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"Teahouse of the August Moon." 3 December 1954.

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# The Temple Bulletin

OF  
Congregation Emanu-El B'ne  
Jeshurun  
Milwaukee 11, Wisconsin

Vol. 22, No. 6

November 30, 1954

Kislev 5, 5715

## Sabbath Services

Friday Evening, December 3, at 8 o'clock

RABBI HERBERT A. FRIEDMAN

will speak on:

"TEAHOUSE OF THE AUGUST MOON"

Friday Evening, December 10, at 8 o'clock

RABBI HERBERT A. FRIEDMAN

will speak on:

"THE THIRD GENERATION -- LOST OR FOUND?"

## Sabbath Morning Services

11:15 o'clock

Saturday Morning, December 11, at 11:15 o'clock

SANFORD ALLAN MORRIS

son of Mr. and Mrs. Joseph Morris

will be Bar Mitzvah

## THE TEMPLE BULLETIN

Published by

Congregation Emanu-El B'ne Jeshurun

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Affiliated with the  
Union of American Hebrew Congregations

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Herman Weil ..... Director Religious Ed.

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## Kaddish List

(Taken from Memorial Tablets)

December 3

Emanuel Arnstein ..... Matilda Marx

Lena Hammel ..... nee Sandels

Albert Hart ..... Jessie Polacheck

Adele Buxbaum Heller ..... Lillie Weiss

Marie Kohn ..... Rosa Whitehead

Florence V. Zien

December 10

Anna Abeles ..... Judith Harriet Feld

Phillip Ackerman ..... Henry Freudenfeld

Bertha Brachman ..... Nathan Kaufer

Ethel Davidson Feld ..... Rosa Poss nee Fanta

### In Memoriam

JOSEPHINE P. GREENWALD  
ROSE JUNG ..... ERNA MORITZ

## SERMON NOTES

### TEAHOUSE OF THE AUGUST MOON

December 3

One of the fine plays this season deals with some universal human problems in a contemporary setting. The story tells of Americans on the island of Okinawa who try to bring democracy to the natives. It is unbelievably humorous to see some of the blunders committed, and it is delightfully edifying to see that we can enjoy satire even when directed against ourselves.

The plan for democratizing the islanders, which was designed in far-off Washington, calls for the building of a Pentagon-shaped schoolhouse. The people would prefer a teahouse with Geisha girls. Distant bureaucrats (operating through the colonel) join battle with sympathetic junior officers on the spot over what would be best for the natives.

The message of the play is that all people are basically the same underneath and want essentially the same things. No one should be forced to do anything against his will. Wisdom comes through learning, perhaps painfully, what is best for one.

H.A.F.

### "THE THIRD GENERATION — LOST OR FOUND?"

December 10

It is now becoming apparent to careful observers that the present Jewish community in America, in its adult make-up, is to be considered "the third generation."

The first generation of European-born immigrants largely ignored the new environment in which it found itself, and did not try to adjust to America. The people retained an old-world, exclusively Jewish outlook on life.

The second generation, consisting of American-born or reared children of immigrants, ignored its Jewish background. These people wanted to integrate themselves wholly into America. They wanted to be considered equals with other Americans. They became a "lost generation" of Jews in the sense that their knowledge of and loyalty to the Jewish tradition was weak.

The third generation today is trying to achieve a harmonious equilibrium between the twin forces of American and Jewish reality. It is a valiant effort. With what success is it meeting thus far?

H.A.F.

## THE SISTERHOOD GIFT SHOP

is ready to serve you

### FOR YOUR CHANUKAH GIFTS AND SUPPLIES

Special Hours for Shopping:

DECEMBER 2-17 FROM 2 UNTIL 4 O'CLOCK

# THE CONGREGATION

is pleased to announce

that the

## Institute of Adult Studies

will be held on five consecutive Tuesday evenings  
in January (Including Feb. 1) and  
five consecutive Tuesday evenings in March 1955

These ten sessions will be devoted to  
the general theme:

## "Immortal Jewish Personalities"

Additional details will be announced  
in the next Bulletin

### A CHANUKAH WORKSHOP

The Kindergarten and First Grade mothers Circles of the Sisterhood are sponsoring a Chanukah holiday worship at the Temple on Thursday, December 2, from 1:30 until 3:30 o'clock.

Rabbi Friedman, Cantor Altschuller, Dr. Weil, Mrs. Milton Schoenbaum, and Mrs. Jack Berland will lead the discussion on the customs and traditions of Chanukah. A question and answer period will follow.

Chanukah books, records, decorations and recipes will be on display.

Everyone is welcome. All who plan to attend are urged to call Mrs. Joseph Cohn, WO 2-8373, so that a place and materials may be available.

### YOUNG ADULT GROUP

The Sisterhood announces that its Young Adult Group, ages 20 to 30, will meet at the home of Mr. and Mrs. Philip Kurman, 734 E. Lakeview Avenue, on Sunday, December 5, at 2 o'clock.

Affiliation in this group is limited to sons and daughters of Temple members.

### A NEW MUSEUM EXHIBIT

In keeping with the American Jewish Tercentenary theme, the Temple Library and Museum Committee has prepared an interesting exhibit now on display in the Joseph L. Baron Museum cases in the Foyer.

In one of the cases is depicted a cave outside of a city in Spain in the year 1654, in which six Marrano Jews, garbed in prayer shawls, are performing their religious duties. The second case shows the arrival in New Amsterdam, to the New World, of a group of 3 refugee Jews from Spain and Portugal late in 1654.

The Marrano figures were made by Mr. and Mrs. Ralph Klein of Temple Beth El, Madison, Wisconsin.

We are deeply grateful to Mr. E. J. Youngerman for devoting much time and effort in arranging this exhibit.

### WELCOME TO NEW MEMBERS

We wish to extend a hearty welcome to these new members who have just become a part of our Temple family:

Harry A. Morton                      Oscar Bear  
Samuel Kagen



## THE TEMPLE MEN'S CLUB

cordially invites you and your friends to hear

### DR. MORDECAI M. KAPLAN

Founder of Reconstructionist Judaism

at the Temple

WEDNESDAY EVENING, DEC. 15, AT 8:00 O'CLOCK



Dr. Kaplan believes that every generation "should question traditional beliefs" and "re-evaluate Judaism's philosophy and practices from the standpoint of their value to contemporary life."

AMERICAN JEWISH

He is chairman of the editorial board of the *Reconstructionist* magazine and editor of books, pamphlets and articles that have had their impact on the course of Jewish education in America.

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Milwaukee, Wis.  
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Rabbi Herbert A. Friedman

3431 N. Lake Dr.

Milwaukee 11, Wis.

SAKINI

Tootie-fruitie.

(He takes the gum from his mouth and, wrapping it carefully in a piece of paper, puts it in a matchbox and restores it to a pocket in his shirt.)

Most generous gift of American sergeant.

(He resumes his original posture of dignity).

Lovely ladies, kind gentlemen:

Please to introduce myself

Sakini by name.

Interpreter by profession.

Education by ancient dictionary.

Okinawan by whim of gods.

History of Okinawa reveal distinguished record of conquerors.

We have honor to be subjugated in fourteenth century by Chinese pirates.

In sixteenth century by English missionaries.

In eighteenth century by Japanese war lords.

And in twentieth century by American Marines.

Okinawa very fortunate.

Culture brought to us.. Not have to leave home for it.

Learn many things.

Most important that rest of world not like Okinawa.

World filled with delightful variation.

Illustration.

In Okinawa...no locks on doors.

Bad manners not to trust neighbors.

In America...lock and key big industry.

Conclusion?

Bad manners good business.

In Okinawa...wash self in public bath with nude lady quite proper.

Picture of nude lady in private home..quite improper.

In America...statue of nude lady in park win prize.

But nude lady in flesh in park win penalty.

Conclusion?

Pornography question of geography.

But Okinawans most eager to be educated by conquerors.

~~Deep desire to improve friction.~~  
 Not easy to learn.  
 Sometimes painful.  
 But pain makes man think.  
 Thought makes man wise.  
 Wisdom makes life endurable.  
 So.....

(He crosses back to left of the first  
 of the panels.)

We tell little story to demonstrate splendid  
 example of benevolent assimilation of  
 democracy by Okinawa.

LEARN DEMOCRACY OR BE SHOT -  
 AMERICAN JEWISH PLAN B

PURDY

Never mind. I admit disappointment but not  
 defeat. I'd thought you were given to me  
 in recognition of my work here. Frankly,  
 I expect to be made a general soon, and I  
 want that star for my wife's crown. Natural-  
 ly, that's very hush-hush.

FISBY (nods)

Naturally. Maybe I just wasn't cut out to  
 be a soldier.

PURDY

Captain, none of us was cut out to be a  
 soldier. But we do the job. We adjust. We  
 adapt. We roll with the punch and bring  
 victory home in our teeth. Do you know what  
 I was before the war?

FISBY (Hesitates unhappily)

A football coach?

PURDY

I was the Purdy Paper Box Company of Potta-  
 wattamie. What did I know about foreigners?  
 But my job is to teach these natives the  
 meaning of democracy, and they're going to  
 learn democracy if I have to shoot every  
 one of them.

FISBY

I'm sure your wife wouldn't want her star  
 that way, sir.



PURDY

What did you do before the war?

FISBY

I was an associate professor at Muncie.

PURDY

What did you teach?

FISBY

The humanities.

PURDY

Captain, you are finally getting a job you're qualified by training to handle - teaching these natives how to act human.

FISBY

The humanities isn't quite that, sir.

PURDY

If you can teach one thing you can teach another. Your job at Tobiki will be to teach the natives democracy and make them self-supporting. Establish some sort of industry up there.

FISBY

Is there a general plan?

PURDY

There is a specific plan

(He extends a document the size of a telephone book.)

Washington has drawn up full instructions pertaining to the welfare and recovery of these native villages. This is Plan B. Consider it your Bible, Captain.

FISBY

I'll study it carefully, sir. There might be some questions I'd like to ask you.

PURDY

(Points to Plan B)

Washington has anticipated all your questions.

FISBY

But I was thinking -

PURDY

You don't even have to think, Captain. This document relieves you of that responsibility.

FISBY

But in dealing with the natives, sir -



PURDY (interrupts)

It's all covered in Section Four: "Orienting the Oriental." How is your Luchuan?



VILLAGERS WARY OF  
DEMOCRACY

5.

FISBY

Sakini!

SAKINI

Right here, boss. Not asleep, boss.

FISBY

Good. According to Plan B, my first job here is to hold a public meeting.

SAKINI

Public waiting in public square...eager to meet new boss, boss.

FISBY

Good. Now, Plan B calls for a lecture on the ABC's of democracy.

(He turns to SAKINI)

Make sure they understand that I come as a friend of the people. That we intend to lift the yoke of oppression from their shoulders.

SAKINI

Oh, they like that, boss. This their favorite speech.

FISBY

What do you mean, their favorite speech?

SAKINI

Oh, Japanese say same things when they come, boss. Then take everything.

FISBY

Well, we're not here to take anything.

SAKINI

They got nothing left to take away, boss.

FISBY (annoyed)

Well, if they did have, we wouldn't take it. We're here to give them something.

SAKINI

Oh, not get angry, boss. We not mind. After eight centuries we get used to it. When friends come now, we hide things quick as the dickens.

after speech, villagers buy him presents,  
including geisha girl.

SAKINI

They say they just held meeting in democratic fashion and majority agree on resolution. They want you to build them cha ya.

FISBY

A what?

SAKINI

Cha ya. That's teahouse, boss.

FISBY

A teahouse?

SAKINI

Yes, boss. They say now that this village have geisha girl just like big city, they should have teahouse like big city too.

FISBY

But I can't build them a teahouse...I have no authority to do that.

SAKINI

But you tell them will of majority is law. You going to break law?

FISBY

They're going to get a school..that's enough.

SAKINI

But majority too old to go to school..they want teahouse.

FISBY

There is no provision in Plan B for a teahouse

LOTUS BLOSSOM

~~Ara...echaya sae tatereba mondai naija nai no.~~

SAKINI

Lotus Blossom say teahouse in Tobiki make recovery program work. Everybody make geta and cricket cages like crazy so they can spend money at teahouse.

FISBY

I haven't got any materials to build a teahouse.

SAKINI

~~Zaiyo ga naiyo.~~

LOTUS BLOSSOM

~~Ara, kinee renga ya zaimoku takusan kite orimashitayo.~~



SAKINI

She say Army truck come yesterday and leave beautiful brick and lovely paint.

FISBY

For the new schoolhouse. Tell them...it just can't be done.

SAKINI

Dame, dame, dame desuyo!

(Fisby looks down into the disappointed faces of the Villagers.

VILLAGERS

Achara-san, iijiwaru dane.

SAKINI

They say you very mean to them after all the nice present they give you.

FISBY

I'm sorry.

SAKINI

They very sorry too, boss. You know why?

FISBY

I think I do.

SAKINI

No, boss. When you leave here...Tobiki be forgotten village. Not have park, not have statue, ..not even lovely jail. Tobiki like to be proud. Teahouse give them face.

FISBY

It's going to be a fine schoolhouse. Five sides.

OSHIRA

May I speak, Captain-san?

FISBY

Of course, Mr. Oshira.

OSHIRA

There are lovely teahouses in the big cities. But the men of Tobiki have never been inside them. We are too poor and our clothes are too ragged. All of my life I have dreamed of visiting a teahouse where paper lanterns cast a light in the lotus pond and bamboo bells hanging in the pines tinkle as the breezes brush them. But this picture is only in my heart.... I may never see it. I am an old man, sir. I

shall die soon. It is evil for the soul to depart this world laden with envy or regret. Give us our teahouse, sir. Free my soul for death.

FISBY (unhappily)

But...we haven't got any carpenters!

SAKINI (calls over the heads of the group)

Oi! Daiku-san! Daiku-san!

(Mr. Sumata and his father come trotting across the stage carrying their carpenter boxes. Sakini turns to Fisby.)

Oh, what you think? Mr. Sumata and his papa just come down from mountains!

FISBY (Gives Sakini a penetrating but defeated look)

All right. All right! I haven't got a chance. I guess Uncle Sam is going into the teahouse business.

(He turns and goes back into his office, followed by LOTUS BLOSSOM. He picks up Plan B. Sakini announces the decision from the steps.)

SAKINI

Cha ya, tatete iiyo!

(There is an outburst of cheers from the Villagers. It sounds very much like "Fisbys san, Banzai, Uncle Sam, Banzai, Uncle Sam, Banzai!" Inside FISBY begins tearing up Plan B. Lotus Blossom kneels before him, geta in hand, Fisby extends his feet and smiles down at her. The cheering outside continues. As the panels descend-)

making souvenirs for 9.  
Act 2, Scene 4 brandy-making as means of earning money

SAKINI (bows)

Ability of Americans for mass production  
equaled only by American capacity for consumption.

Fortune often comes in back door while we  
look out front window.

Prosperity not only smile on Tobiki.

Prosperity giggle like silly girl.

Very strange.

Things we do best...not wanted.

Things we think least of...wanted most.

No conclusion.

Tobiki now village of beautiful houses.

But loveliest of all is Teahouse of August  
Moon.

visits,  
Colonel Purdy, hears of brandy,  
no school tea-house —  
orders tea-house taken down  
Everyone very sad.



SAKINI

She say she think she like to go to America. There everybody happy. Sit around and drink tea while machines do work.

FISBY

She wouldn't like it, Sakini. I should hate to see her wearing sweaters and sport shoes and looking like an American looking like an Oriental.

SAKINI

But she want to be an American, boss. She never see an American she not like, boss.

FISBY

Some of them wouldn't like her, Sakini. In the small town where I live, there'd be some who would make her unhappy.

SAKINI

Why, boss?

FISBY

She'd be different

SAKINI

Dame dayo.

LOTUS BLOSSOM (takes Fisby's hand)

Sonna koto naiwa, Amerikatte minshu shugi desumno ne.

SAKINI

She say not believe that. In America everybody love everybody. Everybody help everybody; that's democracy.

FISBY

No. That's faith. Explain to her that democracy is only a method - an ideal system for people to get together. But that unfortunately...the people who get together.. are not always ideal.

SAKINI

That's very hard to explain, boss. She girl in love. She just want to hear pretty things.

FISBY

Then tell her that I love what she is, and that it would be wrong to change that. To impose my way of life on her.

SAKINI

Tassha dene!

FISBY

Tell her that I shall never forget her. Nor this village. Tell her that in the autumn of my life - on the other side of the world - when an August moon rises from the east, I will remember what was beautiful in my youth, and what I was wise enough to leave beautiful.

SAKINI

She say she always remember you, boss. She say she guess maybe she be what she is - first class geisha girl. She want you to know she make up long song-story about you to sing in teahouse. And maybe hundred years from now, you be famous all over Okinawa.



MEANING OF SUCCESS & FAILURE 12.

SAKINI

Since you not take Lotus Blossom, maybe you take me, boss?

FISBY

Major McEvoy is coming down to take charge. You'll work with him

SAKINI

Would rather work with you.

FISBY

You'll like Major McEvoy.

SAKINI

I'll work for you for half price, boss.

FISBY

Major McEvoy will need your help in getting this village on its feet again.

SAKINI

You very hard man to bargain with, boss. If you want, I work for rice rations only.

FISBY

No.

SAKINI

You mean you going to make me work for nothing, boss?

FISBY

I mean yes, you're not going to work for me at all. And you belong here.

FISBY

I'll tell you something, Sakini. I used to worry a lot about not being a big success. I must have felt as you people felt at always being conquered. Well, now I'm not so sure who's the conqueror and who the conquered.

SAKINI

Not understand, boss.

FISBY

It's just that I've learned from Tobiki the wisdom of gracious acceptance. I don't want to be a world leader. I'm making peace with myself somewhere between my ambitions and my limitations.



SAKINI

That's good?

FISBY

It's a step backward in the right direction.

(He throws Sakini a salute.)

Take care.



## SAKINI

Little story now concluded.  
History of world unfinished.  
Lovely ladies...kind gentlemen -  
Go home to ponder.  
What was true at the beginning remains true.  
Pain makes man think.  
Thoughts makes man wise.  
Wisdom makes life endurable.  
Our play has ended.  
May August moon bring gentle sleep.



According to author Ken Sneider

## CONCLUSIONS

"The <sup>the</sup> kinder story is the idea that people the world over are basically the same in their wants and desires, but that often we are confused by externals."

A Japanese might want soup for breakfast

A Korean " " pickles

An American " " ham & eggs

Basically they all want same thing - breakfast

Natives wanted tea-house

Plan B said schoolhouse

Actually, these were same thing.

Because in their tea-house, the <sup>old ones</sup> natives taught the young ones grace, politeness, charm, good manners, moderation, fine arts

What school teaches more?

In another village, the captain boasted that the natives had learned the alphabet through it and how to say "Deep in Heart of Texas" in English.

Is this knowledge more important?



wise morals out of mouths of the <sup>characters</sup> ~~characters~~

- old man
1. It is evil for the soul to depart this world laden with envy or regret. Give us our feasthouse, sir. Free my soul for death.

Never be envious

- Sakini
2. Things we do best - not wanted (art, poets)  
Things we think least of - wanted most. (brandy)  
No conclusion.

Treasures of world go unappreciated (art, music, poetry)  
Fruitless they command attention (parties, foolishness, etc)

- Fiskay
3. I've learned from Tōhki the wisdom of gracious acceptance. I'm making peace with myself somewhere between my ambitions & my limitations.  
It's a step backward in the right direction.

Have ambitions but don't collapse if they cannot be fulfilled.

Theme

Pain makes man think  
Thoughts make man wise  
Wisdom makes life endurable.

So ENDS THE SERMON

Disappointment  
Frustration  
Poverty