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The Endless Adventure, 1957.

Sunday Morning Service

The Temple

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THE ENDLESS ADVENTURE

by

DR. ABBA HILLEL SILVER

Judaism, my dear friends, has always looked upon life in man or society as an endless adventure. Human life began in the dim beginnings of creation, when according to the tradition of the Bible, God, having fashioned man in his image, blessed man and woman and said: "Be fruitful and multiply and fill the earth and subdue it; and have dominion over the fish of the sea, and over the birds of the air and over every living thing that moves upon the earth." That was in the dim beginnings of creation. Man was sent upon an endless adventure of dominion and power - growth.

And life in man and society will be consummated, according to the tradition of Judaism, in some indefinite "end of days" -- "when every man shall sit under his vine and under his fig tree with none to make him afraid; and when they shall not hurt nor destroy in all My Holy mountain and the earth shall be full of the knowledge of God as the waters cover the sea."

And so the end of the adventure of life is to be somewhere in the dim future when all these things will come to be -- peace and justice and righteousness. When the Bible speaks of the "knowledge of God" ("the earth shall be full of the knowledge of God as the waters cover the sea") it does not mean actually knowing God in the sense of an intellectual fathoming of his nature and essence -- that is not possible for man who can never escape the limitations which condition all human knowledge. "the knowledge of God" means the true worship of God -- that is, through ethical conduct and action. "He judged the poor and the needy, then it was well. Is not this to know me? saith the Lord."

So the end of the adventure of human life is made synonymous with a future condition of human society and all the ethical ideals and mandates of religion will have been fully realized. And human life, therefore, and the destiny of society are visioned by our faith as an endless adventure - from beginning to end - along sure but, as yet, undiscovered ways, of growth and expansion - towards sure but, as yet, unobtained goals - peace - security - truth and human brotherhood.

Our religion did not conceive of human history as in any way pre-conditioned, either by ~~faith~~ fate, or by causal necessity, in which man's own volition and his own enterprise play no role. There are such systems of religious thought - there are such systems of philosophy. But Judaism accepted no view of what we call in our day, historic materialism, or historic necessity, or that everything that is, is necessary and rational and therefore should be accepted. Judaism accepts no philosophy of determinism. It gave to man a far more important role in the fashioning of his own destiny. A creative role. An initiatory role. A decisive role. And it gave man, therefore, freedom, to bring about those changes and those reforms and those improvements in his environments which he believed necessary for the fulfillment of his life upon earth. Man was summoned (to improve the world) not approve of it, whether social or political or economic. Judaism challenged man to move forward constantly. Not to accept ~~what is~~ ^{as} inevitable what is inadequate in oneself or in society. To seek after the better, the finer and the truer -- to seek justice -- to seek truth (as the Bible says) to pursue peace. Our religion gave man the status of

(a co-worker with God in the acts of creation) because any religion that preaches social betterment, cannot, by its very nature, be deterministic. And as you know, social progress and human freedom are ideas at the very core of what we call Hebraic prophesy -- the whole prophetic message of Judaism, - which is the building of the good life and of the good society. And it is this adventure which constitutes man's most glorious enterprise in life and also the profound meaning of ~~his~~ his life.

Now when we speak of Adventure, in an ethical and intellectual sense, we do not

have in mind just some avid haphazard quest for excitement in life, or the taking of dangerous risks just for the sake of a thrill, or any rash, heedless action, which ignores all consequences and is directed to no rational purpose. The thirst for excitement is in itself^{self-}consuming and frequently leads men and women into a veritable morass of emotional chaos and anarchy. It leads men and women away from the real creative adventure of life. And when we speak of Adventure we do not necessarily mean a quest for novelty - just for newness for its own sake, or for what is different, just for the sake of being different. That is a sort of an attempt to escape from boredom and such adventures frequently lead only from one boredom to another.

The Enduring Adventure, which we have in mind has to do with man's quest, not for excitement but for fulfillment -- for the fullest realization of all the latent talents and capacities of which he is capable. And when we speak of the Enduring Adventure in relation to society, we have in mind mankind's slow, hard but steady march forward towards the kingdom of righteousness.

Now in this Adventure, for the individual or for society, there are many, many roads still hidden; many continents of mind and spirit still unexplored; many unpredictable events for good or evil which are yet to take place and all this - the unpredictable - the hidden - the challenge to penetrate the unknown in the quest of nobler ways of living and fulfillment ^{it is} - that Adventure which constitute the glory of living.

I read recently an article by the President of the California Institute of Technology in which he declared (this article was in the form of an address delivered before a Convention of the National Education Association) in this Address, Dr. Du Bridge speaks of science as the endless adventure of man. He reminds us, for example that man has a long way to go yet. He reminds us that modern man has not yet, for example, learned to think even in quantitative terms - large enough and adequate enough for the need of the new age. He has not yet learned to deal with numbers - mathematical numbers - larger, say, than billions. Primitive man, he states, (a fact which is known of course) primitive man had words for only three numbers - one, two and many. And gradually, through the

unnumbered centuries, man learned to sort out the many into 3 and 4 and 5 and 10 etc. It was a very long time before man discovered the number zero, for example and learn how to use it.

Now, Dr. DuBridge maintains that modern man has not learned to stretch his mathematical quantitative grasp sufficiently far enough to encompass the new world into which he is now entering. Why, he asks, do we still teach arithmetic as though numbers bigger than a hundred or a thousand or a million were too complicated to grasp in the new atomic age - in the nuclear age - when new concepts of explosive energy are revealed to man in terms of the hundreds of millions and the billions - in an age when astronomy reveals to man a universe where some distant stars and galaxies of two billion light-years removed from us? Man must learn, maintains Dr. DuBridge, man must learn to think meaningfully in terms greater than millions and billions. Some day, in the future, people will think of us twentieth century humans, he said, as being rather primitive because we were unable to think in terms larger than a billion. And the author then unrolls, before our eyes, the thrilling Adventure which yet await the seekers of scientific knowledge tomorrow in every field.

"These then are a few of the thrilling Adventures of today's science: the understanding of genes and nuclei and stars; the unraveling of the laws of atomic physics and cosmology and chemical biology. There are also adventures in the application of this understanding to new things to make people healthier, more comfortable, and to improve their way of life.

These adventures are daily getting more exciting. And they are adventures that more and more people will eventually participate in. The fraction of the United States working force engaged professionally in scientific and engineering pursuits has multiplied by 5 in the past 50 years. It can't multiply by 5 again else it would be getting up to 100 percent. But it may well double. The need is great and the opportunities are endless. The great challenge of our school system is to help every child with potential talents to develop them to the utmost.

But men and women without professional interests in science may still enjoy these adventures of science. The language of the atom can be learned. After all, people enjoy music who do not perform. People enjoy literature who do not write. People enjoy adventure stories who cannot walk. Lawyers and business men and English teachers have learned to enjoy science."

The whole theme of this address of this eminent scientist is that modern man must learn to stretch his mind in order to be able to understand, even partially, the new world which is unfolding before his eyes. Man must prepare himself to enter this new adventure and this endless adventure in science is, after all, only part

of the adventure of living. We must learn how to apply these sciences for applied sciences, misapplied, can destroy our world and end the human adventure in complete disaster.

There is much else besides science to the human adventure. There is art and music and literature. There is the art of living itself. There is the endless quest of fellowship and neighborliness, of helpfulness, of kindness - love and service -- of ways of making our maximum contribution to the building of the good society. There are the ways of seeking God and the things of God.

And in this adventure too - and only the scientific adventure - we must learn to think in larger terms - qualitatively as well as quantitatively. The Prophet Isaiah called upon the men of his generation (enlarge the place of your tent and stretch out the curtain of your habitation - lengthen your cause and strengthen your states).

Life's Endless Adventure is to move, as the Poet said, "from deed to dream and from dream to deed, from daring hope to hope".

And this Adventure, my dear friends, requires, for any degree of success in it - for any satisfying pilgrimage upon it - requires three things: first of all it requires an open mind. A mind which is free to inquire and eager to experiment - a mind which is not closed to new ideas simply because they are new or because of any convention or dogmatism or convenience. The open mind! And by that I do not mean the inconclusive mind. I do not mean the mind that is forever in a state of indecision, unwilling to hold a position, incapable of taking a calculated risk. This is not the open mind - this is the timid mind. The open mind is the one that is willing to listen - to weigh -- ~~to~~ when evidence warrants it - to reconsider. The open mind is not concerned with the source of truth - accepting it or rejecting it on the basis of 'who said it' 'who discovered it' - the open mind is concerned with truth itself, with conviction in relation to truth. Sometimes authoritative organizations or institutions or governments announce, on the basis of their authority, what is to be regarded as truth! Even in the scientific field.- In Russia, not so many years ago, under the regime of proletarian dictatorship, and as a prop to the

ideology of that dictatorship, they proclaimed that a certain theory of genetics of a scientist by the name of Lysenko was "The Truth" and he who questioned it was a heretic. Truth cannot thus be imposed upon the open mind of man. It contributes nothing to human adventure - to progress.

Along with the open mind man requires in order that he may advance,

as our teacher said, from level to level, it requires also a stout heart. Not to be deterred by popular disapproval and by the difficulties on the way. This adventure of which we speak is a rewarding one, but not an easy one by any means. It is inevitably linked with struggle in overcoming obstacles and resistances of all kinds. According to our tradition, when Adam and Eve were in the Garden of Eden in Paradise, there was no human history there, at all, no human progress there at all. Everything that they needed was given to them. It was only when Adam and Eve were driven out of the Garden of Eden - were forced to go out into the cold world which the Bible says (to eat bread with the sweat of their brow) to face the thorns and thistles on the way -- it was only then that human history began and the struggle of man to rise to higher levels was made possible. Struggle is the very nature of this glorious, Endless Adventure.

But time and time again the Bible admonishes us to move forward in faith

(do not be afraid. The meek shall inherit the earth but not the timid). Do not be afraid. Do not be afraid of your early handicaps. Some of the wisest - of the greatest men on earth were able to reach the highest levels and to make monumental contributions to civilization in spite of their early inadequate schooling or formal education - in spite of poverty and illnesses and crippling environments because these men and women never stopped learning. Learning isn't necessarily schooling. Learning is the open mind that is receptive to all truth from whatever direction it comes and is sensitive to that truth. Along with the open mind and the stout heart -- the stout heart which doesn't apologize and doesn't seek excuses and doesn't wait upon opportunity -- but makes its opportunities, there is also required, for the Adventure of Life, what you might call a reverent spirit. One must revere one's

own life - one must revere the life of one's neighbor - one must revere the life of society if he is to make the great and the sustained effort for this Adventure.

If you hold life cheap - you will eat and drink and be merry for tomorrow we die -- there is no Adventure in life! There is no future! These men and women who follow this philosophy will come really to extinguish their minds and to submerge their spirits in such indulgence and they will die never really having lived! It is those of the reverent spirit who approach truth as Moses approached the light in the Burning Bush having removed the sandals from his feet because this place upon which he stood, he knew, was Holy Ground. It is these men and women of the reverent spirit who become the helpers and friends of mankind as well as the truest friends to themselves. It is they who enter the lists and are prepared to break a lance on the free, broad fields of human thought.

And just as there is an Endless Adventure for the individual there is also an Endless Adventure for society as such. And society as such must begin to think in larger terms -- to enlarge the place of its tent - to lengthen its cords. To the little city-states of the ancient world, the world was their community - all the people beyond the boundaries of their little states were barbarians, to whom they owed no obligation - who were their potential enemies - if possible, to be conquered and subjugated. Through the ages man painfully learned to widen his little society. To broaden the boundaries of sympathy. But to this day there are those (and there are many of them) who feel that the earth and all that is in it belongs to them -- to their kind -- to their race -- alone and that they alone are entitled to enjoy the privileges of the earth - the privileges of free men. The colored races have, for centuries, been entrained and exploited.

Today we have really first begun to think of the global society - to realize how interdependent all peoples and all races are. Today, for better or for worse, a man is a citizen, not only of his own country, but a citizen of the world, because what happens in some out of the way place - in Asia or in Africa - which he might choose to ignore or to forget what happens there - may effect his own well-being and that of his children. Today, we, of necessity, are compelled to enlarge the

place of our tent. But we are only at the beginning of that Adventure. We are only on the early stages on that long road toward universal brotherhood and equality and peace. It will take centuries before the problems of racial inequality and bigotry and intolerance and war - not to speak of poverty - are eradicated. But the fact that this great design may be unfulfilled in our own day, in our own lifetime, is no warrant or justification for us to abandon it.

(Thine is not the duty to complete the work).

(Nor art thou

free to desist from it).

And so it is good, my dear friends, that we should ask ourselves from time to time whether we belong to those who are pilgrims on this Endless Adventure. Do we conceive of our life merely in terms of our little ego, merely in terms of our livelihood or do we conceive of our lives first, as a challenge to explore every avenue of our minds and of our spirit to enlarge our world, to learn as much as we can, to understand as much as we are capable of? And whether we are also engaged, along with our fellowmen, in this glorious Adventure of building this society of tomorrow. If we are then there will be music in our souls and there will be wings to our spirits and we will be merging our finest years with the eternal years of God.

This, when you sum up all the things that religion has to teach us, this is exactly what religion teaches us. To move forward, in faith - to a better life and to help build a better society. This is the Endless and glorious and rewarding Adventure of Life.

1/ J. has always looked upon ~~human~~ life in man and society as an endless adventure. It began in the dim beginnings of creation, when God, having fashioned man in His image, ~~created~~ blessed man and woman and said: "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish, the sea, and over the birds of the air and over every living thing that moves upon the earth."

And ^{in some} ~~human~~ life in man and society will be consummated, ^{according to J.} "in the end of days" - when every man shall sit under his vine and under his fig tree with none to make them afraid - and when they shall not hurt nor destroy in all his holy mountain and the earth shall be full, the knowledge of God in the waters' cover the sea."

2/ Human life and destiny ~~is~~ thus viewed as an endless adventure - from beginning to end, - along ~~the existing~~ ^{sure} but as yet ^{not fully} ~~undiscovered~~ ^{undiscovered} ways of growth, expansion, discovery, toward ^{sure} ~~sure~~ ^{but as yet} ~~undiscovered~~ ^{undiscovered} goals of peace, security, justice, and for the and brotherhood.

(a) When the Bible speaks of "the knowledge of God" - it does not mean an intellectual attainment of His nature - that is not possible for man who can never escape these limitations which condition all human knowledge. It means the love worship of God through ethical conduct and action. "He judged the poor and needy, then it was well. Is not this to know him?" says the Lord.

3/ J. conceived of human history not as pre-conditioned - as the

by fate or causal necessity, in which main volition & enterprise⁽²⁾ played no role. It accepted no ^{view} ~~concept~~ of historical materialism or historical necessity - a that everything that is, is necessary and justified rational, and should \therefore be accepted.

It accepted no ~~fixed~~ determinism. It gave man a far greater role in the making of his own destiny - a creative and initiating role; and it gave man freedom! c. 17 x 1 - to impose change upon his environment - social, pol. or econ. - nay - it challenged him to move forward, not to accept as inevitable whatever is inadequate in one self or in society - to seek further, - to seek truth - to move free.

→ 24/11/12

→ A religion that preaches social bitterness cannot be deterministic - and social preachers ^{human beings are} at the very heart of Hebraic prophecy. The building of the god life and the god society are the reversing adventures of life - its real meaning and ultimate 4/ When we speak of adventure in an ethical and intellectual sense - we do not have in mind an ad hoc hazard, quest for excitement - the taking of risks for the sake, the thrill of rash, heedless action, ^{which} ignoring all consequences and are devoted to no rational purpose.

The quest of Excitement ^{is self-consuming and} frequently leads men and women into a morass of emotional chaos, ^{and} away from the real ^{creative} adventure of life -

Man in Adventure necessarily a quest for novelty ^{the} different, for what is different for the sake, the difference - a rest / break from the known.

Irish adventures frequently had ^{only} from one London & as the (3
has to do

The Endless Adventure which we have in mind ~~is~~
man's quest for fulfillment ~~and~~ ~~for~~ ~~the~~ ~~purpose~~ ~~of his~~ ~~life~~ ~~itself~~
~~with~~ ~~Society's~~ ~~values~~ ~~to~~ ~~these~~ ~~ends~~ many toward the Kingdom of God.
~~Many roads~~ are still ~~hidden~~ - many continents
of mind and spirit still unexplored - many undiscovered
events ~~may~~ yet take place - for good or evil - all these
constitute the adventure of living - the freest adventure
all

57. I read recently an article by the Pres. of California Institute of Technology - an address, in fact, delivered before a Convention of the Nat. Education Association. In this address Dr. De Bridge speaks of Science as the modern science. He remarks that, for example, that the average modern man has not yet learned to think in quantitative terms ^{large numbers} adequate to the needs, the new age - to deal with numbers larger say than a billion - Practically man had words for only 3 numbers - one, two and many! Gradually the 'many' became sorted out - 3, 4, 5, 10. It was a very long time before man discovered the number zero, and began to use it.

returned to use it.
 Why, I ask, do we still dwell on the number
 bigger 100 or 1000 were too complicated to work? - for ~~the new~~
~~advances~~ ^{when new} ~~advances~~ ^{concepts & theories} ~~are revealed to us~~ - in an age when ~~advances~~
~~advances~~ ^{we must} ~~advances~~ ^{think meaningfully} ~~advances~~ ⁱⁿ
 then, million and billions - "I am a
 galaxies 20. billion ^{the universe} ~~away~~

in the future people will think of us 20th century humans as being
rather primitive because we were unable to think in terms
larger than a billion. The author, then, unfolds before our eyes
the thrilling adventures which yet await the seeker, sc.
knowledge to - tomorrow. - in every field (book)

6) And this endless adventure is science is after-all only
part, the adventures of living - ~~applied sciences and applied - sciences~~ - there is much else besides
science. There is art and music and literature. There is
the art of living itself - there is the endless quest ^{and for terms}
friendship and neighborliness, helpfulness and kindness, -
ways of making ones maximum contribution to the
enriching the good society - ways of seeking God and the

good life. In this adventure ~~we must~~ ^{we must} be to begin to begin
terms ~~in living itself~~ ^{in living itself} Firstly, even more > gratitude.

(a) Prayer - calls upon them - enlarge the place of your tent - and
stretch out the curtains, your habitations - Enlarge then your
cords and strengthen your stakes - Harmonious - founded
on faith

(b) To drink deep of the refreshing springs of life - man
life makes adventure is to work from dream to
dream, from dream to deed, from day hope to life.

(c) And that requires an open mind - not free to injure,

eager to experiment, ~~not curious~~ not closed to new ideas because of convention or dogmatism - a consequence.

The Open mind does not mean the "inconsiderate mind" -
the mind forever in a state of indecision - unwilling to
~~hold~~ ^{take} a position - incapable of taking a calculated
risk. This is not ~~the~~ ^{an} open but ~~the~~ trained mind -
to listen to whichever, and

risk. This is not ~~the~~ ^{an} open but the closed mind.

The Open Mind is willing to listen, to weigh, and
when the evidence demands it - to reconsider.

+ concerned with the sound

When the evidence warrants it - to reveal
The open liquid - is not concerned with the source
the truth - accepting it carries - who discovered it - but with
the truth itself - conviction - in Russia - false genetics - by
a certain Lysenko - advance from level to level - he re-

the South itself. - Does not
a certain Lysekoy - conviction - the Russian
(d) And for men to advance from level to level - he re-
give also the Stout Heart - not to be deterred by
popular disapproval, by ownership, by the difficulties in
which we speak, is recording

us to move forward in the world - but not
→ The moral shall inherit the earth - but not the
→ And not to be discouraged by early handicaps - I was inspired by
→ At 4 yrs parties - big people who

are candidates for these prizes.
- interesting thing - many, then specialized in fields
unrelated to their vocations - in fields where they
did not make their living - Toxicology, dentistry, surgery
in Thera - Barkers - in Shakespeare - Naval officers

Thinking the Reverent spirit - will be the helper and friend (7)
and their own best friend - enter lists - books - laws - as the far
broad field that -

7/ There is an Endless Adventure for Society, too, as well as for the individual
Here, too, we must learn to think in large terms - to enlarge
the idea, our spirit - to buy then the cords

To the ancient past - his Small City-State was his world -
all other people were barbarians -

Then the ages - men painfully learned to widen their little
Societies -

To this day - there are those who feel that the earth and all that
is in it belongs to their race - alone entitled to the possessions

7 free men -

The Colored races for centuries enslaved and exploited

To-day we have just begun to think, the global society
to realize how interdependent we are -

How much, for better or worse, a man is a citizen not alone
of his own country - but, the whole world - what happens
as the long road

8/ And so we are on the early stage of the Endless Adventure
towards - Universal Brotherhood - Equality - Peace
Eradication of Poverty - War - Inequality - Bigotry - Intolerance
- ugly old design - old kit

9/ Do you belong to those who are vilipised as the Endless
Adventure? Then there is music in your soul - and
light in your eyes - and brings to your spirit - hope your
the eternal dawn of day

some are distant galaxies. Possibly the most interesting source is the great cloud of hydrogen gas which exists in the Milky Way galaxy and which gives off radio waves of a frequency of 1420 megacycles—a wave length of 21 centimeters, about 8 inches.

Radio waves from the stars! Who would have thought it possible a few years ago? Who would have thought too that obscure studies at Columbia University on the energy levels in hydrogen could have led a couple of physicists at Harvard to guess that hydrogen in space could emit 21-centimeter radio waves—then to look for such waves and find them! Today great radio antennas, radio telescopes—far larger than the 200-inch, but less expensive—are being built all over the world to explore further the nature of the stars as revealed by the radio waves which the racing electrons in their outer atmosphere emit. Since radio waves penetrate air and haze and clouds with ease, a radio observatory does not have to be located in a clear climate—like Southern California—or on a mountain top. The flat plains of Belgium and the clouded moors of England and of Australia have been primary locations for radio work. They have there detected waves from sources which are so distant that for their waves to be detected here they must have been projected from a source as strong as a 50-kilowatt broadcasting station—multiplied a *million billion billion billion* times over! The power production is the inconceivably large figure of 10^{33} kilowatts. That's as much energy as the total energy from a hundred billion suns. That, in fact, is just about the number of stars in that particular galaxy. There is thus more radio energy coming from that galaxy than light energy. It is lucky indeed that the galaxy is so far away. If it were much closer, the earth would be so blanketed by radio "static" that radio and television broadcasting would be completely impossible. It is possible that radio telescopes may be detecting objects that are so far away that they cannot be seen or photographed at all—even with the Palomar telescope.

We see then that astronomy, though it is one of the oldest sciences, is being rejuvenated even today. New telescopes have made our distance measurements more accurate; new electronic techniques are extending the power of both optical and radio telescopes; new knowledge of nuclear physics is helping us understand how the energy of stars is produced, how all the different chemical elements are built up from primordial hydrogen, how the stars evolve, how some blow up, condense again and begin a new existence.

I am told that back in the fifteenth century so few people could read that there were millions of young people who were contemporaries of Columbus, Magellan, and the other early explorers but who never heard of their explorations—never knew that the new world had been discovered or that a ship had sailed clear 'round the earth.

The Language of Science

Today we run the danger that because our school children are unable to "read" the language of modern science, they too will miss knowing about the great explorations of this generation—the intellectual examination of the frontiers of space. It is true that some day people may travel out into space beyond the earth. But such excursions will be limited indeed. We could conceivably reach the moon in one day of travel at 10 times the speed of sound. We could reach Mars in 6 months. But to come into the vicinity of even the nearest star would require 100,000 years. Even at 100 times the speed of sound it would take 10,000 years. Hence, the only experience that human beings will have with the far reaches of space will be through the messages brought by light and radio waves. And even these, the fastest of all messengers, have been on the way for millions or billions of years.

So let us make it possible for our new generation to have the fun of understanding these marvelous adventure stories. Just a little familiarity with mathematics and science will help a lot.

The adventures of science are by no means confined to outer space. And the chief practical reason for learning the language of science may not be to understand about distant galaxies, but to understand what is going on right here on earth. There are adventures in each day's routine.

You arise in the morning to the ring of an alarm clock—an electric clock, no doubt, synchronized within seconds to million of other clocks all over the country, all over the world. Synchronization is achieved by the miracle of alternating current in our power lines, connected in a network extending hundreds of miles, and connected by radio to other networks far away. Adventures? Just follow those alternating current impulses back along the wires to a transformer on a pole in the street, to higher voltage lines leading to a substation, to still higher voltage lines strung across the countryside to a power station by a dam in the mountains.

Or maybe the power station burns coal or oil—where man's most primitive discovery, fire, is producing his most modern carrier of energy, electricity. Think of the inventors, engineers, scientists—back through the generations, the centuries—who made that possible. Think of Michael Faraday in a little laboratory thrusting a magnet into a coil of wire and noting that a current was produced; pulling it out, the current was reversed—an alternating current!

Our Daily Adventure

And so, even before we awake in the morning of each day, our adventure has begun. We get out of bed, put on nylon hose, a dacron shirt or an orlon sweater—fabrics made of coal and air and water. Shades of the alchemists who tried to make gold from lead! They

would have been far better off if they had made nylon from air! And as you dress be glad you are not a silk producer of Japan or a wool grower of Australia whose very livelihood is being threatened by synthetic fibers made in America. Yes, adventures in science have their tragedies too.

Your breakfast is another kind of adventure—food brought to you from the far corners of the earth, prepared over a flame which burns gas piped from Texas. And as you eat you read of world events only a few hours old—long stories, and even pictures, which have been flashed with the speed of light from London, or Calcutta, or Cairo. Only a few years ago—less than 100—a famous British physicist, Lord Kelvin, slaved away years of his life supervising the laying of a cable across the Atlantic through which feeble electric impulses could be slowly pushed—dot, dash, dot—so slowly, but thousands of times speedier than the fastest ship.

After breakfast you step then into a real miracle—your car. You seldom look under the hood to witness the bewildering array of examples of the laws of thermodynamics, of mechanics, of electricity, of metallurgy—of almost every science and technology. All we care is that this device converts a gallon of gasoline into many miles of travel—at speeds much faster than we ought to drive.

As your day passes, you will skirt the edge of many adventures: a jet plane will streak above you; you will read that Congress is arguing about guided missiles, about satellites which leave the earth, and you wonder if the Congressmen know what they are talking about.

You read that a group of scientists visited Russia—and that they found themselves in full agreement with the Russian physicists on the neutron capture cross-sections of nuclei and also on the best design for a synchrotron. You were not interested of course—but you should have been. It was another example of the fact that adventures in science are international. All countries agree on the laws of physics. We may fight over the writings of Karl Marx—but not over those of Isaac Newton or Albert Einstein. Not even in a dictatorship was it possible to suppress for long the findings of science. A fake genetics promulgated by a certain Lysenko was given official state sanction in Russia for a time. But Lysenkoism is now dead; politics cannot for long suppress the facts of nature. We have tried it here too. We thought that nuclear physics could be kept secret; we forgot that scientists in other countries can ask questions of nature too—and get the same answers that we do. We also learned that secrecy in science is very expensive, for secrecy impedes the advance of science and also the advance of technology.

But your day's adventures have only begun. You drive past a TB sanatorium that is being closed—for lack of business. You pass a hospital where once fatal illnesses are cured in a few days. You may see some young-

sters getting polio shots and know that another dread disease is on its way to extinction.

Inside a Living Cell

If the adventures in the stars or the atomic nuclei do not interest you, what about adventures inside a living cell? In recent years giant strides have been made in unraveling the chemistry of living things. The structure of protein molecules has been worked out. And now it is found that viruses, too, are complex molecules built in the form of multiple helices. These virus molecules can be crystallized and kept on a shelf for years, like any other chemical. But when they are given a chance to enter a living cell, they begin the miraculous process of sorting out the substances in that cell and building up a new molecule just like themselves. These molecules can reproduce themselves; they possess one of the essential features of living things.

The properties and behaviors of viruses can be studied now with all the modern techniques of physics and chemistry—not solely by trial and error, but by systematic analytical methods. One by one the different harmful viruses will be isolated, bred, and studied until methods of destroying or controlling them are evolved. Beneficial viruses—those that kill harmful bacteria—will also be studied and used in the control of other diseases. The days of bacterial and virus diseases are numbered. It may be years and there will be some exhausting struggles. But these elementary substances now can be understood and controlled.

These then are a few of the thrilling adventures of today's science: the understanding of genes and nuclei and stars; the unraveling of the laws of atomic physics and cosmology and chemical biology. There are also adventures in the application of this understanding to new things to make people healthier, more comfortable, and to improve their way of life.

These adventures are daily getting more exciting. And they are adventures that more and more people will eventually participate in. The fraction of the United States working force engaged professionally in scientific and engineering pursuits has multiplied by 5 in the past 50 years. It can't multiply by 5 again else it would be getting up to 100 per cent. But it may well double. The need is great and the opportunities are endless. The great challenge of our school system is to help every child with potential talents to develop them to the utmost.

But men and women without professional interests in science may still enjoy these adventures of science. The language of the atom can be learned. After all, people enjoy music who do not perform. People enjoy literature who do not write. People enjoy adventure stories who cannot walk. Lawyers and businessmen and English teachers have learned to enjoy science.

For the exciting adventures of science have a great

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MARCH 31, 1957

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Sunday Morning Service

10:30 o'clock



RABBI ABBA HILLEL SILVER

① Who is the
Wise Man?

Same thoughts as
our present Jews
Champions.

will speak on

The Endless Adventure

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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SWetbriar 1-7755

MUSIC FOR SUNDAY

Organ	
Grand Chorus (Alla Handel)	Guilmant
Echo Bells	Brewer
Andante in B Minor	Dubois
Opening Psalm—	
Somachtee Beomrim	Thatcher
Bor'chu (Congregational)	Sulzer
Sh'ma - Boruch (Congregational)	Traditional
Michomocho (Congregational)	Sulzer
Kedusha	Algazi
Silent Devotion—May the Words	Hakola
Mr. Hakola	
Before the Address	
The Lord is My Light	Buck
Mrs. Strasser - Mr. Hakola	
Olenu - Vaanachnu	Goldstein

SPECIAL ANNOUNCEMENT

Parents are requested to have their children in their class rooms at 9:45 A.M. on Sunday morning, March 31st.

The Special Service, in honor of Dr. Abba Hillel Silver, will begin promptly at 10:00 A.M.

Children who arrive later will not be permitted to enter Mahler Hall.

A DAY TO REMEMBER

None of the 2200 who attended last Sunday's Service of Thanksgiving will forget that wonderful day. It was one of those rare occasions in the life of a congregation when a great moment of exaltation is experienced by all.

We will not soon forget Dr. Silver's eloquent re-statement of the basic principles of our Temple life. He spoke of his memories of the past and especially of his hopes for the future.

Sharing the pulpit with Dr. Silver was Mr. A. M. Luntz, President of the congregation, who briefly and movingly expressed the thanks of our membership for Dr. Silver's dedicated ministry.

Mr. Richard Tucker, of the Metropolitan Opera Company sang, in a way that few will ever forget, some of the great melodies of the synagogue. The Temple Choir, under the direction of our organist, Mr. A. R. Willard rendered the Isadore Freed Service most impressively and Mr. Ernst Silberstein, Cellist of the Cleveland Symphony Orchestra played beautifully.

Sharing the pulpit with Dr. Silver were some of the men and women who played key roles in the development of our congregation in the past 40 years. Mr. Leo W. Neumark, Vice-President of The Temple and life-long friend of Rabbi Silver—a man who has given unstintingly of his time and his service; Mr. Sidney N. Weitz, immediate past president of our congregation, who for ten years, guided the growth of our Temple; Mr. Alfred A. Benesch, honorary trustee and a member of the Temple Board for almost the entire period of Rabbi Silver's ministry; Mrs. Benjamin Lowenstein, a gracious lady whose husband, president of the Temple in 1917, invited Rabbi Silver to come to Cleveland and helped him in many ways during the first years of his ministry; Mrs. Helen Bing, president of The Temple Sisterhood in the year that Dr. Silver came to Cleveland. To these people and to the whole congregation, Rabbi Silver expressed his deepest thanks. He reminded them that without their help and loyalty the notable Temple accomplishments could not have been possible.

Rabbi Armond E. Cohen of the Park Synagogue in Cleveland, representing the Cleveland rabbinate, gave the opening prayer; Rabbi Leon I. Feuer of The Collingwood Temple in Toledo, Ohio, formerly assistant to Dr. Silver, gave the closing Benediction.

After the service, Dr. and Mrs. Silver received in the Chapel alcove and were greeted by the hosts of members and friends.

With pride and joy we shall long remember this wonderful Service of Thanksgiving.

**RELIGIOUS SCHOOL
SPECIAL PROGRAMS
HONORING DR. SILVER**

The Religious School cordially invites Temple members to the special programs arranged by the students of the various departments of the Temple School in honor of the 40th Anniversary of Dr. Abba Hillel Silver.

On Saturday morning, March 30th, at 11:00 o'clock, a special Sabbath morning service will be held, and a drama, written and produced by Mr. Jonas Deutsch will be presented. Students of the Temple High School and the Junior High Department will participate. Members of the High School Choir will sing under the direction of Mr. Willard.

The Sunday morning children will have an Assembly on Sunday morning, March 31st, which will commence *promptly* at 10:00 A.M. The script of Mrs. Joan Sugarman will be produced under her direction by the young scholars of our Elementary School. Mr. Saul Henkin and Mrs. Jessie Weiskopf will assist with the music.

MEGILLAH CONTEST WINNERS

The Megillah Contest which was held in the Religious School for the first time this year, met with a most gratifying enthusiasm. Almost one hundred students, representing the third through the eighth grades entered the contest.

Chosen as winners of the Third Grade Group were Bruce Abrams, Larry Gilson, Faye Kreinberg, Betsy Klein, Kitty Lief and Elizabeth Stein. Winners of the Fourth Grade were Robert Cole, Sally Kulber, Patricia Lamm, Linda Oppenheim and Beth Tramer; of the Fifth Grade, Ruth Goldscher, Neil Koppelman; of the Sixth Grade, Susan Levin, Pauline Yanowitz, Eileen Stern; for the Eighth Grade, Helene Coblitz and Germaine Pirak.

Special Hebrew Awards were made to Charles Silverman and Barry Levin of the 4A; Lynn Golder, 5A and Michael Golder, 6A. The Megilloth of these contestants were written in Hebrew.

Because this contest was an innovation this year, the judges agreed that every contestant should receive a token prize. All prizes will be awarded in the next few weeks.

TEMPLE WOMEN'S ADVISOR

THE TEMPLE WOMEN'S ASSOCIATION

ANNUAL MEETING

Wednesday, April 10th - 1:00 P. M.

Mahler Hall

An original skit in honor of the Temple

Women's Association's 60th Birthday

"THE \$60,000 QUESTION"



Election of Officers and Board Members

Annual Report of the President

Refreshments served before the meeting

Admission by membership card

Guests \$1.00

FEBRUARY CANTEEN

The Sisterhood extends its warmest thanks to the following women who served on the February Tuesday Canteen Committee:

Chairman, Mrs. Leroy Kendis; Committee members, Mrs. Louis Brooks; Administrative Chairman, Mrs. Joseph Davidson; Mrs. Rosalie Kaufman; Mrs. Joel M. Rice; Mrs. Arthur Roth; Mrs. Irving Schonberg.

Several of the regular participants were out of the city during this month, and the committee, short-handed though it was, did an exceptional job of serving many delectable lunches.

ATTENTION PLEASE

The Temple Women's Association are making preparations for mailing Passover goodies to our men and women in the armed forces.

Temple members who have sons and daughters in the service are urged to submit **WITHOUT DELAY** their names and addresses.

PLEASE WRITE to Mrs. S. S. Reich, Chairman, 3290 Warrensville Center Road or telephone The Temple office, SWeeTbriar 1-7755.

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The Temple
The Temple Bulletin

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**The Temple Gratefully
Acknowledges The
Following Contributions**

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

In memory of Samuel S. Weber, by Mrs.
Anna Goldman.

**TO THE SOPHIE AUERBACH
SCHOLARSHIP FUND:**

In memory of father, Lewis Kline, by Mrs.
Jacob Siebert; in memory of Samuel S. Weber,
by Mr. and Mrs. Sylvester Marx; in memory
of husband and father, Henry H. Amster, by
Mrs. Henry H. Amster and Family.

TO THE LIBRARY FUND:

In memory of son and brother, Morton
Eugene Goldberg, by Mr. and Mrs. A. Gold-
berg, Joel M. Garver, and Stanley A. Garver
of Chicago, Illinois.

TO THE MUSEUM FUND:

In memory of Samuel S. Weber, by Mr.
and Mrs. Maurice Saltzman.

TO THE PRAYER BOOK FUND:

In memory of Jerome Weiss, by Mrs.
Gertrude N. Palast and Miss Sylvia Newman;
in memory of brother, Armin H. Wohlgemuth,
by Harry Wohlgemuth of Denver, Colorado,
Mrs. Harry Korach and Mrs. Adolph Klein.

**TO THE RICHARD ALLAN FISHEL
HONOR KEY FUND:**

In memory of Lillian Fishel and Richard
Allan Fishel, on their birthdays, by Mr.
Clarence Fishel; in memory of nephew, Richard
Allan Fishel, on his birthday, by Mr. and Mrs.
Alfred C. Stein.

**TEMPLE HIGH SCHOOL
DEBATING TEAM**

On Friday, March 15th the Temple
High School Department welcomed to
Cleveland, as their guests, the Debat-
ing Team of Temple Sholom of Chicago,
Illinois.

Both the High School students and
parents combined to insure the visitors
an enjoyable weekend, which included
a tour of our Temple, visits to scenic
landmarks of Cleveland and a house
party at the home of Miss Judy Reich.

The weekend was concluded with an
excellent debate, Sunday, March 17th,
between the two Temple Debating
Teams, on the subject, Resolved, that
"Ritual is Essential to Judaism". The
Temple Team took the affirmative and
was represented by Bruce Friedman,
Marilyn Rosenberg, Alan Samuel and
Richard Horwood.

Following a lengthy discussion by
the judges the award was made to the
Chicago Team.

**HIGH SCHOOL STUDENTS TO ATTEND
TRI-CLAVE**

Nine members of the Temple High
School Department have been chosen
to attend the Toledo Tri-Clave on the
week-end of April 5-6-7.

Temple Youth and High School
groups will be represented at this meet-
ing which is being sponsored by the
Collingwood Avenue Temple in Toledo
under the direction of Rabbi Leon
Feuer.

Representatives of our High School
Department who will attend the Tri-
Clave are: Jeremy Dworken, Sylvia
Edelson, Nancy Eisenberg, Donna
Feldman, Leslie Koffler, Patricia
Newman, Myrna Oppenheim, Dee
Roberts and Rhoda Zuckerman.

ACKNOWLEDGMENT

The flowers which will grace the
altar on Sunday morning, March 31st,
are contributed in memory of Louis D.
Kendis and Sumner C. Wiener by their
children, Mr. and Mrs. Allyn D.
Kendis.

In Memoriam

The Temple notes with deep sorrow
the passing of
MARTHA C. NORTON GOLDMAN
BLANCHE MAYER
MICHAEL REITER
and extends heartfelt sympathies to
the members of their bereaved families.