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High holiday sermon material. 1947-1950.

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Make folder

HIGH HOLY DAYS

1950

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~~LCI~~

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Percy ✓ -

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1950

Yom Kippur Eve Sermon

1. Two weeks ago tonight was in Jerusalem listening to story of faith and courage. They have a dream in Israel, and they will not be stopped.
2. An American Jew asked - what is sense of helping them, if there is war?
3. Hysteria in US today is horrible. Admirals and generals talking about starting a preventive war. This is incredible! Where is moral leadership of America? How do we appear in eyes of peoples of world?
4. "Choose life and not death."
5. This is a deep and terrible struggle, but we will never win it with guns. We must win it with ideas and by implanting faith in the hearts of men all over the world.

"Great men are they who see that spiritual is stronger than any material force; that thoughts rule the world."

Emerson

6. These are days for poetry, not statistics. The Russians are conducting a propaganda campaign which describes the Soviet Union striding through the world liberating workers from the oppression of the capitalists and imperialists. The Soviet radio breaks into poetry and broadcasts to the world:

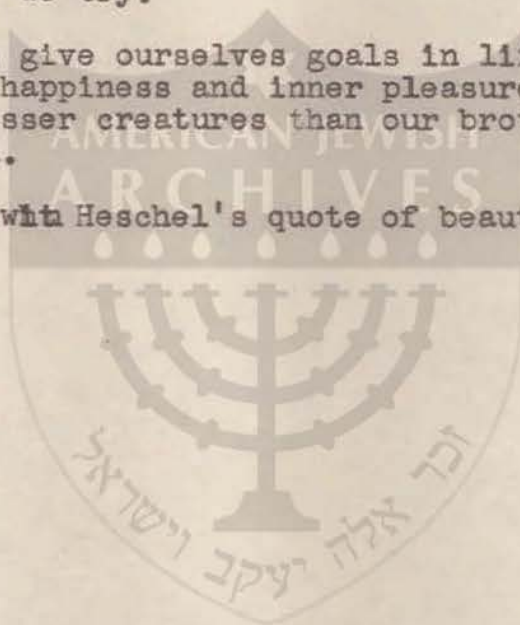
"Spring has come. It has come here, it has come in China, in the new streets of Warsaw, in Prague, in the gardens of Bucharest, in the villages of Bulgaria. The banner of victory flies over us. The spring of humanity is with us. It is nearing the workers' suburbs of Paris; it is marching like a master on the piazzas of Rome. In Calcutta, Karachi, and Bombay, it sings of freedom. Our Stalin, whose hand guides the spring of humanity, is leading us to victory."

7. 7. How have we answered this poetry?
With a vision equally powerful? With a
dream which we spread abroad? With a
different and better hope for the world?
8. We have answered with figures, balances of
trade, gold exchange, tariffs, - all based
on how much money we could or would spend .
We have become the economic men and the
Russians have become the poets.
9. This is the crux of the matter. The Russian
idea, for all its hideousness, presents a
picture of the world. We, for all our good
intentions, have none. To the peoples most
menaced and most tempted by communism -
the workers of Europe, the peasants of Asia,
the emerging peoples of Africa - it is not
enough to say that we will prevent this evil
of communism from spreading. We must also say
that we will help build the free spirit and
the free soul in a free world.
10. A fifty-year era of development would be
infinitely less costly than a five-year era
of total war.
11. Where is the poet or statesman or prophet
of the US who will give us a vision of a free
world order, whose imagination will conceive
of a world society on a rising level, whose
heart will be open to the blacks of Africa and
the yellows of Asia, whose voice will proclaim
a belief in freedom which sounds authentic,
and who will not be afraid of what it costs.
12. Winston Churchill said:
- "This is no time for ease and
comfort. It is the time to
dare and endure."
13. They are daring and enduring in Israel. They
are opting for life and building for a future.
Let us follow their lead, and seek to build a
world in which we beat communism not with guns,
but in the hearts and souls of men.

Yom Kippur Day Sermon

21 Sept 50

1. A definition of the Jewish soul, according to Heschel. (A)
2. These characteristics apparent in Israel today - e.g., Elath, rationing, immigrants, etc.
3. Some of us here in America strive for same qualities, but get diverted by environment.
4. We have set standards for ourselves which are not really spiritually satisfying. (B)
5. We wish we could alter those standards, and we can if we try.
6. Let us give ourselves goals in life which will bring happiness and inner pleasure. We are not lesser creatures than our brothers of Israel.
7. Close with Heschel's quote of beauty of soul. (C)



(A)

How do we appraise the historic significance of a period? By what standards do we measure culture? As Jews, with an old tradition for appraising and judging events and generations, we evaluate history by the criteria of how much refinement there is in the life of a people, how much spiritual substance there is in its everyday existence. In our eyes, culture is the style of the life of a people. We gauge culture by the extent to which a whole people, not only individuals live in accordance with the dictates of an eternal doctrine or strive for spiritual integrity; the extent to which inwardness, compassion, justice and holiness are to be found in the daily life of the masses.

"The Earth Is the Lord's"
Abraham L. Heschel

(61)

A man I know wanted to give some money to charity. His colleagues mocked him and ridiculed him for being a sucker. He was perplexed and hurt. He had wanted to do a good thing, and instead of receiving commendation, he was met with cynical scorn.

He asked me what was important in life. Who was right - he or his friends? He asked me to preach a sermon someday on the true values of life.

I thought about his story and concluded that his friends were not mean or base, but simply confused. They had wrong goals in life, but I don't think they were really happy with their goals either.

People must have a purpose to life, in order not to be beset by spiritual maladies. Many people seem to have a sense that they are wasting time, that life is a rut and they keep doing the same things senselessly and monotonously. They argue over petty things - and can't seem to lift themselves to a higher plane of existence. They are bored and wish they could think of new things to do, new places to go, new people to meet.

All these spiritual maladies can be overcome by establishing a pattern of life which will bring genuine satisfaction. The only thing which will accomplish this is the setting up of goals which are healthy-minded, socially useful and selfless.

Too often our goals are based on selfish motives. This is pure vanity and will reap no harvest for the seeker. What are some of the more common false goals?

1. Money is often the goal of life. Nothing could be more futile. How many rich people I have buried! Their money gave them nothing in life, and certainly nothing in death.

2. Fame is often the object of life. How foolish - for when you seek it, you never achieve it. And if you force yourself into positions of prominence without having earned them through merit, you will surely be exposed.

3. Power is sometimes the ambition - and this is the most treacherous of all, for those you seek to dominate will surely turn on you.

4. Social prestige motivates many- and this is like building a house on shifting sands. There is nothing more foolish. You fawn and bow and scrape to elbow your way into the right company, and as likely as not you are merely tolerated.

These are all false goals. There is nothing lofty about these aspirations. They give no lasting blessings, even if you attain them.

The real goals are the transcendental, the soulful, those which bring one in touch with the Infinite. Refinement, breeding, learning, compassion, justice, holiness, integrity, inwardness - these are the qualities which make the real man.

(C)

To the Jews, for a thousand years and more, study was the delight of life. It was joy and rapture and complete occupation. Ideas were precious stones, and discussion over Torah, Talmud and Commentaries transported men into ecstasies. It was the complete way of life of the East European Jew.

"It is easy to belittle such an attitude of mind and to call it unpractical, unworldly. But what is nobler than the unpractical spirit? The soul is sustained by the regard for that which transcends all immediate purposes. The sense of the transcendent is the heart of culture, the very essence of humanity. A civilization that is devoted exclusively to the utilitarian is at bottom not different from barbarism. The world is sustained by unworldliness."

"The Earth Is the Lord's"

Abraham J. Heschel

MEMORIAL SERVICE OF YOM KIPPUR AFTERNOON, SEPT. 21, 1950

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JAKE SANDUSKY

ABRAHAM ISAAC SANDUSKY

JENNIG SARAH SANDUSKY

I start

H/ take over at Torah

Robert Feder
Robert Silverberg

Children's service



Sabbath of Repentance

Sept. 22, 1944
Farewell - T.E.

Builds character. Devoted to the purification of the soul from sins against God or man. Judaism was first great religion to stress the kinship between ethics and religion.

This Sabbath voices the Jewish call to moral nobility. Create in me a pure heart. ^{Ps 51:10} and renew a steadfast spirit within me. ^{Ps 51:12}

Two Kinds of repentances - for things we did do & for things we didn't do.

a) Sins of commission - repentance is most important restitution. Payment of fines is inconsequential. Story of angel - repentance most valuable thing.

~~Repentance also preventive - (quote card)~~

b) Sins of omission - repentance required for the responsibilities we have dodged.

FORGIVENESS - Quote Card.

1. Enormous faith & courage of Israeli.
They will not be stopped.
2. American Jew asked - what is sense of helping them - if there is war.
3. Hysteria in U.S. today is horrible. Admirals & generals talking about starting a preventive war.
"Choose life & not death."
4. Let us meet this fateful year with faith.
 - a. Faith of Judaism is deep.
 - b. Eye " " " long.
 - c. Heart " " " strong

5. Let us build little
Israel and perhaps
someday she will repay
us by cross-fertilizing
the world with her
idealism.



Yizkor Service

Yom Kippur Day
24 Sept. 47

We have come to pay tribute to
dead -

Only real tribute is learning a
lesson from the ~~life~~ lives of those
who have passed on.

There are Three different views
concerning death - and These views
influence our conceptions of the meaning
of life.

These Three opinions can best
be described through the Three Hebrew
words used to designate man's final
resting place - The cemetery.

The cemetery is known by
The following names:

Beit	ha-Kvotz	-	Grave-Yard
Beit	Olom	-	Eternal Abode
Beit	ha-Chayim	-	House of Life

AMERICAN JEWISH
ARCHIVES

1. Beit ha-Kvotz

To many people, The cemetery is
merely a grave-yard. Death is the
end. There is no such thing as
immortality, however you wish to
define that term. The dead have
no influence over the living - They
are quickly forgotten. Period.

If you believe that about death,
then you live your life accordingly.

Then you are looking for nothing
 but the physical pleasures in life -
 Then your heart & soul are cold -
 Then you do not aspire toward the
 higher values in life - Then your
 whole philosophy is the Epicurean dictum -
 "Eat, drink, and be merry - for
 tomorrow we die."

All we can say to this is, That
 if life means nothing more, it is
 certainly not worth living.

2. Beth Olam (Eternal Abode)

This conception holds That death is but the portal to eternal life.

What is eternal life? Whether there is any existence beyond the grave no one knows. But there is an eternal spiritual life. Some men, who die & whose bodies are covered with dust, are not dead, but live on in the hearts of their fellow men.

If you conceive of death as an entrance to eternity, then you will live your life accordingly. People who believe in this will devote their lives to the uplift of their fellow-men; they will support every noble undertaking; their whole being will be inspired by noble ideas.

and sacred ideals. To such men and women, life does not mean a road to the cold grave-yard, but an opportunity to gain entrance to the eternal life.

3. Beit ha-Chayim (House of Life)

This third term for the cemetery is indeed strange. How can we call a cemetery a House of Life?

Yet, this concept of death is the noblest & grandest of all. We, if we so will, can not only live on in eternity by the memory of our good deeds, but we can almost actually live on in person by causing our good deeds to be continued after we are gone.

This is even more than considering
The grave an entrance to eternal life -
it is considering The grave a place of
life, where people are not dead, but
live on in The lives of Their children
and followers.

The Rabbin explain This truth
in The Talmud when They ask, 'Why
does The Bible, in recording David's death,
say: 'And David slept with his fathers?'
Why does it not say: 'David died?' 'Because,'
reply The wise teachers, 'David left a son
Solomon who walked in The good ways of his
father, and who continued his noble deeds;
Therefore David was not really dead, but
lived on through The good deeds of his son.'

Summation

(7.)

Let us take to heart the lesson that the Yizkor Service brings us. We want to honor our dear ones. We want to show them how great is the love we bear for them. Who would not give everything he had to bring them back to life?

Do you want them to live? Then live their lives! Practice their goodness, their virtue, their best qualities - and they will live again.

Do not be a Beth ha-Kunoth Jew - a grave-yard Jew, for whom death is the end, and whose life therefore is only a living death.

Do not even be a Beth Olam Jew -

whose life is devoted to high ideals, so that in death his memory shall reign eternal.

Be a Beth ha-Chayim Jew - whose life does not end with the grave, but goes on living in the deeds of those whom he has inspired and taught to lead the very best kind of life.

If we believe that the cemetery is a House of Life, then ~~we~~ each of us will live his life, with the deep faith that when we too go the way of all flesh, we shall enjoy the word of the Psalmist (49:16) :

"God will redeem my soul from the grasp of the grave, for He will receive me."

Amen.

Thoughts for a Time of Crisis

ON FAITH AND COURAGE

This is no time for ease and comfort. It is the time to dare and endure.

—Winston Churchill.

The wise man does not expose himself needlessly to danger, since there are few things for which he cares sufficiently; but he is willing, in great crises, to give even his life—knowing that under certain conditions it is not worth while to live.

—Aristotle.

Let us have faith that right makes might, and in that faith let us, to the end, dare to do our duty as we understand it.

—Lincoln.

Whatever necessity lays upon thee, endure; whatever she commands, do.

—Goethe.

The strong man meets his crisis with the most practical tools at hand. They may not be the best tools but they are available, which is all-important. He would rather use them, such as they are, than do nothing.

—Raymond Clapper.

When we come to realize the nature of the conflict and the issues that are at stake, we too will know that we have still to fulfill our promise to mankind. We will know that now, more truly than when Lincoln spoke, "we shall nobly save or meanly lose the last, best hope of earth."

—Henry Steele Commager.

No man is worth his salt who is not ready at all times to risk his body, to risk his well-being, to risk his life, in a great cause.

—Theodore Roosevelt.

ON THE AMERICAN DESTINY

The preservation of the sacred fire of liberty and the destiny of the republican model of government are justly considered as deeply, and perhaps finally staked, on the experiment entrusted to the American people.

—George Washington.

America's independence will implant liberty and make it flourish throughout the world.

—Marquis de Lafayette.

We now behold a government which to bigotry gives no sanction, to persecution no assistance, but generously affording to all liberty of conscience, and immunities of citizenship, deeming every one, of what-

ever nation, tongue or language, equal parts of the great government machine.

—Moses Seixas.

Have you not learned that not stocks or bonds or stately houses or products of mill or field are our country? It is a spiritual thought that is in our minds.

—Benjamin Harrison.

The United States is the richest, and, both actually and potentially, the most powerful state on the globe. She has much to give to the world; indeed, to her hands is chiefly entrusted the shaping of the future. If democracy in the broadest and truest sense is to survive, it will be mainly because of her guardianship.

—Lord Tweedsmuir.

The interesting and inspiring thing about America is that she asks nothing for herself except what she has a right to ask for humanity itself.

—Woodrow Wilson.

Our country stands before the world as an example of how free men, under God, can build a community of neighbors, working together for the good of all.

—Harry S. Truman.

ON THE MEANING OF FREEDOM

Freedom in a democracy is the glory of the state, and, therefore, only in a democracy will the free man of nature deign to dwell.

—Plato.

Freedom of men under government is to have a standing rule to live by, common to every one of that society, and made by the legislative power vested in it; a liberty to follow my own will in all things, when the rule prescribes not, and not to be subject to the inconstant, uncertain, unknown, arbitrary will of another man.

—Locke.

They that can give up essential liberty to obtain a little temporary safety deserve neither liberty nor safety.

—Benjamin Franklin.

Free people, remember this maxim: We may acquire liberty, but it is never recovered if it is once lost.

—Rousseau.

Dictatorship involves costs which the American people will never pay: The cost of our spiritual values. The cost of the blessed right of being able to say what we please. The cost of freedom of religion. The cost of seeing our capital confiscated. The

cost of being cast into a concentration camp. The cost of being afraid to walk down the street with the wrong neighbor. The cost of having our children brought up, not as free and dignified human beings, but as pawns molded and enslaved by a machine.

—Franklin D. Roosevelt.

Every man is to be respected as an absolute end in himself; and it is a crime against the dignity that belongs to him as a human being, to use him as a mere means for some external purpose.

—Kant.

ON THE HUMAN SPIRIT

God gave man an upright countenance to survey the heavens, and to look upward to the stars.

—Ovid.

Lord, grant that I may always desire more than I can accomplish.

—Michelangelo.

Great men are they who see that spiritual is stronger than any material force; that thoughts rule the world.

—Emerson.

It seems to me that we can never give up longing and wishing while we are thoroughly alive. There are certain things we feel to be beautiful and good, and we must hunger after them.

—George Eliot.

It is not to taste sweet things, but to do noble and true things, and vindicate himself under God's heaven as a God-made man, that the poorest son of Adam dimly longs.

—Carlyle.

Did you ever hear of a man who had striven all his life faithfully and singly toward an object, and in no measure obtained it? If a man constantly aspires, is he not elevated? Did ever a man try heroism, magnanimity, truth, sincerity, and find that there was no advantage in them—that it was a vain endeavor?

—Thoreau.

Ideals are like stars; you will not succeed in touching them with your hands. But like the seafaring man on the desert of waters, you choose them as your guides, and following them you will reach your destiny.

—Carl Schurz.

I tell you that as long as I can conceive something better than myself I cannot be easy unless I am striving to bring it into existence or clearing the way for it.

—G. B. Shaw.

A Tennessee Crusader Tackles Crime

WASHINGTON.

OFFHAND, Senator Estes Kefauver, chairman of the special Senate committee currently investigating organized crime throughout the United States, would appear to be an unlikely choice for such a post. To be sure, he is a lawyer. But his specialty is corporation and insurance work; in all his career he has never either prosecuted or defended a criminal.

Yet few of Senator Kefauver's colleagues doubt that he will turn in a good account of himself. He has already shown that he means to devote a great deal of time and energy to the task; last week, after running through a grueling schedule of open testimony in Miami, he took his staff to Kansas City for three long days of closed hearings. (And thus proved, incidentally, that skeptics who expected him to keep his committee out of Kansas City, a hot spot in President Truman's home state, were badly mistaken.)

At 46 the junior Senator from Tennessee is aggressive to the point of brashness. He has had enough court experience to understand the art of piling up evidence. And even Republicans—who tried in vain to place on the committee two veteran prosecutors

Senator Kefauver's investigation already has hit some kingpins of the gambling rackets.

By JAY WALZ

from their own side of the aisle, Homer Ferguson of Michigan and Forrest Donnell of Missouri—grant that he is honest.

Moreover, this whole project to expose and curb syndicated crime was Kefauver's idea in the first place. It developed out of his reading of extensive reports filed by crime commissions in California, Michigan and Chicago. These reports convinced him not only that organized crime was a big business but that, with its interstate tie-ups, it was hopelessly beyond the control of local governments.

LAST November, in the lull of a Congressional adjournment, Kefauver tried his hand at drafting laws to stop big-time crime. He drew up a bill to outlaw shipping slot machines (said to exact \$3 billion a year from the public) across state lines. Another, banning interstate transmission of gambling information, was aimed at the \$5 billion

to \$15 billion annual traffic in horse-race betting. He showed the bills to friends. He has since said: "I got the feeling from our talks that the bills might not be broad enough—that perhaps they didn't get at the roots of the evil. No one was sure what and where the roots were. We just didn't know enough about crime."

When Congress reconvened in January, Kefauver, instead of introducing his bills, asked the Senate for an investigation. After considerable wrangling over who would investigate what, the probe was approved, together with an authorization to spend \$150,000.

Kefauver's idea of a crime hunt, as opposed to one for headlines, is to spare nothing in the preparation. He has a staff of eleven experts at work. Various Government agencies are getting up lists of names for the Senators to check. The Department of Justice is supplying dossiers on more than 100 of the important known operatives.

The committee got a big break when President Truman said it could look into the Bureau of Internal Revenue's income tax files. False income tax returns have been the undoing of several big-time mobsters, including the late Al Capone.

Kefauver feels that just the threat of a thoroughgoing probe has already produced some salutary results. In particular, there has been a step-up in local law enforcement activity. Frank Erickson, the New York bookmaker who is sometimes billed as the biggest bookie in the country, has been arrested, tried, convicted and sent to jail.

IF Kefauver has his way, the committee's public hearings will always be conducted in a courtroom-like atmosphere. "I don't want to master-of-ceremony a circus," he says.

Kefauver himself is a man of natural reserve and dignity; he is 6 feet 3 inches tall, weighs 200 pounds and resembles movie hero Gary Cooper both in his relaxed stance and his slow drawl.

He has succeeded, however, in overcoming a good deal of his aversion to the apparatus of modern publicity. Especially during his hot campaign for the Senate in 1948 did he learn the value of having his name in a headline and his face in a picture—even a stunt picture. In fact, it was a series of stunt pictures which contributed as much as anything to his victory.

Kefauver had been a Congressman for nearly ten years when he decided to try unseating Senator Tom Stewart, and he announced his candidacy almost a year ahead of time. "I had to start early," he says, "because I was known only in my district, and I had to allow time for people to get used to my French Huguenot name."

Edward H. Crump, boss of the tough Memphis political machine, had heard the Kefauver name, but he was not pleased. He wanted to run his friend, Circuit Judge, John Mitchell, against Stewart. He moved at once to kill the upstart's chances by branding him a Communist. Hadn't Kefauver in Congress advocated the end of the poll tax? Hadn't he attacked the House Un-American Activities Committee? And hadn't he urged that Government workers charged with disloyalty be given a hearing? Crump, in a full-page newspaper ad, said Kefauver reminded him of a pet coon in an open drawer: the coon turned his head to distract attention from what he was prowling for with his feet.

KEF AUVER, in a serious reply, deplored the dictatorship methods of communism, and implied that Crump came closer than Estes Kefauver to fitting the picture. But it was Kefauver's press agent, an imaginative young promoter named Jack Bailhe, who is given credit for the answer to Crump that paid off at election time. Bailhe got hold of an old coonskin cap with a tail down the back. He persuaded Kefauver to don it next time he stood before an assembly and tell the people the cap was made (Continued on Page 22)

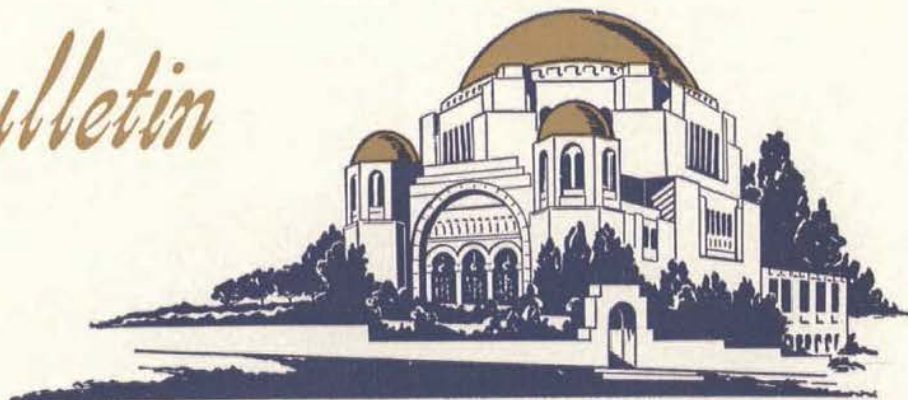


Estes Kefauver—The Senate's chief crime hunter does not want to "master-of-ceremony a circus."

JAY WALZ is a veteran Washington newspaper man who has covered capital activities for The Times since the end of the war.

The Temple Bulletin

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APRIL 9, 1950

No. 25

SUNDAY MORNING SERVICE

10:30 o'clock

AMERICAN JEWISH
ARCHIVES

DR. SILVER

will speak on:

"The Miracles of Life"

FRIDAY EVENING VESPER SERVICE

GRIES MEMORIAL CHAPEL 5:30 - 6:00

SERVICE FOR CONCLUDING DAY OF PASSOVER AND MEMORIAL SERVICE

SATURDAY MORNING, APRIL 8, 10:30 o'clock

RABBI NODEL

will speak on:

"LIFE, AS THE JEW UNDERSTANDS IT"

Rabbi Silver and Rabbi Stone will conduct the Service

ALUMNI STUDY GROUP

Friday evening, April 7, 8:30 o'clock

RABBI NODEL

"Judaism and Christianity"

at the home of:

Mr. and Mrs. Alan J. Klein
1833 E. 101st.

Because of Services for
**THE CONCLUDING DAY
OF PASSOVER**

The Religious School
will not meet

This Saturday, April 8th

Children are requested to attend
the Service with their parents.

MR. AND MRS. CLUB DISCUSSION GROUP

led by

RABBI STONE

tonight at the home of:

Mr. and Mrs. Max J. Eisner
3914 Silsby Rd.

"Centennial Year"

The Temple Bulletin

The Temple

Congregation Tifereth Israel
(Founded 1890)

Rabbis:

Abba Hillel Silver, D.D., Litt. D., D.H.L.

Julius Josef Nodel, M.H.L.
Assistant-Rabbi and Editor

Earl Stanley Stone, M.H.L.
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SWEETBRIAR 1-7755



Dr. Mann



Dr. Sockman

INVITATION EXTENDED BY TEMPLE TO CLERGY OF CLEVELAND FOR DINNER SYMPOSIUM

As part of its Centennial celebration, The Temple will hold a Dinner Symposium on Monday evening, April 17th, at 6:30 p.m. in Mahler Hall for the ministers and clergy of Cleveland.

Two eminent leaders of religious thought in the United States will discuss the subject, "Religion Looks to the Future"; Dr. Ralph W. Sockman of Christ Church, New York City and Dr. Louis L. Mann of Sinai Congregation, Chicago.

The guests of The Temple will sit at tables in groups of ten and members of The Temple Board will act as hosts at these tables.

Dr. Abba Hillel Silver will preside at the meeting.

TEMPLE ALUMNI ANNUAL SERVICE SUNDAY 16TH

Next Sunday morning, April 16th, members of The Temple Alumni Association will participate in the Annual Alumni Service in The Temple at 10:30 o'clock. Rabbi Silver will deliver the sermon.

Alumni members will also act as ushers for this Service.

In the evening of the same day, at 8:00 o'clock in Mahler Hall, the Alumni Association will hold a "Stump the Experts" program, in which members of the Alumni Study Groups, Dr. Milton Gellin, Lenore Steinberg, Judy Terr and Dick Wengel will form a panel of experts with Rabbi Nodel and Rabbi Stone, to answer questions from the audience, related to topics discussed at the Friday evening study groups.

Awards will be given. Dancing and refreshments will follow the program.

ANN BIRK KUPER GIVES "LIFE WITH MOTHER" AT TEMPLE WOMEN'S MEETING WEDNESDAY AFTERNOON

Ann Birk Kuper, well-known stage and radio artist, will give a dramatic reading of the current Broadway success "Life With Mother" at the April meeting of The Temple Women's Association, Wednesday afternoon April 12 at 2:00 o'clock. Mrs. Bertram J. Krohngold will call the meeting to order.

Mrs. Lambert G. Oppenheim and Mrs. David A. Unger, Program Chairmen for the season deem themselves very fortunate at this time to be able to present Miss Kuper who brings the best of the theatre to her audience, vividly interpreted, with dramatic force, charm and discrimination. She has achieved an excellent reputation in the presentation of play-readings which she has developed to a fine art.

Miss Kuper began her studies at Northwestern University and after further study spent two seasons in London and Paris. She has appeared before the representative clubs and colleges throughout the country and has also had many radio appearances.

After the program, tea will be served. Mrs. Robert Morris and Mrs. Alfred Stotter are in charge of hostesses.

HIGH SCHOOL PARENTS' STUDY GROUP

Monday, April 10, 8:30 P.M.

RABBI NODEL

"Judaism and Christianity—
Where They Meet
and Separate"

Will be held at the home of:
Mr. and Mrs. Ben G. Ruby
3854 Meadowbrook Blvd.

Temple Memorial Book

The names of

TILLIE K. OSTERYOUNG
HENRY JAY OSTERYOUNG

have been lovingly inscribed in
The Temple Memorial Book by
their children, Mr. and Mrs. Isadore
Horvitz.

Temple Memorial Book

The name of

ROSE SCHAFFNER LIEBENTHAL

has been lovingly inscribed in The
Temple Memorial Book by her
daughter, Mrs. Tobias L. Felber.

PUBLIC MUSIC HALL THRONGED AS PAGEANT REVIEWS FIRST CENTURY OF TEMPLE HISTORY

Over 2400 members of The Temple and their friends witnessed the two and a half hour Pageant, "A Temple Century", which was presented in Public Music Hall, Wednesday evening, March 29th. In an elaborate artistic and deeply-moving production, the Pageant depicted the hopes, the achievements and the glory of Tifereth Israel's first one-hundred years.

The series of quickly-moving dramatic and musical scenes held the audience enthralled with the sweeping panorama of events and personalities, passing in review; reliving the hopes, the dreams and fulfillments which went into the beginnings and progress of The Temple, which in its Centennial year is one of the largest and most influential Liberal Jewish Congregations in the United States.

The story of the Pageant, based on the findings of faithful research into the annals of The Temple, Western Reserve Historical Museum, early press clippings, personal letters and manuscripts, gave evidence of the contributions of The Temple to the Jewish, cultural, religious and civic life of Cleveland and our nation. As scene after scene touched upon the life of the city, "The Temple Century" joined hands with a Cleveland century and an American century.

Following the choral prologue, the audience was carried by the actors into the living room of the Schwab family, where amid 1850 surroundings, the founders of The Temple first met. They joined the high-spirited street scenes of the Lincoln-Douglas presidential parade. They shared the amusing and sometimes poignant scenes in the homes of the founders. They danced with them in the lavishly costumed ballroom scene, depicting the dedication of the first temple on the eve of the Civil War in 1861 and they marched with their young men to the War of Emancipation. Through the years of the War between the States, shown in passing by several choral numbers, the early members of The Temple did not neglect the religious education of their children, and the audience listened to the rabbis tell the little ones of the ideals of Judaism and the contributions those ideals make to America.

All of the spiritual leaders of The Temple were recalled in a flashback scene portraying Isidor Kalisch, first rabbi and his successors, Jacob Cohen, Jacob Mayer, Aaron Hahn and Moses Gries. Then came the great climax at the end of the first act, with a choral re-enactment of the dedication of the cornerstone in 1893 for the new temple that was built at Central Avenue and E. 55th Street, while on the back-drop, over the heads of the cast, was flashed a slide picture of the E. 55th Street edifice.

One of the most colorful scenes, was the first Temple picnic in 1900. In gay costumes, merry dances, cheerful songs and with the use of artistic props, the spirit of The Temple family, joined together in happy fellowship, was portrayed by the entire cast and chorus. The transition to the twentieth-century, was presented by a gay medley of songs and dances. The early struggles of the congregation to make spiritual advances along with the advances of science were expressed in the scene of the rabbi discussing the problems of science and progress with his younger colleague.

The Diamond Jubilee scene, which also marked the dedication of the present Temple building on Ansel Road, introduced Rabbi Abba Hillel Silver, who was given an ovation by the Music Hall audience. Rabbi Silver, repeating part of his message which he gave originally at the dedication of The Temple said: "This is a city Temple. There is much of goodness and kindness in our city. There is also

much that is cruel and ugly. Against those evils, the Synagogue must speak unhesitatingly and unfalteringly. . . . We are the People of the Book. We gave life to the Book, the greatest of all books. It must now give life to us."

The manner in which The Temple, with its message of devotion to God and service to man, uplifted the hearts of its members during the disheartening depression years was merged into a review of the work done by Temple women during all wars in which the young men and women of The Temple gave of their courage, devotion and life.

The final climax of the Pageant was reached in reviewing the work carried on by Rabbi Silver in helping found the new State of Israel, and against the background of this great victory, the Pageant carried The Temple to the threshold of a new century.

All of the actors, singers and dancers were members of The Temple, and the enthusiasm they displayed gave the impression that the presentation of their Temple's life was a consecrated task—to portray and interpret the past and to provide inspiration for the future. We express our most sincere thanks to every member of the cast for giving of their precious time, attending nightly rehearsals and for sacrificing so many of their personal interests in the interest of the Pageant.

The symphony orchestra, provided beautiful musical settings throughout the Pageant, playing selections especially written for this production and conducted by Theodore Bloomfield. The expert staging and direction of Robert Ellenstein was evident in every one of the scenes. The complex technical arrangements and organization of administrative problems was handled by Miss Elizabeth Rice, to whose untiring energy and devotion a great part of the success of the Pageant is due.

A full list of all participants was printed in the Pageant program, but we wish to make special mention of the chairmen and leaders whose interest, cooperation and labors helped make "The Temple Century" one of the most ambitious and successful projects in our Congregation's history: Mrs. Leo W. Neumark and Mrs. Sydney Galvin, Executive Co-Chairman; Jack Rosenthal, Business Manager; Mrs. Joseph Bloomfield, Costume Chairman; Mrs. Alexander Mintz, Properties; Mrs. Gary Silberbach, Scenery Chairman; Mrs. Jack Altman and Mrs. Gabriel Fleischman, Tickets; Max Schwartz, Publicity; Mrs. Merrill Gross, Hostesses; Robert Fields, Saul Henkin and Sarah Baker, Original Music; Roslyn Biel and Florence Shapero, Choreography; Book by Rand Manning and Script Committee: Mesdames Sarah Baker, Morton Bialosky, Harvey Carl, Lawrence Englander, Julius J. Nodel, Bernard Rand and David Unger and Mrs. Joseph Terr, Rehearsal Pianist.

ECONOMIST VIEWS BUSINESS AT MEN'S CLUB MEETING

The Temple Men's Club invites its members and their ladies to a meeting on Wednesday evening, April 12 at 8:30 o'clock in Mahler Hall.

David C. Elliott, Economist for the Cleveland Trust Company will speak on "An Economist's View On Business". Mr. Elliott came to The Cleveland Trust Company in 1947, from the Reconstruction Finance Corporation in Washington, D. C., where he had been director of the Division of Research and Statistics since 1932. One of his duties at the bank is to edit the Cleveland Trust monthly Business Bulletin, which has become internationally famous. He is also an advisor with the bank's large industrial and commercial customers on economic trends.

Mr. Elliott will not give a statistical lecture, but will discuss the business prospects for the remainder of 1950 and its effect on our personal incomes and every day life, in an interesting manner that will be informative.

"The Kareleers" of Station WGAR, under the leadership of G. Harold Brown, will participate in the program.

A social hour with refreshments will follow the program. Please use the 105th Street entrance.

APRIL 19

APRIL 19

THE TEMPLE Mr. and Mrs. Club

presents

MOVIE NITE

featuring

WARD MARSH

Plain-Dealer Movie Critic

"A TRIP DOWN THE BACK LOT"

8:30 P.M.

MAHLER HALL

FOUNDERS' DAY ADDRESS, HEBREW UNION COLLEGE

Cincinnati, Ohio, March 25, 1950

By Dr. Abba Hillel Silver

In establishing the Hebrew Union College 75 years ago, Dr. Isaac Mayer Wise made a major contribution to the preservation of Judaism in the United States. No Jewish community in any part of the world has ever survived which relied exclusively on philanthropy and on places of worship, and which did not sink its roots deep into the nourishing soil of Jewish learning and scholarship. Judaism is an adult religion for mature men and women, and it calls for the deepest of insights and for the most profound and continuous study. It is more than a faith and a code of conduct. It is the intellectual quest of God; and what the best minds and the most inspired souls in the unique and bold religious enterprise called Judaism have had to say, and the records of their spiritual experiences constitute not only the priceless treasures of Judaism, but its indispensable means of survival.

It is not only when a Jerusalem is destroyed that a Jamnia must be built; but the builders of Jerusalem must likewise plan for a Jamnia. King David is represented in our tradition, not only as the conqueror and builder of Jerusalem, but as a devoted teacher who instructs and inspires many pupils. It was because of his zeal in the study and the propagation of the Torah that David received the kingdom.

Isaac Mayer Wise had the clear vision to see this. "Judaism is not a faith", he wrote in 1858, "a mere belief in certain doctrines, nor is it a compendium of observances; it is a divine science, a body of knowledge. Therefore, we say, Reform must begin with the spreading of light, more light, as much light, indeed, as the age can bear. Instruction, more instruction, as much of it as the intellect is capable of receiving."

Dr. Wise realized early that if a strong Judaism was to be built in the new world, it must be founded upon learning, upon a learned rabbinate and a learned laity. He was remarkably little concerned throughout his long life with eleemosynary projects, not because he did not recognize their importance, but because he knew that Jews being what they are, "merciful children of merciful sons", would not ignore such projects, while they might very easily come to ignore the most fundamental project in

Jewish life, and the most important factor in its survival, "the study and the teaching of the Torah".

On the occasion of the opening of the Hebrew Union College in 1875, addressing himself to his students, Dr. Wise declared: "The student's combat is in his studies, and his triumphs in his learning. You are making war upon ignorance, and the more courageously and efficiently you do it, the more glorious will be your victory... Judaism must be studied in the products of the Hebrew mind, and these are preserved in Israel's great literature. As little as one can possess an adequate knowledge of a country without surveying it, so little can one form a correct idea of Jewish history, ethics, metaphysics and theology without an intimate acquaintance with the original sources in which the Hebrew mind has actualized itself. As for the scientist, no object of nature is without interest, so for us, not a line of Jewish literature is without significance."

In the matter of priority which should be given to Jewish learning in the American Jewish community, Dr. Wise's hopes, I am afraid, have not been realized. Because of it, American Jewish life today ominously lacks balance. It has over-concentrated on philanthropic institutions as against religious institutions, and on religious institutions as against schools and academies for the training of our youth and our leaders in the faith, language and literature of their people. The indifference of the Jewish layman increases as he passes from the social agency to the synagogue to the school. In the long run this practice of putting first things last, so alien to the historic attitude of our people, might well prove disastrous to American Judaism. "My people is destroyed for want of knowledge," warned the prophet Hosea.

The recent re-establishment of the State of Israel makes even more imperative the strengthening of our religious institutions—synagogues, schools and academies in the Diaspora. The hope of national restoration which was a potent factor in Jewish survival throughout the ages must, in its realization, be compensated for by an intensification of the purely religious and cultural agencies of Jewish life.

It is clear that a considerable part of the Jewish people—perhaps a majority—will continue to live outside of Israel in the indeterminate future. The Prime Minister of the State of Israel a few days ago predicted that there would probably be a Jewish population of 3,000,000 in Israel in the next 10 years, and spoke of 4 to 5 millions as the ultimate population of that country. There are more than that number of Jews today in the United States alone. It is to the interest not alone of the State of Israel, which will have to draw replenishment and economic and political support from the Diaspora reservoir for years to come, but of the Jewish people as a whole and of Judaism, the noblest creation of the Jewish people and its supreme gift to mankind, that Diaspora Jewry should remain vital, vigorous and spiritually sound. All talk, however patriotically motivated, which derogates Diaspora Jewry or altogether writes it off, is meaningless and harmful in the extreme.

What our people possesses today of cultural and spiritual treasures is not exclusively the creation of the Jews of Palestine. The 4,000-year-old drama of the Jewish people was enacted on more than one world stage. Some of its principal actors, from Moses to Moses, never lived in Palestine. Even when there was a flourishing Jewish life in Palestine, there were also flourishing Jewish communities in other lands. Babylonian and Palestinian Jewry, for example, re-enforced and enriched one another, and both made significant if not comparable contributions to the sum total of Jewish life and thought.

What is clearly indicated today is the setting in motion of the liveliest possible spiritual and cultural intercommunications and interactions between Israel and the Diaspora, similar to that which existed during periods of the Second Commonwealth. The Zionist political program has now been achieved. It was unfortunate that so much of the energies of Reform Judaism and of some of its most distinguished leaders was diverted and spent in opposing it. Even the genius of Isaac M. Wise—proud, militant and uncompromising Jew that he was faltered in this instance. One can readily understand the reason why. Dr. Wise lived in "fair, well-spoken days", at a time when human hopes ran high. The very year in which he founded the Hebrew Union College, he wrote, "Before our very eyes the world moves onward into the golden age of redeemed humanity and the fraternal union of nations, as our prophets thousands of years ago predicted. We are fast approaching the universal democratic republic with civil and religious liberty cemented by the world's

advanced intelligence. This century settles old accounts. It is progressive."

He could not foresee—as indeed very few did foresee—that the new century which he was facing would open a "purple testament of bleeding war". He could not surmise the political, economic and spiritual collapse of Europe not many years after his passing, the breakdown of democracy, the rise of Fascist and Communist dictatorship, the resurgence of paganism, and the gas chambers where millions of his people would be done to death.

And being unable to foresee it, he could not conceive that any normal person could believe that Jews would leave "the great nations of culture, power and abundant prosperity in which we form an integral element to form a ridiculous miniature state in dried-up Palestine".

Dr. Wise lived his creative years in America — free, prosperous, tolerant America. Early in his "Reminiscences" he reports the fact that he was "an enthusiast on the subjects of America and freedom". Those of you who have read his moving and penetrating essay on "Moses" will recall the resonant strophes, the almost rhapsodic outburst towards the end of the essay: "The loudest and mightiest of all sounded that one great and powerful word of the Almighty, freedom, freedom, freedom! Freedom sounded from Sinai; the mind is free, the spirit is free, Jehovah is the God of freedom; and now it re-echoes from ocean to ocean; the mind is free, the spirit is free, man is free; break the yoke, break the shackles; man is free."

In the Declaration of Independence and the Constitution Dr. Wise saw reflected the central Mosaic idea of a state and its citizens, and he was moved to declare that "the political side of the Bible is realized in the United States. We live in a perfectly Jewish state and under a Jewish government in the strictest sense of Moses."

In America Dr. Wise saw not alone the fulfillment of what he called Mosaic ethics, but the great opportunity for Judaism to use this country as a base for the propagation of Judaism the universal religion of mankind. He was

persuaded that the triumph of Judaism was not far off. He entertained not the least doubt that "before this century will close, the essence of Judaism would be the religion of the great majority of all the intelligent men in the country."

In such an environment of pleasant freedom and in such a climate of high Messianic expectancy, it is not to be wondered at that Dr. Wise was extremely impatient with "those who wanted to establish a Jewish state in Palestine" and declared them to be "pessimists who despaired of human reason, the progress of humanity and the solidarity of mankind".

It was, of course, most fortunate that these pessimists who may have despaired of reason, progress and the solidarity of mankind in sufficient time to save them and their people from extermination, did not commit the graver sin of despairing of themselves. All the maledictions of the "the catalogue of curses" (Deut. 28) did indeed come true in our day—all but one—"thou shalt not believe in thine own life". They did believe in their own lives, in their own powers, their own destiny—and believing, they toiled, fought and triumphed.

But now life has closed the long debate which never should have been opened. It is closed for all Jews except for those frustrated few who delight "crambem recoquere"—to re-cook stale cabbage. The principle of progress in Judaism in no way contradicts the historic necessity of the Jewish people for national restoration which was always a basic tenet of historic Judaism. All the prophets of Israel were patriots, and they were all "political". They, however, wanted Israel to be different within the family of nations, "a distinctive people", distinctive in its spiritual caste, in its ethical conduct, in its faith and idealism.

Similarly, the ideal of the mission of Israel was never alien to the best minds among the proponents of the Zionist ideal. It was never their dream to recreate just another Levantine nationality, to increase the congeries of political states by one more.

In fact, now that Theodore Herzl's political program has been triumphantly consummated and the work of state-building and the in-gathering of our people is proceeding apace, the restoration movement may now well move into its spiritual and cultural orbit which was defined for our day and which is identified with the name of another great Zionist, Ahad Ha-am. The ultimate objectives both of Herzl and Ahad Ha-am were the same though in practical life they frequently clashed. Herzl was impressed primarily with the physical and political problem of the Galut, and sought a political solution for it in the creation of a Jewish State. Ahad Ha-am saw the spiritual problem of the Galut in terms of the threatened cultural and spiritual disintegration of our people, and he sought a solution for it in the creation of a spiritual and cultural center for our people in Palestine.

It was fortunate that the sound political vision and program of Theodore Herzl governed the course of the movement until the State was established. A premature over-emphasis of the concept of a spiritual or cultural center would have found the Jewish people unprepared for the final political and military struggle without which the State could not have been established, and without which the in-gathering of myriads of our people could not have been accomplished. Ahad Ha-am discounted too much the value of practical work in Palestine and of political and diplomatic action. He was too skeptical of the capacity of Palestine to absorb large masses of Jews and to absorb them quickly.

But Herzl's political triumph now paves the way for the vision which was Ahad Ha-am's—that of the radiating center in a reconstituted Jewish State which would also serve as a unifying influence for world Jewry. Ahad Ha-am did not believe that a total "kibbutz galuyoth", a total in-gathering of all Jews, was feasible or necessary for the spiritual influence which a reconstituted Jewish State, true to the essential genius and character of historic Israel, could come to exercise in world Jewry.

The Jewish communities of the Diaspora will look eagerly for all stimulating

OHIO 6 CLEVELAND
Ansel Rd. at East 105th St.
The Temple

The Temple Bulletin

influences which might emanate from Israel. But Diaspora Jewry need not remain a mere passive recipient of outside cultural influences. It can become as indeed so often in the past, it did become, creative in its own right, wherever the religion, language and literature of the Jewish people were fostered.

In 1909 Ahad Ha-am wrote in the Hashiloah, "It is necessary to improve and deepen our life as a people to the utmost possible degree in the Diaspora and, at the same time, to seek the complete and perfect solution beyond the Diaspora, in Palestine."

This is a good program for Jewish survival from here on. Israel and the Diaspora should remain inter-dependent, spiritually inseparable, though politically separate and apart. Both should be helped to become strong and creative.

In the days of King Hazekiah, when the Jews of Jerusalem anticipated the siege of their city by the Assyrians, they built a tunnel from the Spring Gihon in the Valley of Jehosaphat to a reservoir called Siloah, in order to secure the water supply for the city. Some years ago an inscription was discovered not far from this pool of Siloah hewn in rock, written in ancient Hebrew characters and telling how the tunnel was hewn through the rocks in order to bring water to Jerusalem. It is

the famous Siloam Inscription which is now in the museum of Istanbul. "This is the story of the tunnel," reads the inscription. "The axes of one group were opposite to those of the other. When they were but three cubits apart, it was possible for one to call to the other for there was a fissure in the rock to the right and to the left. On the day of the completion of the tunnel the diggers struck, facing one another, axe facing axe, and then the water flowed in the spring to the pool Siloah for a distance of 1200 cubits."

Moving from opposite directions but facing one another, axe facing axe, thus concertedly the Jews of Israel and the Jews of the Diaspora should strike through the rocks of separation to build a two-way connecting spiritual and cultural conduit which will cause the waters of life and healing to flow uninterrupted for the salvation of our entire people.

Was not this also the restoration vision of Zechariah, although limited to the concept of a one-way stream of influence? "It shall come to pass in that day that living waters shall go forth from Jerusalem, half of them toward the eastern sea and half toward the western sea . . . And the Lord shall become King over all the earth. In that day the Lord shall be one and His name, one."

The Temple Gratefully Acknowledges The Following Contributions

TO THE FLORAL FUND:

In honor of the wedding anniversary of Mr. and Mrs. Harry Saks by Mrs. Myra H. Straus; In memory of Isidore Bloom by Mr. and Mrs. Samuel Kluga; In memory of Abraham J. Sugerman by Mrs. A. J. Sugerman, Anita and Robert Sugerman.

TO THE LIBRARY FUND:

In memory of Richard Holstein by Stanley Feldman; In memory of mother, Mrs. William Friedman, by Mrs. Herman Kempner; In memory of brother, Morris Edelman, by Mr. and Mrs. Sam E. Greenwald; In memory of Ike Pearlman by The Marcus Family; In memory of Ida Roberts Norberg by Mrs. Jean Norberg.

TO THE SOPHIE AUERBACH SCHOLARSHIP FUND:

In memory of Rose Liebenenthal by Dr. and Mrs. S. D. Weisman; In memory of father, Joseph Miller, by Arthur J. Miller; In memory of Dr. Morton Morgenstern by Mr. and Mrs. Leo M. Ascherman.

TO THE RICHARD ALLAN FISHEL HONOR KEY FUND:

In memory of Richard Allan Fishel by Mr. and Mrs. Jack Brown and Richard Brown.

TO THE TEMPLE MUSEUM FUND:

In memory of father, Lee Thurman, by Mrs. S. P. Schonberger.

Print about Jews

1. Why Be Good?
2. What is Goodness?
3. How Be Good?

Three lectures
of Jewish content



Devote Holiday sermon to
NO APOLOGETICS

a Positive Judaism, based on
service

Story of scattered Irish settlers

1. S. tried to not like I. Kline
2. S. " " " " write books to
have contributions of S.
3. finally acted like S. and with
the help with I. Kline.

example of Quakers

135 ml -

Story
Balfour
+ Jewish
partnership
San Remo

turned from apologetics
to service - gave 9 min.
Bygn Braun
Swanham
Hunford . et.

Sermon on Native Leadership

Wetzel's
autobiog.



Jewish life will
survive in the
integration the school,
+ the synagogue.

Other activities are
only but derivative.

The synagogue was the
surrogate of Temple,
State + Government.

And the most important
part of our synagogue is our
school. We must foster the
Hebrew language!

~~Figure out how to
build a library
room. And see it.~~

"As soon as the child can
speak the father should
teach him the Shema,

Torah, and the holy tongue.

This is the formula for
a successful American
Jewish life."



Candles will be kindled by Mrs. Max Baer. Hosts will be Mr. and Mrs. A. A. Ginsburg, Mr. and Mrs. S. Dembinsky, Mr. and Mrs. A. Scheiner. Mrs. Sam Albert will preside at the Urn. Eddie Finkelshtein, a member of the Confirmation Class, will assist with the opening of the Ark.

YAHRTZEIT: Kaddish will be recited for: Lena Braudy Deutsch, Miriam Farber, Fannie Korn, Nathan Kurat.

SERMON: We are very happy to have Rabbi Philip Waterman occupy the pulpit this Friday night. His sermon topic will be: "THE ROAD AWAY FROM THE REVOLUTION." As in the past, his discussion of the subject will be provocative and stimulating. Mr. Abe Kollenberg will conduct the services. Rabbi Essrig will be in Milwaukee, as the featured speaker of the Annual Men's Club Service of Congregation B'ne Jeshurun.

75TH ANNIVERSARY: The 75th anniversary of the Hebrew Union College will be celebrated at Services on March 31st. The sermon topic will be "The Silent Revolution in Reform Judaism." Congregational Forum will follow the services.

GIFT SHOPPE: A number of new records, games and puzzles are available at the Gift Shoppe, so that you may make a selection for your Passover gifts. There are still a few packages of lovely paper napkins for Passover in stock.

APRIL 14: A special service honoring the memory of Rabbi Stephen Wise will be held on Friday night, April 14. Rabbi Essrig will review "Challenging Years".

CONGRATULATIONS: Our best wishes to Mr. and Mrs. Edward Wepman on the occasion of their daughter, Andrea Lynn, being named at services last Friday night. A very hearty Mazel Tov to them and all the members of their families.

"Friday Night Is Temple Night"



The Rabbi's Corner ..

Education, even more than charity, begins at home. I therefore dare to make the following revolutionary suggestion to some of our leading national organizations. What I propose is simply this: that the leaders of the United Jewish Appeal who are so eager to subsidize schools, educational and cultural activities for our disfranchised brothers

across the seas recognize the importance of such institutions for the home front; that the B'nai B'rith organization be as eager to allocate funds for the work of the Hillel Foundations as for the visionary projects of the ADL; that the National Federation of Temple Men's Clubs stop being worried so much about bringing information about Judaism to our non-Jewish friends on the university campuses of this country and invest some of their interest, energy and money in sponsoring the activities of our own youth groups; that Rabbis cease being proud of their labors among the Gentiles and begin for a change to discover what it is that their own congregants lack; that the Hebrew Union College desist from advertising itself as a citadel for ADL work because of a few ministers that are studying at Cincinnati and begin overhauling the entire apparatus necessary to the training of tomorrow's religious leaders. I am sure that you understand the drift of my thought. We always find it much easier to advise others to study about our historic tradition, to spread information about Judaism with the hope that it might thereby alleviate discrimination, and forget that it is we ourselves that require attention and guidance and knowledge.

It is a pity indeed that so many of us look upon educational activities as slum projects for the poor of our own people or the ignorant amongst the non-Jews. We hardly ever see ourselves in the role of recipients. We help build Jewish centers all over the country so that the underprivileged might benefit from their social and cultural activities; we wax enthusiastic over every Gentile group that wants to hear a first-hand report about our faith; we frighten and intimidate our people into being Jewish in order to make a nice impression on the Gentiles. And I say this is the tragedy of the great American-Jewish community, that its destiny lies in the hands of those who want to use the group as a ladder for their own petty ambitions and neurotic drives. So they play up to the Gentiles and play the Jews for suckers. In the meantime our people wallow in the abyss of ignorance, fear and superstition, a willing prey for the charlatans that are foisted upon them and a helpless victim in the hands of the decadent leadership of our times.

* * *

.. Temple News



CONGREGATIONAL SEDER: The seder for the first night of Passover will be

held in the Vestry Rooms of the Temple at 6:30

P.M. on Sat. April 1st. You will find your

reservation card enclosed in this Bulletin.

Please return it with your check at once to Mrs.

Roy Landsberg, 416 Lafayette, SE. The reservations will be limited to the first 125 cards received. There will be a charge of \$2.00 for adults and \$1.25 for children up to twelve years of age.

Mrs. Max Baer and Mrs. Abe Kollenberg are in charge of the arrangements. Those serving with them are: Mesdames Harry Ashendorf, Harry Essrig, Charles Farber, Lester Friedman, Kay Friedman, Wm. Klein, Sam Kravitz, Leo Kulp, Roy Landsberg, Leonard Newman, Cyril Rill, Jos. Wasserman, Myer Weiner and M. M. Weiss. Mrs. Hy Bylan will be in charge of decorations.

BARN DANCE: This coming Saturday evening, March 25th, at 8:30, in the Eastern Hall, 506 Eastern Ave. NE., the Braudy-Friedman Team will hold a Barn Dance. Everyone will have a chance to win a prize; your ticket will also give you an opportunity to win a Government Saving Bond as a Door Prize. The caller will be Arthur Gunton and music by his orchestra for Square Dancing and also Ballroom Dancing. Refreshments will be served by the Team. Do not miss a chance to have a wonderful evening with loads of fun.

OUR APOLOGIES: In reporting the reception given for Maurice Samuel the names of Mrs. Si Albert, Mrs. Milton Peterman and Mrs. Lester Friedman were inadvertently omitted.

HUC ANNIVERSARY: Special radio programs in honor of the 75th anniversary of the Hebrew Union College will be heard over ABC network in the "Message of Israel" dramatic series on Sunday mornings from 10 to 10:30 A.M. On March 19 Dr. Nelson Glueck will speak and on March 26 Dr. Maurice Eisendrath will talk. The speaker on the 75th anniversary broadcast on April 2 will be Rabbi Barnett Brickner of Cleveland. Be sure to tune in to these special programs during the next few weeks.

APRIL 21: The Congregation will observe Israel's Day of Independence on Friday Night, April 21st. The most recent movie to come out of Israel, "Song of the Negev" will be shown in the Vestry Rooms after services. Rabbi Essrig's sermon will discuss the relationship between American Jewry and Israel.

MRS. ROY LANDSBERG
Bulletin Editor

MILLER SIEGEL
Pres., Men's Club

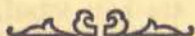
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MARCH 20, 1950

NISAN 2, 5710

Sabbath Services

Friday Evening, March 24th, at 8:30 P.M.

Rabbi Eugene J. Sack

will discuss

"JUDAISM'S PRESCRIPTION
FOR A RICHER LIFE"

Saturday, March 25th, at 10:30 A.M.

CHILDREN'S SERVICES

(Classes 1M-4U)

Bar Mitzvah — Stephen Klein

UNDERSTANDING AND RESPECT

(Editor's note: At the conclusion of Brotherhood Month we feel it appropriate to print the following article written by James N. Gettemy, Minister of the Garden City Community Church).

A few years back as an undergraduate in a college predominantly Gentile with only a woeful minority of Jews enrolled I was resident in a fraternity whose national constitution precluded Jews as members. The injustice of this was so obvious that locally we disregarded the national ruling and included in our number both Jews and Gentiles. A year after being graduated the national organization "cleaned up" the local situation, those of us who instigated it having been scattered by the war and thus unable to offer unified resistance. One of the victims of the "clean up" (who left not only the house but the college and transferred to New York University where he was assured of association in a majority group) came to visit me. His visit was memorable for many reasons, humiliating for some reasons, challenging for one reason. That one reason was his quiet affirmation that despite the ease with which his Anglo-Saxon name and non-Semitic appearance would permit him to be "taken for a Gentile" he had no intention of denying his Jewish heritage. If this was the basis on which he could be "on the in" he was going to stay out.

The late Rabbi Stephen Wise in his autobiography *Chal-*

lenging Years expresses the same sentiment: "No one can be more bent than I am upon achieving perfect understanding between Jew and Christian. But if in order to have the understanding of Christendom I must cease to be a Jew, or I must do that which will make for the minimizing of my Jewishness, then I must do without such understanding . . . I crave the understanding and the reverence of the Christian world, but for myself as a Jew and not for me as a chameleon."

This common sentiment voiced by a young Jew and a famous Jew should constrain us to search our own hearts and minds as to whether we are harboring any of that sentiment which accords status to the Jew only if chameleon-like he minimizes his Jewishness. We must do this searching because we are members of the Christian Church and as members of that Church our judgments and standard cannot be equated with those of the community only . . . it is a betrayal of the love of Christ, which as Christians we profess is central for us, if we can only understand and respect those so like us that they require no understanding.

In this metropolitan area Christians like ourselves must be the leaven that will help men to rise above the smallness of mind and heart which anti-Semitism is. By our understanding and respect for Jews

(Cont. Page 2, Col. 2)

BETH ELOHIM BULLETIN

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ANNUAL DINNER NEW YORK FEDERATION OF REFORM SYNAGOGUES

On March 28th, at 6:30 P.M., the Annual Dinner of the N. Y. Federation of Reform Synagogues will be held. The Guests of Honor will be Judge Meier Steinbrink, Hon. Leverett Saltonstall, U.S. Senator from Massachusetts, Dr. Maurice N. Eisendrath, President, Union of American Hebrew Congregations, Dr. Nelson Glueck, President of Hebrew Union College-Jewish Institute of Religion, and Dr. Jonah B. Wise, Rabbi of Central Synagogue.

We of Beth Elohim are particularly proud to have our own Judge Steinbrink as one of the guests of honor, and hope to have a large turnout of our membership at the dinner. The affair is for both men and women, dress is optional and the price is \$7.50 per person.

ADULT ACADEMY

Our Adult Academy, under the chairmanship of Judge E. Ivan Rubenstein, will offer another series of lectures to be delivered by Rabbi Sack. The lecture course will cover the subject of Reform Judaism and will take place after the Friday Evening Services on the following dates:

- April 14—History of Reform Judaism
- April 21—Principles of Reform Judaism
- April 28—Customs of Reform Judaism
- May 5 —Future of Reform Judaism

UNDERSTANDING AND RESPECT

(Continued)

as Jews — not because "You'd never know he was a Jew"—we must demonstrate that for us the love of God is not only comforting but cleansing, it "cleanseth us from all unrighteousness," that vicious Gentile, non-Christian unrighteousness which anti-Semitism is. Unless we do we cannot expect the Jew to show understanding and respect for the Christian. To be blunt, unless we show understanding and respect toward our brethren who are Jews, we not only cannot expect such understanding and respect of us but we ought not to expect it for we won't deserve it."

OUR GOOD WISHES

The congregation extends its heartiest good wishes to Rabbi Sidney Tedesche of Union Temple upon the completion of twenty years of devoted service to his community. We wish Dr. Tedesche every success in the continuation of his inspired leadership.

**HARRY HERSHFIELD TO SPEAK
AT APRIL FORUM**

We learned recently from our Forum Chairman, Justice Meier Steinbrink and Justice E. Ivan Rubenstein, that the April Forum to be held following Friday Evening Services April 7th, will feature the noted entertainer, writer, lecturer Harry Hershfield.

Mr. Hershfield, star of the radio show "Can You Top This" is well-known to most of our readers, and we hope to have our entire congregation present to greet him.

CONGRATULATIONS

Congregation Beth Elohim extends its heartiest congratulations to Mr. and Mrs. Charles Klein upon the Bar Mitzvah this Saturday of their son Stephen.

Women's Auxiliary

NEWS AND VIEWS

The April meeting of the Women's Auxiliary will feature Miss Blix Ruskay—satirist and impressionist—presenting a unique one woman show entitled "We Go To A Benefit." This skit is a hilarious presentation depicting a benefit performance. Come and enjoy an afternoon of fun. Invite all of your friends.

The Spring Luncheon will be held Friday, April 21st. We ask our women to reserve the date.

We are busily engaged with our Sisterhood Tablecloth project. We are obtaining the signatures of our women, at \$1 per name, which will be embroidered upon our handsome linen tablecloth. This cloth will be used at all appropriate congregational functions, and women desiring to have their signatures included should contact Mrs. Alex N. Lifschutz, GE 4-6010.

Each year the Auxiliary assists the fund raising function of the Brooklyn Hebrew Home & Hospital For the Aged, and we ask our members to send their contributions to Mrs. Herman Goodrich, 587 Troy Ave., Brooklyn.

Mrs. Jay M. Cornell, 197 Berkely Place is the Women's Auxiliary Red Cross Chairman. We request that our ladies contact Mrs. Cornell in regard to their Red Cross subscriptions.

MEN'S CLUB BASEBALL GUIDE

The tickets have arrived!

There are many choice seats for some nite games still available. Which team would you like to watch oppose the Dodgers, Giants! Braves! Cards! Cubs! Pirates! Reds! Phils! Pick out the visiting team you enjoy at Ebbets Field and get a party together. Perhaps a business man or your favorite niece or nephew or your mother-in-law or maybe your wife. Contact a member of the committee or write for reservations. HURRY! HURRY! HURRY!

STAMP CLUB

We announce the formation of a Stamp Club. Interested persons should contact either Mr. Max Levine, BU 2-1763, or Mr. Ben Asher, GE 4-7119. The first meeting will be held shortly.

CONGREGATION BETH ELOHIM GRATEFULLY ACKNOWLEDGES

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Mrs. Charles Gerber Father, Samuel Dushman

IN MEMORIAM

We record with grateful affection the addition of the following bronze tablets to our Memorial Board:

**Florence Golluber Grossman
Morton Cohen**

May the memory of our dearly beloved ones be as a blessing in our lives.

JUDAICA SHOP

We wish to inform our readers that Judaica Shop has just received a supply of moderately priced jewelry from Israel which would serve beautifully as Confirmation gifts. You will also be happy to learn that the Shop has an attractive assortment of Passover items including Haggadahs, matzo cloths, seder plates, and Passover records.

Mr. Max Levine, who started the stamp section of Judaica Shop, has accumulated an attractive and valuable assortment which will open the eyes of all stamp collectors. Mr. Levine is particularly proud of his selection of Israeli stamps.

Junior Congregation

announces
a spectacular evening of

—: DANCE :—

Sat. evening, April 22, 1950

(Reserve this date—details will follow)

HOUSE OF LIVING JUDAISM

Sisterhoods throughout the country have rejoiced to learn that the magnificent gift of Dr. Albert A. Berg to The House of Living Judaism brings nearer our dream of a fitting and adequate religious center for the Union of American Hebrew Congregations and its affiliates, including our own National Federation of Temple Sisterhoods. To say, however, that the gift completes the project would be not only a gross exaggeration but also a misstatement of fact.

This is your opportunity to give a ONE-TIME gift of \$10 to build an ALL-TIME center to serve your Reform Judaism in America and throughout the world.

During the past week a contribution has been received from: Mr. and Mrs. Alvin Adler in honor of Judge Meier Steinbrink's 70th Birthday, Mr. and Mrs. Ernest D. Loewenwarter in memory of Leo Sondheim, Dr. and Mrs. Samuel Bloom in memory of Major Murray Framan, and Mr. and Mrs. Leon A. Weil, Mr. and Mrs. A. E. Robert Friedman, Mr. and Mrs. Harry Reinberg, and Mr. and Mrs. Samuel Scal in memory of Regina Cohen.

Contributions will be gratefully accepted by Mrs. Leon A. Weil, 327 Park Place, Chairman.

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These Are Days for Poetry, Not Statistics

LONDON.

THE peoples of the West have been reluctant to believe that they are engaged in a life and death struggle with Communism in which every power, every technique and every resource of the enemy is ranged against them. They are peaceable folks and cannot bring themselves to admit that any world movement could be as ruthless and single-minded as is the Communist faith. But open aggression in Korea has perhaps shaken the last unwilling soul into an admission of the facts. The struggle is engaged on every front—above all, on the decisive frontier of the human spirit.

The old saying, "Know thy adversary," is especially vital to this struggle of ideas. The Korean war must be seen in its wider context of a Communist attempt to capture the mind of the whole world in its net of propaganda. Unhappily, it is precisely in relation to propaganda that we in the West make the worst mistakes about our adversary and are most ill-judgedly complacent about our own performance. Ask most of us in the West—who are all interested in "the Soviet view of life"—to define it, and we will quickly tell you that its fundamental mistake is to confuse economics with life.

To be a Marxist, we explain, is to believe that economics fundamentally determine all the rest and that the ideas and philosophies and aspirations of any given society are simply a sort of superstructure built on top of brute economic facts such as its property relations and its methods of producing wealth.

Then we make short work of this preposterous vision of man and history. Who can convince us of the "class conditioning" of Shakespeare? Who can explain the incredible role of Jewry in world history by referring to its origins as a pastoral hill people of Judea? Why should American capitalism differ in most of its political objectives from German capitalism? Why should Tito break away? Why, if we go back to the dawn of history, do we find man, the "tool-using animal," adorning his cave with hunting scenes of unparalleled force and grace?

UP go the skittles of Marxist theory and down the alley thunder our triumphant rebuttals. We note with grim pleasure the antics of our Communist opponents as they gather for their intellectual congresses in Wrocław or the Waldorf-Astoria and call us the jackals of capitalism and imperialist lick-spittles. "Ah," we say, "our criticisms have struck home," and we lay down our pens with the exhilarating feeling of having won a round for freedom and the Western way of life.

But have we? The one point which seems most marked about Soviet policy and Soviet propaganda since the war is its indifference to economics. The motives to which the Soviet leaders try to make the greatest appeal have little or nothing to do with economic self-interest and at no time is it ever suggested that any Russian policy might be changed or conditioned by economic factors.

This is not only true of the peace

To win ideologically as well as in the field, we must make our vision match our economics.

By BARBARA WARD

campaign. It is true in a much more general sense, since Soviet propaganda seeks to infuse into every issue the vision of a vast cosmic war proceeding between the powers of Communist light and capitalist darkness. In apocalyptic terms, they paint the struggle between the world's toilers and their imperialist oppressors and proclaim that mankind is witnessing the death throes of the Beast. Through this darkened world of menacing evil, the Soviet Union with Stalin at its head cleaves the radiant path of deliverance. While the tanks thunder by in vast military reviews, the Soviet radio breaks into poetry and broadcasts to the world:

Spring has come. It has come

here, it has come in China, in the new streets of Warsaw, in Prague, in the gardens of Bucharest, in the villages of Bulgaria. The banner of victory flies over us. The spring of humanity is with us. It is nearing the workers' suburbs of Paris; it is marching like a master upon the piazzas of Rome. In Calcutta, Karachi and Bombay, it sings of freedom. Our Stalin, whose hand guides the spring of humanity, is leading us to victory.

No, decidedly, the Russians are not economists. They are poets, they are romantics. Their strength is the scale of their huge and perverted view of the world. To devote one's self to ridiculing their economic view of history is a waste of time. They have

no such thing. In fact, the opposite is the truth. It is we in the West who are the economists. We are the economic men.

For a hundred years we have seemed to run our world on a profit and loss account. Our international relations have been a web of commercial treaties, exchange rates, gold points and standards, commodity schemes, bulk purchase and balances on international account. In our domestic politics, the great event of the parliamentary year has been the elaboration and infinitely prolonged discussion of the budget.

NOR is our economic bias betrayed only by the content of politics. For years, our methods and tactics, too, have seemed to be rigidly determined by economics. Who but men permeated with economics to the core of their being could have worked out theories of international trade according to which the blind workings of economic forces would be relied on to bring trade and wealth and employment perpetually into balance? Who but the most complacent economists could have adopted theories of internal development in which a natural equilibrium would be perpetually restored between demand and supply, provided the hand of man did not intervene in the mechanism?

Economics at this point became more than the staple content of policy. It was elevated into a destiny, a goddess of the market place, an ultimate arbiter beyond which neither politics nor humanity nor hope nor vision could be permitted to go. Round the universe, round the state, round each small life rose these bastions of economic possibility and impossibility. In their name, world trade fell by two-thirds in 1929. In their name, 2,000,000 men never found work in Britain between 1930 and 1938. In their name, American steel production fell from 60,000,000 tons to 11,000,000 in the deepest year of the depression, 1932. But since it was the blind goddess that willed these things, they could not be undone. Can it be denied that all this amounted to an almost totally economic view of man?

ONLY in certain desperate crises was the West apparently prepared to seek out another deity. After a brief attempt in the autumn of 1939 to fight a war as though all the economic rules still held good, Britain returned in 1940 to the headlong effort of 1917 and 1918 and soon far surpassed it. Then the American economy put itself into gear, and by 1944 it had performed the prodigious feat of doubling itself. Another economy as large as that of 1939 had been placed on top of the earlier one in four short years.

One can assign an infinite number of practical reasons for the achievement, but the crucial reason is that Western man ceased to be an economist and became instead a being in pursuit of a vision—the vision of victory. The ineluctable economic laws were no match for that ardent pursuit. The community of which the economists had predicted "saturation" with a national income of \$90 billion found double the quantity at its disposal. The idea vanquished the supposed (Continued on Page 38)



Winged Victory—"Our triumphs come not from economics but from vision."

BARBARA WARD is foreign editor of The Economist of London and on the B.B.C.'s governing board. She wrote "The West at Bay."

Days for Poetry Not Statistics

(Continued from Page 8)

law. Economic conditioning gave way to political decision. Vision conquered necessity.

* * *

SINCE 1945, since the very day of victory, the economist and the visionary have struggled for mastery in the Western breast. The instinct to return to the rigidly economic computation of possibility is strong in all of us. The economists' picture of a world in which natural forces of balance do man's work for him has the weight of a century's tradition behind it. It has also the immense appeal of simplicity. It is easier to let things be than to seek to control them. Passivity is more congenial than creation. The poet is notoriously an uncomfortable fellow. It is true that the whole experiment of the Marshall Plan has shown in the last three years that we are not yet all of us economists and that the Western nose is not yet tightly pressed back to the balance sheet of international exchange. And we have had our reward in stealing, for these years at least, the initiative from the Promethean propagandists on the other side of the Iron Curtain.

But now, with Stalin's Korean adventure clear in our minds, we have come to the parting of the ways. Up to the very moment of the Communist aggression of June 25 we were showing every sign of drifting back to the old adoration of blind economic deities. We could catch ourselves out quite seriously saying that trade would balance at such and such a level and that it was a great pity it did not

permit Europe to feed as well as it did before the war. We could hear ourselves arguing that the flow of international capital would be so and so and unhappily this did not permit any striking economic development in Southeast Asia.

We estimated that the world's demand for raw materials would be so much and remarked that "It is really sad that such a level condemns the East to unrelieved economic depression." We contemplated settling Europe's trade balance with the United States by a further slashing of imports, although the cuts made already have sent 500,000 people out of America's export trades. The British wondered whether they could accept the economic risk of a Schuman plan; the Belgians declared they dared not expose their "hard" franc to the risk of higher domestic investment, the Germans and the Japanese demanded their share of the world's export markets, and other traders could see no way in which international trade could expand to hold them all.

IT looked as though, in spite of the lessons of the war, in spite of the lesson of the Marshall Plan, in spite of the extraordinary achievements of Western thought and experiment and technique since 1939, "the gloomy science," the unchanged habits of economic thought, were creeping back on us on every side. While the Russians fought with visions of angels and devils, of world chaos and world salvation, we were putting on the high black hat and dusty coat of Ricardo and unfurling the umbrella of John Stuart Mill. While

they "struggled with beasts at Ephesus," we totted up our columns and announced with a sad shake of the head, "It cannot be done. We cannot afford it."

THE lightning American reaction to aggression in Korea has called a halt to this terrifying process. It was not as a calculator or as a defender of narrow economic interests that President Truman decided to place the might of the United States behind the United Nations. He acted—and the people acted with him—on the strength of an idea, the idea of driving aggression from the world by collective action to check it at its very source. The effect has been electrifying. The sagging mood of the West has grown taut. Congress, unwilling to vote a few millions for the development of backward areas, has agreed to an extra ten billion dollars for military expansion. The spirit of the audit office has faded. In its place has come determination and courage placed at the service of an idea.

But what next? The Korean campaign is only one incident in a tremendous battle for the soul of the world, and, while it is more inspiring to prevent aggression than to sit back and say we cannot afford to, it is nevertheless still a partly negative and defensive attitude. We have served notice on mankind that we are opposed to communism and can be so effectively. They do not yet know what we are effectively prepared to support.

THIS is the crux of the matter. The Russian idea, for all its hideousness, presents a picture of the world. We, for all our good intentions, have none. To the peoples most menaced and most tempted by communism—the workers of Europe, the peasants of Asia, the emerging peoples of Africa—it is not enough to say, "We will prevent this vile thing from spreading." This is the point at which the test comes—are we economists or are we visionaries, are we profit and loss experts or have we some spark in our souls of the infinite spirit of man? Korea is a start. It shows that the mood of the Battle of Britain and of the Pacific campaigns is not dead. But the peoples of the world ask more. They ask first for defense, perhaps.

But beyond it they seek a "rational hope."

If today some poet or statesman or prophet among us would give us this "rational hope" and this unifying idea of a free world order and would create in us the sense of common purpose that defeated all our tired physical and economic calculations after 1940, the resources actually necessary to create such a world are probably not one-tenth those which are absorbed in the destruction of war. A fifty-year era of development would be infinitely less costly than a five-year era of total war.

BUT our imagination is still not stirred by any such vision of unity and expansion, and since it is not, we may still fall back into the hands of the calculators, of the economists who can tell us how much we can afford at this level of activity and industry but can never saddle Pegasus and raise us to those higher levels of effort and achievement at which our present physical inhibitions would seem no more than a bad dream.

The economic men of the West, as they sharpen their pens and denounce the materialism of the Marxists, are a spectacle indeed for the sardonic gods of history. The men they criticize have in their own perverted way long since left economics behind. They have opted for poetry even if it is the poetry of death. And we, it seems, hope to counter Orpheus with a balance sheet, and win the greatest struggle in human history with a very precise calculation of figures and not a thought for the real allies of the free spirit, for the

... exultations, agonies,
And love, and man's
unconquerable mind.

SOLUTION TO LAST WEEK'S CROSSWORD PUZZLE

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RUINED	MAIL	FROM MUNS
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