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Opening windows on life, 1957.

Sunday, February 10, 1957

The Temple
Cleveland, Ohio

OPENING WINDOWS ON LIFE

by

DR. ABBA HILLEL SILVER

In recent years, dear friends, a system of thought - a system of philosophic thought - has won adherence in secular as well as in religious circles, and it is called by a rather difficult name - existentialism. It is a difficult term to define, for actually the system which it covers is rather elusive and lacks logical precision. The secular branch of this philosophy has had as its chief the French author, Jean-Paul Sartre. This branch of philosophy frequently verges on what might be called intellectual and moral nihilism. But it appears to have passed its zenith among those groups of intellectuals who were attracted to it and it is now definitely on the wane.

But existentialism has won a considerable number of adherents in Christian circles, for when that philosophy is translated into theologic terms, its main doctrines differ very little from those of Paul, Augustine or Calvin, except that they are now accoutered in modern garb - in modern livery, as it were - and seem to possess the authority of the latest in philosophic terminology.

Now basically this system of thought is grounded in deep pessimism - in disillusionment of life. Its mood is a mood of crisis, and its idiom is death. It maintains that man cannot, and can never, escape the predicaments in which his existence is involved. His mind is entangled and caught up in irresolvable paradoxes. His efforts at social reform and ethical self-improvement will never bring about the good society, the Kingdom of God. It is even suggested that the very thought of man, cooperating in the establishment of this good society, is presumptuous, and is but another evidence of man's besetting sin of pride; that man's only hope in the world does not lie within himself, his efforts, his aspirations,

but his hope lies/in redemption by a power not himself - by God.

The chief exponent of this, what might be called religious existentialism, was Kierkegaard - a brilliant theologian of more than a hundred years ago - . Kierkegaard rebelled violently against the humanistic trends which he found among his Protestant theologic colleagues. He was contemptuous of all human effort at social reform and at self-reform. His own theology is dominated by a tormented sense of guilt and sin and dread and catastrophe - by a tragic view of life - of man's helplessness to improve himself.

In our own day, this system of thought has appealed to quite a number of religiously-minded people. This pessimism, underlying this system of thought, has been deepened in our day by the disillusionment with the scientific and social and political movements of our day which promised so much, but which yielded so little, in fact which yielded so much in terms of anguish and human suffering.

Now Judaism rejects such an exaggerated pessimism as regards man's nature and endowments and achievements. According to Judaism's basic thought, man can, and to a large degree has, made his own world and in spite of frequent and tragic set-backs it has been a progressive world. Man has moved forward, to more knowledge, higher standards of living, greater social justice, better health conditions, to more intensive efforts, toward the eradication of poverty. Judaism takes a wide perspective, an historic perspective of human life. And it does see man rising, by the power of his will and struggle, aided by the grace of God, from the jungle of barbarism and slavery and poverty and disease, to the higher places of enlightenment, of security, of justice and of freedom. Judaism maintains that there is an ascending curve - an ascending projectory as it were - in the long evolutionary record of mankind.

And in the eyes of our religion, pessimism is a form of atheism, for it ignores the creative spirit of man, which God placed in man. Now it is true that man cannot see beyond the horizon of his times. What is ahead of him he does not

know. But Judaism has constantly reminded man that beyond all horizons, and each horizon, is God.

Our human ancestors - the human cave dweller - certainly could not see the shape of things to come. And in their dark, imprisoned minds, a thousand years ago, and more, there already lay, impounded as it were, all the marvelous achievements of man that were to come. Inventions - and the discoveries - and the music - and the poetry and the science and the philosophy - things which that man in the cave surely, in the first place, could not grasp -- certainly could not anticipate. He could not penetrate the dark curtains which enshrouded him. He would have been justified if he could think at all of these things, in a total pessimism about the future of mankind. But he would have been utterly - utterly and completely, wrong. He did not realize the capacities of his own mind. He could not. The reach of his own imagination - the power of his own will. He did not, because at that stage of evolution he could not see the long corridors of time. He could not see how the minds of his descendants would push out in an irrepressible urge - push out like a flower in the seed -- push out to see more, understand more - to master more.

He did not realize, that man who dwelt in the caves - our ancestor - that he was but a stage in a long and heroic process of human existence, a created being, but himself, at the same time a creator. Fashioned - and he himself a fashioner. He could not grasp the full play and the full glory of human adventure -- the epic of a man rising on the rungs of aspiration and mounting achievements to breathless heights where he becomes a little lower than the angels.

Were he able to trace in advance this primitive man, were he able to trace in advance, the amazing odyssey of his descendants, he would not have despaired about the future of his race.

The human story, my dear friends, is the story of the opening of windows upon life. Man himself has had to do that. Man himself has had to remove the dark shutters of his existence - ignorance, superstition, fear; man himself has had to open wide the casements of his own life, so that life might enter

like fresh air. If man does not do that -- if man had not done that -- through the ages -- man would continue to dwell in utter darkness, in the dank gloom of littleness and ignorance and selfishness and unfulfillment. The

The human story, my dear friends, is that of the unconquerable men and women who are aware, but who, at the same time, are unreconciled to their limitations, their handicaps, their confinements and their defeats. And they continue to beat/at the barricades of their lives -- against the disabilities - and fear 'till they give way, these disabilities - these dark shutters - and the radiant sunlight of mastery, enlargement of realization.

The human story is that of heroic men and women, who by their own sacrifices, either of self, or of substance, - by consenting to be despised and rejected by men for the sake of an ideal - who are prepared to become acquainted with grief and sorrow, for the sake of an ideal -- succeed in breaking the chains of other men and lifting burdens from their shoulders and their hearts, and in exorcising the evil spirits of fear and dread and superstition from the dwelling places of men.

These are the prophets of mankind, the seers, the poets, the scientists. Every seeker of knowledge - the teacher and the social reformer - these are the men who open the windows upon life and enlarge man's vision and man's world.

And our religion, good friends, has always challenged man to open open windows upon life -- to reach out -- to rise up -- to go forth -- to go beyond. And God said to Abraham, "Get thee out from you country, from your kindred and from your father's house - to the land that I will show thee." --- "and I will make of thee a great nation." By replying to that challenge, Abraham became the founder of a great new faith and the builder of a new civilization. God said to Moses, "

Come now and I will send thee unto Pharoah and bring forth My people out of Egypt." And because Moses accepted that summons, instead of remaining where he was, in the comfort and the security

of his dwelling place in the land of Midian - because he accepted this summons, Moses became the first emancipator of mankind, and the pioneer of human freedom. God said to Isaiah, " Whom shall I send and who will go for us?" And Isaiah said, "Here am I. Send me." And by so doing, Isaiah became a prophet to his people and to humanity. Every prophet experienced the self-same call - that which we speak of a call of a prophet - the self-same summons. They were called away from what they were to what they were meant to be. And what were they meant to be? And what did these prophets call upon their people to be? And to do? "I the Lord have called upon you - I have taken you by the hand -- I have given you for a light unto the nation - open the eyes of the blind - to bring out of the prison the prisoner - from the dungeon those who sit in darkness". Open windows upon life!-- that is the challenge.

The whole world recently celebrated the 75th birthday of a remarkable woman, who at the age of 19 months was stricken blind and deaf and mute - Helen Keller. If ever a human being was consigned to tragic helplessness and hopelessness and uselessness - Helen Keller was that person. The story is well known to you as it is/^{now}known to the whole of mankind. Her struggle upward to overcome her appalling, well nigh insurmountable handicaps - her indomitable courage which sustained her through the years, as she summoned every ounce of her spiritual energy and resources, trying to piece together an awareness of life about her - to link up through darkness and dread silence with the world of man/of nature about her -- to recover speech while unable to hear sound - to educate herself - to go through school and college -- to graduate with honors - to become a noted writer - to be able to found institutions for the care of others as disabled as she was. All this has become an inspiring symbol of courage for the whole human race. Helen Keller, literally, by the power of will, and faith, by self-challenging and self-summoning -- opened windows upon the world, for herself and for others.

Now she could have remained buried in her darkened world -- a pitying and self-pitying victim of fate -- but she beat her hands against the doors and shutters of a prison house -- until she was able to step forth free

and redeemed to take her full place in the world and step forth into the light of a glorious and purposeful and creative life.

And equally remarkable - and equally heroic - and equally admirable - is the life of Helen Keller's teacher and guide and companion, Anne Sullivan. If ever there was a human being who literally opened windows on life for another human being, it was this utterly astounding and amazing woman, Anne Sullivan.

Anne Sullivan herself, was almost blind. Later on an operation partially restored her sight. And Helen Keller, her pupil, in her book "Teacher" - which is a tribute to her teacher, Anne Sullivan -- Helen Keller herself tells the story of this remarkable woman who led her out of darkness.

It is interesting that this Anne Sullivan herself had forcibly and with heroic effort to open windows on her own life. She was the daughter of Irish immigrants. She was born in squalid poverty. As far back as she could remember she had had trouble with her eyes; her mother died when she was eight years old, leaving three children. Her father abandoned them two years later and Annie never learned what became of him. Her younger sister Mary, was placed with relatives. Annie and her seven year old brother Jimmie, were sent to the State Alms House. Jimmie died a few months later of tuberculosis. No one outside was interested in Annie. She had no friends but her fellow paupers. Finally after four years, she managed to escape by flinging herself at a group of visiting welfare workers, crying out, "I want to go to school". And at the Perkins Institute for the blind Annie learned Braille, and the manual alphabet. And she remained at Perkins for six years more, graduating as the valedictorian of her class.

This is the woman that herself climbed painfully, the steep stairway of self-redemption, who undertook the task of making the blind to see and the deaf to hear and the ~~dea~~ mute to speak to a degree that nature and the resources of the human spirit would permit.

And her story has also been told. Her night super-human patience with this child, Helen Keller, whose unconscious rebellion against unexplained afflictions of her life that made her wild and temperamental, the long, weary hours and days spent in teaching her pupil the manual alphabet, to spell out words which meant nothing, until she was able to reach the consciousness of her pupil with the first word, "water". Helen Keller describes this moment of miracle in her book:

It happened at the well house, where I was holding a mug under the spout. Annie pumped water into it, and when the water gushed over onto my hand, she kept spelling w-a-t-e-r into my other hand with her fingers. Suddenly I understood. Caught up in the first joy I had known since my illness, I reached out eagerly to Annie's ever-ready hand, begging for new words to identify whatever objects I touched. Spark after spark of meaning flew from hand to hand and, miraculously affection was born. From the well house there walked two enraptured beings, calling each other "Helen" and "Teacher."

Anne Sullivan eventually taught Helen Keller to read Braille. She taught her how words were uttered by having Helen place her fingers on the throat and lips of her teacher and Helen slowly learned how to talk.

And when Helen grew up, at the age of 16 she wanted a college education. She enrolled at Radcliffe. And Anne Sullivan helped her to prepare for entrance examinations and Anne Sullivan sat with her in every class and laboriously spelled into her hand every lecture and class-room discussion and Helen graduated from Radcliffe with honors.

And she pays her teacher, who died, the following tribute:

There was such virtue and power of communication in Teacher's personality that after her death I was emboldened to persevere in seeking new ways to give life - life and yet more life to other men and women in darkness and silence. Teacher believed in me, and I resolved not to betray her faith.

"No matter what happens," she used to say, "keep on beginning. Each time you fail, start all over again, and you will grow stronger until you find that you have accomplished a purpose. Not the one you began with, perhaps, but one that you will be glad to remember."

And who shall count the innumerable times she tried, failed, then conquered?

Here, my good friends, is the full grandeur and the nobility of life! The opening of windows! for yourself and for others - on life!

Such people challenge all of us - such people make us ashamed of our own all too ready excuses for failure -- make us ashamed of our loud complaining -- of our own succumbing to the first misfortune or defeat or sorrow.

This coming Tuesday the American people will again gratefully celebrate the birthday of another human being who opened windows on life for millions of people, Abraham Lincoln. Abraham Lincoln set free, not only slaves, but set many human beings free - really free - from their own self-imposed limitations, from their

own unwillingness to open windows upon life because of self-pity or because of fear or because of pride or from whatever other reason. The whole world finds in the life of Abraham Lincoln a vindication of their own hopes in the promise of their own lives, for he too was poor. And oh how poor. Poor in a vast, lonely and empty wilderness in the midst of a life that was harsh and crude and crushing. He too was born in the midst of ignorance and reared in the midst of ignorance -- no schools - no teachers - no guides -- an awkward child, an ungainly and uncouth youth. Yet this man rose -- rose out of his world of poverty and ignorance and superstition and instability- disabilities - by dint of effort -- by dint of what must be called character -- for character is the sum total of all that I have been saying this morning.

I chanced to glance at the newspaper this morning and I came across the following interesting story of the failures of Abraham Lincoln, which he had to overcome:

Abraham Lincoln lost his job in 1832-- He was defeated for legislature in 1832 -- He failed in business in 1833 -- His sweetheart died in 1835 -- He had a nervous breakdown in 1836 -- He was defeated for speaker in 1838 -- He was defeated for nomination for Congress in 1843 -- He lost for a re-nomination in 1848 -- He was rejected for the land officer in 1849 -- He was defeated for the Senate in 1854 -- He was defeated for nomination for Vice-President in 1856 -- He was again defeated for Senate in 1858 -- He was elected President of the United States in 1860.

Because of such men - who are not reconciled to failure or defeat - or disability- who are not content to remain all their lives in the little log cabin in which they had been born -- because of such men and such men women who open windows upon life - for themselves and for others - because of these men and women who are filled with what the Bible calls - the power of the spirit - "other people who walk in darkness, come to see a great light" and those who dwell in deep darkness - a light comes to shine upon them.

Amen.

1) In recent years a system of ^{thought that} ~~known as Existentialism~~ ^{Sermon 912} has won adherents in secular as well as in religious circles. It is called Existentialism. It is a term difficult to define, ^{for it is very elusive and} for it lacks logical precision. The secular branch of this philosophy claims at its chief exponent Jean-Paul Sartre. This branch frequently verges on nihilism and moral nihilism. It appears to have passed the zenith, its vogue among ~~secular~~ ^{were} intellectuals, and is now definitely on the ~~decline~~ ^{wane}.

But it has now many adherents in Christian circles; ^{where} translated into theological terms - its main doctrines differ very little from those of Paul, Augustine or Calvin - except that they are now ~~trapped~~ ^{assimilated} in a modern livery, and seem to possess the authority of the latest in philosophy. ~~re-enforcement for philosophy~~

2/ Basically Ex. is a phil. founded in deep pessimism and desillusionment. Its mood is crisis. Its theme, death. It maintains that man cannot escape the predicament in which his existence is involved. His mind is marred in inevitable paradoxes. His effort at social and ethical improvement will not bring ^{the} good society - the key dream, I think - any nearer. It is even suggested that the key thought of man cooperating in its establishment is presumptuous, and is but another evidence of man's loss of his axis. Man's only hope lies in redemption by a power not himself - by God.

- 3/ The chief exponent of this doctrine in American circles in modern times was Søren Kierkegaard. He rebelled violently against the humanistic trend which he found among his Protestant theologians. He was contemptuous of all effort at social reform. His own theology is dominated by a tormented sense of guilt, sin, dread and catastrophe; by a tragic view of life, of man's utter helplessness to improve himself.
- 4/ In our present day - this pessimism has been deepened by the disillusionment with the X. Empire, social and political movement of our day, which promised so much, but which yielded such a large measure of anguish and human suffering.
- 5/ Uran Jud. rejects such an exaggerated pessimism as regards man's nature, endowments and achievement. Man, according to J. I. I. philosophy - can and to a large degree has made his own world and in spite of frequent and tragic setbacks, it has been a progressing world. Man has moved forward - to more knowledge, higher standards of living, greater social justice, better health conditions, to new intellectual effort to transcend the shackles of poverty. Jud. takes a wide perspective of history and it sees man rising by the power, will and struggle from the depths of barbarism, slavery, poverty and disease, to higher planes, enlightenment, science, justice and freedom. There is an ascending curve with the long, evolutionary record

9. mankind.

6. Perseus, Jud. man, is a poor theater, for it ~~is not~~ is more the spirit, but what is in man. It is true that men cannot see beyond the horizon, there are times. What he should see are times. But Jud. constantly reminds us that began all horrors - there is God!

7. Our ancestors - the human cave dwellers - certainly could not see the shape of things to come. In their dark, inspired minds there already lay inspired, as it were, all the marvelous achievements, man that were to come - the inventing, discovering, the music, the poetry, the science and philosophy - things ~~but~~ he simply could not grasp as autographs. He ~~could~~ could not see penetrate the certainty which arched over him. He could not see have been just as is to all perceptions about the future mankind. But he would have been utterly scampishly wrong. He did not realize the capacity, his own mind - the reach, his own imagination - the power, his own will.

8. He did not - for at the beginning, evolution - he could not see the long concealment phase. He could not see how the mind, which was in the seed - and then wonders - new and they arise upon life - in an impossible way - like the bird in the seed, to see new, to understand new, to make do what was new. He could not realize that he was not a stage in his process - created and creator; father and himself a father. He could not grasp the play of the

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9/ We're able to ~~see~~ ^{in advance} ~~happened~~ the odyssey of ~~his race~~ ^{his race} on earth -
he would not have departed of ~~his~~ the future, his race -

10% The human story is the story of giving windows on life.
Man himself must remove the shutters and open the apartment
wide - so that light and air may flood his habitable.
Eternity is dwell in darkness - in the dark floor of ignorance
and littleness, ^{selfishness} and selfish pleasure.

11). The human story is that ^{vulnerable} men and women, aware, and confronted to their limitations, their handicaps, their confinement, beating at and ~~leaving~~ at the loss blinds and shutters, their disabilities with the dark way to the radiant new light of victory and mastery, engagement and realization.

of the human story that men and women who by their own sacrifice of self and rejection by men and became associated with justice succeeded in breaking the chains of other men lifting burdens from their shoulders and their hearts and saving the evil from ignorance, superstition and fear from the dwelling places of men.

4/ The prelats, the seers, the poets, the scientists and every scholar
[knowledge] - the teachers and the social reformers - they are
the men and women who give wounds upon life - enlarge
man's vision and man's mind

14/ ~~The~~ Just has always challenged man to reach out. to rise up. to (5
do beyond!

(a) God said to Abraham - וְאַתָּה יִצְחָק לְךָ וְיִצְחָק לְךָ! But this out from your
country from your kindred and from your father's house - to the land
that I will show thee. - and I will make you a great nation!
By replying to that challenge - Abraham became the founder of a new
faith - and the builder of a new civilization.

(b) God said to Moses: וְאֵלֶיךָ אֶפְתָּח אֶתְּיָדַי וְאֶפְתָּח אֶתְּיָדֶיךָ
וְאֶפְתָּח אֶתְּיָדֶיךָ וְאֶפְתָּח אֶתְּיָדֶיךָ

"Come, I will send you to Pharaoh that you may bring forth
my people out of Egypt"

By accept that manuscript - human freedom.
manhood, and the manuscript human freedom.

(c) God said to Isaac - "Whom shall I send and who will
go for me vs? And Isaac said: Here am I! Lead me!
By so doing, Isaac became a prophet to his people
and to manhood - Every subsequent prophet for
experienced the call and the manuscript = They were called
away from what they were to what they were meant to
be -

(d) And what were they meant to be - And what it did
these prophet manuscript their people to be and to do!
"I the Lord have called you - I have taken you by the hand -
I have given you as a light to the nations. To open the

the light of a glorious, purposeful and creative life -

(2)

16/ And equally remarkable - and equally heroic - and equally
admirable is the life of H.K. ~~the man~~ ^{and companion} ~~who~~ ^{who} dedicated his life to the crushed and razed life of her people
- Anne Sullivan. If ever there was a human being who
literally gave herself an life for another human being
it was this utterly astounding ~~person~~ woman.

17/ Anne Sullivan herself was almost blinded. Later an operation
partially restored her sight.
H.K. in her book "Teacher" - herself tells the story of Anne
who led her out of darkness.
June / p. 220.

18/ this was the woman - self-reliant, who had herself climbed the
steep stairway to self-redemption, who undertook the task
of making the blind to see, the deaf to hear, the mute to speak -
to the degree that nature and the resources, the human spirit
could permit.

Her story has also been told: Her super-human patience with
a child whose rebellious against the unexplained afflictions
her life had made her wild and temperamental - the long, away from
and days and months spent in teaching her people the manuscript hand
alphabet to spell out words - which meant nothing - in her people's hand
she was able to reach her consciousness with the first word
- "water!" - Helen describes that moment of miracles in

21/ Lincoln, too, opened windows ~~to~~ on life - not only for (9)
slaves -

Mulhous, other ~~find~~ have found, find and will continue to
find in his life and career - the viridescence, these hopes,
the promise and the challenge -

For he, too, was poor - oh, how poor! poor in a vast,
lonely, empty wilderness - in the midst of a life that was
harsh and crude and crushing. - He too, was born in the
midst / if you will, poor in the midst / if you will, no schools,
no teachers, no funds - just the lonely wilderness and the nature
surroundings of hard workers who lived in the midst, superstition
on the frontier of the wilderness.

As a young, vacantly, uneducated child, and a young,
vacantly, uneducated

Yet to rise! their poverty and ignorance and superstition -

~~to rise to borrow a book -~~

- ~~lying about when he was poor~~ - Just
- Painstaking to rise! The burden - the defeat - the heart-breaking task
He points the way! to all others then how was way

rise

22/ Because, such men and women - who are filled with the
power of the spirit - "the people who walk in darkness -

(4) OPENING WINDOWS ON LIFE

Sermon, The Temple, February
19 1957

In recent years a system of thought ~~a system~~ of philosophic thought has won adherence in secular as well as in religious circles, and it is called by a rather difficult name - existentialism. It is a difficult term to define, for actually the system which it covers is rather elusive and lacks logical precision. The secular branch of this philosophy has ~~had~~ ^{Spokesman} as its chief the French author, Jean-Paul Sartre. This philosophy frequently verges on what might be called intellectual and moral nihilism. Existentialism has won a considerable number of adherents in Christian circles, for when that philosophy is translated into theologic terms, its main doctrines differ very little from those of Paul, Augustine or Calvin, except that they are now accoutered in modern livery and seem to possess the authority of the latest in philosophic terminology.

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The founding exponent of ~~this~~ what might be called religious existentialism was Søren Kierkegaard, a brilliant theologian who lived more than a hundred years ago. Kierkegaard rebelled violently against the humanistic trends which he found among his Protestant theologic ^{cal} colleagues. He was contemptuous of all effort at social reform and at self-reform. His theology was dominated by a tormented sense of guilt and sin and dread and catastrophe - by a tragic view of life, of man's utter helplessness to

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improve himself.

In our own day, this system of thought has appealed to quite a number of religiously minded people. The pessimism underlying this system of thought has been deepened in our day by disillusionment with those scientific, social and political movements which promised so much and yielded ~~such~~ such a large measure of anguish and human suffering.

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Judaism rejects such an exaggerated pessimism ^{toward} ~~as regards~~ man's nature and endowments and achievements. According to Judaism's basic thought, ~~man~~ ^{man} can make, and to a large degree has made, his own world, and in spite of frequent and tragic setbacks it has been a progressing world. Man has moved forward, to more knowledge, higher standards of living, greater social justice, better health conditions, ^{and} ~~to~~ more intensive efforts toward the eradication of poverty. Judaism takes a wide perspective, and it sees man rising, by the power of will and struggle, aided by the grace of God, from the jungle of barbarism, slavery, poverty and disease, to the higher places of enlightenment, security, justice and freedom. Judaism maintains that there is an ascending curve in the long evolutionary record of mankind.

In the eyes of our religion, pessimism is a form of atheism, for it ignores the creative spirit of God which is in man. It is true that man cannot see beyond the horizon of his times. What is ahead of him he does not know. But Judaism has constantly reminded men that beyond all horizons, and each horizon, is God.

The human cave dwellers, certainly could not see the shape of things to come. Yet in their dark imprisoned minds there already lay, impounded, as it were, all the marvelous achievements of men that were to come, inventions, discoveries, music, philosophy - things which those ancestors surely could not grasp and certainly could not anticipate. They would have been justified, if they could think at all of these things, in a total pessimism about the future of the race. But they would have been ~~utterly~~ utterly and completely wrong. They did not realize the capacities of their own minds, the reaches of their own imagination. They could not see how the minds of their descendants would push out with an irrepressible urge - push out like ^{the} flower in ~~the~~ the

seed - push out to see more, understand more, master more. They could not realize, those men who dwelt in caves, our ancestors, that they were but a stage in a long and heroic process of human existence; created beings and at the same time creators; fashioned, yet themselves fashioners. They could not grasp the full play and the full glory of human adventure, the epic of man on the rungs of aspiration and mounting achievements, ascending to breathless heights where they would be but a little lower than the angels. ^{Had they been} ~~Were they~~ able to trace the amazing odyssey of their descendants, they would not have despaired of the ~~unfathomable~~ future of their race.

The human story is the story of the opening of windows upon life. Man has had to remove the dark shutters of his existence - ignorance, superstition, fear. Man has had to open wide the casements, so that light and air might flood his habitations. ^{he} ~~If man does not do that -~~ if man had not done that ~~man~~ would continue to dwell in darkness, in the dank gloom of littleness and ignorance and selfishness and unfulfillment.

20 The human story is that of the unconquerable men and women who are aware of, yet at the same time unreconciled to their limitations, their handicaps, their confinements and their defeats; men and women who beat and tear at the blinds and shutters of their lives, against the disabilities, till they ^{let in} ~~give way~~ to the radiant sunlight of mastery, enlargement and realization.

The human story is that of heroic men and women, who, by their own sacrifices, either of self, or of substance, by consenting to be despised and rejected for the sake of an ideal, by becoming acquainted with grief and sorrow for the sake of an ideal, succeed in breaking the chains of other men, lifting burdens from their shoulders and their hearts, and exorcising the evil spirits of fear and ignorance and superstition from the dwelling places of men.

30 The prophets of mankind, the seers, the poets, the scientists, ^{the} ~~and every~~ seeker of knowledge, the teacher and social reformer, these are the men who open ~~the~~ windows upon life and enlarge man's ~~own~~ vision and man's world.

Judaism ^{has} ~~is~~ always challenged man to open windows upon life ^{to} ~~to~~ reach out, to rise up, to go forth, to go beyond. God said to Abraham, "Get thee out from your

country, from your kindred and from your father's house ^{to} to the land that I will show thee... and I will make of thee a great nation." By replying to that challenge, Abraham became the founder of a new faith and the builder of a new civilization. God said to Moses, "Come now and I will send thee unto ~~Pharaoh~~ ^{Pharaoh} and bring forth My people out of Egypt." By accepting the summons, instead of remaining where he was, in the comfort and ^{the} security of his dwelling place in the land of Midian, Moses became the first emancipator of mankind, and the pioneer of human freedom. God said to Isaiah, "Whom shall I send and who will go for us?" And Isaiah said, "Here am I. Send me." By so doing, Isaiah became a prophet to his people and to humanity. Every prophet experienced the self-same call and the self-same summons. They were called away from what they were to what they were meant to be. And what were they meant to be? What did these prophets call upon their people to be and to do? "I the Lord have called upon you - I have taken you by the hand - I have given you for a light unto the nations - to open the eyes of the blind - to bring out the prisoner from the dungeon and those who sit in darkness into the light." Open windows upon life! - that is the challenge!

The world recently celebrated the seventy-fifth birthday of a remarkable woman, who at the age of nineteen months was stricken blind, deaf, and mute. Helen Keller. If ever a human being was consigned to tragic helplessness and hopelessness and uselessness, Helen Keller was that person. ^{Her} The story is well known to you as it is now known to the whole of mankind. Her struggle upward to overcome her appalling, well-nigh insurmountable handicaps; her indomitable courage, which sustained her as she summoned every ounce of her spiritual energy and resources, trying to piece together an awareness of life about her, to link up through darkness and dread silence with the world of man and of nature about her, to recover speech while unable to hear sound, to educate herself, to go through school and college, to graduate with honors, to become a noted writer, to be able to found institutions for the care of others as disabled as she was. All this has become an inspiring symbol of courage for the human race. Helen Keller, literally, by the power of will, and faith, by self-challenging and self-summoning, ^{Helen Keller literally} opened windows upon the world, for herself and

for others.

She could have ~~remained~~ ^{remained} buried in her darkened world - a pitiful and self-pitying victim of fate ^{instead} - but she beat her hands against the doors and shutters of a prison house, until she was able to step forth free and redeemed into the light of a purposeful and creative life.

Equally remarkable and equally heroic is the life of Helen Keller's teacher and companion, Anne Sullivan. If ever ^{there was} a human being who literally opened windows on life for another ~~human being~~, it was this fine woman. Anne Sullivan herself was almost blind. Later an operation partially restored her sight. ^{In the book Teacher,} Helen Keller herself tells the story of this remarkable woman who led her out of darkness.

It is interesting that this Anne Sullivan herself had forcibly and with heroic effort to open windows on her own life. She was the daughter of Irish immigrants. She was born in squalid poverty. As far back as she could remember she had had trouble with her eyes; her mother died when she was eight years old, leaving three children. Her father abandoned them two years later and Annie never learned what became of him. Her younger sister Mary was placed with relatives. Annie and her seven year old brother Jimmie were sent to the State Alms House. Jimmie died a few months later of tuberculosis. No one outside was interested in Annie. She had no friends but her fellow paupers. Finally after four years, she managed to escape by flinging herself at a group of visiting welfare workers, crying out, "I want to go to school". At the Perkins Institute for the Blind Annie learned Braille, and the manual alphabet. And she remained at Perkins for six years more, graduating as the valedictorian of her class.

This woman, who had climbed painfully the steep stairway of self-redemption, undertook the task of ^{helping} ~~making~~ the blind to see and the deaf to hear and the mute to speak in the degree that nature and the resources of the human spirit would permit.

Her story has been told - her almost superhuman patience with this child, Helen Keller, whose unconscious rebellion against the unexplained afflictions of her life had made her wild and temperamental; the long, weary hours and days spent in teaching her pupil the manual ^a ~~an~~ alphabet, to spell out words which meant nothing, until she was able to reach the consciousness of her pupil. Helen Keller describes ^{which I summarize from} this moment of miracle ~~in~~ her book:

↑ The Story of My Life

It happened at the well house, where I was holding a mug under the spout. Annie pumped water into it, and when the water gushed over onto my hand, she kept spelling w-a-t-e-r into my other hand, with her fingers. Suddenly I understood. Caught up in the first joy I had known since my illness, I reached out eagerly to Annie's ever-ready hand, begging for new words to identify whatever objects I touched. spark after spark of meaning flew from hand to hand and, miraculously, affection was born. From the well house there walked two enraptured human beings, calling each other "Helen" and "Teacher".

20 Anne Sullivan eventually taught Helen Keller to read Braille. She taught her how words were uttered by having Helen place her fingers on the throat and lips of her teacher; slowly Helen learned how to talk.

When Helen grew up, at the age of 16 she wanted a college education. She enrolled at Radcliffe. Anne Sullivan helped her to prepare for entrance examinations and sat with her in every class and laboriously spelled into her hand every lecture and classroom discussion until Helen graduated with honors. She pays her teacher the following tribute:

There was such a virtue and power of communication in Teacher's personality that after her death I was emboldened to persevere in seeking new ways to give life - life and yet more life to other men and women in darkness and silence. Teacher believed in me, and I resolved not to betray her faith.

"No matter what happens," she used to say, "keep on beginning. Each time you fall, start again, and you will grow stronger until you find that you have accomplished a purpose. Not ~~the~~ the one you began with, perhaps, but one that you will be glad to remember."

And who shall count the innumerable times she tried, failed, then conquered?

Here is the full grandeur and the nobility of life! The opening of windows on life - for yourself and for others.

Such people challenge all of us; - such people make us ashamed of our own all too ready excuses for failure; - make us ashamed of our loud complaining; - of our succumbing to the first misfortune, or defeat, or sorrow.

62

7

Every year the American people gratefully celebrate the birthday of another human being who opened windows on life. Abraham Lincoln set free, not only the slaves, but set many free, really free, of their self-imposed limitations, of their unwillingness to open windows upon life because of self-pity or because of fear or because of pride. ~~When~~ Men the world over find in his life a vindication of their own hopes and possibilities. He too was poor. Poor in a vast, lonely and empty wilderness, poor in the midst of a life that was ^{harsh} and crude and crushing. He was born into ignorance and reared in the midst of ignorance - no schools - no teachers - no guides - an awkward child, an ungainly and ^{un}acouth youth. Yet this man rose ~~rose~~ out of his world of poverty and ignorance and superstition and disabilities, by dint of effort, by dint of what must be called character - for character is the sum total of all that I have been saying this morning.

I chanced to glance at the newspaper this morning and I came across the following interesting chronicle of the failures of Abraham Lincoln:

Abraham Lincoln lost his job in 1832 - he was defeated for legislature in 1832 - he failed in business in 1833 - his sweetheart died in 1835 - he had a nervous breakdown in 1836 - he was defeated for speaker in 1838 - he was defeated for nomination for Congress in 1843 - he lost for a re-nomination in 1848 - he was rejected for land officer in 1849 - he was defeated for the Senate in 1854 - he was defeated for nomination for Vice-President in 1856 - he was again defeated for senate in 1858 - he was elected President of the United States in 1860.

Because of such men, who will not be reconciled to failure or disability, who are not content to spend their lives in the mean circumstances in which they ^{were} had been born; because of such men and women, who open windows upon life for themselves and for others; because of such men and women, who are filled with what the Bible calls "the power of the spirit"; "a people who walk in darkness have seen a great light and those who dwell in deep darkness have known that a light shines upon them".

Sunday, February 10, 1957

The Temple
Cleveland, Ohio

P. 8

OPENING WINDOWS ON LIFE

by

DR. ABBA HILLEL SILVER

(at the Temple, Feb. 10, 1957)

In recent years, ~~dear friends~~, a system of thought - a system of philosophic thought - has won adherence in secular as well as in religious circles, and it is called by a rather difficult name - existentialism. It is a difficult term to define, for actually the system which it covers is rather elusive and lacks logical precision. The secular branch of this philosophy has had as its chief the French author, Jean-Paul Sartre. This branch of philosophy frequently verges on what might be called intellectual and moral nihilism. But it appears to have passed its zenith among those groups of intellectuals who were attracted to it and it is now definitely on the wane.

But existentialism has won a considerable number of adherents in Christian circles, for when that philosophy is translated into theologic terms, its main doctrines differ very little from those of Paul, Augustine or Calvin, except that they are now accoutered in modern garb - in modern livery, as it were - and seem to possess the authority of the latest in philosophic terminology.

Now basically this system of thought is grounded in deep pessimism - in disillusionment of life. Its mood is a mood of crisis, and its idiom is death. It maintains that man cannot, and can never, escape the predicaments in which his existence is involved. His mind is entangled and caught up in irresolvable paradoxes. His efforts at social reform and ethical self-improvement will never bring about the good society, the Kingdom of God. It is even suggested that the very thought of man, cooperating in the establishment of this good society, is presumptuous, and is but another evidence of man's besetting sin of pride; that man's only hope in the world does not lie within himself, his efforts, his aspirations,

but his hope lies ^{simply} in redemption by a power not himself - by God.

The chief exponent of this, what might be called religious existentialism, was Kierkegaard ^{who lived} a brilliant theologian of more than a hundred years ago. . Kierkegaard rebelled violently against the humanistic trends which he found among his Protestant theologic colleagues. He was contemptuous of all human effort at social reform and at self-reform. His own theology is dominated by a tormented sense of guilt and sin and dread and catastrophe - by a tragic view of life - of man's helplessness to improve himself.

In our own day, this system of thought has appealed to quite a number of religiously-minded people. ^{the} ~~This~~ pessimism, underlying this system of thought, has been deepened in our day by ~~the~~ disillusionment with the scientific, ~~and~~ social and political movements of our day which promised so much, but which yielded so little, in fact which yielded so much in terms of anguish and human suffering.

Now Judaism rejects such an exaggerated pessimism as regards man's nature and endowments and achievements. According to Judaism's basic thought, man can, and to a large degree has, made his own world and in spite of frequent and tragic set-backs it has been a progressive world. Man has moved forward, to more knowledge, higher standards of living, greater social justice, better health conditions, to more intensive efforts, toward the eradication of ~~poverty~~ poverty. Judaism takes a wide perspective, an historic perspective of human life. And it does see man rising, by the power of his will and struggle, aided by the grace of God, from the jungle of barbarism and slavery and poverty and disease, to the higher places of enlightenment, of security, of justice and of freedom. Judaism maintains that there is an ascending curve - an ascending projectory as it were - in the long evolutionary record of mankind.

And in the eyes of our religion, pessimism is a form of atheism, for it ignores the creative spirit of ^{God, which is in} man, which God placed in man. Now it is true that man cannot see beyond the horizon of his times.. What is ahead of him he does not

know. But Judaism has constantly reminded man that beyond all horizons, and each horizon, is God.

Our human ancestors - the human cave dweller - certainly could not see the shape of things to come. And in their dark, imprisoned minds, a thousand years ago, and more, there already lay, impounded as it were, all the marvelous achievements of man that were to come. Inventions - and the discoveries - / and the music - and the poetry and the science and the philosophy - things which that man in the cave surely, in the first place, could not grasp -- certainly could not anticipate. He could not penetrate the dark curtains which enshrouded him. He would have been justified if he could think at all of these things, in a total pessimism about the future of mankind. But he would have been ~~utterly~~ ~~utterly~~ and completely, wrong. He did not realize the capacities of his own mind. ~~He could not. The reach of his own imagination - the power of his own will.~~ He did not, because at that stage of evolution he could not see the long corridors of time. He could not see how the minds of his descendants would push out in an irrepressible urge - push out like a flower in the seed -- push out to see more, understand more, / ~~to~~ master more.

He did not realize, that man who dwelt in the caves - our ancestor ~~that~~ ~~he~~ was but a stage in a long and heroic process of human existence, a created being, but himself, at the same time a creator. Fashioned - and he himself a fashioner. He could not grasp the full play and the full glory of human adventure ~~adventure~~ -- the epic of a man rising on the rungs of aspiration and mounting achievements to breathless heights where he becomes a little lower than the angels. ^{the primitive man} Were ~~he~~ able to trace in advance ~~this primitive man, were he able to trace~~ in advance, the amazing odyssey of his descendants, he would not have despaired about the future of his race.

The human story, ~~my dear friends~~, is the story of the opening of windows upon life. Man himself has had to do that. Man himself has had to remove the dark shutters of his existence, / ignorance, superstition, fear; man himself has had to open wide the casements of his own life, so that life might enter

like fresh air. If man does not do that -- if man had not done that -- through the ages -- man would continue to dwell in utter darkness, in the dank gloom of littleness and ignorance and selfishness and unfulfillment. The

The human story, ~~my dear friends~~, is that of the unconquerable men and women who are aware, but who, at the same time, are unreconciled to their limitations, their handicaps, their confinements and their defeats. And they ^{and tear} continue to beat/at the barricades of their lives -- against the disabilities - 'till ~~they~~ give way, these disabilities - these dark shutters - and the radiant sunlight of mastery, enlargement of realization. J check

The human story is that of heroic men and women, who by their own sacrifices, either of self, or of substance, - by consenting to be despised and rejected by men for the sake of an ideal, - ^{by their prepared} ~~who are~~ prepared to become acquainted with grief and sorrow, for the sake of an ideal -- succeed in breaking the chains of other men and lifting burdens from their shoulders and their hearts, and in exorcising the evil spirits of fear and dread and superstition from the dwelling places of men.

These are the prophets of mankind, the seers, the poets, the scientists. Every seeker of knowledge - the teacher and the social reformer - these are the men who open the windows upon life and enlarge man's vision and man's world.

And our religion, ~~good friends~~, has always challenged man to open ~~open~~ windows upon life -- to reach out -- to rise up -- to go forth -- to go beyond. And God said to Abraham, "Get thee out from your country, from your kindred and from your father's house - to the land that I will show thee." --- "and I will make of thee a great nation." By replying to that challenge, Abraham became the founder of a great new faith and the builder of a new civilization. God said to Moses, "

Come now and I will send thee unto Pharaoh and bring forth My people out of Egypt." And because Moses accepted that summons, instead of remaining where he was, in the comfort and the security

of his dwelling place in the land of Midian - because he accepted this summons, Moses became the first emancipator of mankind, and the pioneer of human freedom. God said to Isaiah, "Whom shall I send and who will go for us?" And Isaiah said, "Here am I. Send me." And by so doing, Isaiah became a prophet to his people and to humanity. Every prophet experienced the self-same call - that which we speak of a call of a prophet - the self-same summons. They were called away from what they were to what they were meant to be. And what were they meant to be? And what did these prophets call upon their people to be? And to do? "I the Lord have called upon you - I have taken you by the hand -- I have given you for a light unto the nation - open the eyes of the blind - to bring out of the prison the prisoner - from the dungeon those who sit in darkness". Open windows upon life!-- that is the challenge.

The whole world recently celebrated the 75th birthday of a remarkable woman, who at the age of 19 months was stricken blind and deaf and mute - Helen Keller. If ever a human being was consigned to tragic helplessness and hopelessness and uselessness - Helen Keller was that person. The story is well known to you as it is ^{now} known to the whole of mankind. Her struggle upward to overcome her appalling, well nigh insurmountable handicaps - her indomitable courage which sustained her through the years, as she summoned every ounce of her spiritual energy and resources, trying to piece together an awareness of life about her - to link up through darkness and dread silence with the world of man/and of nature about her -- to recover speech while unable to hear sound - to educate herself - to go through school and college -- to graduate with honors - to become a noted writer - to be able to found institutions for the care of others as disabled as she was. All this has become an inspiring symbol of courage for the whole human race. Helen Keller, literally, by the power of will, and faith, by self-challenging and self-summoning -- opened windows upon the world, for herself and for others.

Now she could have remained buried in her darkened world -- a pitying and self-pitying victim of fate -- but she beat her hands against the doors and shutters of a prison house -- until she was able to step forth free

and redeemed to take her full place in the world and step forth into the light of a glorious and purposeful and creative life.

And equally remarkable - and equally heroic - and equally admirable - is the life of Helen Keller's teacher and guide and companion, Anne Sullivan. If ever there was a human being who literally opened windows on life for another human being, it was this utterly astounding and amazing woman, Anne Sullivan.

Anne Sullivan herself, was almost blind. Later on an operation partially restored her sight. And Helen Keller, her pupil, in her book "Teacher" - which is a tribute to her teacher, Anne Sullivan -- Helen Keller herself tells the story of this remarkable woman who led her out of darkness.

It is interesting that this Anne Sullivan herself had forcibly and with heroic effort to open windows on her own life. She was the daughter of Irish immigrants. She was born in squalid poverty. As far back as she could remember she had had trouble with her eyes; her mother died when she was eight years old, leaving three children. Her father abandoned them two years later and Annie never learned what became of him. Her younger sister Mary, was placed with relatives. Annie and her seven year old brother Jimmie, were sent to the State Alms House. Jimmie died a few months later of tuberculosis. No one outside was interested in Annie. She had no friends but her fellow paupers. Finally after four years, she managed to escape by flinging herself at a group of visiting welfare workers, crying out, "I want to go to school". And at the Perkins Institute for the blind Annie learned Braille, and the manual alphabet. And she remained at Perkins for six years more, graduating as the valedictorian of her class.

This is the woman that herself climbed painfully, the steep stairway of self-redemption, who undertook the task of making the blind to see and the deaf to hear and the ~~dea~~ mute to speak to a degree that nature and the resources of the human spirit would permit.

And her story has also been told. Her ^{night} (night) super-human patience with this child, Helen Keller, whose unconscious rebellion against unexplained afflictions of her life that made her wild and temperamental, the long, weary hours and days spent in teaching her pupil the manual alphabet, to spell out words which meant nothing, until she was able to reach the consciousness of her pupil with the first word, "water". Helen Keller describes this moment of miracle in her book:

It happened at the well house, where I was holding a mug under the spout. Annie pumped water into it, and when the water gushed over onto my hand, she kept spelling w-a-t-e-r into my other hand with her fingers. Suddenly I understood. Caught up in the first joy I had known since my illness, I reached out eagerly to Annie's ever-ready hand, begging for new words to identify whatever objects I touched. Spark after spark of meaning flew from hand to hand and, miraculously affection was born. From the well house there walked two enraptured beings, calling each other "Helen" and "Teacher."

Anne Sullivan eventually taught Helen Keller to read Braille. She taught her how words were uttered by having Helen place her fingers on the throat and and lips of her teacher and Helen slowly learned how to talk.

And when Helen grew up, at the age of 16 she wanted a college education. She enrolled at Radcliffe. And Anne Sullivan helped her to prepare for entrance examinations and Anne Sullivan sat with her in every class and laboriously spelled into her hand every lecture and class-room discussion and Helen graduated from Radcliffe with honors.

And she pays her teacher, who died, the following tribute:

There was such virtue and power of communication in Teacher's personality that after her death I was emboldened to persevere in seeking new ways to give life - life and yet more life to other men and women in darkness and silence. Teacher believed in me, and I resolved not to betray her faith.

"No matter what happens," she used to say, "keep on beginning. Each time you fail, start all over again, and you will grow stronger until you find that you have accomplished a purpose. Not the one you began with, perhaps, but one that you will be glad to remember."

And who shall count the innumerable times she tried, failed, then conquered?

Here, my good friends, is the full grandeur and the nobility of life! The opening of windows for yourself and for others - on life!

Such people challenge all of us - such people make us ashamed of our own all too ready excuses for failure -- make us ashamed of our loud complaining -- of our own succumbing to the first misfortune or defeat or sorrow.

~~This coming~~ ^{See} Tuesday the American people will again gratefully celebrate the birthday of another human being who opened windows on life for millions of people, Abraham Lincoln. Abraham Lincoln set free, not only slaves, but set many human beings free - really free - from their own self-imposed limitations, from their

own unwillingness to open windows upon life because of self-pity or because of fear or because of pride or from whatever other reason. The whole world finds in the life of Abraham Lincoln a vindication of their own hopes in the promise of their own lives, for he too was poor. And oh how poor. Poor in a vast, lonely and empty wilderness in the midst of a life that was harsh and crude and crushing. He too was born in the midst of ignorance and reared in the midst of ignorance -- no schools - no teachers - no guides -- an awkward child, an ungainly and uncouth youth. Yet this man rose -- rose out of his world of poverty and ignorance and superstition and instability- disabilities - by dint of effort -- by dint of what must be called character -- for character is the sum total of all that I have been saying this morning.

I chanced to glance at the newspaper this morning and I came across the following interesting story of the failures of Abraham Lincoln, which he had to overcome:

Abraham Lincoln lost his job in 1832-- He was defeated for legislature in 1832 -- He failed in business in 1833 -- His sweetheart died in 1835 -- He had a nervous breakdown in 1836 -- He was defeated for speaker in 1838 -- He was defeated for nomination for Congress in 1843 -- He lost for a re-nomination in 1848 -- He was rejected for the land officer in 1849 -- He was defeated for the Senate in 1858 -- 1854 He was defeated for nomination for Vice-President in 1856 -- He was again defeated for Senate in 1858 -- He was elected President of the United States in 1860.

Because of such men - who are not reconciled to failure or defeat - or disability- who are not content to remain all their lives in the little log cabin in which they had been born -- because of such men and such men women who open windows upon life - for themselves and for others - because of these men and women who are filled with what the Bible calls - the power of the spirit - "other people who walk in darkness, come to see a great light" and those who dwell in deep darkness - a light comes to shine upon them.

Amen.

The Temple Bulletin

Published Weekly by
The Temple
Cleveland, Ohio



Vol. XLIII

FEBRUARY 10, 1957

No. 19

Sunday Morning Service

10:30 o'clock

*The most wanted Haver
in the Week.*

① Father-Daughter
② Sermon
③ T.H.C. -
④ Sermon
⑤ Men's Club
- Esby

RABBI ABBA HILLEL SILVER

will speak on

Opening Windows On Life

In honor of Jewish Music Month the "Service Sacre" of Leon Algazi
will be sung by the Temple Choir

Friday Evening Services
5:30 to 6:10

Saturday Morning Services
11:15 to 12:00

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

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Published weekly, except during the summer vacation.
Entered as second-class matter November 12, 1931, at the
Post Office, Cleveland, Ohio, under the Act of March 3,
1879. Fifty Cents per Annum. Member, Union of American
Hebrew Congregations.

Ansel Road and East 105th Street
SWEETBRIAR 1-7755

MUSIC FOR SUNDAY

On the occasion of the final Sunday of Jewish Music Month, and in accordance with the plan previously announced, of presenting some of the outstanding services of Modern Jewish music, the "Service Sacre" of Dr. Leon Algazi will be presented this Sunday morning. Members of the congregation will recall that this Service was presented for the first time in Cleveland last year at one of our Sunday morning services.

Organ
And the Heavens were created Einstein
Six Preludes III Bloch
Meditation—
Kaddish Castelnovo - Tedesco

The "Service Sacre" L. Algazi
Mah Tov - Bor'chu - Sh'ma and
Boruch - Veohavto - Michomocho -
Tzur Yisroel - Kedusha - Yihyu
Leretzon - Etz Chayim

Before the Address
Sh'chulo achulo Traditional
Miss Wischmeyer and Choir

Oleni Goldstein
Vaachnu L. Algazi

Temple Memorial Book

The name of

SARA BEECHLER

has been lovingly inscribed in The Temple Memorial Book by her son, William.

FATHER-DAUGHTER BANQUET

This Sunday, February 10

Once again fathers and daughters will share an afternoon of fun when they gather for their annual party this Sunday, February 10th.

Starting the day by attending services with their older daughters, fathers will meet the youngsters after religious school and all will enjoy a hot lunch which will be served in Mahler Hall.

An exceptional act will be presented by Mr. Arnold Masino and his group of well trained animals whose performances will amuse and thrill not only the youngsters but the parents as well.

Plan to spend this day with your children and your friends.

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.

TEMPLE HIGH SCHOOL DISCUSSION GROUP

High School Parents
and students

will hear

Mrs. Winifred Miller

will speak on

**"What a Child Wants Most—
A Family Who Wants Him!"**

at the home of

Mr. and Mrs. A. Charles Schaul
3236 Warrington Road

Thursday, February 14th
8:30 P. M.

Social Hour

TEMPLE HIGH SCHOOL RELIGIOUS COMMITTEE

Mrs. Abe Amster and Mrs. Carl Friedman are the Co-chairmen of the Temple High School Religious Committee this year and together with their various committee heads, are responsible for a very active and well planned program for the High School students and their parents.

Assisting Mrs. Amster and Mrs. Friedman are fifteen co-chairmen of various committees. Mrs. Arthur Reich and Mrs. Agnes Fries are co-chairmen of the Hospitality Committee. This committee prepares and serves the refreshments for the periodic joint parent and student affairs as well as for the separate student functions.

The Table Decorations and Hostess Committee is headed by Mrs. Sydney Forman and Mrs. Wilbur Steuer.

Mrs. Ralph Hurwitz and Mrs. Alvin Schriebman are co-chairmen for the Discussion Group Committee which plans five evening discussion meetings for the parents.

The Debate and Housing Committee arranges transportation, housing and entertainment for out-of-town debating teams who come to debate the Temple teams. This committee is headed by Mrs. William Simon and Mrs. Fred Sternberg.

Mrs. Milton Eckstein, Mrs. William Evans and Mrs. William Kleinman are in charge of the telephone committee.

This year a new and unusual activity is being planned for the High School students. They will have a spring "week-end at Camp Wise." The committee responsible for organizing this new venture is headed by Mesdames Kennard Goodman, Sylvester Marx, Nat Levich and Harold Rose.

A vote of thanks is extended to the capable and energetic leaders of the Temple High School Committees.

In Memoriam

The Temple notes with deep sorrow the passing of

KATIE COHEN

THEODORE T. SINDELL

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

ACKNOWLEDGMENT

The flowers which will grace the altar on Sunday morning, February 10th, are contributed in memory of beloved mother, Rae Synenberg Cohen, on her birthday, by Mr. J. Harmon Cohen.

TEMPLE WOMEN'S ADVISOR



GUTHRIE McCLINTIC
Guest speaker
February 13, 1957

Although it is with regret that we announce that Miss Ruth Chatterton, who was scheduled to be with us for our meeting on February 13, is unable to come due to illness, we are profoundly pleased that one of the most famous theatrical producer-directors of our day, Mr. Guthrie McClintic has, in spite of his crowded calendar of engagements, generously offered to come to us in her place.

Mr. McClintic will recall for The Temple Women's Association his thirty-five eventful years in the theater. Since his debut as a Broadway producer in 1921, Mr. McClintic has staged ninety-four productions — a record in the annals of the American stage.

He entered the American Academy of Dramatic Arts in 1910 and although he aspired to an acting career, he took employment as assistant to Mr. Winthrop Ames, under whose impeccable guidance he directed, supervised castings and rehearsals, and handled lighting and stage settings.

In 1921 he married the first lady of the theater — the then unknown Katherine Cornell — and from that time forward has directed her plays. Along with her memorable performances of "Romeo and Juliet", "Candida" and "The Barretts of Wimpole Street", Mr. McClintic also directed many other productions of which the "Old Maid" was a Pulitzer Prize winner, and "Winterset" and "High Tor" were winners of the New York Drama Critics' Circle Awards. Among

the theater greats whose plays Mr. McClintic directed are Judith Anderson, John Gielgud, Maurice Evans, Burgess Meredith, Raymond Massey, Maurice Evans and Ruth Gordon.

In his memoirs, "Me and Kit", Mr. McClintic has written a lively account of his happy marriage and their wonderful experiences in the theater.

On the platform Mr. McClintic demonstrates his unquenchable zest for the stage. He communicates to his listeners the magic of the theater and the spirit of those who have made it great.

Mrs. Harry A. Cohn will preside at the meeting and introduce the speaker whose subject is "Seeing Stars".

Those in attendance are invited to have tea with Mr. McClintic after the program.

Since February is Brotherhood month, each member of the association is asked to bring one guest of another faith to enjoy the meeting with her. Admission is by membership card.

Mrs. Marc B. Goldstein, chairman of hospitality and her co-chairmen, Mrs. Richard Adler, Mrs. Leonard Himmel, Mrs. David Schiffer and Mrs. L. N. Gross, are in charge of refreshments and decorations.

Mrs. Lucille Shaw, chairman of hostesses, will be assisted by her co-chairmen, Mrs. Benjamin Baron, Mrs. A. J. Lissauer, Mrs. Lawrence Skall, Mrs. William B. Markus and Mrs. J. William Lerner and by members of the Uniongram and Clerical Committees.

OUT OF THE PAST

Let us brush aside again the thin veil of memory and look down the years in the annals of T. W. A. We see a parade of dedicated, intelligent women, marked by faith, vision and courage—women of all ages—there is no fixed retirement age. In a survey of their activities we find much that is admirable and heart-warming.

1921

The Sunshine Guild brought fruit, candy and toys to sick children, contributed money for foreign relief, to the Inter-collegiate Menorah Society and adopted a war orphan.

"Spilling the Calendar"—a luncheon was attended by over two hundred guests, each one finding her place at her table, decorated to signify the month of her birth. A Jennie Lind program was presented.

1922

A Musicales-Tea raised \$300.00 for the Organ Fund.

The Flying Squadron pledged themselves to give motor service whenever needed.

A "Kitchen Kabinet" Concert brought in funds for complete kitchen equipment.

1931

TWA inaugurated a sewing project in cooperation with the Associated Charities and the Jewish Social Service Bureau to provide work three days a week at The Temple for unemployed women of all creeds.

1934

Rabbi Silver gave a series of six lectures on the great Bibles of mankind.

1936

Mrs. Ann Berk Kuper, interpretive reader, gave a reading, in costume, of the New York success, "Victoria Regina" at the November meeting.

A new program policy . . . in place of four open meetings supplemented by Study Groups on Friday morning and Saturday afternoon, a program of six monthly meetings was established.

1937

A cultural program of unusual distinction. Eleanor Roosevelt spoke at Music Hall on "Peace". A large share of the funds from this fund raising project went to furnish Mahler Hall.

The activities of TWA add up to a record of good will, good fellowship, adroit leadership and enthusiasm for every self-improving opportunity.

HEBREW: REVIVAL AND REDEMPTION

by Menachem Ribalow

from

MID - CENTURY

An Anthology of Jewish Life and
Culture in Our Times

Edited by Harold U. Ribalow

The love of the Jew for the Hebrew language, popularly called "the sacred tongue," is one of the most precious national possessions of the Jewish people. This love is woven, like a golden thread, throughout Jewish history for the Jew knows that "the sacred tongue" is the eternal tongue of his people. One generation passeth away and another generation cometh; and the Hebrew language abideth forever. Exile may end and redemption come and the root-language of the land of Israel stands firm.

Although the Jewish people made use of many different languages, corresponding with the many lands into which it was driven by its fate of exile, it never—even for a day—betrayed or rejected its language. The Jew would use Hebrew in his prayers, his lamentations, his liturgical poetry; in its accents he would pour forth his heart to God in stirring and plaintive psalms. Week in and week out he would review the weekly biblical portion according to the traditional practice, twice in the Hebrew original, once in the Aramaic translation, and the entire ancient history of his people would pass before his mind's eye.

The universe was created by means of the holy tongue—"thus spoke the Jewish sages because to them the universe was revealed in Hebrew. They felt, and many feel with them today, that through the Hebrew language the Jewish national and cultural character was most truly revealed. Actually, the reasoning is simple. There live in this language historic Jewish concepts and Hebrew expressions that are peculiar and unique and find their like in no other language. There are words, phrases and verses whose roots go so deep that they touch the limits of time and thus can have their comparison in no other tongue. Every word bears the stamp of ancient eras and has the savor of old wines that stir up longings that transcend the boundaries of language.

Therefore the man who speaks or writes such a language becomes a partner with the great of distant epochs and enters a mystical enclosure with those noblemen of spirit who lived most richly and draws sustenance

from their fountain. He feels that a great and majestic hand casts him—the phrase of Hayim Nahman Bialik—into "an unexplored height, an unknown remoteness."

For it was through the Hebrew language that the God of Israel revealed Himself to His people and it was in this language that the covenant was sealed between them. This is the language of the Jewish people's past—as it is the language of its future—in Israel.

The Hebrew language is the language of the Jewish beginnings, for it was in Hebrew that God revealed Himself in a vision to Abram, before he became the patriarch Abraham, when He commanded him to gaze heavenward and to count the stars, even before he had made his covenant with Him.

It was in Hebrew that God disclosed Himself to Moses, out of the bush that burned with flame, yet was not consumed.

It was in Hebrew that Moses and the people of Israel burst forth into song at the Red Sea, a song of national glory and rebirth, after their departure from Egypt.

It was in Hebrew, too, that Moses spoke from Sinai's peak and "God answered him by a voice"—and the Torah was given to Israel.

All the statutes and ordinances of the Torah, by which the Jewish people has lived for thousands of years, were written in Hebrew. Similarly, the Hebrew language has been warp and woof of the Jewish fabric from the conquest of Canaan, to the destruction of the first Temple and the Babylonian captivity; from the first King to the last Prophet; from the return from Babylonian exile to the destruction of the second Temple. Hebrew has been branch and root of the Jewish creations of spirit from Ezra and the men of the Great Synagogue to the days of the writing of the Mishnah and the Gemara; from the Halachic literature to the literature of mysticism; from the Gaonic literature and that of the Middle Ages through the Kabbalah and Hasidism

and the Haskalah—up to our own time, up to the restoration of the Jewish State.

The entire Jewish approach to life, in which are united the earthly and the heavenly, the material and the spiritual, finds full and exact expression in the Hebrew language. Abstract and lofty concepts are blended together with the concrete and simple. Symbolic images of the completely incorporeal divine dwell honorably side by side with very human descriptions, converting the spirit into matter and the godly into human. The anthropomorphic element is characteristic of the Bible and, therefore, of Hebrew.

The Jew is fond of concreteness, of the figure of bas-relief, the definiteness of the idol—the forbidden idol. He ascribes even to God human characteristics. God is not only *the God of hosts*; He is also *the man of hosts*. He can wax angry at His people. Light is His garment; His tent—the heavens. He rides upon the thick clouds and flies upon the wings of the wind. He speaks and remembers, loves and hates. He is jealous and avenging, merciful and compassionate.

These are human qualities and it is these human qualities which philosophers and theologians have labored so hard to explain, qualities which the Jewish people have illustrated so perceptively in the Bible. These qualities are safeguarded in the Hebrew language, for in Hebrew there are retained the naivete of the folk in its childhood and something of the strength of primeval man whose flesh yearned for the living God.

Yes, the Jewish generations come and go, language and culture enter the world and pass on, but the Hebrew tongue remains, it stands forever. Actually, the word "stands" is inaccurate, for Hebrew moves, it is alive, constantly developing and rejuvenating itself with new vitality.

This is an inner vitality, one of the soul, for Hebrew has lived within the Jewish people, in all periods and ages, in all lands and in all exiles. In Babylonia and in Persia, in Greece and Egypt, in Spain and Africa, in Germany and Poland, in Italy and France, in Lithuania and Rumania and now in North and South America, the Hebrew language, like a good and faithful angel, accompanied the people it loved.

In every age and in every land, there arose redeemers for Hebrew in the shape of poets and scholars and codifiers and grammarians.

(To be concluded in next issue of the Bulletin)

The third
SEMINAR

on

Some Historic Controversies In Jewish Life

Under the auspices of

THE TEMPLE WOMEN'S ASSOCIATION

and the

TEMPLE MEN'S CLUB

will be conducted by

Rabbi Daniel Jeremy Silver

subject

THE ORTHODOX VERSUS THE REFORMED

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

The Temple

FRIDAY, FEBRUARY 15

8:30 P. M.

Open to all members of The Temple and their friends

TEMPLE HIGH SCHOOL DEBATING TEAM

It is with great pleasure that The Temple announces the establishment of a prize for Temple High School Debating Team Members.

This has been made possible through the generosity of Mr. Lawrence E. Broh-Kahn, who for many years has taught in the school and guided the debating group. It is to be given for the best performance in debating in each school year.

The Temple records, with thanks, this generous contribution.

MR. AND MRS. CLUB 1957 TALENT SHOW

The first rehearsal for the Mr. and Mrs. Club 1957 Talent Show, "Tomorrow Night" will take place on Wednesday evening, February 13th, at 8:30 P.M. in Mahler Hall. Those who want to be in this show **MUST** be at this rehearsal.

Anyone who is interested in taking part in this show but was unable to attend the try-out may audition on this evening at 8:00 o'clock, before the rehearsal, or make arrangements by calling Allyne Gottlieb at ERview 1-3858.

FRIDAY NIGHT SEMINAR OUTSTANDING SUCCESS

Almost four hundred people attended the opening session of the February Course on "Some Historic Controversies in Jewish Life" on February 1st.

The audience was well rewarded with a diversified program on the theme of the controversy between "The Chassidim versus the Mithnagdim". Rabbi Daniel Jeremy Silver brought out the various aspects of the Chassidic movement and the reasons for its success and failure. The eighteenth century Jew lived a restricted ghetto life in Eastern Europe and religion up to that time concerned itself with intellectual pursuits and study. This religion of the mind did not meet the spiritual demands of the masses. They needed a faith that would bring exaltation and truth into their dreary lives, and out of this need grew the Chassidic Movement.

Rabbi Silver illustrated his subject with slides and interspersed his comments with music beautifully rendered by Mr. Ben Silverberg, Mr. Melvin Hakola and Mr. A. R. Willard.

Mr. Paul Meldon acted as Chairman of the evening, Mrs. Paul Meldon lit the Shabbos candles and Mr. Alvin O. Schreiberman recited the Kiddush. A social hour, planned by Mrs. Marc Goldstein, completed the evening.

Chairman of the Seminar, Dr. Erwin Levin, was ably assisted by the following members of the Temple Men's Club, President, Dr. Joseph Gould, Morton Epstein, David Immerman, Dr. Nathan Kaufman, Abe Nebel and Dr. Edward Siegler; and of the Temple Women's Association, President, Mrs. Harry Cohn, Mrs. Leo Bailys, Mrs. John Cohen, Mrs. Arthur Friedman, Mrs. Joseph Gould, Mrs. Erwin Levin, Mrs. Harry Meldon, Mrs. Sam Meldon, Mrs. Abe Nebel, Mrs. Leon Newman, Mrs. Alvin Schreiberman and Mrs. Edward Siegler. The Temple extends thanks to all of these people.

THE SECOND SEMINAR WILL BE HELD THIS FRIDAY EVENING, FEBRUARY 8th, WHEN RABBI ABBA HILLEL SILVER WILL SPEAK ON "THE PHARISEES VERSUS THE SADUCEES".

Temple Memorial Book

The name of
LEWIS SANDS

has been lovingly inscribed in The Temple Memorial Book by his son, Joseph M. Sands.

**The Temple Gratefully
Acknowledges The
Following Contributions**

**TO THE ABBA HILLEL SILVER
CHARITABLE AND
EDUCATIONAL FUND:**

A gift, by Mr. and Mrs. Sid Kyman; in honor of the birthday of Rabbi Abba Hillel Silver and the wedding anniversary of Rabbi and Mrs. Abba Hillel Silver, by Jacob E. Pollak.

**TO THE SOPHIE AUERBACH
SCHOLARSHIP FUND:**

In memory of Melvin A. Newman, by Mrs. Saul Klein; in memory of Melvin A. Newman, by Mr. and Mrs. Marc Goldstein; in memory of mother, Mrs. Henrietta Lippman, by Mrs. Henry H. Amster; in memory of Jerome Fishel, by Mr. and Mrs. Carol Levison; in memory of Mrs. Hugo Fishel, by the Misses Camille and Sadie Stone; in memory of Mrs. Hugo Fishel, by Mr. and Mrs. Carol Levison.

TO THE FLOWER FUND:

In honor of the 90th birthday of Mr. S. S. Weber, by Mr. and Mrs. Leonard R. Lichtig.

**TO THE IGNATZ ASCHERMAN
MEMORIAL FUND:**

In memory of father, Carl Alvin Sperber, by Maureve and Howard Sperber.

**TO THE JENNIE M. LITTMAN
MEMORIAL FUND:**

In memory of the birthday of father, Louis Littman, by Mrs. Louis Lux.

TO THE LIBRARY FUND:

In memory of aunt, Fanny Synenberg, on the anniversary of her death, by J. Harmon Cohen; in memory of mother, Edith Lefton, by Harvey and Sandra Lefton; in memory of Rebecca Schobel, by Mrs. M. B. Spero; in memory of Eugene Haberman, by Mrs. M. B. Spero; in memory of Edith W. Lefton, by Mr. and Mrs. Harry Gellin; in memory of Edward Havre, by Mrs. M. B. Spero; in memory of Arthur Bedford, by Mr. and Mrs. David Davis; in memory of Arthur Bedford, by Mr. and Mrs. William I. Katz; in memory of Mrs. Mamie Bartow, by Mr. and Mrs. William I. Katz.

**TO THE TEMPLE
MUSEUM FUND:**

In memory of beloved mother, Rae Synenberg Cohen, on her birthday, by J. Harmon Cohen.

**TO THE HILDA KROHNGOLD
MEMORIAL FUND:**

In memory of Max Amster, by Mr. and Mrs. W. C. Englander; in memory of Max Amster, by Mr. and Mrs. Edwin R. Bergman.

TO THE PRAYER BOOK FUND:

In memory of Mrs. Sarah Arnold, by Stuart and Zara Halle; in memory of Melvin A. Newman, by Mr. and Mrs. Richard E. Fuldauer; in honor of the marriage of Mr. and Mrs. Samuel C. Jaffe, by Mrs. Hyman Freedman of Harrisburg, Pa.

SAVE THE DATE!

The Temple Men's Club
12th Annual

FELLOWSHIP NIGHT

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

In conjunction with Brotherhood Week,
the Temple Men's Club will offer a panel
discussion on

**OUR CHANGING CITY AND
HOW TO BECOME
BETTER NEIGHBORS**

Moderator

MR. WRIGHT BRYAN—Editor,
Cleveland Plain Dealer.

Panel Members

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, Cleve-
land Metropolitan Housing Authority.

MR. HORTON HAMPTON—Vice-
President, Nickel Plate Railroad.

JUDGE CHARLES W. WHITE—Judge
of Common Pleas Court.

Musical Program
by

"The Chanticleers"

Shaker Heights High School
A Capella Choir

Each member is urged to bring a
non-Jewish guest.

Reservations at \$2.75
Tables of 10 available