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Censorship and morals, 1957.

Sunday, February 3, 1957

The Temple
Cleveland, Ohio

CENSORSHIP AND MORALS
by
ABBA HILLEL SILVER

My address of two weeks ago, on the subject "Is America Drifting Toward Sex Anarchy?" seems to have evoked considerable interest. I received many letters from near and far, and telephone calls. Nearly all of them were in approval and expressed appreciation for speaking out against the coarsening and vulgarization which is going on in American life, the lowering of standards and the over-absorbtion of sex in our literature and plays and movies and the press. Only one missive puzzles me. It was an open postcard - unsigned of course - and it had just four words written on it in bold handwriting - "How old are you?". I have been unable to determine whether the writer meant to suggest that I was too young to know the facts of life or too old to appreciate them.

As I suggested in my address of two weeks ago, there is little difference of opinion among our people throughout the nation as to the facts of the situation and these facts have disturbed and they have alarmed our people. This morning I read, as you probably read, an alarming statement by the head of the FBI, Mr. J. Edgar Hoover ^{on} ~~and~~ the frightening increase in teen-age and juvenile crime and delinquency in our country. The most serious problem, he said, confronting our people today - and he called upon our people and those charged with law enforcement to stop coddling the juvenile criminal for he is more dangerous than the adult criminal.

Our people clearly do not want this situation and this frightening increase in crime - this increase in broken homes and divorces - this general cheapening of life which is going on. They do not want this situation to continue. And what

they fear even more, to grow worse and deteriorate further, if the trend is not checked or reversed. There is a basic wholesomeness in our people, and a sound moral attitude on the part of the overwhelming majority of our people and they are revolted and they revolt against these increasing manifestations of gross indecencies all around them, and which today are entering their homes through the media of the radio and the television.

And they would like to put a stop to it - but they don't know how. And it must be acknowledged right at the outset, that there is no simple or easy way of doing it. The moral reformation of an age - the improvement of taste - the raising of standard of conduct - are not the work of a day or the result of an enactment of a law. They come about - and they can come about - through the voluntary, concerted and persistent and enlightened effort of all the constructive agencies of a community. The home - and primarily the home - the school - the church - the many organizations of men and women - social and cultural in a community - the responsible leaders of public opinion and those who mold public opinion and set standards in a community - the conscientious owners and representatives of the media of publishing, of radio, of television, of broadcasting, of the theater and the press - plus whatever government can properly do. A voluntary crusade for decency all along the line is possible and is long overdue. A moral house-cleaning ~~is~~ among our people in this country is long overdue. Not only to protect our children, but to protect ourselves against the corrosion of unbridled sensualism and spiritual debasement.

But all this cannot come about as a result of any "Burning of the Vanities". It is not the job ~~of any~~ for a 20th century Savonarola - Savonarola, who you may recall, violently sought to impose a new puritanism on 15th century Florence and when he died at the stake and his ashes were thrown into the Arno, his "death, so historians tell us, was followed by scenes of profanity such as Florence had never witnessed before".

True moral reform calls for far less violent and hysterical action and for far more care and intelligence, and above all, for far less reliance on coercion and legal force. Prohibition in our country, not only failed to make America more sober, but brought in its train an epidemic of law breaking and racketeering, the evils of which had persisted long after prohibition was repealed..

The one method of correcting moral abuses, whether its in the press or the movies or books, which most readily commands itself to us, is of course, censorship -- either through the enactment of laws, or if that is too tardy or is not feasible, through the organization of extra legal pressure groups to force the removal of books which they regard as unwholesome, from newsstands and from bookshops or to compel the owners of moving picture theaters not to show pictures which they regard as morally objectionable.

These pressure groups are as a rule guided by the highest moral motives. They wish to protect people - especially young people - from the moral contamination of salacious books and pictures. Now they're not prudes and they're not narrow-minded puritans on a rampage. Many of them are aroused parents, citizens, who regard these oversexed books and pictures as spiritual marijuana -- dangerous to their children and to the use of the nation. And one can fully sympathize with their indignation and their motives, even if one cannot fully approve of their methods.

Now the need for some kind of censorship is, of course, recognized by our Federal Government and in the enactments of many State and City ordinances. Obscenity is subject to the censorship of the post office and the Treasury Departments. A local post^{ter}mas can make a decision as to accepting any particular book or paper for transmission through the mails. The Collector of Customs can permit or forbid a publication to enter the country. That's been long established in our legal procedure - in our tradition.

The courts however, have the right to review these decisions and decide whether they are reasonable and the courts have been rather lenient in their in-

terpretation of what constitutes an obscene book. And as things stand today, it is the editors and the publishers themselves who really determine what they regard as being fit to print. ^{There are many} ^{who} ~~Our~~ responsible editors and publishers ~~will~~ refuse to cater to the lowest taste of the reading public and to cash in on selling books which narrowly skirt the law against pornography. There are many such -- there are others, of course, who are thoroughly unscrupulous - who specialize in the salacious book, not for art's sake but for profit's sake, to see to it that there is a sufficient measure of the lewd and the erotic in each of their publications, to insure for it a large sale.

Now our courts, and our law-enforcing agencies, are confronted, in dealing with this subject, with two very serious problems. What is the true definition of obscenity / which can be applied by courts as a sort of unfailing yardstick. Where is the line to be drawn between pornography and realism. What is revolting and dangerous to one mind, may not be so to another. What is shocking to one age may not be to another. History records frequent change in the standards of propriety. And what is harmless for the adult may not be so for the juvenile and can all literature therefore be ^{tailored} to what teen-agers can read with immunity? These are difficult problems, and cannot be answered off-hand. There has been, and I doubt whether there can be, any clear cut answer to these problems. Now those publishers and writers, moving picture producers etc. who seek excuses for cashing in on obscenity will have no trouble in finding there excuse in or another of these arguments.. Decent writers and publishers and editors and producers will not have to resort to them. Their sound moral sense and their social responsibility will guide them and no legal yardstick is required to tell an intelligent, mature and honest person what is clean and what is unclean.

The second problem is this:- what are really the bounds of censorship. Where does it end? How soon does the habit of censorship pass from the realm of morals to other fields - to the realm of ideas, of political opinions, of news censorship? A day or two ago I picked up this item in a newspaper

CHURCH PROTESTS CHICAGO TV BAN ON LUTHER FILM

The National Lutheran Council said yesterday that Chicago television station ***** violated

"freedom of expression" when it cancelled under pressure an agreement to show the film "Martin Luther."

9

The council, representing eight Lutheran branches with five million members, said the cancellation followed "pressure reputedly emanating from Roman Catholic sources," it added:

"Measures must be taken to prevent such censorship from becoming a precedent to justify similar freedom-throttling activities."

The church-sponsored film, depicting the life of the 16th century priest who sparked the Protestant revolt from the Roman Catholicism, has been shown in theaters in this country and abroad.

The Chicago station has said it dropped the telecast because it ~~dd~~ not want to cause any ill will.

Now there is the principal of censorship applied to a situation which does not at all involve the question of morals, but a question, shall we say, of theology.

A few years ago, a motion picture "The Miracle" was ordered withdrawn by the Commissioner of Licenses for New York City and members of The Board of Regents on the ground that it was sacriligious. Many other clergymen, both Protestants and Catholics, did not find that picture sacriligious. Here is another criterion resorted to in the application of censorship.

In Nazi Germany the government outlawed all writings of which the Nazis did not approve and burned books. It outlawed all the art-work of Jews. Not on the basis of their immorality, but because Jews were the artists. In the Soviet Union all art, literature, which in their mind is tainted by western bourgeoisie ideas are outlawed -- a censorship applied --

Not so long ago the United States Information Agency cancelled plans to send overseas a moral art exhibit which depicted scenes from American sports and the agency cancelled this exhibit because some patriotic groups complained that four artists, whose works were represented in the show, belonged to a communist-front organization. So works of art are censored because the artists happen to entertain political or economic views which are not approved by certain groups or by the majority of the people.

You may recall that a few years ago, on the pressure of McCarthyism, certain books were removed from American libraries abroad, because some of the authors of these books and some of the views expressed in these books did not tally completely with the political views of a few members in Congress.

Once the censorship habit gets well established it has a way of over-stepping its legitimate bounds and becomes a danger to the rights of free men in a democracy. And this is why the American people normally dislikes censorship. They do not want their thinking and their minds controlled, by censors. The demand for censorship is, however, heard - sometimes very loud - and there has been a gross abuse of the patience of the American people and of their sense of elementary decency. And those who control the various media of public communications should bear this fact in mind and should not arouse and drive the American people to such extreme measures, for in an emergency the extreme measures will be resorted to.

The United States Supreme Court has been rather consistently negative to a form of censorship of the moving pictures - film censorship. Three years ago, by unanimous decision, the Supreme Court declared unconstitutional the banning of two films which had been outlawed, one in New York and one here in Ohio - outlawed on grounds of sexual immorality or incitement to crime. The ruling of the court was without a written opinion and did not spell out any absolute ban on/censorship - but Justice Jackson and Justice Black did hand down a separate but concurring opinion in which they declared that all State censorship is contrary to the First and Amendment, / Our Constitution, which guarantees the freedom of speech and of the press, and they recognize the doctrine that expression by means of motion pictures is included within the framework free speech and free press guaranty of the First as well as of the Fourteenth Amendment. AND IT IS interesting to recall what they said at that time:-

Motion pictures are of course a different medium of expression than the public speech, the radio, the stage, the novel, or the magazine. But the First Amendment draws no distinction between the various methods of communicating ideas. On occasion one may be more powerful or effective than another. The movie, like the public speech, radio, or television, is transitory--here now and gone in an instant. The novel, the short story, the poem in printed form are permanently at hand to re-enact the drama or to retell the story over and again. Which medium will give the most excitement and have the most enduring effect will vary with the theme and the actors. It is not for the censor to determine in any case. The First and the Fourteenth Amendments say that Congress and the States shall make "no law" which abridges freedom of speech or of the press. In order to sanction a system of censorship I would have to say that "no law" does not mean what it says, that "no law" is qualified to mean "some" laws. I cannot take that step.

(said Justice Jackson and Justice Black, in concurring)

"In this Nation every writer, actor, or producer, no matter what medium of expression he may use, should be freed from the censor."

Of course that does not solve the problem with which we are dealing.

Now what legally constituted government authorities are reluctant to enforce private groups of citizens ought not to attempt to do - that is, arrogate to themselves the right to say what other citizens shall read or see. Such groups, of course, have the right to advise their own members what they should or should not read or do. They have the right to persuade others to do likewise. This is an effective way in a democracy to express approval or disapproval, and should by all means be exercised, if after careful consideration, they believe that the case warrants it. But these private groups should not assume the role of moral vigilantes, take the law into their own hands, and put pressure through various ways, mostly of economic intimidation on news-dealers or book shops, to remove the books of which they do not approve and to deny other citizens the free choice of what they wish to buy, or to enlist local police to threaten the book-seller. Private groups which have no legal status in the matter must not employ coercive measures to achieve even desirable ends. And on this subject I quote with strong approval the words of a Catholic, a Jesuit Professor of moral theology at Woodstock College, Maryland, Father John Courtney Murray: He declared,

"Each minority group has the right to censor for its own members, if it so chooses, the contents of the various media of the communication, and to protect them, by means of its own choosing, from materials considered harmful according to its standards."

)He also pointed out that in the United States "all religious groups... are minority groups.")

"No minority group has the right to demand that government should impose a general censorship" on material "judged to be harmful according to the special standards held within one group."

"Any minority group has the right to work toward the elevation of standards of public morality...through the use of the methods of persuasion and pacific argument."

"No minority group has the right to impose its own religious or moral views on other groups, through the use of methods of force, coercion, or violence."

and he quotes a statement of Jacques Leclercq, of the Catholic University of Louvain, who stated:

"no government has ever succeeded in finding a balanced policy of combating unhealthy sexual propaganda without injuring legitimate freedom or provoking other equally grave or worse disorders."

And Father Murray states:

"censorship in the civil order must be a judicial process, carried out under the statutes and according to the due processes of law."

And that is sound doctrine.

In my judgment, good friends, realizing the gravity and the urgency of the moral problem which exists and in attempting to find ways of meeting the situation -- in my judgment there should be a minimum reliance on censorship in our efforts to raise the moral standards of our people and a maximum reliance on self censorship.

We should concentrate on the individual, and begin very early - in the home - primarily in the home - and in the school and in the church - to inculcate sound moral standards and disciplines and criterions of judgments - to cultivate good taste in these various - and through these various/- to cultivate good taste in books, in music, in the arts, so that the cheap and the vulgar are tainted and will not make any appeal to the youth in later life. To choose in their formative years carefully what is good for our children to see. Not to permit into our homes these horror books, these sadistic comic books, filled with violence which surrounds the mind of a child with a world of violence and cruelty and sadism. To give them the example of refinement and restraint and reverence for the basic decencies of life in speech and action, for the purity of family life, what is holy should not be treated as profane at any time. To give our children a code of behavior. It is not merely the children of the poor who crowd the ranks of the delinquent - not at all -- frequently children coming from our own homes - from the better homes, so to speak - begin with ourselves, each one - that's moral reformation. Accentuate the positive - read and promote the good book. There are many first rate books of great artistic merit being written - both in the fiction and the non-fiction areas. ATTEND and promote the good play and the good movie --there are many such admirable plays and movies. Withhold your own patronage from every book or play or movie which is unclean or unworthy, which wallows in the evils and in perversity and in lewdness. Be your own censor. Use your own freedom

to discipline yourself and make your approval or your disapproval known to others -- to the editors and to the playwright and to the producer, and to those who arrange the programs for the radio and the television stations. Let the responsible organizations in a community praise and support the good and the fine in the theater, in literature, in the art, in music and entertainment and REJECT in their programs whatever is cheap and vulgar. I have been to functions of quite a number of highly respectable organizations, social and otherwise, who have put on plays, frequently with the participation of their own members - men and women who were vile and filthy beyond words. And so standards are set. I have known of organizations - fine organizations - who were dedicated to noble causes - who had invited to their programs so-called humorists - and it was actually shameful to listen to the kind of humor - so-called - that was presented before respectable men and women.

All these things are cumulative. They set fashions in tone - in standards - they create a climate. Moral reformation must begin first with ourselves. There are many good people in this country, who, if when they became aware keenly of the problem, took hold of themselves and their households and the groups in which they have a voice - you'd be amazed what the cumulative effect of that would be in cleaning the atmosphere. The Ten Commandments, I have frequently said, are written in the second person singular, Thou Shalt and Thou Shalt Not.

There is no hope at all in correcting the situation if we mean to rely upon governmental agencies - upon somebody out there - who will do this thing for us. The government reflects ultimately, the tone and temper and the attitudes and standards of the citizens.

And so, less talk of censorship, and more talk and action in terms of self-censorship.

1) Evoked considerable interest. - Read many letters from men and pen- and telephone calls. Nearly all, then in approval, expressed appreciation for speaking out against ^{the} ~~the~~ vulgarization which was going on in Amer. life to day, and the lowering of standards and the over-absorption in sex in our literature, plays, movies, and the press.

Only one missive puzzled me. It was an open post-card unsynical and it ~~read~~ had just 4 words written on it in bold hand-writing: "How old are you?" I have been unable to determine whether the writer meant to suggest that I was too young to know the facts of life - or too old to appreciate them...

2) Clearly, as I stated in my earlier sermon, there is little difference, ⁱⁿ ~~between~~ as to the facts or the situation in our country to-day which have disturbed, nay alarmed, our people. - J. Edgar Hoover - ^{calling} ~~calling~~ to continue, or our people do not want that situation to continue, or what they fear even more, to grow worse and deteriorate even further, ~~and~~ if the trend is not checked and reversed.

The ~~loathsome~~ ^{loathsome} ~~whiteness~~ ^{whiteness} the sordid moral attitudes, the overwhelming majority of the Amer. people, revolt against this ^{manifestation} ~~sex anarchy~~ ^{and gross indecency} all around them and which today also enter their houses via the ~~press~~ ^{radio} the radio and the TV.

3/ They would like to put a stop to it - ^{but} they don't know how. And it should be ^{promptly} acknowledged ^{by all} that there is no simple or easy way of doing it.

- The moral reformation of an age, the improvement of taste, the raising of standards of conduct - are not the work of a day or the result of the enactment of a law.

- They come about, and they can come about through the ^{voluntary} ~~conscientious~~, ~~and~~ persistent and enlightened effort of all the constructive agencies of society - the home - and the home primarily - the school - the church - the many ~~valuable~~ ^{various} ~~communal~~ ^{social and cultural} organizations, ^{which exist in a community} ~~the~~ ^{the} ~~teachers~~ ^{public opinion}, and the conscientious ~~and public spirited~~ ^{and public spirited} owners and representatives of the media of publishing, ^{radio & TV} ~~stations~~ ^{broad-casting}, of the theatre and the press, ^{plus whatever help government can legitimately & properly give.}

- A voluntary crusade for decency all along the line - is possible - and ^{long} ~~over~~ - not only to protect our children but to protect ourselves against the ~~physical~~ ^{corrosion} of a vulgarised sensuality and spiritual debasement.

4/ But it cannot come about as a result of any "burning of the Vanities." It is not a job for a 20th C. Savonarola, who violently sought to impose a new puritanism on Florence, the 15c - and when he died at the stake, his death was followed by scenes of profanity such as

Florence had never witnessed before".

Moral reform calls for far less violent and hysterical
actions, for far more care and intelligence, and above all for
far less reliance on coercion and legal ~~authority~~ force.
Prohibition not only failed to make America more
sober - but brought in its wake an epidemic of law-
breaking and racketeering, the evils of which persisted
long after prohibition was repealed.

5/ The ^{one} Method of correcting moral abuses ~~which~~ is the
press, the movies and ~~books~~ in books which most
readily commands itself to us - is Censorship - either through
the enactment of laws, or, where that is not possible or
tardy, through the ^{extra-legal} action of ^{private} groups, who
force the removal of books which they regard as objectionable
from ^{newsstands} or ^{libraries} or ^{theaters} or ^{moving picture houses} or ^{public} places
not to show pictures of which they ~~do not approve~~ ^{do not approve}.
These pressure groups are as a rule guided by the highest
moral motives. They wish to protect people - and especially
young people, from the moral contamination of ^{obscene}
books and pictures. - They are not prudish or ^{uninformed} puritans
on ~~the~~ same page, but crossed parents and citizens who
regard these ~~immoral~~ ^{immoral} books and pictures as
sp. Marjane for ^{their children and by the} ^{with} ^{these} ^{conservation}. One can
fully sympathize with their indignation and their motives.
Even if one cannot fully approve of their methods.

6/. The need for some censorship is, of course, recognized by the Federal Court, which obscenity is subject to the censorship of the Post Office and Treasury Department. The local postmaster can make a decision as to accepting a particular book or paper for transmission thru the mails. The collector of Customs can permit or forbid a publication to enter the country. Courts may reverse their decisions - and decide whether their action was reasonable. The Courts, however, have been rather lenient in their interpretations; what constitutes an obscene book - though books which are actually, and as things stand, editors and publishers determine what is fit to print. These are many editors and publishers who do not cater to the lowest taste of the reading public and to cash in on pornography. There are others who are ^{thereby} ~~thereby~~ scribes, who specialize in the salacious not for art sake but for profit - who see to it that there is a sufficient margin of the law. And the ^{grove} ~~law~~ appears in law, then publishes to insure big lay sale.

7/ Our courts and our law-enforcement authorities are
confronted with a two-~~fold~~ problem when ~~it comes~~ ^{they face}
the question of censorship of books, magazines, newspapers
or movies.

What is an ~~adequate~~ ^{proper} definition of obscenity? ^{which can be}
~~How is~~ When is the line to be drawn between ^{legally acceptable} pornography
and realism - ?

What is ~~shocking~~ ^{repulsive} to one mind may not be to another
What is shocking to one eye may not be to another -
What is ~~fit~~ ^{repulsive} for adults may not be for ~~children~~ ^{History & culture readers} -
and can all literature be tailored to what teen-
age ~~should~~ ^{could} read with immunity.

This is a difficult ^{united} problem: There ^{has been} ~~can be~~ no ^{and I doubt that} dissent
answer to it. Those who ~~would~~ ^{seek} excuses for cowering
in an obscurity - will have no trouble in finding them
in one or another of these arguments. Decent writers,
publishers, editors, producers will not have to resort to
them. Their sound moral sense will guide them - no
legal yard-stick is required to tell an intelligent,
mature person what is clean and what is unclean.

8. The second problem is this. What are the ^{legitimate} bounds of
censorship? When does it end? How soon does the habit
of censorship pass from the realm of morals to the realm
of ideas, ~~and~~ ^{and} political questions or ^{other sides} religious convictions,
- ^{press censorship}

- (a) I read the following in the newspapers yesterday (Just)
- (b) A few years ago a motion picture - "The Miracle" was
ordered withdrawn by the Censorship Commission, because of b. & c.
and members of the Board, ^{Professors and scholars} ~~Professors and scholars~~
on the ground that it was sexily, as. Many other
clergymen, did not find it sexily.

9. In Nazi Germany, the govt. outlawed all writings which
the Nazis did not like - and burnt their books. It
outlawed all art of Jews - not as the basis, their
unmanliness - but because Jews were the artists.

10/ In the Soviet - all art and liter: which was taunted
with Western, bourgeois influences - was outlawed.

(a) Not so long ago - the U.S. Information Agency cancelled plans
to send overseas to modern art exhibit which depicted
scenes from American sports, because some patriots
complained that 4 artists whose work was re-
presented in the show - belonged to Communist Front
organizations.

(b) You may recall how under pressure of McCarthyism -
certain books were removed from American libraries
abroad - because some of their views did not tally with
the pol. views of a few members in Congress.

11/ Once the censorship ~~idea~~ gets well-established, it tends
to over-step its legitimate bounds and becomes a
danger to the rights of free men in a democracy.

This is why the American people have ^{normal} a distaste for censorship.
The demand for it is heard when there has been a gross
abuse, their patience and their sense of elementary
decency. And those who control the various media
of public communication should bear this in mind
and not drive the Amer. people to such extreme measures.

12/ The U.S. Supreme Court has been negative to film
censorship. In 1954, by a unanimous decision, it
declared unconstitutional the banning of 2 films which had
been outlawed in N.Y. - and on this grounds

of sexual immorality - and indecent to cinema. - The
ruling was without a written opinion and did not spell
out an absolute ban on film censorship - but Justice
Jackson and Justice Black did hand down a separate
but concurring opinion in which they declared
that all state censorship is contrary to the First
Amendment - guaranteed the freedom of speech and of the
press, and ~~shall~~ recognize the doctrine that "expression in
by means of motion pictures is included within the
free speech and free press guaranty of the 1st and 14th
Amendments." (Justice)

13/ What legally constituted government is reluctant to
enforce - private groups of citizens might not attempt
to do - that is - arrange to themselves the right to
say what other citizens should read or see.

Such groups have of course the right to advise
their own members as those who are inclined to take
~~their advice~~ what they should or should not read
or view. They have a right to persuade others to
do likewise. This is an effective way for a democracy
to express approval or disapproval, and should by all
means be exercised, if after careful consideration, they believe
that the case warrants it -

renewance in family life - and the same
discoveries in speech and action.

- What is holy should not be treated as profane -
- Give them a stroke of Hebrew.

16/ Begin with yourself - do not accentuate the position -
Read and even praise the good book - and there are
many first rate books of great artistic merit fiction

Attend and praise the good play - a movie - and

there are many & admirable plays & movies -
with-hole your own package from every book or play or
movie which is unclear and incoherent, which
tollens in evil, in perversion in badness

Be your own censor! Use your freedom to disapprove
Make your approval or disapproval known to the writer,
the editor, the play-writer, the producer, the proprietor
and T.V. stations.

17/ Let responsible organizations in the community praise
and support the good and the fine in literature, art
and music and entertainment - and censure what
refers in whatever program they plan the cheap
and the vulgar.

Let dozens of voices be raised which blows against the shameful
18/ Let our press, radio and other media
escapades Hollywood trifles; and other moral
debilities.

19/ Moral reformation begins with - Thou shalt -

sermon 9/11

Motion pictures are of course a different medium of expression than the public speech, the radio, the stage, the novel, or the magazine. But the First Amendment draws no distinction between the various methods of communicating ideas. On occasion one may be more powerful or effective than another. The movie, like the public speech, radio, or television, is transitory--here now and gone in an instant. The novel, the short story, the poem in printed form are permanently at hand to reenact the drama or to retell the story over and again. Which medium will give the most excitement and have the most enduring effect will vary with the theme and the actors. It is not for the censor to determine in any case. The First and the Fourteenth Amendments say that Congress and the States shall make "no law" which abridges freedom of speech or of the press. In order to sanction a system of censorship I would have to say that "no law" does not mean what it says, that "no law" is qualified to mean "some" laws. I cannot take that step.

In this Nation every writer, actor, or producer, no matter what medium of expression he may use, should be freed from the censor.



Censorship
3305

3305.01

The dept. of education shall examine and censor all motion picture films to be publicly exhibited and displayed in the state, except motion picture trailers, all of the scenes of which are included in a previously censored film. Such films shall be submitted to the dept. and passed and approved by it before they shall be delivered to the exhibitor for exhibition. The dept. shall charge a fee of three dollars for each one thousand linear feet and three dollars for each additional 1000 linear ft. or fractional part thereof. All moneys so received shall be paid each week into the state treasury to the credit of the general revenue fund, except as otherwise provided in section 3305.03 of the Revised Code. No person, firm, or corporation shall publicly exhibit motion picture trailers exhibiting scenes ordered deleted by the dept. or exhibiting scenes which were not included as a part of the motion picture which it advertises, at the time it was censored.

1 Our 2nd Administrative Law 2

Penalty, 3305.99 (A)

Unconstitutional: Newsreels are entitled to the same protection from "prior restraint" as newspapers and other publications, and the Ohio statutes requiring censorship and payment of a substantial inspection fee are an invalid restraint and unconstitutional. The statutes are also unconstitutional because of the vagueness of the criteria on which the administrative officials are to act.

State v Smith, 63 Abs 452

Rejection of a film based on "general knowledge" of director of education as censor, and without further examination, will be set aside.

State v Clifton

When any person or company has, pursuant to this section, submitted to dept. of education a motion picture film and has paid fee provided by section, and dept. has approved film and issued its certificate of approval, no further submission or payment of fee can be required of any assignee or transferee of film as a condition to its exhibition. 1945 Oag 543

Under 871-48, 871-40, the board of censors are authorized to examine and censor vitaphone and movietone picture films and if necessary order the elimination of objectionable matter that is to be either seen or heard and as an incident to such authority said board may require the exhibitor to furnish continuity sheets showing the words, whether spoken or sung, which are to be reproduced as a part of the picture and explanatory of and otherwise characterizing the same in all cases where it is practicable to furnish such continuity sheets.

It would constitute an abuse of discretion to pass a motion picture film which has been bootlegged into this state in violation of 6454 US Code of Laws.

335.02

An advisory board of three members is hereby created in the department of education, to be known as the advisory board of film censorship. The members of this board shall be appointed by the Gov. to serve during his pleasure, and shall receive no compensation, but shall be entitled to their actual and necessary expenses incurred in the performance of their official duties.

Such board shall assist and advise the dept. in the examination and censorship of motion picture films.

05. 01 Examination and censorship of motion picture films; newsreels excepted
The dept. of ed. shall examine and censor all motion picture films to be publicly exhibited and displayed in the state, except motion picture trailers, all of the scenes of which are included in a previously censored film, and films commonly known as newsreels. Such films shall be submitted to the dept. and passed and approved by it before they shall be delivered to the exhibitor for exhibition. The dept. shall charge.... No person, firm, or corporation shall publicly exhibit motion picture trailed exhibiting scenes order deleted by the dept. or exhibiting scenes which were not included as a part of the motion picture which it advertises, at the time it was censored.

Where pronouncements of U.S. Supreme Court are equivalent to declaration by that court that censorship provisions of 01 are repugnant to First and 14th amendments to the U. S. Constitution, any censoring order made by Dept. of Ed. of O. pursuant to such act must be held unreasonable and unlawful within meaning of these words as used in 07.

Motion pictures are included within freedom of speech and press guaranty of 1st and 14th amendments of the U. S. Const. but a limited field still remains in which decency and morals may be protected by prior restraint under proper standards by exercise of state's police power.

Annotations from former analogous section

The Ohio film censorship laws are constitutional. Super

Sections relating to censorship of motion picture films are invalid restraint on right of freedom of speech, and this violate first amendment to Consti. of U.S.

Appropriation for educational purposes; expenditure of funds.
All moneys received from the motion picture license fees collected under section 01 in excess of such amount as is necessary to pay the operating

04. Approval of films; official stamp; recall of film.

Where pronouncements of U.S. Supreme Court are equivalent to declaration by that Court that censorship provisions of are repugnant to 1 and 14th Amend. to Consti. any censoring order made by Dept. of Ed. of O. pursuant to such act must be held "unreasonable" and "unlawful" within meaning of these words as used in 07.

Motion pictures are included within freedom of speech and press guaranty of 1 and 14th amend. but a limited field still remains in which decency and morals may be protected by prior restraint under proper standards of exercise of state's police powers.

Sections relating to censorship of motion picture films are invalid restraint on right of freedom of speech, and thus violate first amendment to Const.

The Ohio film censorship laws are constitutional.

Director of education cannot refuse application to exhibit film upon his general knowledge but has a duty under to examine motions picture films before approval or rejection. Action brought under State Clifton.

Monies in what are known as the commissary fund and the entertainment and amusement fund of the Ohio state reformatory and like institutions are trust funds created and maintained for the benefit of the reformatory, and as such they are trust funds tinged with a public interest and they may only be used for the purpose for which they were created.

The Dir. of the dept. of Ed. by virtue of 154 -3 and other related sections, is the executive head of such dept. including the division of film censorship and is charged with the full responsibility for actions taken in the name of the dept.

The advisory board created under 154 - is authorized to assist the dept. of ed. in the censoring of films by its counsel, advice and information. The Dir. may accept the judgment of such board as the basis of his final action in connection with the censoring of films. However, in the final analysis the dept. of ed. must take the necessary action, which in effect is the action of the Dir.

3305:03

Appropriation of educational purposes: expenditure of funds.

50% of all moneys received from the motion picture license fees collected under section 3305.01 of the Revised Code, in excess of such amount as is necessary to pay the operating expenses, including salaries, of the division of film censorship shall be paid into a fund to be used by the Super. of public instruction for disseminating information relative to the history, scenic beauties, natural resources, and industries, of Ohio thru the office of the Dir. of visual Ed. of the division of public instruction, dept. of ed., and for the creation, maintenance, administration, and regulation of a suitable collection of visual aids for loan to the educational institutions of Ohio. The total sum so set aside annually from the fees collected under such section is appropriated to the controlling board for the use of the dept. Such funds shall be expended only upon the authority of vouchers approved by the supt. and no expenditure from such funds may be made except for the purposes enumerated in this section.

04. Approval of films: official stamp; recall of film.

Only such films as are, in the judgment and discretion of the dept. of ed. of a moral, education, or amusing and harmless character shall be passed and approved by such dept. When a film has been censored by the dept. a certificate showing the approval or rejection of such film shall be issued to the party submitting the film. When a film is passed and approved by the dept. such film shall be given an approval number which shall be shown on the certificate issued by the dept. to the party submitting the film. Such certificate shall also show the title of such film and all eliminations ordered from such film by the dept. For each film so approved there shall also be issued by the dept. an official leader or stamp of approval of not less than 5 feet in length bearing the words "Approved by the O. dept. of Ed." and the number assigned to such film on the certificate of approval. Such official leader or stamp of approval shall also contain an outlined map of the state of O. with the great seal of the state printed thereon. The dept. may recall any film for recensoring or may revoke any certificate permitting the exhibition of any film in the state, whenever in the judgment of the dept. the public welfare required it. Before any motion picture film shall be publically exhibited all eliminations ordered by the dept. shall be made by the person loaning, renting, or leasing such film to the exhibitor or exhibitoon, & there shall be projected upon the screen the design of the official leader or

stamp of approval of not less than three feet in length, issued by the dept. for such film.

Constitutional: providing that the censors shall approve of only such films as in their judgment are of a moral, educational or amusing and harmless character, is not void for indefiniteness.

The sput. of public insturction is without authority to recall a film for reconsoring or revoke any certificate permitting its exhibition when the film itself is not the basis of such reconshorship for revocation; to do so would be contrary to this section.

The Div. of Film Censorship has authority to consider the title of a film as an integral part of any motion picture.

The " " does not have the authority to reject a titile or force, a change of titiel of a motion picture unless such change of title or rejection is based on this setion.

05. Reciprocity

The dept. of ed. may work in conjunction with censor boards of legal status of other states as a censor congress and the action of such congress in approving or rejection films shall be considered as the action of the depat. All films passed, approved, stamped, and numbers by such congress, when the fees therefor have been paid to the dept. shall be considered approved by the dept.

06. Courts having jurisdiction

A justice of the peace, mayor, or police judge shall have final jurisdiction within his county in a prosecution for a violation of sections 05 - 08

07. Commencement of action in supreme court to review order of dept.

Any person in interest being ddsatisfied with any order of the dept. of ed. relative to the censoring of motion picture films may commence an action in the supreme court, against the dept. as defendant to set aside vacate, or amend any such order on the ground that the order is unreasonable or unlawful and the supreme court shall have exclusive jurisdiction to hear and determine such action. The dept. shall be served with summons as in other civil cases. The answer of the dept. shall be filed within 10 days after service of summons upon it and with its answer it shall file a certified transcript of its record in such matter. Unop the filing of said anseer said action shall be at issue and shall be advanced and assigned for trial by the court, upon the application of either party, at the earliest possible date.

As to the review of decision by censors as to showing of moving picture films. see 4121.25

The time for perfectin a review of an order of the Div. of film Censorhip is that prescribed by C

The proceeding to review an order of the Dept. of Ed. relative to the censcring of motion picture films is by the commencement of an action in the Supreme Court as prescribed by this setion, not by appeal from the decision of the Board of Ed.

Rejection of film by Div. of Film Censorship on ground that film was "harmful held not unreasonable or unlawful.

Since 12223 et seq do not amend or repeal sections relating to review of orders of the industrial commiesion or the bureau of film censorship, it is p apparent that the general assembly intended that review statutes pertaining to those adminisitrative boards should continue in effect after the passage of

This statue gives the opportunity to any person who is interested, includ ing municipal officers, to proceed to ask for a rehearing before the board, and if refused, to appeal to the supreme court for a review. Am Comm on Maternal Welf.

Censorship of motion picture films being reposed by state law in a state board of censor, the officers of even a home charter city can not question their decision. The only remedy is by petition to the board to review its decision or to the supreme court.

08. :prohibitions.

A. No person, firm or corporation shall publicly show or exhibit motion pictures or films:

1. Unless they have passed and approved by the dept. of ed. or the censor congress and stamped and number by the dept. or censor congress as provided in section 04. of the Revised Code.

2. Without having first projected upon the screen the design of the official leader or stamp of approval of not less than three feet in length, assigned to such film as shown on the certificate issued by the dept.

3. That contain parts or sections that have been ordered eliminated by the dept., or that contains parts which have been added to the motion picture after it has been censored and approved by the dept.

4. When the certificate permitting the exhibition thereof has been revoked under section 04 of the Rev. Code.

B. No person, firm, or corporation acting as a distributor of motion picture films shall deliver films to any exhibitor or other person for public exhibition in this state.

1. Until such films have been approved by the dept.

2. Until all eliminations ordered by the dept. have been made

3. To which is not attached or which is not accompanied by the leader of approval of not less than 3 feet in length, assigned to such film as shown on the certificate issued by the dept.

4. Which contain parts or sections that have been ordered eliminated by the dept., or which contain parts that have been added after the original films were censored and approved by the dept.

5. When the certificate permitting the exhibition thereof has been revoked under section 04 of the Revised code.

C. No person or agent, employee or officer of a corporation or firm shall counterfeit an official leader or stamp of approval as provided for in section 04 of the Revised Code.

99 Penalties

A. Whoever violates section of the revised Code shall be fined not less than 25 nor more than 300 dollars for a first offense for each subsequent shall be fined not less than 300 nor more than 500 dollars.

The Temple Bulletin

Published Weekly by
The Temple
Cleveland, Ohio



Vol. XLIII

FEBRUARY 3, 1957

No. 18

Sunday Morning Service

10:30 o'clock



RABBI ABBA HILLEL SILVER

will speak on

Censorship and Morals

A Follow-up On His Lecture of January 20th on
"Are Americans Drifting Toward Sex Anarchy?"

Friday Evening Services
5:30 to 6:10

Saturday Morning Services
11:15 to 12:00

① Tour around Temple
- remain in the hall
- hosts

② Seminar - Tickets

③ Father Daughter

Widow's m. l. f. i.

The Temple Bulletin

The Temple

Congregation Tifereth Israel
(Founded 1850)

Rabbis:

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

Daniel Jeremy Silver, A.B., M.H.L.

Associate Rabbi
Director of Religious Education
Ass't. Director of Religious Education
MILDRED B. EISENBERG

Executive Secretary
LEO S. BAMBERGER

Librarian
MIRIAM LEIKIND

Organist and Choir Director
A. R. WILLARD

Editor
SOPHIA LEVINE

A. M. Luntz President
Leo W. Neumark Vice-President
Eli Goldston Vice-President
A. J. Kane Treasurer
Max Eisner Associate Treasurer

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Ansel Road and East 105th Street
SWEETBRIAR 1-7755

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Silent Meditation	Schlesinger
Miss Wischmeyer, Mrs. Crays, Mrs. Strasser	
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Ahavas Olom	Jacobi
Mr. Humphrey and Choir	
Olenu - Vaanachnu	Goldstein

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Joel Bennett	Robert Rogoff
Irwin Duchon	Merril Sands
Alan Englander	George Schoen
Jared Faulb	Martin Schnell
Max Gladstone	David L. Simon
Louis Gross	Dr. Sol Sogg
Homer Guren	Allan Unger
Lee Hartzmark	Louis Weitz
Dr. Julian Kassen	

RABBI SILVER GREETED BY CITY OF PHILADELPHIA

On Sunday, January 27th, 1957, the City of Philadelphia celebrated the occasion of Rabbi Abba Hillel Silver's fortieth anniversary as a rabbi of The Temple.

Rabbi Silver attended a city-wide dinner in his honor at the Bellevue Stratford Hotel in Philadelphia under the auspices of the Council of Reform Synagogues.

The following testimonial was presented to Rabbi Silver:

CITY OF PHILADELPHIA TRIBUTE

RABBI ABBA HILLEL SILVER

As spiritual leader of The Temple in Cleveland for forty years, Rabbi Silver has made innumerable contributions to the development of clear thinking and fellowship among persons of all faiths.

His efforts toward the birth of the free state of Israel are world famous, and his learned pronouncements on many of the important issues of our time have had a powerful impact and are written indelibly in the journals of our democracy.

Rabbi Silver has gained renown as an author, teacher, counsellor and, most important, as a leader.

It is fitting that the City of Philadelphia pay tribute to the leader of one of America's largest Jewish congregations, a man whose fortitude and forcefulness in speaking out for righteousness have enabled him to enrich the lives of persons throughout the world.

Richard Dilworth
Mayor

Frederic R. Mann
City Representative

President Eisenhower sent greetings to the meeting:

Rabbi Abba Hillel Silver
Stratford Hotel
Philadelphia, Pa.

With all present at the dinner this evening and with all your friends in this country and around the world, I join in congratulations to you on your fortieth anniversary in the rabbinate. With them, too, I join in best wishes for many more years of great and productive service to your country and your faith.

Dwight D. Eisenhower.

Has Your Reservation Been Made?

FATHER-DAUGHTER BANQUET
February 10, 1957

MOTHER-SON BANQUET
February 17, 1957

Mahler Hall — 12:00 Noon

Hot Lunch Souvenir Gifts Delightful Program

Reservations at Temple office

Adults and Children over 10 years	\$2.50 per plate
Children 10 years and under	\$2.00 per plate

TEMPLE WOMEN'S ADVISOR

Editors: Mrs. Oscar Bergman, Mrs. Irving Konigsberg, Mrs. Leon Newman, Mrs. S. Lee Rotman

THE TEMPLE WOMEN'S ASSOCIATION

presents

"SEEING STARS"

a program by

GUTHRIE McCLINTIC

Famous Theatrical Producer-Director

Have tea with Mr. McClintic after the program

In recognition of Brotherhood Month
bring one guest of another faith.

Wednesday, February 13th

Mahler Hall

1:00 p.m.

Admission by membership card

NOMINATING COMMITTEE

According to the By-Laws of The Temple Women's Association, a nominating committee was elected at the January Board Meeting. Three women from the general membership and four from the Board of Directors comprise this committee. Their job is to present a slate of officers and board members for election at the Annual Meeting in April. The Nominating Committee needs your help to function properly. They would like you to send names of the women whom you feel would be valuable to the Temple Women's Association as officers or board members. These names must be submitted by March 1st to any member of the Nominating Committee.

The following women are serving on the Nominating Committee:

Mrs. Merril D. Sands, Chairman
WY 1-4168

Mrs. Lester Colbert
FA 1-4548

Mrs. Jared Faulb
SK 2-1111

Mrs. Edward Friedman
ER 2-2477

Mrs. Julian Kassen
YE 2-5973

Mrs. Milton Meyers
WY 1-2627

Mrs. Robert Seldon
FA 1-9452

BLOOD BANK

The Bloodmobile will be at John Carroll University on March 11th and 12th from 1:00 P.M. to 7:00 P.M.

Any Temple family can request and receive blood from the blood bank, but we must have donors.

Please call Mrs. Maurice Weiskopf at YE 2-9028 for an appointment.

January 20

A VALUE — FOR ONE MONTH

February 20

A discount of 20% is being offered, for one month, on Pacific Cloth Bags. There are many bags in stock in various sizes for silver trays, bowls etc., and orders will be taken for any sizes desired. Take advantage of this tremendous saving by buying or ordering your Pacific Cloth Bag during this one month offer.

AMERICA RISES TO THE CHALLENGE

A message for race relations Sabbath 1957

Issued by
The Commission on Justice and Peace
of the
Central Conference of American Rabbis

As our ancestors sought the road to God, they conceived of it as a broad highway along which travelled all the peoples of the earth. Three thousand years ago they worshipped God, not as their exclusive possession, but as the Divine Providence shaping the lives and destinies of mankind. This belief became part of the fabric of those faiths which drank deeply from the spiritual well of Judaism. We know that man's religious aspirations are frequently in conflict with his deeds. It is the tragedy of mankind's record that, even as God-intoxicated people live their lives according to the principles of their faith, others resist the idea that men are brothers.

Resident within the civilization which is America are men who would sacrifice their lives to be their brothers' keepers, as well as those who have succumbed to the paganism of the concept of racial superiority. Neither Jew nor Christian is exempt from the seduction of this paganism which beckons to those who stray from God, and so find their souls laden with the burden of guilt, of insecurity, and of fear, a burden which demands that those who bear it feel superior to others lest they feel vanquished by life.

Yet slowly, but inexorably, God's demand that we be our brother's keeper is being achieved in our society and in the hearts of men. Judaism has taught that God called not only to the individual, but to society and to nations to follow in His ways lest they perish.

It is not surprising, therefore, that out of the destruction and tragedy of the Second World War, irreversible processes in the pattern of our race relations were set in motion. On the battlefield, segregation was not only impractical, it was dangerous. The need for men transcended any desire for racial separation. The movement of population answering the call of industry for manpower accelerated a shift from rural to urban living. In the second half of the 20th century, the social structure of the United States has become so fluid that it can never return to the patterns with which the century began.

Four forces are now operating in such a way as to influence the character of American life. The first is that of the Federal Government, through its

courts, commissions, and legislative processes. The dreams of the founding fathers of this nation are being realized. It could not have been otherwise. The Bible, sacred both to Christian and Jew, deeply influenced the writers of the Constitution of the United States. That influence is at work today. Today, law demands integration in educational opportunity and institutions. Today, law demands that public vehicles in interstate commerce, or in public transit within the state, shall meet their responsibility to all citizens without reference to color. Today, government contracts under Executive Order 10555 require non-discrimination in employment. Today, the courts will not take cognizance of restrictive covenants in property deeds. The courts have invalidated discrimination in public housing. Certainly, not all areas comply with the law or with the provisions of executive or legislative decree, but the form has been set.

The second force in our national life is that of our expanding economy. During the depression we had one of the lowest birth rates in the history of this country. As a result, the present available labor supply is limited. Industries cannot too long enjoy the luxury of not utilizing the largest reservoir of undeveloped labor, the Negro population. Nor can those Unions which insist upon being exclusively white continue for long to defend this policy.

The third force is social change. Populations are moving to those areas where labor is needed, and labor is needed where industry is integrated. When industry is integrated, a higher income gives direction to the unrest of those who find themselves restricted to over-crowded housing, to unhealthy and inadequate dwellings. The tight cordon of prejudice, which has bound the Negro to the slum, is snapping under the pressure of his expanding buying and voting power. Certainly this new urbanization of the Negro creates major areas of tension in the cities of our country, tensions which cannot be resolved entirely by legislation or court decision, but here the answer may be found in a fourth force in American society.

This fourth force is spiritual. It is manifest in the conscience of the American people. It causes our people

to seek methods of living together. Community after community, both in the North and in the South, bear testimony to the desire of men to seek those solutions which may enable them to live together in peace and harmony.

It is easy to see only the obstacles in our progress toward better race relations, the Citizens Councils, the revival of the Ku Klux Klan, the agitators, and the school riots. These provide grist for the mills of social war, but they are also warnings to the churches and synagogues of America, as well as to all men of good will, that the battle for men's hearts is never fully won. Nevertheless, the record of progress is undeniably impressive. In the year 1956, over 1/5 of the formerly segregated school districts of our country have now desegregated at least to some degree, and at least two large cities of our country have announced plans for beginning desegregation in 1957. Following its historic school decision, the Supreme Court has now banned segregation in transportation. In this connection, we must record our praise for the fine example of religion in action manifested by the Negro community of Montgomery, Alabama, through their year-long, non-violent, boycott of the bus system, carried on until their battle was won through the Court's decision.

As America slowly resolves its racial tensions, we can see emerging the design which God had in mind for this nation. While the design is not complete, its form is already beginning to emerge. This is the time, therefore, when Jew and Christian alike must stand up to be counted either as partners or as opponents of God's will to create His Kingdom on Earth, speedily and in our time.

TEMPLE HIGH SCHOOL STUDENTS

HAYRIDE

Saturday, February 16th
at
RED RAIDER

Meet at
Heights High School
Parking Lot
at 8:00 P. M.

SQUARE DANCING REFRESHMENTS

Open to Temple High School
Students and their dates.

notify
Harvey Irlen
YE 2-6694

RESERVE THE DATE !

Temple Men's Club

12th Annual Fellowship Dinner

Wednesday, February 20th — 6:15 P. M. — Mahler Hall

Panel discussion

OUR CHANGING CITY AND HOW TO BECOME BETTER NEIGHBORS

Moderator

MR. WRIGHT BRYAN

Editor, Cleveland Plain Dealer

Panelists

MR. CARL FEISS

Architect and City Planner

Former Chief of Community Planning and
Development Branch of Housing and Home
Finance Agency in Washington, D. C.

MR. ERNEST BOHN

Director, Cleveland Metropolitan Housing
Authority

MR. HORTON HAMPTON

Vice-President, Nickel Plate Railroad

JUDGE CHARLES W. WHITE

Judge of Common Pleas Court

In honor of Brotherhood Week

Members are urged to bring a non-Jewish guest

Musical Program

Reservations at \$2.75 may be made at The Temple Office

Reservations limited to 500

Tables of 10 available

The Temple Gratefully Acknowledges The Following Contributions

TO THE ABBA HILLEL SILVER CHARITABLE AND EDUCATIONAL FUND:

In memory of Mrs. Mamie Bartow, by Mr. and Mrs. Sid Kyman; in memory of Louis G. Cole, by Mr. and Mrs. Sid Kyman; in memory of Melvin Newman by I. Marcus and family of Vicksburg, Mississippi; in memory of Melvin Newman, by the Marcus family of Shreveport, Louisiana.

TO THE FLOWER FUND:

In memory of Sol Williams, by Mr. and Mrs. Samuel E. Greenwald; in memory of Leon Strauss, by Sidney B. Fink; in memory of Phillip Laurie, Jacob Lazar and Dora Lazar, by their grandson, Jay Laurie Lazar; in memory of the birthday of father, Lee August, by Mr. and Mrs. Lee August, Jr.

TO THE LIBRARY FUND:

In memory of Henry Adler, on the anniversary of his death, by Mr. and Mrs. L. D. Schoenberg; in memory of Mrs. Edward Selman, by Mr. and Mrs. J. H. Haas; in memory of Melvin A. Newman, by Mrs. Margaret A. Singer.

TO THE PRAYER BOOK FUND:

In memory of Arthur Bedford, by Mr. and Mrs. Lee S. Dennis.

TO THE JENNIE M. LITTMAN MEMORIAL FUND:

In memory of Leon Strauss, by Mr. Howard F. Ullman.

TO THE SOPHIE AUERBACH SCHOLARSHIP FUND:

In memory of mother, Bertha B. Benesch, by Alfred A. Benesch; in memory of sister, Florence R. Newmann, by Alfred A. Benesch.

TO THE MUSEUM FUND:

In honor of the 70th birthday of Mrs. Nathan Weinberg of New Rochelle, New York, by Mr. and Mrs. Merrill Sands; in honor of the 70th birthday of Mrs. Julia Weinberg of New Rochelle, New York, by Mr. and Mrs. Joseph M. Sands; in memory of Lillian Kabb, by Mrs. Jennie Spitz; in memory of Sarah Silverberg, by Mr. and Mrs. A. C. Winkelman.

TEMPLE HIGH SCHOOL DISCUSSION GROUP

The Temple High School Parents Discussion Group and the students of the High School Department will meet at the home of Mr. and Mrs. A. Charles Schaul, 3236 Warrington Road, Shaker Heights, Ohio on Thursday evening, February 14th at 8:30 P.M.

Mrs. Winifred Miller, well known social worker in our community will speak on "What a Child Wants Most — A Family Who Wants Him!"

Co-Chairmen, Mrs. Ralph B. Hurwitz and Mrs. Alvin O. Schreiberman are in charge of the program. A social hour has been planned following the discussion.

NOTICE TO PARENTS

Because of the Father-Daughter Banquet on Sunday, February 10th, which is being held in Mahler Hall, parents are requested to call for their children in their class rooms at the close of the Religious School.

In Memoriam

The Temple notes with deep sorrow the passing of

**MATHILDE M. FISHEL
SARA REICH
GUSTIE SHAW**

and extends heartfelt sympathies to the members of their bereaved families.

The Temple Bulletin

The Temple

Congregation Tifereth Israel
(Founded 1850)

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Daniel Jeremy Silver, A.B., M.H.L.

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Asst. Director of Religious Education
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Irwin Duchon	Merril Sands
Alan Englander	George Schoen
Jared Faulb	Martin Schnell
Max Gladstone	David L. Simon
Louis Gross	Dr. Sol Sogg
Homer Guren	Allan Unger
Lee Hartzmark	Louis Weitz
Dr. Julian Kassen	

RABBI SILVER GREETED BY CITY OF PHILADELPHIA

On Sunday, January 27th, 1957, the City of Philadelphia celebrated the occasion of Rabbi Abba Hillel Silver's fortieth anniversary as a rabbi of The Temple.

Rabbi Silver attended a city-wide dinner in his honor at the Bellevue Stratford Hotel in Philadelphia under the auspices of the Council of Reform Synagogues.

The following testimonial was presented to Rabbi Silver:

CITY OF PHILADELPHIA

TRIBUTE

RABBI ABBA HILLEL SILVER

As spiritual leader of The Temple in Cleveland for forty years, Rabbi Silver has made innumerable contributions to the development of clear thinking and fellowship among persons of all faiths.

His efforts toward the birth of the free state of Israel are world famous, and his learned pronouncements on many of the important issues of our time have had a powerful impact and are written indelibly in the journals of our democracy.

Rabbi Silver has gained renown as an author, teacher, counsellor and, most important, as a leader.

It is fitting that the City of Philadelphia pay tribute to the leader of one of America's largest Jewish congregations, a man whose fortitude and forcefulness in speaking out for righteousness have enabled him to enrich the lives of persons throughout the world.

Richard Dilworth
Mayor

Frederic R. Mann
City Representative

President Eisenhower sent greetings to the meeting:

Rabbi Abba Hillel Silver
Stratford Hotel
Philadelphia, Pa.

With all present at the dinner this evening and with all your friends in this country and around the world, I join in congratulations to you on your fortieth anniversary in the rabbinate. With them, too, I join in best wishes for many more years of great and productive service to your country and your faith.

Dwight D. Eisenhower.

Has Your Reservation Been Made?

FATHER-DAUGHTER BANQUET
February 10, 1957

MOTHER-SON BANQUET
February 17, 1957

Mahler Hall — 12:00 Noon

Hot Lunch Souvenir Gifts Delightful Program

Reservations at Temple office

Adults and Children over 10 years	\$2.50 per plate
Children 10 years and under	\$2.00 per plate

Entered as Second Class Matter at the Post Office
Cleveland, Ohio

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

Some Historic Controversies In Jewish Life

A SEMINAR

Under the auspices of
THE TEMPLE WOMEN'S ASSOCIATION
and the
TEMPLE MEN'S CLUB

Speaker

Rabbi Abba Hillel Silver

"THE PHARISEES VERSUS THE SADDUCEES"

Musical Program

THE MUSIC OF THE SYNAGOGUE

Mr. A. R. Willard and Mr. Melvin Hakola
of the Temple Choir

CHANTING OF THE KIDDUSH

SOCIAL HOUR

Friday, February 8th — 8:30 P. M.

Open to all members of The Temple and their friends

Registration Fee \$2.00 per couple for the course

THE TEMPLE DEBATING TEAM

Members of the Temple Debating Team, Bruce Friedman, Dick Horwood, Marilyn Rosenberg and Alan Samuels, journeyed to Chicago on January 19th where they met with the debating team of Temple Sholom in a debate on the subject, "Resolved: That Ritual is Essential to Judaism."

Our team argued the negative and were awarded the victory. Congratulations!

The Chicago hosts entertained beautifully with a dance and refreshments and it is reported that there was an exceptional turn out of young people.

On Saturday, January 26th, Miss Miriam Leikind, Temple Librarian, accompanied members of the Temple Debating Team, Steve Evans, Jim Kendis, David Polatsek and Rhoda Zukerman, to Toledo, Ohio where they met with Toledo Temple Youth Congregation of the Collingwood Avenue Temple in a debate on the subject: "Resolved: The Supreme Court Decision on Desegregation Should Be More Expeditiously Enforced.", maintaining the negative arguments.

We extend our congratulations to the Toledo Temple Youth Congregation who were awarded the victory.

Here again our team was very enjoyably entertained with a sneak preview showing of an Academy Award winning film and a "Record Hop."

V CHUCKLES



"... tastes good like a cigarette should ..."

Church Protests Chicago TV Ban on Luther Film

ATLANTIC CITY, Feb. 1.—

(AP)—The National Lutheran Council said yesterday that Chicago television station WGN-TV violated "freedom of expression" when it canceled under pressure an agreement to show the film "Martin Luther."

The council, representing eight Lutheran branches with five million members, said the cancellation followed "pressure reputedly emanating from Roman Catholic sources," it added:

"Measures must be taken to prevent such censorship from becoming a precedent to justify similar freedom-throttling activities."

The church-sponsored film, depicting the life of the 16th century priest who sparked the Protestant revolt from Roman Catholicism, has been shown in theaters in this country and abroad.

The Chicago station has said it dropped the telecast because it did not want to cause any ill will.

Prize Steer Behind \$ Auction

EAST LANS

— (AP) — The grand steer of the Fair Michigan State for 60 cents a

Phyllis Curtis received \$498 Aberdeen Angus the grand ch

Pork brot than beef a swine, a 21 exhibited Mason, s pound.

Howell the prize Sausage Arbor, t

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