and Arab propaganda and the anti-Zionist United States State Department under Franklin Roosevelt. Later, it was learned that when F.D.R. made any pro-Zionist statements, the State Department sent reassuring messages to the Arab governments indicating there had been no change in American policy. After Roosevelt died, his secret correspondence with King Ibn Saud was exposed, which reinforced Silver's correct appraisal of the political hang-ups likely to occur in dealings with heads of state.

Silver differed sharply from another major Zionist figure, Dr. Chaim Weizmann, who was a supporter of British foreign policy. Weizmann believed Jews should not physically resist Arab and British strongarm methods in Palestine, no matter how viciously they were attacked. He called this resistance "the heroics of suicidal violence," encouraging instead "the courage of endurance, the heroism of superhuman restraint." Silver, on the other hand, believed in the resistance movement and promised to help it wherever he could. He also opposed British policy, understanding devious British machinations and realizing it would mean the demise of a dream for a Jewish State, and the death of thousands of more Jews.

Silver became the spokesman, worker and fighter for the establishment of a Jewish State in Eretz Yisrael or Palestine. Palestine was the name the British had resurrected from the ancient seacoast people, the Philistines, who briefly rose to power, and disappeared from the face of the earth more than 2600 years ago. Throughout the long history of that country, the name was periodically restored for short times and then discarded for other designations.

Silver and many others worked untiringly to enlist cooperation from delegates to the United Nations to vote for the establishment of a Jewish State, and on November 29, 1947, by a vote of 33-13, the General Assembly of the U.N. gave international sanction to the establishment of a Jewish State. Dr. Emmanuel Neumann described what followed: "One by one we left the hall and drifted into the lobby. We were all overcome by emotion. I glanced at Silver and saw what I had never seen before--he wept."

Still there were problems, for the British expected and encouraged the Arabs to destroy Jewish settlements in Eretz Yisrael ensuring this by arming Arabs and disarming Jews. An American delegation suggested an international

trusteeship in place of the United Nations voted partition. In protest, 50,000 American Jewish War Veterans marched down Fifth Avenue in New York City, and a rally was held at Madison Square Garden with 250,000 demonstrators.

On May 14, 1948 the State of Israel was proclaimed. President Truman recognized its existence almost immediately. On that day, Abba Hillel Silver at the U.N. said "At ten o'clock this morning, the Jewish State was proclaimed in Palestine...Thus the age-old dream of Israel, to be re-established as a free and independent people in its ancient homeland has been realized...The Jewish State will strive to be worthy of the confidence which has been placed in it by the nations of the world and will endeavor to realize, as far as humanly possible to carry out those ideas of justice, brotherhood, peace and democracy which were first proclaimed by the people of Israel in that very land thousands of years ago."

Abba Hillel lived to see an agricultural school in Israel named in his honor--streets in almost every city in Israel bear his name. And now Israel has seen fit to honor this man who played such an important part in its establishment, with his likeness on a stamp. A more fitting tribute could not be devised.

Abba Hillel Silver died on Thanksgiving Day in 1963. Eulogized before 5,000 mourners at his untimely death, he was called "The Architect of the Jewish State, crowing his life with an aura of immortality." It may be added that, although silence is golden, speech was Silver.

Some personal recollections of the author.

Daniel Jeremy Silver, "Gleanings of an Abundant Harvest"; Harold Manson, "Abba Hillel Silver-In Appreciation," Essays in Honor of Abba Hillel Silver on the occasion of his 70th birthday, edited by Daniel Jeremy Silver. N.Y.: Macmillan Co., 1963.

REBELLION, NOT PROVINCIAL

Some might suggest that my rebellion against this process is a show of the provincial Texan in me. I would disagree. Texans are independent and individual, but not the monopolists of these virtues that we sometimes suppose ourselves to be. The traits are American in origin and, fortunately for the Republic, are deposited quite widely, not part of certain regional hoards. Thus, I believe it is the American in me—even more than the Texan—that now reacts so strongly against the merging of the individual American into the mass in the name of dogma.

I realize, as I say this, that others might point to the Senate where I serve—and where I am, in fact, a designated leader of the majority party—and suggest that the example there of a two-party, two-philosophy thesis. The opposite is so. Had I not been privileged to serve in Congress, I might never have come to hold the respect for individuality of philosophy that I do.

The very purpose of Congress, in our governmental form, is to arrive at national decisions by bringing together some 531 individuals, representing 170 million individuals, to achieve a consent on the way the Nation should go. Were we bound by rigid dogmas, whatever their name, there would be no more cause for assembling Congress than for bringing the Soviet Presidium together. We are not so bound, and it is part—a great part—of my own philosophy that the Congress reaches a very dubious decision when its choices are made solely by head counts of the partisan division.

TENETS OF BELIEFS

This leads to a listing of the tenets of my own beliefs, the specific tenets of my own philosophy. I would set them down this way:

First, I believe every American has something to say and, under our system, a right to an audience.

Second, I believe there is always a national answer to each national problem, and, believing this, I do not believe that there are necessarily two sides to every question.

Third, I regard achievement of the full potential of our resources—physical, human, and otherwise—to be the highest purpose of governmental policies next to the protection of those rights we regard as inalienable.

Fourth, I regard waste as the continuing enemy of our society and the prevention of waste—waste of resources, waste of lives, or waste of opportunity—to be the most dynamic of the responsibilities of our Government.

These tenets, I concede, are simple. They are certainly personal. For these are not tenets I have embraced or adopted but rather, beliefs I have—over 50 years—developed and come to follow from my own experience.

MAY SEEM IDEALISTIC

In the instance of the first listed, I realize that—in these times—the notion that each American has something to say and the right to an audience may seem excessively idealistic. I do not believe that is so, either in principle or in practice.

I am reminded always in my work at Washington of my own origins. I was born to the hill country of Texas, a remote region then, still remote today, although less so. My neighbors, friends, and relatives there live independently, self-contained if not self-sufficient.

They are distant from many national is-

bors—or the constituency of an office—are not different from Americans everywhere. There is likely to be merit in the views of the minority, quite as much as there is wisdom in the views of the majority. We have, as I see it, an obligation to seek out that merit, if it is there, and not merely to content ourselves with obliging the majority; for the majority's wisdom—however wise—is never the sum of all wisdom.

What we do, too often now, is oblige our patience with expedients. To grant audiences to 170 million Americans would be exhausting. So we make our divisions, our classifications, and our cross-classifications which permit us to forgo the listening and the searching we ought to do. Trouble compounds when, having made our divisions on one basis, we extend the application to other issues and other decisions. Here we adopt the pattern not of philosophy but of cults devoted to dogma, and we construct false equations which produce false answers.

This equation process is much a part of our party systems, and contributes to the myth of the concept that "there are two sides to every question." True, there are two parties. That is not the same as two sides. But, by maintaining the two-side concept, we satisfy our consciences—again as a matter of convenience—that when a partisan majority has prevailed there is no need to examine either the majority's side or the minority's side again. Our reasoning is that, since there are two sides, either side would have been acceptable, and hence the answer decided by political strength does not require closer scrutiny.

I think otherwise. This popular view is, I feel, very much counter to our American philosophy based on the thinking of men like Jefferson and Madison. I do not believe we have arrived at an answer until we have found the national answer, the answer all reasonable men can agree upon, and our work is not done until that answer is found—even if the process requires years of our lives.

ALLOWED FOR GROWTH

Here fits the third tenet of my philosophy—and the fourth. Had America been bound by the Constitutional Convention to the philosophies of the 18th century—and by the limits of the wisdom and vision of those times—we would not have the Nation that is ours today. Our rising greatness through more than 180 years has come from our freedom to apply our accumulating knowledge to the processes of our self-government. Or, to state it another way, this has come because America's course has been left to the living. Thus, the 18th-century philosophy of our Constitution has allowed for growth so that it is still strong, still good for our 20th century.

Our Nation, like all nations, is possessed of certain resources—resources of nature, resources of position, and resources of the human mind. Without conquest or aggrandizement, we cannot add to these basics. Thus whatever we are to be we must build from those things at our disposal, and to content ourselves with less than the ultimate potential is to deny our heritage and our duty.

Obviously, having come from a land like Texas, I feel this strongly. Of all endeavors on which I have worked in public life, I am proudest of the accomplishments in developing the Lower Colorado River during the 1930's and 1940's. It is not the damming of

the fulfillment of young minds, it is by moving more than the advent of electricity into rural homes. Men and women have been released from the waste of drudgery and toil against the unyielding rock of the Texas hills. This is fulfillment of the true responsibility of Government.

Conversely, the elimination of waste of this sort carries with it a continuing obligation for Government—at all levels—not to create waste itself by extracting from the people the fruits of their new opportunities through improvident excesses in spending and taxing. This is an increasingly critical area for American Government, but one to which we sometimes apply false standards.

Government can waste the people's resources by inertia, quite as much as by vigor. Government can, for example, fall into a state of complacency over the relative positions of strength between nations in the world. An international stalemate with communism would, I believe, be the greatest waste of American resources and the resources of freedom, even though stalemate produced no war. A vital government cannot accept stalemate in any area—foreign or domestic. It must seek the national interest solution, vigorously and courageously and confidently.

These tenets are the tenets of my political philosophy.

POSITIONS ON ISSUES

Some who equate personal philosophies with popular dogmas might inquire, endlessly, as to my position on this issue or that issue or some other. Philosophies, as I conceive them at least, are not made of answers to issues, but of approaches more enduring and encompassing than that. By these approaches I have set down, I can seek and, I believe, find answers to the issues of 1958 or 1978, as they arise.

By personal choice, I am a Democrat, for I can in that party best apply and express my beliefs.

As for being anything else, the definition of what I am will have to be applied by others as they see fit for I make no such distinctions myself.

I am, as I said in the beginning, a free man, an American, a U.S. Senator, and a Democrat, in that order, and there, for me, the classifying stops.

RABBI ABBA HILLEL SILVER

Mr. YOUNG of Ohio. Mr. President Rabbi Abba Hillel Silver, a great and revered humanitarian, author, teacher and internationally respected statesman passed away on Friday, November 1, 1964. Rabbi Silver was for 46 years spiritual leader of Cleveland's The Temple, the largest Reformed Jewish congregation in the United States.

The loss of this wise and good man mourned by people of all faiths, not only in Cleveland where we were privileged to count him among our outstanding citizens, but throughout the country around the world. Abba Hillel Silver belonged not only to The Temple in Cleveland, he belonged to the world, and particularly to world Jewry—a world whose tragic dimensions are incomprehensible two decades after

Nazi genocide. Rabbi Silver was a man of ideals and action, possessing a strong and burning social conscience which lit the hearts and minds of all men.

The descendent of three generations of rabbis, Rabbi Silver was born on January 28, 1893, in Lithuania, and came to New York with his family in 1901. Upon receiving his doctor of divinity degree in 1915—having completed a 9-year course in 4 years—he took up his first ministry in Wheeling, W. Va. He came to the temple in Cleveland 3 days after the close of World War I, at age 24.

During his almost half a century of service in Cleveland, he gave unceasingly of his wisdom, his vision, his confidence and his heart to all people. His interests were legion and his good works were felt on both the national and international scene.

Rabbi Silver was one of the leaders in founding the State of Israel. As a fervent spokesman for the Zionist cause, he took his case to the leaders of the world. On May 8, 1948, Rabbi Silver pleaded the case for Jewish rights in Palestine before the United Nations General Assembly. One week later the State of Israel was proclaimed. Having seen his dream of a Jewish homeland fulfilled, Rabbi Silver turned quickly to other problems on the international scene. More recently, he devoted much of his efforts toward strengthening the United Nations and firmly chastized those neutralist nations who would seek temporary gain at the expense of the world organization.

The high ideals of this outstanding American also helped produce needed social action in America. Rabbi Silver made the cause of the working men and women his own. Back in 1931 he was appointed chairman of the Ohio Commission on Unemployment Insurance. I was privileged to serve with him on that commission. Under his leadership we wrote the first State unemployment insurance law in the Nation. This served as a model for other States. In addition, Rabbi Silver helped to defeat the open-shop policy in the 1920's and the more recent proposed right-to-work legislation. He was a tower of strength in the drive for social justice.

The recipient of many awards, including the 1958 human relations award of the National Conference of Christians and Jews, Rabbi Silver was honored by his many friends including our late great President John Kennedy only last year.

Abba Hillel Silver will be missed by all of us. I, personally, was honored to count him as a friend. The day before his death, Rabbi Silver worked on a memorial sermon on the death of our late great President John F. Kennedy. The sermon was never delivered. It was printed, however, in the Cleveland Press on Friday, November 29, 1963. In this, his last message to us, the warmth, the wisdom, and the keen insight of Rabbi Silver are everywhere apparent. I commend this sermon, "The Legacy of a President," to my colleagues and ask unanimous consent that it be printed in the Record at this point as a part of my remarks.

There being no objection, the sermon was ordered to be printed in the Record, as follows:

THE LEGACY OF A PRESIDENT—RABBI SILVER'S SERMON

I have reflected much these last few days on the nature of the universal sorrow which the whole world manifested at the tragic death of President Kennedy.

It was clearly neither formal nor perfunctory. At home and in faraway lands men mourned for him as for a lost brother, as if he were part of their own personal lives, who shared their innermost hopes, and felt their deepest needs.

People of all ages grieved for him, but especially the young. The personality of President Kennedy appealed especially to the youth of the world.

He was a young President and he spoke to the heart of young America and to all who had the hopeful heart of youth everywhere in the world. He was like a young eagle soaring high.

He did not belong to the category of the "tired old statesmen" who were caught and held fast in their weary routines, dreaming of worlds forever gone, the helpless agents of recurrent world disasters.

He was different. There was dawn in his outlook and spring in his call. His was the torch of a new vision.

TOO MANY OF US HAVE LOST OUR WAY

In his acceptance speech as the Democratic nominee for the Presidency, he declared: "Too many Americans have lost their way, their will, and their sense of historic purposes. It is time for a new generation of leadership—new men to cope with new problems and new opportunities."

And in his inaugural address, less than 3 years ago, he sounded a clarion call:

"Let the world go forth from this time and place to friend and foe alike, that the torch has been passed to a new generation of Americans."

The new generation responded to his summons and challenge. Here, at last, was their true leader, their eloquent spokesman young in years and young in heart, ready to lead them in a new crusade and by the fire of a new faith build a new Jerusalem.

Where did President Kennedy find the torch which he declared would now be passed to a new generation of Americans, "a generation born in this century, tempered by war, disciplined by a hard and bitter peace, proud of our ancient heritage?"

What was this ancient heritage? It was the heritage of the Founding Fathers, and the torch was first kindled by them. To use the words of another martyred President, Abraham Lincoln, President Kennedy "returned to the fountain whose waters spring close by the blood of the Revolution."

He invoked the spirit which grows in the Declaration of Independence and in the Bill of Rights of the Constitution of the United States. He called upon his generation time and again as did Lincoln, whose loving and faithful disciple he proved to be, "to come back to the great landmarks of the Declaration of Independence."

APPLIED OLD IDEALS TO OUR NEW AGE

He applied the old ideals of our country to the grave problems and the menacing conditions of our new age, and they became even more luminous and more urgently relevant than when they were first promulgated.

An unbroken chain of fervent human aspirations binds the age of Washington, the age of Lincoln, and the age of Kennedy—the unremitting struggles of men for larger freedom, for their basic human rights, for the dignity of man—"the self-evident truths"—"the unalienable rights."

If you lift up your eyes from the fresh

grave where President Kennedy now lies at rest, you will see not far away the stately Lincoln Memorial and beyond that the towering Washington Monument. More than mere optical vision embraces these oldest and newest of our national shrines.

A chord of sacred memory, of bounden faith and promise binds them indissolubly together. They represent our Nation's unbroken covenant which time and again is renewed for us by the blood of our martyrs.

I said a moment ago, that President Kennedy was young and that he appealed to the heart of young America, but he was also wise with the wisdom which men, not altogether wisely, associate with age. He had the ardor and enthusiasm of youth but not its inexperience.

HE HAD VISION AND FACED REALITY

He had vision but he was not a visionary. He was an urbane, thoughtful, cultured, well-informed human being, forceful in action but tactful and moderate in speech and manner.

He faced reality. He understood his world—its dangers, its knotted domestic and international problems, some often almost too difficult to unravel. He understood full well the limitations of his high office and his own personal powers to set all things aright.

He realized too that the powers and resources of our country, great as they were, were not unlimited, and that we could neither dictate to the world nor go it alone.

Absolute sovereignty no longer assures us of absolute security. He understood also the limits of military power. The basic problems facing the world today are not susceptible of a final military solution.

But these inevitable limitations and their attendant frustrations did not cause him to seek refuge in inaction. The wisdom of our sages seems to have guided him. "Thine is not the duty to complete the task but neither art thou free to desist from it."

In a dangerously poised world and with an awesome responsibility resting upon his shoulders, he moved cautiously, but he moved, he acted with deliberateness and circumspection but he acted. He failed—but he tried again. He would not permit himself to be angered, or disheartened, or goaded into quick reprisals but neither was he ever deflected from his main purpose.

HE UNDERSTOOD ART OF COMPROMISE

He understood that the art of government was the art of compromise, but never on principles. He stood immovable as a rock when the basic principles of our Constitution or the basic rights of man were involved.

He was not doctrinaire. He knew how to bend as a tree bends before strong winds, but his roots always remained firmly set in the earth. He profited from his mistakes and those of his predecessors, as he did in the case of the Cuban fiasco early in his administration.

He saw clearly the five besetting dangers of our age. He had been summoned to lead our Nation in an hour of maximum danger, but with open eyes and a stout heart he confronted them.

"However close we sometimes seem to that dark and final abyss, let no man of peace and freedom despair. . . . If we can all persevere, if we can in every land . . . look beyond our own shores and ambitions, then surely the age will dawn in which the strong are just and the weak secure and the peace preserved."

He faced the danger of the nuclear age. He, more than any of us, understood, because all sources of information were available to him, what a nuclear war would mean to mankind.

He built up the military strength of our Nation so that it might act as a deterrent to aggression and war. But while so engaged,

He explored every avenue to discover some basis of agreement whereby the dangers of a nuclear war might be lessened.

NUCLEAR TEST BAN GREAT ACHIEVEMENT

After many repeated trials and failures, he succeeded in arriving at an agreement with the Soviet Union on a nuclear test ban which banned nuclear tests everywhere except underground. It was an important achievement even though it was not a guarantee against nuclear war.

The next step and the next and the final step still remained; but the first step "back from the shadow of war" had to be taken and he took it.

He was opposed to an arms race with the Soviet Union though in the few brief years in office, he unfortunately could make no headway.

"It is * * * our intention to challenge the Soviet Union, not to an arms race, but to a peace race; to advance step by step, stage by stage, until general and complete disarmament has actually been achieved." He ardently pursued peace. In the speech which he was to deliver in Dallas the day he was assassinated, he declared:

"Our strength will never be used in pursuit of aggressive ambitions—it will always be used in pursuit of peace. It will never be used to promote provocations—it will always be used to promote the peaceful settlement of disputes."

President Kennedy tried to mitigate the bitterness of the cold war. He did not hate. In this he was far ahead of most of our people in whose midst hate now stalks like a dark apparition, like "a pestilence that walketh in darkness, or a destruction that wasteth at noonday."

URGED BOTH SIDES TO SEEK PEACE

He summed up his attitude in his inaugural address:

"To those nations who would make themselves our adversary, we offer not a pledge but a request; that both sides begin anew the quest for peace, before the dark powers of destruction unleashed by science engulf all humanity in planned or accidental self-destruction."

"So let us begin anew—remembering on both sides that civility is not a sign of weakness, and sincerity is always subject to proof. Let us never negotiate out of fear. But let us never fear to negotiate."

But he would not be imposed upon. When he saw a clear and present danger to the security of America he acted with a firmness and dispatch which astounded the world—as when he forced the Soviet Union to dismantle the long-range missile bases in Cuba.

When he felt that an unfair advantage was being taken of the American people, he again acted with startling forcefulness, as when he compelled the powerful steel companies of the United States to rescind their price increases after he had persuaded American labor to accept lower wage terms in order to avert national inflation.

He was not afraid to incur the momentary displeasure of his own people. He had courage and he admired courage. In his book, "Profiles in Courage," he showed how the courage of certain men in public life served America, even though at times it wrecked their own political careers.

LOOKED DEEPLY INTO HIS SOUL

"In whatever arena of life one may meet the challenge of courage, whatever may be the sacrifices he faces if he follows his conscience—the loss of his friends, his fortune, his present, even the esteem of his fellow men—each man must decide for himself the path he will follow."

The stories of past courage can define that path—they can teach, they can offer example, they can provide inspiration. But they cannot supply courage itself. For each man must look into his own soul."

John Fitzgerald Kennedy looked deeply into his own soul.

He saw the danger to the free world in the condition of misery, impoverishment, and backwardness of the underdeveloped countries of the world. Freedom, he knew, cannot thrive in an explosive resentful world which can find its relief from intolerable economic conditions only in revolution.

And so he developed an extensive program of aid to the depressed areas of the earth. He called into being the Alliance for Progress to help the peoples of Central and South America, to mobilize their own resources and energies to raise the standard of living of their people.

He created the Peace Corps, the most noble and beautiful act of his career. He inspired our youth to go to the far corners of the earth to serve without any expectation of monetary reward in order to bring help, guidance, and healing to the desperately needy of the world.

HE SAW DANGER IN BIGOTRY HERE

He saw the danger to our domestic peace and our free institutions in the indurate, century-old discrimination to which the Negro citizens of our country were being subjected and he acted with energy and courage in the face of violent resistance, calumny and personal abuse.

He was compelled to resort to action which was very distasteful to him when bigoted, blinded State Governors in Mississippi and Alabama defied the authority of the Supreme Court of the United States and by their shameless defiance sparked riots and acts of bombing and murder which shamed America in the eyes of the world.

But he was determined that full justice shall be done to the Negro and that the dark ages of segregation, disfranchisement and discrimination in employment shall end for them. He recommended a comprehensive bill on civil rights to the Congress of the United States. He declared:

CIVIL RIGHTS BILL SEEN AS TRIBUTE

"A rising tide of discontent * * * threatens the public safety * * * the events in Birmingham and elsewhere have so increased the cries for equality that no city or State or legislative body can prudently choose to ignore them."

"The result of continued Federal legislative inaction will continue, if not increase, racial strife—causing the leadership of both sides to pass from the hands of reasonable and responsible men to the purveyors of hate and violence."

The sincerest tribute which the Congress of the United States can pay to the martyred President is to pass the civil rights bill now pending. It will be an everlasting memorial to him, even as the Emancipation Proclamation has been to Abraham Lincoln.

He saw the danger of inadequate education and training for the youth of our Nation for the new world into which they are moving. Our Nation needed more schools, colleges, and teachers. "Nearly half of our high school graduates," he declared, "lack either the funds or the facilities to attend college. The Nation cannot afford to maintain its Military Establishment and neglect its brain power."

He recommended bills to improve educational quality, and at the college level, to provide Federal loans for the construction of academic facilities and federally financed scholarships.

One can readily point to many other notable programs and activities of his Presidency. In all of them, he was whole, entire, of one piece, a dedicated servant of justice, fairness, freedom, and peace. He was not always successful. Success is not always the measure of greatness. He was not always in the right. What leader of men ever is?

LIFE WAS FULL OF NOBLE PURPOSE

Most of his work remains uncompleted, even as his life was uncompleted. At the close of every worthy career, much unfinished business remains. He dealt in national and world issues of such wide dimensions that they could not be settled even in a lifetime much longer than was granted him.

But the value of a masterpiece is not the size of the canvas and the glory of a song is not the length of its stanzas. A small pool of clear water may often reflect all the glories of the heavens.

Here was a life replete with the beauty of noble purposes and aspirations, which set in motion great enterprises rich in promise for our Nation and for the world. Here was the American tradition of malice toward none and charity for all embodied in an intrepid young leader who was tragically brought down in the soaring midflight of his resplendent career.

Here is high sorrow for all of us—but also high hope, hope that his life will inspire other lives—that our people will look to his example, his message, and his mission, and, in a chastened spirit, will forego the hate which turns brother against brother, and people against people, hope that they will resolutely persevere in the ways of progress and peace.

"Jonathan upon thy high places is slain.

"I am distressed for thee, my brother

Jonathan.

"How are the mighty fallen."

TRIBUTE TO JOHN FITZGERALD KENNEDY

Mr. RIBICOFF. Mr. President, in the last sad days many eulogies have been written and many people have spoken true and deeply deserved words about John Fitzgerald Kennedy. One of the most touching was a letter written by the assistant general manager of radio station WDRC in Hartford, Conn. When it was read over the air, the people of my State responded. Thousands of letters poured into the station, expressing agreement, and requesting a copy. These words are spoken from the heart—the heart of an American, who, as he puts it "will never be President—or even make local office." I ask unanimous consent that this letter be printed in the RECORD.

There being no objection, the letter was ordered to be printed in the RECORD, as follows:

AN OPEN LETTER

DEAR MR. KENNEDY: Please forgive me for not writing sooner. I guess we've both been pretty busy, me running my everyday life, and you being President of the United States. It really was up to me to write first because you've been a lot busier than I have.

What I've wanted to do, though, is to thank you. Thank you for being my idea of what a President of this country should be. Now—don't go getting any ideas that I've always gone along with everything you've said or done. Some things, yes. Some things, no. After all, none of us is perfect. I know I can say this to you because you never got real mad and held a grudge about things like that. I guess that's why people found it pretty hard to get mad at you. Let me tell my kids. It's not always just what you do, but the way you do things, the way you treat people, that counts.

Speaking of kids, Mr. President, they're going to miss you. I know mine are. Oh, they're a little young and they really don't know what some of the important things about being President are. My daughter

CULTURAL GARDENS CELEBRATION CIRCLES THE WORLD WITH SONGS

There were festive songs and songs of freedom, dancers circling a reflecting pool that mirrored the costumes of a dozen countries, and honor to the nations chained by communism. It was One World Day, an annual Cleveland event that was celebrated this year in the Cultural Gardens, at the northern edge of the Circle, on a mid-August Sunday afternoon.

Present were representatives, in native dress of most of the 20 nations whose memorials form the garden chain that runs through Rockefeller Park. The musical program was made up of songs and dances from Ireland, Hungary, Slovenia and the Ukraine, and there were operatic airs by an Italian chorus. The speakers were Mayor Celebrezze, Michael Krek, a member of the government of pre-war Yugoslavia, and Congressman Michael Feighan of the 20th District, author of the Captive Nations Resolution in the House of Representatives.

Ten of the nations represented by gardens have been deprived of their freedom through communist domination. Special tribute was paid to them within the theme of world brotherhood, to which the gardens are dedicated. Their plantings, fountains, and sculpture have been designed to depict the cultures of the various nations. It is the only garden plan of its kind in the world.

The 15th annual One World Day was sponsored by the city of Cleveland, the Cleveland Chamber of Commerce, and the Cultural Gardens Federation. The scene was the Anton Grdina amphitheater in the Yugoslav garden, a broad stone terrace named for a Cleveland citizen who gave strong support to the cultural garden movement and to its theme. (The amphitheater is the illustration on the cover panel of the Newsletter.)

Dealer



Invocation offered at the Republican National Convention by Rabbi Abba Hillel Silver of The Temple

Our kind Father in Heaven,
Upon all who are gathered here we invoke Thy blessing.
May Thy spirit of wisdom and understanding
rest upon these men and women
who have come here to take counsel together
and to plan for the future of our nation.
May they prove equal to the challenge of the hour.

God of our fathers, Thou has given us a gracious land
and blessed it with the ever-flowing streams of Thine
abundance.

Goodly has been our portion, rich our heritage.
Help us faithfully to conserve what has been given us
and through labor and sacrifice leave an even nobler legacy
to those
who shall come after us.

Prosper all our efforts toward the building of the good society,
wherein all bars of separation between men will be lowered
and all yokes lifted from the shoulders of Thy children.
May this be our vision,
not for times far off and for many days hence,
but for the imperious present and its urgent needs.

Give us a new heart and a new spirit, O Heavenly Father,
in this confused and riven age in which all nations
are weighed as in a balance.

Not like unto those whose strength is spent,
not like unto a city besieged, a prey to fear,
but like unto a confident host marching on in might,
lead us and guide us, O Father of nations.
Revive our memories of old, our covenant with liberty,
our allegiance to the rights and the dignity of man.

Save us from self-righteousness.
Guard us from straying into the darkness and wilderness
of the peoples without the steady light of our founding faith
which once kindled the hearts of the world.

In humility we acknowledge Thy sovereignty.
In Thine everlasting mercy shelter and protect our nation.
Amen.



Abba Hillel Silver
(1893-1963)

From the seed of Abraham...

FIRST of a HISTORICAL SERIES...

"A salute to famous Jewish men and women."

"Zionism is not refugeeism," Abba Hillel Silver was fond of saying. To rabbi, statesman and Zionist leader Silver, Zionism meant the establishment of a free Jewish homeland. It was not simply a plan to relocate the displaced Jews of the world. Statehood, Silver believed, was the only answer to the Jewish problems and the Jewish Community of Palestine the chief hope. After all, Palestine had been a center of Jewish activity since Abraham lead a tribe of Hebrews out of Mesopotamia to settle in the valleys of Canaan in the 14th century B.C.

In 1938, Abba Hillel Silver became chairman of the United Palestine Appeal and co-chairman of the United Jewish Appeal. Silver's charitable associations were, however, only the beginning of his Zionist thrust. He was also one of the early organizers of the anti-Nazi boycott. With the outbreak of World War II, Rabbi Silver saw an opportunity to achieve a national state. A British mandate since 1922, Israel found itself torn between the Arab majority and an increasing number of war-torn Jews. Smuggling of Jewish immigrants became widespread and there were conflicts between Jews and Arabs and Jews and the British. Great Britain could not resolve the hopeless divisions and turned it over to the United Nations.

At this point, Abba Hillel Silver reached the height of his Zionist leadership. On May 8, 1947, as chairman of the American section of the Jewish Agency, he presented the case for a Jewish

national state before the Assembly of the United Nations. In November of that year, the U.N. voted to partition Palestine between the Arabs and Jews, leaving Jerusalem in an international zone.

Rabbi Silver served the Jewish people from the pulpit of the Congregation Tifereth Israel beginning at the age of 24 to his death at 70. Recognized as one of the country's greatest orators, he was regarded as the foremost citizen of Cleveland. Rabbi Silver also received numerous honors and awards, served many other Jewish organizations and published an extensive selection of Jewish books, sermons and articles. But most of all, Abba Hillel Silver will be remembered as one of the "architects of modern Israel."

From the seed of Abraham. Abba Hillel Silver has continued our tradition of justice, intellectual honesty and concern for all people.

Jewish Chronicle
May 23, 1996



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A salute to famous Jewish men and women.

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Letters

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oneg Shabbat "to show them how much we appreciate their presence in our community."

Our experience with the organized Jewish community has been

wonderful. We are blessed.

*Jo Ann Simons
Swampscott, Massachusetts*

Who Will Care for My Child When I'm Gone?" struck a painful chord. Our son's experiences
continued on page 85

50 Years Ago in Reform Judaism

BY KEVIN PROFFITT

Rabbi Abba Hillel Silver delivered a prayer at the inauguration of U.S. President Dwight D. Eisenhower on January 20, 1953, becoming the first rabbi to hold this honor.

The long-time spiritual leader of The Temple in Cleveland, Ohio, Rabbi Silver had campaigned for the war hero during the election. As a sign of gratitude for his "fine support," Eisenhower invited him to participate in the inauguration.

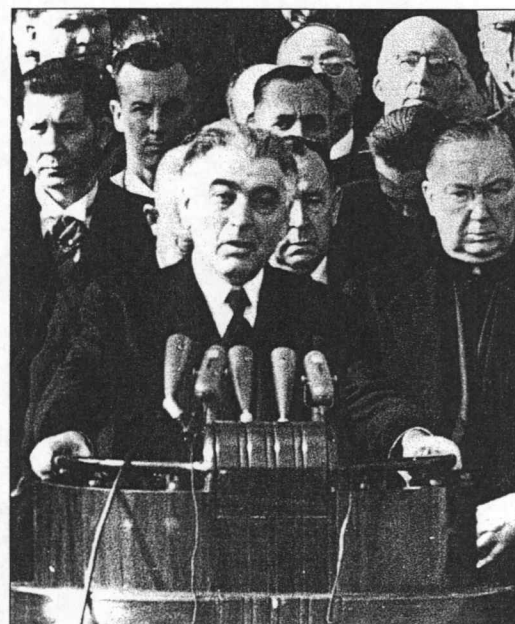
And so, on a sunny and cold winter day, Rabbi Abba Hillel Silver took his place at the podium where, a few minutes later, the thirty-fourth president of the United States of America would take the oath of office. In a strong, slow voice, the Lithuanian-born Reform rabbi and Zionist leader, said to have "the manner and bearing of an Old Testament prophet," offered these hopeful words:

Oh God, who art beyond our knowledge, but near to our hearts and our needs, we pray this day for Thy servant, Dwight D. Eisenhower, as he takes up the burden of the high office of President of these United States of America. Keep him with great kindness, Oh Ruler of Nations, and give him a wise and understanding heart, that he may guide Thy people in these shadowed times, in truth and steadfastness, in patience and in love. Guide his hand always to Thy purpose, and his will to Thy service. May he be the bringer of good tidings and the architect of a new hope for our country and for mankind.

May Thy spirit rest upon the vice-president of the United States and upon all the chosen representatives of our government.

Be gracious, O Lord, unto our land and our people. Help us to preserve our blessed heritage of freedom and to make secure our institutions of law, equality and justice. May it be given unto us to walk always in the dignity of free men, secure in our rights, and faithful in the obligations of our prized citizenship. Make us all of one heart, Oh God, so that together as one people we may move forward unafraid to the tasks and the challenges of the inscrutable years which lie ahead. Amen.

Kevin Proffitt is chief archivist of the Jacob Rader Marcus Center of the American Jewish Archives, HUC-JIR, Cincinnati, Ohio, the largest catalogued collection of documents on the Reform Movement and the history of North American Jewry.



AMERICAN JEWISH ARCHIVES