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America - we give our youth, 1944.

634
AMERICA -- WE GIVE OUR YOUTH

WRHS

By

Dr. Abba Hillel Silver



At
The Temple

On
Sunday morning, January 16, 1944

SERVICE FLAG DEDICATION
Special Service in Honor of our Temple Men and Women
who are in the armed forces of our country

MY DEAR FRIENDS:

We dedicate today the Service Flag in honor of 552 sons of The Temple who are serving their country in this war, perhaps the largest unit of men in the service of any congregation in the United States. Some of these men in the service have died. Others have been wounded. All of them are prepared to give the fullest measure of devotion to their country.

Our Temple is 94 years old. During this period our country has been at war four times, and in each one of these wars -- The Civil War, the Spanish American War, the First World War, this one in which we are now engaged -- sons of The Temple went forth to fight for their beloved land. In each one of these wars our congregation responded most patriotically and loyally to the call of duty in an hour of national emergency. The men went forth to battle. Those who remained behind gave of themselves unstintingly in the many civilian services of the Home Front which are so essential to a victory in war.

This is not at all surprising for us or any other congregation, Jewish or non-Jewish in these United States. Who would not serve a country like ours? And who would want to withhold from it the fullest measure of devotion? Our country is most deserving of the gratitude of its citizens. What country has given to its citizens freer more hopeful and promising life, greater opportunities, riches, rewards, wider tolerance and higher human dignity? Here the denied and the dispossessed of the earth were given a rich patrimony. Here the victims of tyranny and despotism formed a haven of liberty. At its gracious shores all persecution ceased, and all the weary and heavy laden of the earth found rest here and hope. Here the horizon extended to our children to those who will come after them,, horizons of opportunity, freedom and equality, and of peace.

When such a country, therefore is attacked, and when its way of life is

endangered, who would not rise up in its defense? Some Americans may not be fully aware, may not fully understand the political and international issues which are involved in this conflict. But all Americans realize that our country is fighting for its life, that its destiny is at stake, that its defeat would rob them of all those things which to them are dearer than life itself. So they are on a dozen battlefronts today all over the globe, fighting for America. For they love America with a boundless love.

American Jews, of course, have an especial reason for wanting to fight and fight hard in this war, not only because they love America with a love; for all the gifts of freedom and opportunity which it gave to them and also gave to all other people, but also because the enemy which America is fighting today is in a special sense the bitter sworn enemy of the people of Israel, an enemy determined to annihilate the Jewish people from off the face of the earth. Hitler hates everyone who is not a German. But he hates with an especial mad, blind and furious hatred, the Jews. Other peoples Hitler would like to conquer. The Jewish people he is determined to destroy. And so there is an especial reason why our sons are determined to fight this war and why it is fighting so valiantly and with such high distinction.

I came across the other day a very moving letter written by the famous Jewish novelist and writer, Sholem Asch to his son who had enlisted in the service. I will read it to you because it is so characteristic of similar sentiments of hundreds and thousands of people. He writes this letter to his son:

"Of course, mother and I were heartbroken when you returned to us from New Haven, and when you declared with happy and shining eyes that you had been accepted in the army. Still, at the same time, I am very happy and very proud that now I have two boys in the service of the United States. And I cannot explain

the reason why this has prompted a recollection of your first entering this country as a child of five. I remember taking you by the hand when I came to meet you on board the ship. Your dark little eyes were shining so bright as you looked in fear and wonder at the skyscrapers and the Statue of Liberty. I recall your asking me if other countries also had statues of liberty, to which I replied that perhaps they had, but for us this was the only Statue of Liberty.

"American has made you a legal heir of her rich estate. She has given you history and ancestors, sages and saints. Your love of justice, your eagerness for righteousness, your understanding of other people, your love for beauty, your devotion to nature -- all that you have, she has bestowed on you.

"We Jews are engaged in this war not only because of our hatred for the enemy which has risen to annihilate our existence, but for the love of our America and for everything for which she stands. That is why I want you, when you are learning to kill, to remember to love; in your hatred of the enemy, love humaneness, and love your brother soldier regardless of his race or religion.

"Ever since I came to America I have been looking for an opportunity to express my gratitude and affection for what I see in America. It hasn't been my privilege to pay my debt in physical service. I believe I have tried to make my contribution towards the American Ideal by trying to bring about a better understanding between Jew and Christian through their common religious inheritance. I believe I serve America by serving humanity. Still, I regret that this opportunity to fight physically for America has been denied me. I consider myself serving America through you and your efforts. But you, my boy, are not alone in the service, for your parents who love you are with you. All your ancestors are with you, not only those of old, from your biblical forefathers down, but those ancestors whom you have accepted with this country -- these new patriarchs, Washington, Jefferson and Lincoln and the ancestors who endured the suffering of Valley Forge and those resting in the fields of Gettysburg and in the Forest of Argonne. Be of good cheer and be happy you serve America."

This sentiment, I am sure, is in the hearts of 500,000 American Jews who are to-day in the armed services of their country, a half million of them. They are giving an excellent account of themselves. Many of them have been decorated for distinguished service. Many have fallen on the field of battle. Many have been wounded. These young Jews know how to fight. They are the heirs to the Maccabees. They belong to a people who have always known how to fight physically, with physical weapons, with spiritual weapons. In spite of all persecution and all terror, they have had and unyielding steadfastness to an ideal, to a cause, to a conviction. We have known how to fight from the days of Joshua, the days of the Maccabees when our people defended their beloved homeland against the Romans.

The famous Marshal of France, Louis Hubert Consalve Lyautey, the soldier who was the founder of the French No. African Empire, ~~praises~~ one of the greatest military geniuses of France in the last century once wrote this about the Jews as fighters:

"Little Judea gave Rome more trouble than Gaul. The empire had to keep its best legions in garrison there, legions that were sorely needed elsewhere: Batavi, Nervi and Celts. The Jews were a restless crowd. They had never, you might say, never, you hear, disarmed morally. They had flown into the face of Assyria and Babylon and Egypt, pitched themselves insanely against those mighty empires. They had watched those colossi topple into the abyss of history... They were waiting now for a chance to throw off the Roman yoke. They were fanatical patriots. We sometimes talk of the Jews as a people without a country, a people of nomadic wanderers, but we forget that the Jews defended their land with a heroism and desperation seldom witnessed anywhere else. They never resigned themselves as the Greeks did, for instance, to the loss of their national independence. Why, the very presence of Pilate in their holy city was a provocation to them. They had made him keep the emblems and banners of the empire outside the city. Think of it, keeping the sacred eagles of Rome from a conquered city! They would have

thrown themselves against Pilate's legions with their bare hands, had the governor dared to set up an altar to Caesar in the temple courts, or in the gardens around the Jahvistic sanctuary."

This resistance of the Jews of old against the mighty Empire of Rome took the Romans six years and their mightiest legions to finally break the military resistance of the Jews. It is not unique in our history. Some day the story will be told of how Jews defended to the last man the ghetto of Warsaw, of how 40,000 of them perished in the only mass revolt of a conquered people in this war, and how they held at bay the mighty Wermacht for 42 days, of how the Wehrmacht hurled tanks, incendiary bombs and used thousands of machine guns and hand grenades to reduce house after house street after street, of how this ghetto was defended by civilians, of how the ghetto was converted into one seething cauldron of flame until there remained in this ghetto only one four-story building on top of which there waved to the very last the white and blue flag of the Jews of Warsaw.

This is how Jews fight, whether it be a civilian or a soldier. There are in this war, on the side of the United Nations, today a million and a half Jewish soldiers, those of the United States, those of the Soviet Union, those of Great Britain, Canada, South Africa, the Free French, the Free Netherlands, the Jews of Palestine -- a million and a half of them -- all on the side of the Allies. No Jews are fighting on the side of the Axis, and we are proud of this record. For while we have heard much in the last ten years of how things are being done to the Jews, how they are being massacred, and dispossessed and driven into exile, the full story of how the Jews are hitting back at the enemy is just beginning to be told. We are not an ~~xxx~~ altogether weak and helpless people.

The American people is sending its youth to war. Mothers, fathers, wives, sweethearts, brothers and sisters are sending their dear ones to war. The American people is preparing itself for whatever sacrifices it will have to make. Unfortunately we will have to make many such sacrifices. The American people will

not complain of these sacrifices if they do not prove to be convenient sacrifices. The American people is prepared to give of its blood and sweat and of its tears in the war provided these will help to cement a better world so that each succeeding generation hereafter will not be broken on the bloody wheel of war, a better world free from aggression and invasion which drive nations to mad competitive armament, a better world which will be free from tyranny, dictatorship and concentration camps and torture chambers and refugees, a better world which will be free from hate and race conflict and poisonous propaganda of these powers, a better world which will be free from racism, the curse of the 20th century.

We are sending our men into battle. Who are they? Remember their names. Why they come from a hundred races and peoples and nationalities. The names tell the story, the variety of racial _____ which have gone into the composition of this great and fine American army -- British, Scottish, Slav and Greek, and Catholic and Protestant and Jew -- an army of many races fighting to destroy Nazism, racism in the world, the wicked concept that one race is superior to all others and that all others must be subjugated and some must be destroyed in the interest of one.

The American people wants a better world wherein there will be a return to the exalted traditions which have characterized our remarkable history for one hundred and fifty years -- equality, love of people -- these traditions which inspired high hope and the enterprise of our people in every generation.

To achieve that blessed objective, the American ~~people~~ people is reconciled to the dread obligation to pour out the rich red blood of its youth.

The American people would find itself and it would feel itself cruelly betrayed if these multitudinous sacrifices of the second world war, and the outpouring of substance and wealth results in nothing more than the re-arrangement of some political boundaries of the Old World or in the Pacific, resulted in nothing more than in the setting up of a new balance of power or a new reign of might to be

tumbled down in another fifteen or twenty years. The American people would feel itself outraged, if as a result of this war a new group of war-time profiteers would covering up their shameless greed with a cloak of social pretenses, and with the aid of a collaborating press. The American people would feel itself cruelly betrayed if after this war in a period of reconstruction there would set in an intensified bitter class struggle or a neo-Fascist regime in countries including our own which are today fighting Fascism.

The American people would be sorely betrayed if after this war it finds itself surrounded, instead of the old world hatreds and the old world intolerances with movements of discrimination and persecution which have spread and defiled the life of this great country.

All of which, my dear friends, is quite possible. Our millions of young men at the front and in army camps are unable to do anything about this. They have their own assignments, imperious and inexorable, which they will perform in glory and honor. We who remain behind can do very much about it. In fact, that is our chief assignment and I am afraid that we are not fully matching up this job of keeping America safe for Americans, of keeping the spirit of America inviolable.

What this war demands of us civilians who remain at home is a new outpouring of spirit, a new crusade for old Americanism, for justice and fair play and good will, tolerance, give and take -- victory on the battlefield is assured. The price may be high. But we are prepared and ready to pay the price....

We must retain that sense of urgency, that persistence in idealism which alone can save all of our fighting men who are fighting for us. We must not permit ourselves to grow weary. We must try to match in our daily lives, in the tasks which we have to perform visavis government, our American institutions, and in religion, one to/another, that spirit of sacrificial comradeship which characterized Guadalcanal, Salerno, Tarawa.

Only a moral regeneration, my dear friends, can save us. Only a spiritual

conversion will achieve for the American people that freedom, justice, brotherhood that all of us so heartily long for. So at this moment, we are dedicating the flag in honor of 552 men and women whom you have sent from your homes in distant parts of the world to serve in all capacities.

We pray silently and deeply in our hearts for these men who are fighting today all over the world, on land and sea and in the air, whose fine courage and sacrificial loyalty are sheltering us, the things we hold dear and the threatened sanctuaries of mankind.

We pray that we who remain behind may find a devotion and a patriotism to match their selfless bravery and the courage to bear without murmur the burdens which this grave hour may place upon our shoulders.

May we all learn to accept suffering, and be braced for the losses of the perilous battles to come, knowing they are God's testing and discipline. This hour, so fraught with destiny, summons young and old alike, to greatness, to renunciation and to sacrifice.

In this tragic hour, when the precious blood of our youth, is being poured out without stint or measure, all greed and selfishness, all lust for gain and profit, are a defilement and desecration, unworthy of us and our great American tradition.

We pray that our hearts may be washed clean of all class hatred, of racial and religious prejudice, of bitter political partisanship which have disfigured the lives of so many nations in our time, undermined their solidarity and spiritual strength and hurled them into the disasters of a second World War.

We pray that God may shield and shelter our beloved ones, grant unto them and unto our beloved country a speedy victory and peace.

100 YEARS OF B'NAI B'RITH

By WILLIAM I. SIEGEL

THE social vision twelve men exercised a century ago under the then vastly different conditions of American Jewish life has in the intervening years borne a rich fruit in the welfare and values not only of the Jewish community, but of our entire country. It is with a natural pride in this record of achievement, and with a confident hope for later harvests of usefulness, that American Jewry greets the one-hundredth anniversary of the founding of B'nai B'rith.

In 1943 the Jewish community of America numbered approximately twenty-five thousand. About the only forms of organized Jewish life were the synagogues, thirty-four in number, and a few burial societies. There were no philanthropic or educational organizations, nor were there any facilities for the assistance of immigrants and for their integration in the community life. Even this small group of Jews were divided by their varying religious complexions and their sentimental allegiances to the countries of origin. The Portuguese, Dutch, Polish, English, Bohemian and German Jews not only found no unity in their common Judaism, but on the contrary, divided by a bitter hostility which threatened to stifle at birth a section of Jewry which, then as now, was the hope of Jews throughout the world.

There was fortunately in the atmosphere of the young America a stimulus to the spirit of far-seeing men which made this condition unendurable. Henry Jones, himself an immigrant from Hamburg in 1830, recognized the ills which had to be cured and forevisioned the benefits which might be encompassed. He associated himself with eleven other men; and together they founded B'nai B'rith on the broad platform of Jewish Unity. Jones apparently knew well the individualism of the Jewish nature; and, recognizing it, proposed the establishment of an organization which would promote among its constituent members the freest expression of their own ideologies, while at the same time joining them in one broad group which could simultaneously work for the general interests of the en-

tire community, regardless of ideology or idiosyncrasy. This ideal is faithfully expressed in the preamble to the first constitution adopted by B'nai B'rith: "B'nai B'rith has taken upon itself the mission of uniting Israelites in the work of promoting their highest interests and those of humanity; of developing and elevating the mental and moral character of the people of our faith; of inculcating the purest principles of philanthropy, honor and patriotism; of supporting science and art; alleviating the wants of the poor and needy; visiting and attending the sick; coming to the rescue of victims of persecution; providing for, protecting, and assisting the widow and orphan on the broadest principles of humanity."

A mere statement of only a small fraction of the activities of B'nai B'rith from its earliest years will show how faithfully the ideals of its founders have been implemented by their successors. In 1851, the Order formed the Hebrew Agricultural Society to stimulate land settlement by Jews and in the same year opened Covenant Hall, the first Jewish Center, and Miamondes Library, the first Jewish library, in New York City. In 1857, the Order appropriated the first funds for anti-defamation work. In 1861, in response to the needs of the country, a Chicago lodge recruited and equipped a company of Jewish volunteers for the Federal Army. In 1863, B'nai B'rith began its program of orphan care which has since resulted in the establishment of a number of splendid orphanages. In 1870, when pogroms broke out in Rumania, the Order procured the appointment, by President Grant, of Benjamin F. Peixotto as American Consul-General to Rumania and through him helped materially to alleviate the conditions of our Rumanian brethren. In 1881, a relief fund for Russian immigrants was established, followed in 1883 by the first employment bureau for such immigrants. In 1894, the first technical and manual training schools under the auspices of the Order were opened in Philadelphia.

In 1899, the National Jewish Hospital, today one of the foremost Tuberculosis sanatoria in America, was initiated.

Four years later, in the wake of the Kishenev Massacre, the Executive Committee of B'nai B'rith enlisted the aid of President Theodore Roosevelt and began to stimulate an interest which eventually resulted in widespread American indignation and help for the victims of the pogroms. (It is noteworthy that American attention to the status of the Jews in Russia was not temporary. It continued to a point where in 1911 President Taft abrogated the Russian-American Commercial Treaty because of discrimination against Jews.)

B'nai B'rith's first World War record of recruiting, refugee relief, providing equipment, and Army and Navy entertainment was a splendid one. Following the war, hundreds of thousands of dollars were sent by the organization to Europe for continued relief work, and hundreds of war orphans were adopted by the American lodges of B'nai B'rith.

It is interesting to note the gradual change through the years in the geographic origin of B'nai B'rith members. Its early formative years coincided with the failure of the abortive German Revolution of 1848 and the consequent influx of German immigration to this country. Naturally, the earlier members of B'nai B'rith were in the majority German Jews; so much so, in fact, that the earliest meetings of the Order were conducted in German, and it was only in 1850 that the first English-speaking lodge was founded in Cincinnati. As the years passed, however, and the immigration stream drew in peoples from all of the countries of Europe and changed the complexion of the American Jewish community, so also in B'nai B'rith its members were to be found among Jews of all types of origin and of all forms of Jewish religious observance. It is a happy circumstance that at the close of its first century of service, B'nai B'rith can report to the community that today it

numbers 177,000 Jewish men, women and youth who are representatives of every class economically, of every group politically and religiously, and of every shade of opinion socially. Divergent, however, as they are in these matters of attitude and opinion, one unity keeps them together—their devotion to the spirit of B'nai B'rith in its "mission of uniting Israelites in the work of promoting their highest interests and those of humanity." When it is remembered that these men and women are leaders in over 600 communities in this country (as members of more than 1500 lodges) then the realization becomes instant of B'nai B'rith's tremendous beneficial power in the formulation of policy and achievements in program for the welfare of our people and our country.

☆ ☆ ☆

IT IS not possible, in the limited space available for this review, to give more than an outline of the earlier development of B'nai B'rith. We prefer to lay emphasis on its present structure. (It has been said that the golden age is always in the past; a recognition of the needs of the moment, however, and a devotion to their fulfillment is equally important.) Among the outstanding services of B'nai B'rith, in addition to its philanthropies (numbering five orphanages, a home for the aged and two hospitals) are Aleph Zadik Aleph, Vocational Service, and Hillel. A. Z. A. is the youth movement of B'nai B'rith. Its primary purpose is the training of young Jews in the highest tenets of Judaism and the best practices of Americanism. Its program is as widespread and varied as its ideal and, in the present days of war and stress, its teaching has borne fruit on every front of patriotic service. Hundreds of A. Z. A. youth are in the services, and some of them are already numbered among American casualties. They have participated in all of the Civilian Defense activities. In every way they have repaid to the community the investment which B'nai B'rith has made in them. By the graduation of A. Z. A. members into the adult ranks of B'nai B'rith, the Order has insured a continuation of their interest and a life-long utilization of their training for the benefit of the country.

Vocational guidance represents a realistic recognition of the necessities of the

American scene. Annually, hundreds of thousands of Jewish boys and girls leave their schools and their homes for the purpose of entering commerce and industry. There are a number of factors which make such transitions especially difficult for these young Jews. Economic limitations are the barrier in some cases; anti-Semitic handicaps hamper others. B'nai B'rith, through Vocational Guidance, has sought to implement a program whereby young people can be fitted for jobs and jobs can be found for young people. The first effort along these lines was the establishment of the Hebrew Agricultural Society in 1851, followed about forty years later by vocational training in Cleveland. In its modern form, on a national scale,

the service is about ten years old. The organization is nation-wide and is carried on both through the local lodges and the larger district groups. The service has affiliated itself with synagogues, community centers, settlement houses and, generally, with any Jewish organization through whom it can reach the individual Jewish boy and girl.

There is in prospect a tremendous job for service after the war—a task for which plans are even now being formulated. It is realized that demobilization will bring back to the civilian community many thousands of teen-age boys who before their entry into the armed services had no opportunity to fit themselves for civilian work. B'nai B'rith has

SHOLOM ASCH WRITES TO HIS SON

The following letter was written by novelist Sholem Asch to his thirty-three-year-old son John, now in training at Keesler Field, Miss.—Ed.

"OF COURSE, mother and I were heartbroken when you returned to us from New Haven, and when you declared with happy and shining eyes that you had been accepted in the army. Still, at the same time, I am very happy and very proud that now I have two boys in the service of the U. S. And I cannot explain the reason why this has prompted a recollection of your first entering this country as a child of five. I remember taking you by the hand when I came to meet you on board the ship. Your dark little eyes were shining so bright as you looked in fear and wonder at the skyscrapers and the Statue of Liberty. I recall your asking me if other countries also had Statues of Liberty, to which I replied that perhaps they had, but for us this was the only Statue of Liberty.

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tence, but for the love of our America and for everything for which she stands. That is why I want you, when you are learning to kill, to remember to love; in your hatred of the enemy, love humanness, and love your brother soldier regardless of his race or religion.

"Ever since I came to America I have been looking for an opportunity to express my gratitude and affection for what I see in America. It hasn't been my privilege to pay my debt in physical service. I believe I have tried to make my contribution towards the American Ideal by trying to bring about a better understanding between Jew and Christian through their common religious inheritance. I believe I serve America by serving humanity. Still, I regret that this opportunity to fight physically for America has been denied me. I consider myself serving America through you and your efforts. But you, my boy, are not alone in the service, for your parents who love you are with you. All your ancestors are with you, not only those of old, from your biblical forefathers down, but those ancestors whom you have accepted with this country—these new patriarchs, Washington, Jefferson and Lincoln and the ancestors who endured the suffering of Valley Forge and those resting in the fields of Gettysburg and in the Forest of Argonne. Be of good cheer and be happy you serve America."

SERVICE FLAG DEDICATION SERVICE
Sunday, January 16, 1944

sermon 634

Died in Service

John Cleveland, son of Mr. and Mrs. Sidney Friedman
Bernard Fields, son of Mrs. Bernard Feigenbaum
Richard A. Fishel, son of Mr. and Mrs. Clarence Fishel
Jerome S. Rose, son of Mrs. Albert Pocrass
Lawrence Silberger, son of Mr. and Mrs. Samuel Silberger
(Sidney Rapaport)

Wounded - *in complete*

Capt. William Fields, son of Mr. and Mrs. Saul Feigenbaum
Pf. 152 Albert Kronheim, son of Mr. and Mrs. Jacob Kronheim
Bernard Sperling, son of Mrs. Leon Sperling
Leonard Wolen, son of Mrs. Lillian Wolen

Honored - *in complete*

Bernard Fields, son of Mrs. Bernard Feigenbaum
Purple Heart (Posthumously)

Sgt. Fred H. Goldstein, son of Mr. and Mrs. Hiram Goldstein
Distinguished Flying Cross; Air Medal

Capt. Albert S. Kronheim, son of Mr. and Mrs. Jacob Kronheim
Purple Heart

Lt. Richard N. Sloss, son of Mr. and Mrs. Nathan Sloss
Distinguished Flying Cross; ~~8~~ Air Medal; ~~other awards~~

Chaplains

Morton C. Fierman, son of Mr. and Mrs. Sam Fierman
Herschel Lyman, son of Dr. and Mrs. I. Lyman

Loan of Torah

Draw Field, Florida (To Chaplain Fierman)

Blood Donors

10 times:

Mrs. Morton Bialosky (M)
Mrs. Harold Weinstock (TWA)
Elmer Kramer (M)

8 times:

Georgene Solomon (TAA)
Albert Federman (M)

Other War Activities

T.W.A. - Red Cross - *1 1/2 hrs* From May 1, 1942, to Dec. 31, 1943, *50* 000 articles, including demolition gloves, knitted goods, articles of clothing, surgical bandages, etc., were made.

Citations:

War Bonds - Third War Loan Drive - *On many corners this*

Mrs. David Kyman
Mrs. Leonard Bialosky
Temple Women's Association

*23 airplanes - equipped as the
Hosfelter - for transport to the
wounded. - 7*

Guard of Honor

Corporal Edward Gross, Army
S-3/C J. Harmon Cohen, Coast Guard
(Seaman, third class)

The TEMPLE BULLETIN



THE TEMPLE
East 105th St. and Ansel Rd.
CLEVELAND, OHIO

Abba Hillel Silver, DD
RABBI

MELBOURNE HARRIS
Assistant-Rabbi

Volume XXX

January 16, 1944

No. 12



SUNDAY MORNING SERVICE

10:30 O'Clock

SERVICE FLAG DEDICATION

Special Service in Honor of our Temple Men and Women
who are in the armed forces of our country

RABBI SILVER

will speak on

"AMERICA — WE GIVE OUR YOUTH"

Friday Evening Service
5:30 to 6:00

Saturday Morning Service
11:15 to 12:00

THE TEMPLE BULLETIN, published weekly, except during the summer vacation, by Tifereth Israel Congregation, East 105th Street and Ansel Road, Cleveland. O. Rabbi Melbourne Harris, Editor Harry A. Levy, Sec'y. Subscription price, 50 cents per annum.

Entered as second-class matter Nov. 12, 1931, at the Post Office in Cleveland, Ohio, under the Act of March 3, 1879.

A Service of Tribute

546 Temple men and women are now serving in the armed forces of our nation. Many of our boys have distinguished themselves by their valor on the battlefield. Many of our members at home have made distinctive contributions to the war effort.

The Sunday Morning Service this Sunday will pay tribute to these military and civilian achievements. A beautiful flag, bearing the number of Temple men and women in service, will be appropriately dedicated and hung on the Temple Altar. Citations of honor will be presented to several of our members for outstanding work on the home front.

Invitations have been sent to the families of Temple service men. A special section of The Temple will be reserved for them.

The service will commence at 10:30 o'clock. Members are requested to be in their seats before the service begins.

Men's Club to Hear Congressman Weiss

Congressman Samuel A. Weiss, of Pennsylvania, will be the guest of honor and speaker at the Temple Men's Club Stag-Smoker on Tuesday evening, January 25th, at 8:15 o'clock in Mahler Hall. Congressman Weiss has distinguished himself in both national and Jewish affairs. His address before the Men's Club will deal with the timely theme, "Congress,—the War and the Peace."

A delightful program of entertainment will be presented during the evening. Members will have an opportunity to fraternize and enjoy an intimate hour of fellowship. The

meeting is open only to members of the Club.

Dr. Silver's Lectures On Zionism Now Available

The two lectures which Rabbi Silver delivered in The Temple pulpit on "Zionism—What It Is—What It Is Not," have been published and may be procured in the Temple Office. There has been a wide demand for them. Members may wish to procure a number of copies for distribution among their friends. The booklet containing the two lectures is priced at twenty-five cents.

High School Luncheon-Theater Party

Members of the Temple High School are looking forward to their second social affair of the year this coming Sunday, when they will meet for luncheon after their class sessions, spend an hour dancing, and then adjourn to The Playhouse. The affair will be in charge of the Student Council.

Alfred Benesch Honored

The Temple expresses its congratulations to Mr. Alfred A. Benesch upon his election to the presidency of the Cleveland Board of Education. Mr. Benesch has been a member of the Board for eighteen years, having served previously as president in 1933-34.

Mr. Benesch is a member of the Board of Trustees of The Temple. We wish him continued success in his new appointment.

The Temple Memorial Book

Mr. Marcus Feder, Jr., has inscribed the names of his beloved parents

**ADDIE R. FEDER
MARCUS FEDER, SR.**

in the Temple Memorial Book.



HONOR ROLL

TEMPLE MEN AND WOMEN IN SERVICE



Twenty-second List

There are now 546 names inscribed on our Service Honor Roll

Pvt. Jordan C. Band, son of Mr. and Mrs. S. M. Band.....	Army
Lt. Richard B. Fisher, son of Mr. and Mrs. Sidney L. Fisher.....	Army
Pvt. Myron J. Friedman, son of Dr. and Mrs. Henry Friedman.....	Army
A/C Arthur P. Goldner, son of Mr. and Mrs. Michael Goldner.....	Navy
A/C Ira H. Gordon, son of Mr. and Mrs. David P. Gordon.....	Navy
Sgt. Robert Lappin, son of Mr. and Mrs. Max Lappin.....	Army
Chaplain Herschel Lyman, son of Mrs. I. Lyman.....	Army
Pvt. Cecil S. Maurice, son of Mrs. Saul Maurice.....	Army
Charles R. Norberg, son of Mr. R. C. Norberg.....	Army
James Norberg, son of Mr. R. C. Norberg.....	Army
Lt. Eugene Weisenberg, son of Mr. Adolph Weisenberg.....	Army
Lt. Lester Weisenberg, son of Mr. Adolph Weisenberg.....	Army
Pvt. Arthur W. Wolfson, son-in-law of Mr. and Mrs. Morton Koblitiz.....	Army

The Temple Gratefully Acknowledges The Following Contributions

To the Sophie Auerbach Scholarship Fund:

In memory of Mrs. Ernestine De-Groot, by Mrs. S. Dancyger, Mrs. Bertha Friedman, and Mrs. Henry Steuer.

In memory of Mrs. Marie Falk, by Mrs. M. A. Krichman and Miss Gertrude Woldman.

In memory of Mrs. Addie Feder, by Mrs. Henry Auerbach.

In memory of birthday of Rabbi Moses J. Gries, by Mrs. Henry Auerbach.

In honor of 70th birthday of Samuel Gross, by Mr. and Mrs. Carol Levison.

In memory of birthday of Helene Reichman Himmel, by sister, Mrs. Earle Behrens.

In memory of Mrs. Rosa Hirschheimer, by Mr. and Mrs. Benjamin Lowenstein.

In memory of Mrs. Arthur Kahn, by Mrs. Maurice Filston.

In memory of Mrs. Gertrude Miller, by Mrs. Henry Auerbach; by Mr. and Mrs. Benjamin Lowenstein.

In memory of Pvt. Jerome S. Rose, by Mrs. F. H. Heiber, Mrs. R. Jaskulek, Mrs. Regina Loveman, Mrs.

W. H. Loveman, and Mrs. Nate Weinstein.

In memory of Samuel P. Schoenberger, by Mr. and Mrs. Irving Heller; by Mr. and Mrs. Carol Levison.

In memory of Jacob Weiskopf, by children, Mr. and Mrs. Charles Weiskopf.

In memory of Mrs. Arthur Wilkoff, by Mrs. M. J. Beatus and Miss Martha Silberbach.

In memory of D. J. Zinner, by Mr. and Mrs. Irving Adelberg.

To the Library Fund:

In memory of Albert Berg, by children, Mr. and Mrs. Charles Weiskopf.

In memory of Mrs. Matilda Goldrich, by Dr. and Mrs. Charles S. Adelstein.

In memory of William Hopfman, Jr., by Mrs. William Hopfman and Bernice Hopfman.

In memory of Ignatz Klein, by son, Capt. William A. Klein.

In memory of Mrs. Rachel D. Levy, by daughter, Mrs. Sam Freeman.

In memory of Herman M. Sill, by Dr. and Mrs. Charles Adelstein.

In memory of Bennie Woldman, by daughters, Mrs. M. A. Krichman and Miss Gertrude Woldman.

THE FOUR FREEDOMS

Excerpts from the address delivered by Honorable James M. Mead, U. S. Senator from New York, at The Temple on Sunday morning, January 9, 1944.

The Four Freedoms, the inspirational outline of the ideals for which we fight, are the banners round which oppressed humanity has rallied the forces of righteousness. Down through the ages, in man's ever constant struggle to be free, great strides in human progress swiftly and surely followed the publication of such documents of liberty. Magna Carta and the Declaration of Independence were mighty weapons in the hands of courageous leaders, weapons more powerful than trained armies. In the American Revolution, General Washington persevered to victory because his men were fighting for the recognition of self-evident truths—"that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life,

liberty and the pursuit of happiness."

This was the message which fortified the colonists, gave strength to the ragged Continental Army, and which inspired the heroic military and naval exploits now familiar to every American schoolboy. They gave their all, to secure these rights. The founding fathers of our Republic, Thomas Jefferson, Benjamin Franklin, Madison and Hamilton, and all the rest, in the face of what seemed insurmountable obstacles, forged the Constitution in the name of Liberty.

Today, under the banner of the Four Freedoms, we hope to enlist the support of the persecuted minorities of the world, to the end that they too shall be free. Freedom from fear and freedom from want must be made realities for these unfortunates. Mere

To the Flower Fund:

In memory of Adolph Friedman, by Mrs. Lester Kahn and Mrs. A. J. Miller.

In memory of Mrs. Essie Gilmoure, by Mrs. Sam Newman and Mrs. Ella Richberger.

In memory of Mrs. Hattie Miller, by brother, E. S. Goldstein.

In memory of Dr. James Stotter, by Mrs. Alan Ahrens and Mrs. H. H. Felsman.

In memory of Mrs. Arthur Wilkoff, by Mr. and Mrs. Charles Weiskopf.
A contribution by Harold Fallon.

In Memoriam

The Temple records with deep sorrow the passing of

SAMUEL SCHAUL

and extends its condolences to the bereaved family.

The Temple Memorial Book

Mrs. Samuel Gerson has inscribed the name of her beloved aunt

JENNIE WODICKA MERTZEL
in the Temple Memorial Book.

The Temple Memorial Book

Mr. Harry A. Felber has inscribed the name of his beloved mother

MRS. ANNIE FELBER
in the Temple Memorial Book.

promises or empty phrases are not enough. We of the United Nations must implement our promises with actualities, deeds instead of words.

Today, the most serious challenge to the fulfillment of the pledges of the Four Freedoms is the problem of the Jewish refugee of the old world. The Hitlerian persecutions in Nazi Germany and the satellite countries have reduced the Jewish people to bondage and misery. They have been stripped of their worldly goods, driven from their homes, separated from their loved ones and deprived of all means of livelihood. To them, the clarion call of the Four Freedoms promises succor. We can be sure that this call has traveled with the speed of light through the walls of silence which surround the ghettos and the concentration camps of the old world. These innocent victims of a cruel barbarism patiently await the fruition of the program which they have heard will set them free.

The task which lies ahead is twofold, material and spiritual. The material aspects of the task can be fulfilled by bread. We have mapped out an elaborate plan in conjunction with other member nations to supply foodstuffs and clothing to victims of the war in Europe. The plan is underway, in the hands of competent leaders. As individuals, there isn't much we need do to further this cause, except to contribute to the material welfare of our nation. But bread alone cannot save these victims of intolerance and race hatred. All of us can join in a broader, a moral venture, designed to reveal to the world the contributions which the Jews of Europe are making to victory. The world is informed of the splendid contributions of the Poles and the Czechs, the Greeks and the Free French, and the underground

workers in the other Axis countries. Too little is known of the resistance of the Jews of the Warsaw Ghetto; of their participation in the underground movements of the conquered lands; of their activities in Greece and Crete and in North Africa.

We can strike a telling blow against Nazism and Fascism if we but only record the accomplishments of the Jews of Europe, the first and foremost victims of intolerance. Anti-semitism was the vehicle by which Hitler dreamed he would conquer the world. At home, he expected racial pride to rally round the banner of racial supremacy, while in other countries he hoped, by anti-semitism, to divide and then conquer. These assaults upon the Jewish minorities of Europe symbolize for all decent people the essence of the tyrannies we are fighting to destroy.

As the Jewish people of the old world were the first victims and shared in the insatiable demands of war, it should be our united determination that they likewise share in the exciting rewards of peace, that they enjoy the benefits of the new world we are determined to forge out of victory.

We can no longer remain silent in the face of these realities. To the Jews of Europe we must give words of encouragement. We must let them know that they, who have been reduced to such distress and misery, are once more human beings in a family of peoples, equals in a world of equals. In our work of rehabilitation we must speak forthrightly and courageously. To you, the Jewish people of Europe, we must say: the Four Freedoms are meant for you as well as for all other peoples. We are determined to give you those opportunities which you have for so long been denied. We are determined that you shall, as indi-

viduals wherever you are, enjoy equal rights with all other individuals. We shall make certain that your rights as a minority group are respected, wherever you establish such rights.

But are these promises enough? Will the expression of these general platitudes rectify the wrongs that have been visited upon our Jewish brethren of the old world? No, we must go one step further and use the full strength of our moral and political suasion to open the gates of Palestine to the homeless and stateless Jews of Europe.

At the termination of the last war, under the Balfour Declaration and the League of Nations Mandate for Palestine, it was the intent and underlying purpose, based on the historical connection of the Jewish people with Palestine to reconstitute Palestine as the Jewish Commonwealth. This action was wholeheartedly approved by a majority of our people as indicated by the unanimous approval of Congress in 1922.

The program held great promise, as an international covenant with the Jewish people, founded as it was in justice and charity. The labor and sacrifices of the Jewish people in rebuilding their homeland fully justified the dreams of the sponsors of this democratic ideal. In the short space of twenty years the community flourished from a tiny settlement of some tens of thousands so that last summer when I visited the area it was a thriving and modern community of more than half a million. While other nations were bent on destruction, the citizens of the Jewish Homeland made the waste lands fertile and brought to that hitherto backward territory the miracles of modern civilization. They

not only provided a place where over five hundred thousand souls enjoyed the Four Freedoms, but Palestine became a haven of safety for all Jews deprived of any of the freedoms in their native lands. They knew that they could find sympathy, shelter and understanding in this historic center from which sprang our modern civilization.

The gates of immigration to Palestine are now closed. They are closed against the millions of Jews throughout Europe driven from their homes and uprooted from their occupations, who will have to be resettled. Palestine, alone, will have the will, the capacity and the eagerness to absorb many of them. These people have a moral and a legal claim to the lands now denied them.

We, in America, individually and as a nation, cannot remain silent in the face of such injustice. In building the peace it is a major concern of ours that the Four Freedoms and the principles of democracy be applied everywhere, to all peoples. Over twenty years ago we expressed our support of the Jewish National Homeland as an act of justice and an act of faith. Today that support must be renewed as an act of common sense. What happens in Palestine will decisively affect our fortunes in war. Its future will be intimately related with our fortunes in peace. Therefore, we in America must rededicate ourselves to this cause, to the end that the gates of Palestine be reopened immediately after the war to large scale immigration from European countries. If we fail in this endeavor, we have not answered the agonized cry of the most martyred of peoples, and the promises of the Four Freedoms then become meaningless words. . . .