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Message of Israel broadcast, 1951.

MESSAGE OF ISRAEL



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

35 East 62nd St. New York 21, N.Y. Tel. Templeton 8-2223

AMERICAN BROADCASTING COMPANY

Every Sunday, 10 - 10:30 A.M., New York Time

DAVID J. WISE, *Radio Director*

October 5, 1951

Rabbi Abba Hillel Silver
The Temple
East 105th Street at Ansel Road
Cleveland 6, Ohio

Dear Rabbi Silver:

This is just a line to remind you that you are scheduled to be the "Message of Israel" speaker for the four Sunday in November. The exact dates are the 4th, 11th, 18th and 25th. You will record all of your talks at least ten days before the date of broadcast which means that you should submit your sermon copies to me approximately two weeks before each broadcast. This means that your first sermon is to be in my office Monday, October 22nd.

In order to insure adequate network publicity for the four talks, please send me the titles (only) not later than October 15th. All of your "Message of Israel" talks will be recorded at your local ABC station.

Please read the attached mimeographed memorandum for exact rules.

Best wishes for a Happy New Year.

Cordially yours,

David J. Wise
David J. Wise

DJW/js
encl.

UNITED JEWISH LAYMAN'S COMMITTEE
35 East 62nd Street, New York 21, N.Y.

Rabbi Jonah B. Wise, Chairman
David J. Wise, Program Director

Telephones: TEmpleton 8-2223
Templeton 8-5122

M E M O R A N D U M

FROM: David J. Wise, Program Director
TO: All speakers on "Message of Israel"
RE: Sermons

1. All out-of-town sermons must be in the office of the United Jewish Layman's Committee on the Monday preceding the Sunday of the broadcast. New York City speakers may submit their sermons as late as Wednesday of the week preceding the broadcast. (NOT SEE ITEM 10)
2. All sermons must be submitted in quadruplet (4).
3. The speaker must adhere to the sermon script as submitted in advance to our office. If you change your sermon, without advising us well in advance, it may injure us in the eyes of the Broadcasting Company; it may cause us law-suits and endless trouble.
4. Sermons must not exceed 10 minutes in length.
5. No sermon should be more than 4 double-spaced pages in length.
6. If you quote from any recent literary work, please give us the name of the publication and the author, and mention the author on the air.
7. The last line of your sermon is the cue line. It must never be changed, nor must anything be added after it. It is the signal for the switchback to New York on all out of town sermons.
8. The "Message of Israel" is not a political forum. If you introduce controversial topics, give both sides. Do not criticize any individuals. We are an agency of the Broadcasting Company, and any opinion we express is automatically assumed to be that of the Company.
9. Millions of persons, Jew and Christian alike, will be listening to you speak. Sermons should therefore be drawn on Jewish life and tradition for inspiration but should also be timely, interesting, and education. Remember, you are preaching to many varieties and shades of religious belief.
10. If asked to record your sermon, please submit manuscript ¹⁴~~10~~ days ahead of broadcast time. You will then be advised as to when and where to report to cut disc. Please see to it that exact timing and cues are on discs before shipped to New York City. Do not make appointment with station. They will contact you.

October 9, 1951

Mr. David J. Wise
Message of Israel
35 East 62nd Street
New York 21, New York

Dear Mr. Wise:

Thank you for your letter of October 5th, which crossed with mine of the same date giving you the titles of Rabbi Silver's sermons.

Rabbi Silver has a very heavy schedule this month, and for that reason we have been at work on the Message of Israel sermons for the past week, and I plan to forward them all to you within a few days. We have been following your earlier instructions which state that no sermon should exceed 13 minutes in length, nor should it be more than 5 double-spaced pages in length. I note that these instructions have now been changed. Rabbi Silver has put a great deal of work in the preparation of revision of these sermons, and it will be impossible for him to re-write them. In only one instance do the sermons exceed four pages, and that, by only a few lines.

I shall send all four of the sermons to you at once for your o.k. so that they may all be recorded at one time. It would certainly involve a great loss of time for Rabbi Silver to make four trips to the radio station for their recording.

I hope that these arrangements will be satisfactory. With best wishes, I am

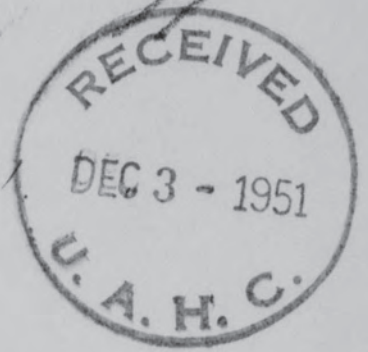
Sincerely yours,

Elizabeth Rice
Secretary to Rabbi Silver

LEON FEIGENBAUM
ACCOUNTANT AND AUDITOR
5409 ~~3229~~ BERGENLINE AVENUE
UNION CITY, N. J.
West New York, N. J.
TEL. UNION 5-7171

Rabbi Kaufman

October 27, 1951



Rabbi Abba Hillel Silber
Cleveland, Ohio.

Dear Rabbi Silber:

Congratulations on your wonderful talk
delivered at the Statler Hotel on Oct 27, 1951.

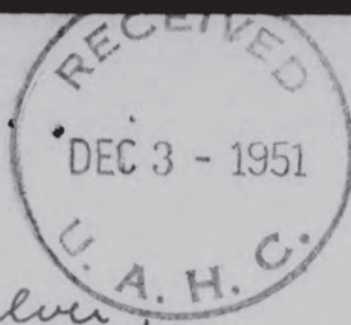
Would it be possible for me to obtain a copy
of your speech. I should like to study
your discussion on religion & Judaism, and discuss
it at the meetings of a mens club at the
Temple to which I belong.

I will appreciate it very much, if
You would send me a copy of your address.
Thanking You in advance

Very truly yours
Leon Feigenbaum

5409 Bergenline Ave
West New York, N. J.

Sent 11/5/51



73 Melba Ave
Springfield 4, Mass.
October 29, 1951

Dear Dr Silver,

I was happy to hear your address to the dinner dedicating the "House of Living Judaism" and I should appreciate very much a copy of this sermon for myself and if you have two more, to send to the editors of the local Jewish papers.

Nothing succeeds like success, and the validity of your political wisdom ^{as seen in the state of Israel's existence} will I pray help Reform Judaism head your sermons as well.

Reform Judaism in the United States has been a silly affair. Only a few years ago the Congregation next to the House of Living Judaism in New York voted to disassociate itself from the House of Israel, and Nelson Blumenthal, from whom as an archaeologist one should expect more understanding of history, had a foolish article in the magazine section of the New York Times, on good ~~good~~ intentions being more important than "hat or horn". While the Society section of the Times carried news of two church weddings of prominent families of Temple Emanuel.

Your address, with perhaps a few changes, should be printed and distributed among the Temple youth and their parents too, and also among the Hillel Foundation.

I hope too you will repeat the substance of your sermon on the radio, in the press, and as often as you can. It is a message Reform Judaism needs, and you are the man to give it.

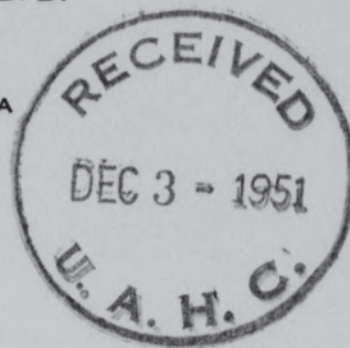
Dr. Abba Hillel Silver
The Temple
Cleveland, Ohio

Sincerely yours,
Philip H. Lewis

RABBI SOLOMON B. FREEHOF, D. D.

RODEF SHALOM TEMPLE
FIFTH AND MOREWOOD AVENUES
PITTSBURGH 13, PENNSYLVANIA

October 30, 1951



Dr. Abba Hillel Silver
Congregation Tifereth Israel
E. 105th St. and Ansel Road
Cleveland 6, Ohio

Dear Abba:

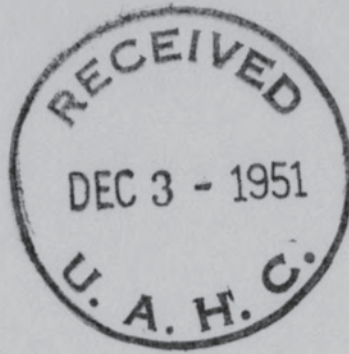
There was such a crowd around you after your address at the banquet that by the time Lillian and I could get through, you were already gone. I always feel disappointed when I am unable to come up and talk to you after one of your grand addresses. I always marvel at the unflagging dynamism of your speech. I do not know of anybody who can combine thought, feeling, and powerful persuasion as you can. May God grant you unflagging energy and health for many years to come.

Please give my best to Virginia. Lillian lunched with her but I did not even get to say "how-do-you-do."

As ever,

Sol

SBF:ljc



Edmonton, Alberta, Oct. 31/51.
9932-108th Street,

Dr. Abba Hillel Silver,
Cleveland, Ohio. U.S.A.

Dear Dr. Silver:

On listening on the radio the other night, our station was tuned in to an American station broadcasting your address in connection with the dedication of "The House of Living Judaism."

I was very much impressed with your address, and was wondering if it would be possible to get a copy of same.

On phoning Rabbi Wolfson, of Edmonton, this morning to get your address, he was very interested and had not heard the broadcast. He expressed a wish to have a copy too.

I feel I am asking a good deal, and if you sent one copy, I could make a copy for Rabbi Wolfson.

Trusting to hear from you at an early date, I am,

Yours truly,

Lena George.

(Mrs. R.) Lena George,

Sent 11/5/51

TEMPLE ISRAEL
POPLAR & MONTGOMERY
MEMPHIS 4, TENNESSEE

November 1, 1951

Rev. Dr. Abba Hillel Silver
The Temple
East 105th Street and Ansel Road
Cleveland 6, Ohio

Dear Abba:

There was too big a crowd at the banquet to permit Nell and myself to clasp your hand and to give you our wholehearted congratulations in person. However, I am snatching the first opportunity since my return to drop you word and to let you know how truly magnificent your address was.

To begin your message at nearly 11 o'clock, after a succession of greetings and messages and what-have-you, and then to hold your audience spellbound as you did for some forty minutes, was an achievement which few could carry through. My reference to the time does not indicate that I "timed" you. Your eloquent and inspiring words were to be weighed, not timed! It was indeed a happy choice on part of the Program Committee to have selected you as the speaker of the occasion.

With cordial greetings to Virginia and you from Nell and me, and every good wish that you will be privileged to continue for years and years to come your great service, I am, as ever,

Sincerely yours,

Harry

Harry W. Ettelson

HWE:mmm

P.S. If your address is mimeographed, send me a copy to return mail as I'd like to quote from it next Friday night



November 3, 1951

Dr. Harry W. Ettelson
Temple Israel
Poplar 8 Montgomery
Memphis 4, Tennessee

My dear Harry:

Thank you so much for your gracious letter of November 1st. I am sorry that I did not get a chance to chat with you in New York. I thought that the celebrations were quite impressive and I am happy that the address which I delivered has received such a warm welcome from so many sources. I am sending you herewith a copy of this week's Temple Bulletin which contains the address.

With warmest regards to you and Nell in which Virginia joins me heartily, I remain

Most cordially yours,

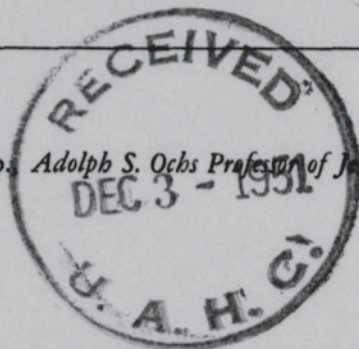
ABBA HILLEL SILVER

AHS:er
Enc.

THE HEBREW UNION COLLEGE...CINCINNATI
JEWISH INSTITUTE OF RELIGION...NEW YORK

Reply to:

JACOB R. MARCUS, PH. D. *Adolph S. Ochs Professor of Jewish History*, 401 McALPIN AVENUE, CINCINNATI 20, OHIO



1819

4th November 1951

Dr. Abba Hillel Silver
E. 105th Street and Ansel Road
Cleveland 6, Ohio

Dear Abba:

I did not have a chance to go up
after the Dedication Address on Saturday night
to talk with you.

You get better every time you speak.
What more can I say?

With much affection to you and Virginia,
I am

As ever,

MESSAGE OF ISRAEL



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

UNION HOUSE OF LIVING JUDAISM, 838 Fifth Ave., New York 21, N. Y., TEmpleton 8-2223 or Regent 7-8200

AMERICAN BROADCASTING COMPANY

Every Sunday, 10-10:30 A.M., New York Time

DAVID J. WISE, *Radio Director*

THE ONE AND THE MANY

Rabbi Abba Hillel Silver

November 4, 1951

The crisis of our age is far more spiritual than economic or political. It is a crisis of ideas and attitudes. Were it mainly economic, our enormous material resources, our advanced technological skill, our new sources of power, and our increased facilities for transportation and distribution would be by way of solving it. They are not solving it. They are contributing more and more to conflict, breakdown and chaos. The besetting fear of our age is not that sufficient food may not be available for the world's expanding population. Rather is it the fear that while food and all the desirable things of life may be abundant and near at hand, the human race, like Tantalus, will, because of some fatal perversity of fate, never be permitted to enjoy them.

Likewise is the political crisis a derivative one. It results from a loss of faith in the capacity of man to order his collective life in justice and freedom without recourse to violence, terror and dictatorship.

Our age has passed beyond cynicism or sophistication. It is now distraught; not because its high hopes for scientific progress have not been realized. These have been realized far beyond its most extravagant hopes. The first half of the 20th century was the most brilliantly creative period in scientific history. In it man made his deepest soundings in the mysterious realms of matter and energy. His inventive genius achieved for him miracles of power and riches. But they failed to give him what he had hoped for most and what he needs preeminently - security, dignity, happiness. He had hopes that his scientific laboratories would yield him the magic keys to all progress and well-being; but in the darkening world about him, we find him crying unto his helpless idols, like the priests of Baal in the story of Elijah, "O Baal, answer us." But "though they proceeded to slash one another according to their custom with swords and with lances until the blood gushed out upon them...there was no voice, no answer...."

Our age is suffering from what the Bible calls "a cropping of the soul," a dangerous deflation of morale, a spiritual malaise. Its brilliant intellectual and scientific achievements only serve to illumine phosphorescently the appalling stages of its decomposition.

In one of his recently published "Unpopular Essays," Bertrand Russell writes: "The importance of Man, which is the one indispensable dogma of the theologians, receives no support from a scientific view of the future of the solar system." To which one is prompted to reply, so much the worse for the scientific view, which doubtless will go through many revisions and corrections in the future, as have so many other scientific views and doctrines in the past. Time and again science has been tardy in arriving at conclusions which the intuitive religious genius of mankind postulated long ago. Furthermore, there are religious convictions which require no confirmation at the hands of science and which science can never affirm or deny.

The cost of this mailing is \$3.00 a year. This and other expenditures involved in our national weekly broadcasts are made possible only by your continued voluntary support. Your contributions enable us to maintain the high quality of this program.

RABBI JONAH B. WISE

But Bertrand Russell is entirely correct when he states that "the importance of Man is the one indispensable dogma of the theologians." It is also the one indispensable dogma of democracy; and it is at the heart of the terrible crisis which is today cleaving and rending our world apart.

Judaism holds that man has immense significance in the scheme of things. Man is very important to God in the unfoldment of His purposes - each man, every man - rich or poor, wise or simple, white or black, saint or sinner. Sin is a voluntary lapse into unworthiness and unimportance. It is descent into paltriness. Man should live and act as if his life were tremendously significant, as if he were a co-worker of God in creation, as if his soul and mind were boundless in their capacities, and in their influence reaching distant shores and extending far into the future.

One of the sages of Israel long ago, employing the rich imagery which so often characterized their utterances, declared: "When a man goes forth on his way, a troop of angels precedes him and proclaims: 'Make way for the image of God, blessed be He.'"

While Judaism demanded much of man in terms of duty and sacrifice, it gave much to him in terms of status, dignity and inalienable rights. "Every man has the right to say," declared an inspired teacher of Israel, "for my sake was the whole world created." A sense of kinship with God "crowned man with glory and honor" and made him "a little lower than the angels."

The poet of American democracy, Walt Whitman, asserted: "The whole theory of the universe is directed unerringly to one single individual - namely, to you." This is the heroic dogma of American democracy which derived its inspiration and sanctions from the Judaic-Christian tradition. Religion always addressed itself directly to the individual: "I am the Lord, thy God!" It always held inviolate for man a relationship with God which transcended all his other relationships with society.

Our age, unfortunately, makes little of the individual. His personal life is not very important. Men are considered impersonally in the mass. Increasingly they are becoming statistics in the hands of a predatory collectivism. They are shunted about like herds of cattle. They are slaughtered in the millions. They are coordinated and subjugated to the state until the last vestige of their freedom and their rights vanishes. Because the religious basis of our society has been denied, and materialistic theories of life and history have taken hold of the thoughts and actions of men and governments, the stature of the individual, and with it, his rights and inherent dignity, have suffered tragic abatement and diminution in our day. Every precinct of his life has been invaded and violated. Having denied to man the image of God, he has been given the mask of the robot.

Because man is regarded as unimportant and possessed of no rights which are inherently and inalienably his, subject to no veto either of the state or of society, it has been possible in our day for usurping parties and governments to achieve the expropriation or even the extermination of whole classes and people of whose political and economic views and interests they did not approve. Our age has witnessed the appalling mass slaughter of millions of men, women and children because of some insane race theories held by a totalitarian government. It has been experiencing recurrent waves of dangerous mass propaganda steeped in hate and bigotry, and aimed at depriving the individual of his dignity, equality and freedom. We have been swinging into an ever-widening orbit of intolerance.

Our civilization today lacks compassion and mercy because man, the individual, is contemned. He is seldom thought of as an end in himself, but as a tool for something or someone else - the state, the party, the system - to be used, abused, broken and cast aside.

We are moving into dangerous times as mankind gropes for a solution of its grave economic problems and seeks to find a fair balance between social control and individual enterprise, between authority and freedom. Unfortunately, we are moving into these dangerous times with little love in our hearts and with little respect and

regard for man as such. We are spiritually unprepared for the enormous task.

What our age needs is a new mood and point of view - a renewed faith in the individual, a new reverence for his spiritual sovereignty and the inviolability of his personality, a new covenant with character.

This is what Judaism and the classic religions of mankind have been teaching all the time. Unfortunately, these teachings have gone unheeded most of the time, and most especially in our time. Hence, the "drooping of the soul" of our age and our low morale. Hence, "the line of confusion which has been stretched over it, and the plummet of emptiness..."

The call to our age is the ancient prophetic call: "Make you a new heart and a new spirit; for why will ye die...turn yourselves, and live."



MESSAGE OF ISRAEL



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AMERICAN BROADCASTING COMPANY

Every Sunday, 10 - 10:30 A.M., New York Time

DAVID J. WISE, *Radio Director*

November 5, 1951

Miss Elizabeth Rice
The Temple
East 105th St. at Ansel Road
Cleveland 6, Ohio

Dear Miss Rice:

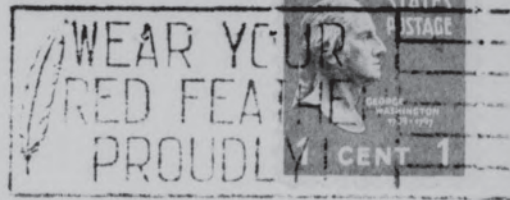
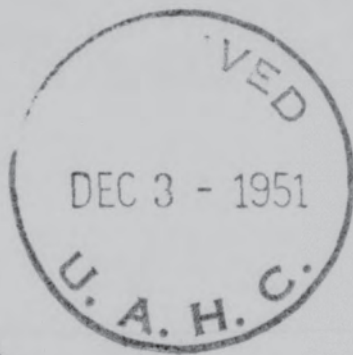
In reference to your letter of October 31,
may I say that Rabbi Silver's four talks will be sent to
this office as soon as he is through with his series. I
shall be glad to send them to you at cost which will be
approximately \$5.25 apiece.

Thank you again for your help.

Cordially yours,

David J. Wise
David J. Wise

DJW/js



AMERICAN JEWISH ARCHIVES
Rm Dr Abba Hillel Silver
To The Temple
Cleveland 6 Ohio

E 105th + Ansel Rd

REV. DR. HARRY W. ETTELSON

257 HAWTHORNE

MEMPHIS 12, TENN.

Nov 9/51

Dear Abba Hillel:

My warm thanks for your kindness and promptness in sending me the reprint of your address. I've re-read it with keen enjoyment and rich edification. It was magnificent and inspiring in delivery and even in cold print it communicates its fervor and fire in full measure. By the way I listened to your "One & Many" sermon last Sunday over the Message of Israel. It too was splendid. Cordially Harry

MESSAGE OF ISRAEL



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DAVID J. WISE, Radio Director

THE OLD AND THE NEW

Rabbi Abba Hillel Silver

November 11th, 1951

There are people who, discouraged and frustrated, surrender themselves to defeat. They then proceed to rationalize their surrender in one way or another. It is not worth the effort, anyhow. Life is cheap and meaningless. Man is caught in a hopeless trap.

There have been and still are religions which declared that man is governed by fate, and that it is, therefore, hopeless or even impious to try to change what has been decreed. These beliefs and philosophies make man subject either to the compulsion of impersonal nature, or to the influence of the stars or planets, or to his own past irrevocable acts or to the unaccountable willfulness of some divinity. Judaism denies and rejects them all.

The problem of human freedom was not unknown to the thinkers of Judaism, and they were not unaware of the difficulty in reconciling man's freedom of choice with God's omniscience. But the intellectual difficulty which they encountered in their effort to solve this problem - one of the many unsolved problems and contradictions which abound not only in the field of religion but in the field of science as well - did not move them to commit the grave error of denying free will to man altogether.

They realized that there were limitations to human freedom, but they also realized that there were vital areas in which man was free - in which man had a vivid intuition and experience of freedom. Because the boundaries between what was free and what was determined were not clearly defined, man should act as if they did not constrict him at all insofar as his moral initiative was concerned. It is man's duty to develop freedom within himself just as it is his duty to develop his mind and reason although they, too, have their limitations.

It is part of recorded history that man has, by dint of his will and exertion, increased his physical security on earth and the amenities of his life, diminished want and poverty, and improved health and education - and there are no visible limits to such improvements. Man has within his limitations been able to accomplish much which he never would have accomplished had he accepted literally the idea "That that which is crooked cannot be made straight and that which is wanting cannot be filled, and there is nothing new under the sun."

Judaism proclaimed to the world the liberating doctrine of moral freedom, and therefore, also of moral responsibility. "See, I have set before thee this day life and good and death and evil. Therefore, choose life that you may live, you and your seed."

The cost of this mailing is \$3.00 a year. This and other expenditures involved in our national weekly broadcasts are made possible only by your continued voluntary support. Your contributions enable us to maintain the high quality of this program.

RABBI JONAH B. WISE

Not only is man free and able to renew himself, but in this enterprise towards newness and regeneration lie the meaning and significance of his life. Concerning all the things which God created in the first days of the world, the Bible says, "And God saw that it was good." The creation of light, the firmament and of all the beasts of the earth are characterized as good and very good. But of the creation of man, it is not said that it was good. Because, say the Rabbis, man was not created perfect, but perfectable. His destiny is to perfect himself and his world - regardless of the struggle, the strain and the sacrifice.

Man should reach out for newness. The new is not always the true, but neither is the old. Scientific text-books are out-dated and discarded almost every few years. At this very moment science is going through a most revolutionary reorientation. An altogether new set of principles concerning the nature of the universe, of time and of space, and concerning the origin of matter, energy, life and consciousness is being propounded. The truly scientific mind is humble and eager for new ideas which can help to explain more accurately the nature, the origin or the relation of the things and forces in nature.

This unfortunately is not the case when it comes to the social life of men, or to their personal lives, their economic arrangements or to international relations. Here they cling tenaciously to old arrangements, old ways and out-dated philosophies. Here they resent the prophet of new ideas. They seek to discredit or destroy the spokesman of unpopular new doctrines. He is denounced as the disturber, the enemy, "the man of the spirit is made."

It is for continuous newness in these realms of human life that Judaism pleads. Our faith urges us to make unendingly new covenants with a better life and advancing social life, and not to be content with the past. For while there was much good in the past, there was also much evil in it. Our faith urges us not to be content with the present, for while there is much good in the present, there is also much evil in it.

Our present age is tired and afraid. There are no great liberating ideals sweeping over our world today. On the one hand there is a fearful dictatorship which has been clamped down upon a large section of mankind. This dictatorship is certainly not new. It is a dark and savage tyranny, a throw-back to ancient forms of bondage and to the most ruthless voodoo disciplines of primitive society. It is the dead hand of the past, but deadlier by far today because it is mailed in science and technology. On the other hand, freedom and democracy have lost their revolutionary fires, their crusading zeal. They are on the defensive. They are building a Maginot line around themselves, as a defense against an aggressive Communism. They are joining hands and seeking allies among their unreconciled enemies. They are not trying to build a world-wide fraternity of freedom-loving peoples, united by common needs and aspirations. They are attempting to cement with gold a military alliance of frightened governments. Democracy is no longer the mighty faith which in the golden prime of its youth shook the foundations of the world, toppled kingdoms and empires, and broke the chains of enslaved peoples everywhere. They seem to have become old institutions fighting for survival, neglected shrines at which the fires of dedication and sacrifice are burning low unto extinction.

All this is sad to contemplate. For in essence democracy and freedom represent the very newness and freshness of human life, the eternal springtime of humanity. Unfortunately, we have become so accustomed to them that they have lost their spell over us. The poet Shelley somewhere speaks of "the film of familiarity". It is this "film of familiarity" which tragically screens today the great ideals and institutions of mankind - liberty, self-government and the inalienable rights of man - which in the past kindled the spirits of generations of men with high exaltation, ardor and devotion.

We must begin to see them again with new eyes. Herein lies our salvation. There

are times when our liberties are threatened by foreign foes, but most often they are determined from within, by ourselves, because we lose our faith in them or because of fear, or panic, or impatience, or the disastrous lure of expediency.

Democracy will not be saved for mankind by destroying Communism, nor will we stop tyranny abroad by stifling freedom at home. Mankind will ultimately destroy Communism by living and practicing courageously the exacting mandates of political, social and economic democracy. It is not in Korea where the issue of freedom versus dictatorship will be settled, but in every town, village and city in our beloved country, and in the way of life of every individual citizen here and in every other democracy on earth. The global strategy of democracy begins at home. Our expeditionary forces will do nothing to save it, if it collapses at the base.

We must renew our faith and our dedication to our own ideals and set about rectifying all that we know to be wrong. We should dare to experiment with new forms of economic and social life while employing all the tried methods of democracy. Democracy is a permanent, peaceful revolution! It anticipates unrest by timely change and adjustment. Ours is not yet the perfect society. There is still much of poverty, exploitation, bigotry, crime, vice, and group and class hatreds in our midst to justify any complacency on our part. We need but read the published records of broken homes, of juvenile delinquency, of moral deterioration, of gambling, of police and official corruption, and of influence peddling in high places to realize that, in practice, our democratic society is both imperfect and gravely menaced. The road is still long, but it is an open and a promising road.

"The real slavery of Israel in Egypt was that they had learned to endure it," declared one of our sages. The danger lies in our acceptance as inevitable, what is inadequate in ourselves, in our country or in society.

The curtain may be falling upon a dying world. It may be rising upon a brighter and better world. What our religion is trying to tell us is that we alone can determine whether it shall rise or fall, even as we alone must devise the plot, write the words, and act the parts. The whole drama of social life is of our own composition.

It all depends upon our wisdom, our courage, our faith.

Holy Blossom Temple

TORONTO

THE RABBI'S STUDY

November 13, 1951.

Rabbi Abba Hillel Silver,
The Temple,
East 105th St. and Ansel Rd.
Cleveland 6, Ohio.

Dear Rabbi Silver:

Unfortunately, I was prevented by a sudden death in my congregation from hearing your address at the banquet for the dedication of the House of Living Judaism. My wife, who is not only an intelligent young woman, but has the capacity for true and honest criticism, informed me that your address was really prophetic. I gather from the newspaper reports that it dealt with the necessity for building up a healthy, strong Judaism outside of Israel. We are making a study of that subject here at the Temple, and I wonder whether you have a copy available of your address, so that it can be used as a text for a point of view which I hope to present.

In passing, may I state that your address as printed in "Vision and Victory", entitled, "The Changing and the Changeless", was a magnificent critique of Reform Judaism.

Very sincerely, and with
warmest good wishes, I am,

Abraham L. Feinberg

Rabbi Abraham L. Feinberg.

/w



November 15, 1951

Rabbi Abraham L. Feinberg
Holy Blossom Temple
Toronto, Ontario

My dear Friend;

Thank you so much for your kind letter of November 13th. I deeply appreciate your kind words. In accordance with your request, I am enclosing herewith a copy of The Temple Bulletin which contains a reprint of my address.

With all good wishes, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:er
Enc.

MESSAGE OF ISRAEL



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

UNION HOUSE OF LIVING JUDAISM, 838 Fifth Ave., New York 21, N. Y., Templeton 8-2223 or Regent 7-8200

AMERICAN BROADCASTING COMPANY

Every Sunday, 10-10:30 A.M., New York Time

DAVID J. WISE, *Radio Director*

THE ROAD AND THE GOAL

Rabbi Abba Hillel Silver

November 18th, 1951

In the 19th century, wrote Victor Hugo, war will be dead, the scaffold will be dead, hatred will be dead, frontiers will be dead, royalty will be dead, dogmas will be dead, and man will begin to live.

But here we are half-way down the 20th century and war is not dead, the scaffold is not dead, hatred is not dead, frontiers are not dead, royalty is not dead, dogmas are not dead, but man is beginning to die. The vista which stretches before our generation today ends at the edge of a wilderness. For years now men have lived in a world of mounting hate, intolerance and bigotry, of revolutions, invasions, war, amidst the slaughter of millions of their kind. Great peoples have destroyed their liberties and enslaved themselves. Millions of men cower today in terrorized submissiveness. The wealth of nations is being drained in wars and in preparations for wars.

The human spirit stands today frightened, weighted down with apocalyptic foreboding as if awaiting the crash of doom. The thoughtful among men have accordingly begun to search earnestly for a road away from disaster. They are seeking desperately to rediscover that vision which was somehow lost amidst the brilliant pageantry of scientific achievement in the last century to the hurt and sorrow of the world. They understand now what the wise men of the earth have always known, that increased knowledge does not necessarily mean increased goodness or happiness, that facts are not in themselves blessings, that truth can make us mad as well as free, that the prolongation of human life is not the same as the improvement of human life, that the acceleration of a process does not always insure a finer product, that change does not necessarily spell progress and that democracy, as Lecky pointed out more than half a century ago, may often destroy liberty. They realize now that the fault is not with science or education or democracy as such, but with the interpretation which men have put upon them, with the omnipotence and autonomy which they have ascribed to them and with their failure to understand that science, education and democracy are means, not ends in themselves.

What has been tragically missing in our civilization is the compelling and unifying faith in the great human goals which religion and religion alone has set for mankind, and towards the attainment of which science, education and democracy should contribute if they are to fulfill their chief functions. Mankind lost sight of these goals; therefore, human progress today has no clear direction. Good material and good tools are not enough for the builder. The builder must have a plan. To build a noble and enduring society it is not enough to have wealth and knowledge. Mankind must have an architectural plan, and that only the spiritual vision of man has designed. Mankind must also have the will and the loyalty to follow this plan, and that the moral sense of mankind alone can provide. Without faith in God, the reality of the spiritual vision as well as the moral sense in man are quickly denied and rejected.

The cost of this mailing is \$3.00 a year. This and other expenditures involved in our national weekly broadcasts are made possible only by your continued voluntary support. Your contributions enable us to maintain the high quality of this program.

RABBI JONAH B. WISE

But our faith cautions us against pessimism and despair. Pessimism is a form of atheism for it omits God from man's calculations, and it omits the God that is in man. "Share thy burden with the Lord, and He will sustain thee," says the Psalmist. Man should continue to strive and aspire, to build again and yet again upon the ruins of his many broken hopes and dreams.

We cannot see beyond the horizon of our own times. What lies ahead, no one knows. But Judaism constantly reminds us that beyond all horizons, there is God.

The stars and planets were there and all the moving constellations before man ever recognized them. In the dark imprisoned mind of the cave dweller in the dawn of time, there already lay impounded all the marvelous achievements of man that were to come, all that he could not see, nor grasp, nor understand - all that he would have refused to believe - the inventions and discoveries, the power and the mastery, the worlds of music, song and poetry, of philosophy and science. In the mind of that primitive cave dweller there was already contained, as in a seed, all the blossoming and flowering civilizations that were to come, but he could not see the shape of things to come. He could not penetrate the curtains which enshrouded his immediately visible and empirical world. He would have been justified in a total pessimism about the future of mankind far more than we of this generation. For we, after all, have a long recorded past to contemplate, a past which, in spite of all its turns and windings, did lead mankind forward to amazing achievements. We are warranted in reading in the past both heartening prologue and prophesy.

On the surface of things it looks as though our times are not propitious for moral optimism or idealism. There is a danger of a defeatist mood sweeping over our people, especially our young peoples, a mood of "Oh, what's the use!" Just six short years ago we were at war, and now we are at war again! We defeated one dictatorship only to be confronted with another. Again our lives are being dislocated. Again we are being separated from our homes and our careers. Again the draft, the camps, the uniforms and the casualty lists! What have all of us experienced since 1914 but wars and revolutions, class struggles, the extermination of millions, violence, hate, plottings and propaganda. All about us one hears nothing but the talk of cold wars, shooting wars, preventive wars! We are today re-arming our former enemies and mobilizing against our former allies. What hopeless, disastrous confusion! Why speak of building a better world and why challenge men and women to clean up such a cloaca maxima - such a dreggy, slimy world!

We shall be utterly lost if we give way to such despair and cynicism. Our age is not the worst of all ages. In many ways it is a great age - one of the greatest. The mind of man is scoring epochal triumphs, revolutionary advances. It is his spirit which is lagging. Hence, the pulling apart, the tensions, the discords, the pessimism. There were darker ages than ours and from them mankind nevertheless emerged to clearer days and brighter prospects. It is important for us to raise our sights and look far ahead.

Ours may well be the dread, dark hour of uncertainty and hesitation before the dawn of a new and happier age, an age of greater peace, security and well-being for the whole of mankind. Long and cruel centuries of human greed and oppression, of exploitation, imperialism, and the enslavement of nations and races do not end peacefully and do not gently pass over into a new age of freedom, justice and order without a terrible and painful wrench. Such times are times of trouble and upheaval, of the clashing and confounding chaos of ideas.

But the work of the world is nevertheless going on in spite of the confusion and strife. Many oppressed peoples which have long been denied their freedom, have achieved or are in the process of achieving their independence. They are on the road to a

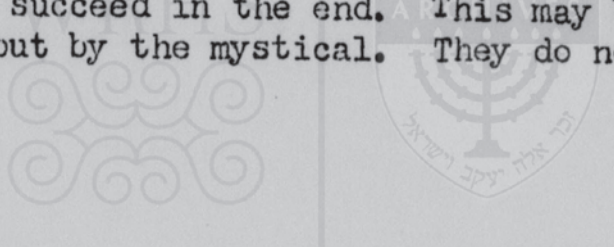
(over)

new and better life. The long-exploited masses of the earth have gained and are gaining in our day greater competence, security, dignity, and a higher standard of living. Knowledge is increasing and so is the health of the race. Determined efforts are being made by brave and undiscouraged men everywhere and by nations to find the way which will lead both to freedom, social stability and international peace. Long and hard is the way and many are the pitfalls, but there is a way, there is a goal, and the faithful sons of light do follow it unweariedly. They know the goals which they seek and will not be swerved from them.

We cannot always wait to do the thing which needs to be done until we see the road clearly ahead of us. Sometimes we must act in faith, even when we do not know what lies immediately ahead. Sometimes we must move forward through mist and fog. "If we could know where we are," declared Abraham Lincoln, "and whither we are tending, we could better judge what to do and how to do it." And yet Lincoln was not deterred from action by the doubts and bewilderments which beset him. He did what had to be done with the material and the opportunities which lay at hand, trusting that what he was honestly striving to do was within the pattern of the true and abiding design of human progress.

"Thine is not the duty," declared our sages, "to complete the task, but neither art thou free to desist from it."

Judaism admonished us not to despair of the future, nor of our own strength, nor of mankind's inexhaustible spiritual resources nor of God's cooperation. If we continue to have love for man, reverence for the human spirit, and faith in its un-failing resurgence, we shall succeed in the end. This may be called mystical, but men do not live by the logical, but by the mystical. They do not die for the fact, but for the faith.



201 West 77th St.
New York, Nov. 25, 1951

Dear Dr. Silver,

Under the sponsorship of
"The Message of Israel" radio
program I listened to three
recordings of your three talks.
It is not in the spirit of
"fan mail" that I am address-
ing myself to you.

If there was ever a crying
need for lifting the spirit
for unhappy man in this
sorry world, it is today by
the call for moral standards
and ethical living in accord-
ance with the tenets of Judaism.

You have been blessed
with all the endowments to
reach and stir and guide
your fellow Jews. The time
is long overdue for you.

Jewish leadership in America
to pay heed to the values
of Jewish culture, educa-
tion and ethics in America
where Judaism has been
reduced to fund gathering
primarily during the
last decades. The result
is a neglected Jewry in
America with one or more
lost generations as well
as abusive treatment by
our brethren abroad.

I hope you will be
moved to take leadership
to give of your gifts to
bring about a revival of
Judaism in America as
sounded in those price-
less talks in the recordings
to which I referred.

With thanks for the treat
they accorded me, and
warm greetings to
Mrs. Silver, I am

Sincerely,
Rue H. Jacob.



November 28, 1951

Mrs. Rose G. Jacobs
201 West 77th Street
New York 24, New York

My dear Friend:

Thank you for your kind letter and for the gracious things which you say about my broadcasts and about me. It was good to hear from you, and I trust that you are well. What you say in your letter I shall certainly take to heart.

With warmest regards and hoping that I may have the pleasure of seeing you in the not-too-distant future, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:er

November 28, 1951

Mr. David J. Wise
Message of Israel
35 East 62nd Street
New York 21, New York

Dear Mr. Wise:

I am just getting around to replying to your letter of November 5th regarding the recordings of Rabbi Silver's radio addresses. He is most anxious to have them, but we do not understand the charge for them. The local stations have always made available free of charge all of the recordings and broadcasts of Rabbi Silver's addresses. Can you explain these charges to us?

Sincerely yours,

Elizabeth Rice
Secretary to Rabbi Silver

officers

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Union of American Hebrew Congregations

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THE NATIONAL FEDERATION OF TEMPLE BROTHERHOODS • THE NATIONAL FEDERATION OF TEMPLE YOUTH

November 28, 1951.

Rabbi Abba Hillel Silver
THE TEMPLE
Cleveland, Ohio

Dear Rabbi Silver:

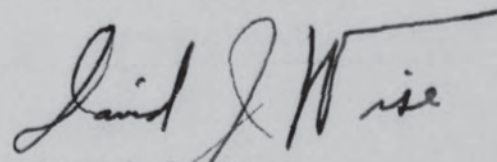
Enclosed please find a photostat of a letter which I am sure you will want for your files.

Miss Elizabeth Rice wrote me a few days ago enclosing a number of letters with requests received in response to your series on the MESSAGE OF ISRAEL, which I am proceeding to fill.

However, I was also interested in mail responses that you might have had to your Saturday night Talk following the Statler Hotel Dedication Banquet. As you may or may not be aware, we received a lot of requests for this Talk and I have a number of mimeographed copies of said Talk.

With warmest personal regards, I am

Sincerely yours,


David J. Wise.

DJW/RSB

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President
Bronx Young Zionist Council

November 19. 1951.



Rabbi Abba Hillel Silver,
The Temple,
Cleveland, Ohio.

Dear Dr. Silver;

May I express on behalf of the Bronx
Zionist Region, the sense of pride which we take
in the fact that our great Zionist leader is ident-
ified with the extraordinary series of sermons which
we have been hearing through the radio during these
last weeks.

With every good wish, I remain,

Sincerely yours,

President, Bronx Zionist Region.

November 30, 1951

Mr. David J. Wise
Union of American Hebrew Congregations
838 Fifth Avenue
New York 21, New York

Dear Mr. Wise:

In reply to your letter of November 28th, I am enclosing the letters which Rabbi Silver received in response to his address of October 27th. Will you please return them to me when you have read them? I am also enclosing a copy of this week's Temple Bulletin which contains a reprint of an editorial in the Chicago Sentinel concerning the address.

I should appreciate your sending me two or three of the mimeographed copies of the "Message of Israel" addresses.

Sincerely yours,

Elizabeth Rice

The Temple Bulletin

Published Weekly by
The Temple
Cleveland, Ohio



Vol. XXXVIII

DECEMBER 2, 1951

No. 5

Sunday Morning Service

10:30 o'clock

RABBI SILVER

will speak on:

The Importance Of Myself

First in a series of five lectures on "An Album of Importance".



Friday Evening Service
5:30 to 6:10

Saturday Morning Service
11:15 to 12:00

ELEMENTARY P-T GROUP FEATURES PANEL DISCUSSION

At a Parent-Teacher meeting of the Elementary Division on Wednesday evening, November 28th, in Mahler Hall an interesting panel discussion was held on the theme IS HOME-WORK "AS YOU LIKE IT"? Representing the parents was Mrs. Herman Jacobson; Mr. Sidney Friedman presented the teacher's point of view; and Barbara Cagen spoke for the students. This is the first time that a student was used at a Parent-Teacher discussion and it served as an opportunity for

more understanding between teacher and student and parent and student.

Mrs. Harry Cohn and Mrs. Herman Sampliner are Co-Chairmen of the Religious School Committee. Mrs. Cohn was in charge of the program. Hostesses for the evening were the Room Mothers under the co-chairmanship of Mrs. Sanford Arsham and Mrs. Howard Klivans. Refreshments were served by the Hospitality Committee whose co-chairmen are Mrs. Samuel Hantman and Mrs. Andre Ullmo.

FACULTY LUNCHEON DECEMBER 2

The annual luncheon of the Religious School Faculty will be held on Sunday, December 2nd, at 12:30 p.m. at Park Lane Villa.

This affair serves as an opportunity for the faculty to become acquainted and to hear the reports of the Jewish Religious School Teachers' Association Convention of Ohio-Michigan-Indiana held Friday and Saturday, November 23rd and 24th, in Cincinnati, Ohio. Representing The Temple Religious School at the Convention were Mrs. David Barben, Mrs. George Eisenberg, Miss Miriam Leikind and Mrs. Florence Silverman.

The Temple Bulletin

The Temple

Congregation Tifereth Israel
(Founded 1850)

Rabbis:

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

Earl Stanley Stone, M.H.L.

Assistant Rabbi
Director of Religious Education

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A. B. Efroymsen.....Treasurer

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Hebrew Congregations.

Ansel Road and East 105th Street
Sweetbriar 1-7755

RABBI SILVER INAUGURATES LECTURE SERIES

A series of five lectures on "An Album of Importance" will be inaugurated on Sunday morning by Rabbi Silver, beginning with "The Importance of Myself". On Sunday morning, December 9th, he will speak on "The Importance of My Family", followed by "The Importance of My Neighbor", "The Importance of My Country" and "The Importance of My World".

The Service begins promptly at 10:30 a.m., following an organ recital from 10:15 to 10:30 by Mr. A. R. Willard.

MUSIC FOR SUNDAY

Organ	<i>Chorale</i>	Boellman
	<i>Eglogue</i>	Salome
	<i>Melodie in E</i>	Rachminoff
	A. R. Willard	
Open Psalm		
	<i>Mah Tov</i>	Saminsky
The Service		Moses
Veohavtoh		Ernest Bloch
"May the Words"		Manney
	Mrs. Babb, Mrs. Strasser, Mr. Fitch	
Solo		
	<i>Uvnucho Yomar</i>	Traditional
	Mrs. Babb and Choir	

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In Memoriam

The Temple notes with deep
sorrow the passing of

EMMA WOLF

and extends its heartfelt sympathy
to the members of her
bereaved family.

ALUMNI STUDY GROUP

Friday, November 30th
8:30 p.m.

At the home of:
Frank L. Oppenheimer
12660 Cedar Road

Rabbi Stone will discuss
"Jewish Customs and Ceremonies
Their Significance and Observance"

AN ALBUM OF IMPORTANCE

Beginning December 2nd, Rabbi Silver begins a new series of lectures dealing with the individual's relationships to society, ranging from the small family group to that of world society.

December 2	The Importance of Myself
December 9	The Importance of My Family
December 23	The Importance of My Neighbor
December 30	The Importance of My Country
January 6	The Importance of My World

THE TEMPLE WOMEN'S ASSOCIATION

presents



Lawrence Broh-Kahn



Mrs. George Eisenberg



Dr. Richard C. Hertz



Dr. Maxwell Silver

in a Symposium on

"THE WAY TO GOD"

"The Bible as a Religious Influence in our Life Today"—Mr. Broh-Kahn

"Religious Customs and Practices in the Home"—Mrs. Eisenberg

"The Power of Prayer in Successful Living"—Dr. Hertz

"The Way to God"—Dr. Silver

Moderator

Rabbi Abba Hillel Silver

WEDNESDAY, DECEMBER 12TH

10:30 a.m. Gries Memorial Chapel

12:00 noon Luncheon

1:30 p.m. Mahler Hall

Tickets at \$2.00, including luncheon, available at Temple Office

The Temple Gratefully Acknowledges The Following Contributions

TO THE FLOWER FUND:

In memory of Adolph Altman by Mr. and Mrs. Henry H. Krause.

TO THE SOPHIE AUERBACH SCHOLARSHIP FUND:

In memory of Jane Emsheimer and Robert Robbins by Mr. and Mrs. A. A. Benesch; in memory of Max Lichtenberg by Mr. and Mrs. Alexander S. Brien.

TO THE MUSEUM FUND:

In memory of Emanuel Friedman by Mr. and Mrs. Walter Wachs.

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In memory of Linda Bialosky and Ida Miller by Mr. and Mrs. William H. Loveman.

TO THE TOMMY DIENER MEMORIAL FUND:

In honor of the birthday of Mrs. Stanley Diener, in honor of the birthday of Mrs. Sara Filston, in honor of the birthday of Mrs. Myron Speck, and in memory of David B. Weber by Mr. and Mrs. Bernard A. Weingart.

TO THE MILDRED JACOBS MEMORIAL FUND:

In memory of Mildred Jacobs by Mr. and Mrs. David E. Katz, Mr. Ben Okin, Mr. Jules Okin, Mr. Louis Frank, and Mr. and Mrs. Herbert F. Zipkin.

TO THE LIBRARY FUND:

In memory of their father, David Wiesenberg, by Harry and Ralph Wiesenberg; in memory of Isaac Newman by Mr. and Mrs. Edward Kaplan and Jene Halpert; in memory of their mother and grandmother, Lilly Wolf Palevsky, by Mr. and Mrs. Darwin W. Paller and son, Michael Alan Paller; in memory of Bertha Rolf by Fannie L. Morris and Gilbert L. Morris.



Temple Museum News

A very rare Moroccan Silver Amulet has been acquired through the generosity of Mrs. William Rigelhaupt in memory of her dear husband.

The Judith Meyers Memorial Fund has recently purchased two lovely silver Seder dishes and a silver Esrog Box. These items have been placed in the Judith Meyers Memorial Case.

AMERICAN JEWRY AND THE CIVIL WAR

By Bertram Wallace Korn

Reviewed by L. F. Levenberg

In the popular mind, it seems that the outstanding Jewish personality in the Civil War was Bernard Baruch's father, who served as a surgeon in the Confederate Army. There were, in fact, several thousand others, and Dr. Korn, in his monumental "American Jewry and the Civil War", makes this quite clear. Strangely enough Dr. Simon Baruch of South Carolina—later of New York—is not even mentioned by Dr. Korn.

That is not so surprising since this book goes above personalities; it is a critical appraisal of a period of history, and individuals figure only as actors in a drama of terrific impact. The author himself describes the work as "an effort in group biography" which seems to be an apt characterization.

There were only about 150,000 Jews in America when the Civil War broke out, and as to be expected, these 150,000 were divided as to loyalties and sentiment, depending for the most part on where they happened to be living. That is to say, with few exceptions, those in the North were Unionists and those in the South were Confederates. At the same time, as the conflict wore on, the Jewish minority, as in so many episodes in history, was forced to suffer indignities imposed by bigotry and prejudice, induced by war tensions, weariness and futility. But out of the experience came confidence and hope and strength, which are reflected in Jewish life today.

A salutary point made by the author of this fascinating work is that while leadership was lacking, what was projected came from the rabbinate and he states emphatically that "there would be today hardly a trace of Jewish life had it not been for the devotion of these consecrated leaders", whom he names and blesses. In the pulpit, on the public platform and in what passed for a Jewish press they sought to guide "the thoughts and ideals of their people into constructive channels" for the "vague amorphous pattern of American-Jewish life centered in the synagogue".

It was in the period just preceding and during the Civil War that many "firsts" were established. Isaac Lesser, for instance, as Rabbi of the Mikvey Israel Congregation in Philadelphia,

was the first to introduce regular preaching in English in the synagogue; he organized the American Jewish Publication Society, he helped organize Maimonides College, the first American institution of higher learning, and he was instrumental in the first English translation of the Bible in keeping with the traditions of Jewish scholarship.

Then, it was Dr. Sabato Morais of Philadelphia who, after violent controversy with the Board of his synagogue over the political implications of his sermons, won a resounding victory and firmly established the principle of freedom of expression in the Jewish pulpit. This, in itself, is a most interesting struggle and story. The moral is that true democracy triumphed when the membership over-ruled a form of dictatorship and censorship attempted by the Board, which was dominated by a partisan and dictatorial President.

From a national standpoint, two big issues, challenging to Jews, emerged during the war period as "realistic tests of the equality which the Federal government theoretically accorded to all American citizens". One was the appointment of military chaplains and the other was General Grant's arbitrary expulsion "within 24 hours" of "the Jews, as a class", without trial or hearing, from the Department of the Tennessee, which he then commanded.

As for the chaplaincy question, it was a vicious thing in the North, replete with bigotry, since the law passed by Congress in 1861 specifically required that all chaplains be "regularly ordained minister(s) of some Christian denomination." Strangely enough, in the Confederacy the issue passed almost unnoticed because "equality was apparently recognized immediately", since the law "merely stipulated that chaplains should be clergymen with no denominational specifications."

There were protests in and out of Congress. The keynote was sounded by Rabbi Isaac Mayer Wise of Cincinnati, founder of the Reform movement in America, a Democrat and outspoken critic of the Northern war party, who warned that the qualification clause was an "unjust violation of our Constitutional rights." Rabbi Wise, however, was "more furious than

imaginative and he lapsed into theoretical argument without attaining any results."

Other forces pushed the fight with emphasis on two points: That all the Jews sought was equal treatment before the law, "neither more nor less than was accorded to all other citizens," and that the principle of minorities was at stake.

Nothing came of the campaign until the Board of Delegates of American Israelites took the decisive step of sending a delegate—a lobbyist—in the person of Reverend Arnold Fischel to Washington. He got results, for he managed to arrange an interview with Lincoln in the White House and convinced the President that an injustice had been done. The upshot was that the law was amended and Jewish chaplains were authorized. In the author's words, this was "the first major victory of a specifically Jewish nature . . . in a matter touching the Federal government . . . The practice of equality was assured, not only for Jews, but for all minority groups."

Unfortunately, the achievement was not accepted with the unanimity that might be expected. There was jealousy and back-biting; and Rabbi Fischel who was instrumental in changing the law, never received a military commission. His service was as a civilian and the Rev. Jacob Frankel, minister of Rodeph Shalom Congregation of Philadelphia, was the first American rabbi to be appointed a military chaplain. Rabbi Fischel returned to his native Holland and details of his later career are obscure.

General Grant's expulsion order has been variously explained but never satisfactorily. His apologists have tried to gloss over the incident, but the fact remains that the order was issued over his name and he never repudiated it. Only after the order was brought to the attention of Lincoln was it revoked—and then reluctantly and with poor grace.

The explanation given was that Jewish peddlers and speculators were profiting in the cotton trade and profiteering in army contracts, but facts would indicate that Grant's order was a "cover-up" for the general profiteering engaged in by government agents, army personnel and even Grant's family. It was a shameful episode in American history. Either Grant was a victim of bad advice, or as Rabbi Wise put it, "the man (Grant) was morally and intellectually unfit through his

incapacity to understand the theories and principles of personal liberty which vitalize our government."

As to be expected, there were other anti-Jewish sentiments expressed and actions instituted. But Lincoln himself always appeared friendly and helpful. It was he who used his influence to give Jews equal rights as to spiritual guidance in the Union's military forces and appointed the first Jewish chaplains; it was he who ordered the revocation of the most sweeping anti-Jewish regulation in American history. In addition, Lincoln had several close Jewish friends upon whom he depended for political advice.

During the Civil War, Jews of America came of age and established their rights. It was a significant period for America and for American Jews. The epic story is scholarly, as related by Dr. Korn, and adequately documented. It is more than a recital of events; it is a source book for historians who never will exhaust the possibilities of the era, and it is an enlightening narrative that warrants the attention of all Jews since we all ought to be familiar with the struggle that established what we take for granted today.

CURRENT JEWISH BOOKS

FICTION

Asch, Sholem
Brinig, Myron
Ibn-Zahav, Ari
Klein, A. M.

Moses
Sadness in Lexington Avenue
David and Bathsheba
Second Scroll

GENERAL INTEREST

Carlson, John Roy
Freehof, Solomon B.
Gaer, Joseph
Gallancz, Victor
Herberg, Will
Kaplan, Mordecai, and others

Klein, Ernest L.
Klein, Isaac
Learsi, Rufus
Leslau, Wolf
McDonald, James G.
Magriel, Paul
Pilchik, Ely E.
Resner, Lawrence

Cairo to Damascus
In the House of the Lord
Lore of the Old Testament
Man and God
Judaism and Modern Man
Faith of America; readings, songs and prayers for the celebration of American holidays.
What of the Night; a review of World Affairs
Code of Maimonides—Book of Acquisition
Fulfillment; Epic Story of Zionism
Falasha Anthology—translated from Ethiopic sources
My Mission in Israel
Memoirs of Daniel Mendoza; famous boxer
Hillel; book against the sword
Eternal Stranger; plight of the modern Jew from Baghdad to Casablanca.

CHILDREN'S BOOKS

Freehof, Lillian S.
Hahn, H. F.
Hoffman, Gloria
Malvern, Gladys

Lost Menorah
In God's Way—prayers
Home at Last—A story of children in Israel today.
Behold Your Queen; Queen Esther

(All books listed above are available in The Temple Library.)

"OUR SECURITY LIES . . ."

By J. I. Fishbein

(The following editorial is reprinted from *The Chicago Sentinel* of November 8, 1951. It is based on Dr. Silver's address of October 27, 1951, reprinted in *The Temple Bulletin* of November 4, 1951.)

Dr. Abba Hillel Silver, probably the country's best known Jewish figure, last week gave American Jewry some excellent advice deserving the most profound consideration.

Speaking to more than a thousand Reform Jewish leaders from all parts of the country attending a banquet marking the formal dedication of the "Union House of Living Judaism", Dr. Silver asserted: "The establishment of Israel, although one of the most significant events in Jewish history, will not of itself guarantee the preservation of Judaism anywhere in the world.

"The problem and duty of preserving Judaism, the faith of our fathers and the great tradition of our people, which were molded both inside and outside of Palestine through the centuries, will remain the challenge and the opportunity of the Jewish people everywhere—here, as well as in Israel, and throughout the world.

"A political state cannot be counted on to preserve a spiritual heritage. The Jews of the world will continue to take pride in Israel and to support it. Jews from all parts of the world, who in the days to come, will wish to migrate there or may have to, will find a welcome home there. But the majority of the Jewish people will in the foreseeable future live outside of Israel, and the majority of these will live in the United States. These Jews will continue in the

future, as in the past, to be loyal and patriotic citizens and to participate fully and eagerly in the total life of their country.

"Our security lies in uniting with all right-minded men, to defend our society against all demagogues and political adventurers and against the conditions which give these enemies of the free society their opportunity. *Our security lies in fighting poverty, injustice, inequality, and above all, war and the things which lead to war.* It is in the championing of the great ethical and spiritual traditions of Judaism which we have shared with the rest of the world—for our faith was born not for ourselves alone but for the whole world—and in our loyal carrying out of its mandates and commitments that our fundamental security lies . . ."

The striking thing about Dr. Silver's credo lies not in the utterance of any new or revolutionary social philosophy. This ethical concept of social justice has been the rock to which the Jewish people have stubbornly clung through-

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out centuries of persecution and vicissitudes. It was in fact, this very love of truth and human equality which has from time immemorial, aroused the enmity of tyrants against us. Jews who understood their heritage always fought injustice.

Dr. Silver's address does, however, contain some very important departures from the accepted pattern of contemporary Jewish thought. In the first place, he dares point out, quite realistically, that we cannot depend upon Israel as a final solution to all our problems. What Zionist has ever spoken so bluntly before? This is even more significant when one considers his position in the Zionist movement. No one can honestly question his loyalty and devotion to the Zionist cause. No man was more responsible for the establishment of the Jewish State. As leader of the Zionist Organization, he did not hesitate even to defy the State Department in order to help bring Israel into being.

Unlike most Zionist leaders, however, Dr. Silver does not think in terms of Israel alone. This in itself is a rarity. If a Jew from Mars, for example, were to come to Earth for the first time, and pick up a piece of Zionist literature, he would have no more concept of the problems of American Jewry than he had before. All he would find is references to the economic and political difficulties of the State of Israel. He would find no references to the thought control and police state methods sweeping America. He would find no comment on the steadily growing threat

to basic civil rights. He would find no mention of the mounting evidences of anti-Semitism following in the wake of the tensions and hysteria stalking the land.

It is, of course, equally true that one finds no reference to these very important problems anywhere else in American Jewish life. With rare exception, American Jewish leadership, as well as most organs of Jewish opinion, are living in a dream world of make-believe, far from the realities of today. Smugly secure within this fool's paradise, they refuse to acknowledge the very real dangers facing them. It is, of course, fitting and proper that we worry about Israel. But, as Dr. Silver quite correctly points out, the majority of the Jews of the world live outside its borders—mostly in the United States. What about the five and a half million Jews of America? Is their future so secure that it can be taken for granted?

This is a question which is practically "verboden" in every shul, organization, meeting place, forum, and all other centers of Jewish activity. No newspaper or magazine dare mention it. It just doesn't exist! Take the issue of war or peace, for instance. In the entire city of Chicago, is there a single Jewish organization which will allow this matter to be freely discussed? If so we haven't heard of it.

Yet, no one can deny the great and obvious truth of Dr. Silver's assertion

that "our security lies in fighting poverty, injustice, inequality, and above all, war and the things that lead to war." If, God forbid, war should break out tomorrow, how safe would Israel be? If McCarthyism comes into power in America, how secure will American Jewry be? These are not hypothetical questions, so far removed from the realm of reality, but they in no way merit our concern. The fact is that they are rather terrifying possibilities at this very moment. How long can we avoid facing them?

Those of us to whom our faith is a way of life—not merely a dogma or a form of hypocrisy—will accept Dr. Silver's credo as our own. It is an expression of living Judaism which every true son of the Jewish people can enthusiastically follow.

It should help give us the courage necessary to meet the challenge of these critical times. It should especially encourage those who have been afraid to speak out against the hysteria, for fear of being smeared and persecuted by the peanut-minded politicians temporarily in power, to do so. We should be heartened by the knowledge that in fighting these evil forces we are acting as good Jews as well as good Americans.

Everyone of us ought to post Dr. Silver's statement in a convenient place where we can re-read it at least once a day. It is a guide to action in the highest tradition of American democracy and living Judaism.



New York, October 29th 1951
521, Fifth Avenue, New York 17.

Dear Dr Silver,

I wonder if you would kindly
ask your secretary to send me two
copies of your speech of October 27th 1951
Appreciating your courtesy,

I am

Cordially yours,

Harry Foreman



The Temple

E. 105th & Ansel Road
Cleveland 6, Ohio



Mr. David J. Wise
Union of American Hebrew Congregations
838 Fifth Avenue
New York 21, New York