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1957 - Year of sobering, 1958.

Sunday Morning Service  
The Temple  
Cleveland, Ohio

January 5, 1958

1957 - YEAR OF SOBERING

In keeping with his custom of previous years, Rabbi Silver will dwell on the significance of the dramatic events of last year.

by

DR. ABBA HILLEL SILVER

The year 1957, dear friends, closed on a moderate economic recession, a declining production and an increase in unemployment, but in the main the year was a prosperous year and the income of the American people and its standard of living were the highest in the world. This fact ought to be borne in mind both by us, by our friends and by our enemies. This prosperity, even though not a peak prosperity, has been made possible by the technological skill, the vast creative energy and enterprise and the remarkable resourcefulness of the American people applied to the bounty of the earth which is the gift of a gracious God.

In our present introspective and somewhat self-depracatory mood we are inclined to overlook these facts. Some of us have come to fear that we are being out-distanced; we are falling behind in our economic development and especially behind the Soviet Union whose spectacular achievement in the realm of satellite projection has sort of cast a deceptive glamour upon all things Russian at the moment. We have been inclined to overlook even the political unrest which made itself manifest during the past year in the Soviet Union in the ouster of some of its great leaders, like Molotov and Malenkov, Gogonovich and Shepilov and later on of General Sczhukov. Some of us do not remain mindful of the fact (as we should) that ~~at~~ the standard of living of the peoples of the Soviet Union in terms of food, clothing and housing and the other basic necessities of life, not to speak of



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the comforts and the physical amenities of life, are not at all to be compared with the standard of living of the average American. It is low and rugged - spartan, and no Democracy would long tolerate that kind of a standard of living without an effort to alter government of those in authority.

The boast that the Soviet Union would soon overtake the capitalist countries, meaning of course the United States of America, in the things that count as far as living is concerned - in terms of consumer's goods - which are after all the true indices of the well-being, the physical well-being of a people -- this seems to be an idle boast and is likely to remain so indefinitely, for no dictatorship has ever brought a sustained prosperity to its people.

The best informed minds in our country assure us that this moderate economic recession is a temporary one, caused principally by the policy of our government for tighter money, a policy which was dictated by the necessity of checking a runaway inflation. There are sufficient breaks now against a runaway depression which did not exist in those desperate late twenties and early thirties. Large-scale government spending is one of them. The support of our farm prices, the insured bank deposits, unemployment insurance, pensions and other factors are likely to support and strengthen our economy so that the outlook for the coming year suggest no cause for alarm.

What has greatly alarmed the American people during the past year has been the international situation and our role in it. Here we scored no victories and suffered some defeats. And Sputnik and Vanguard fairly demoralized us. The year fifty seven was the payoff year for the colossal blunder of our government in the closing months of fifty six when it lined up with the Soviet Union against our warmest and closest allies, Great Britain and France and the one dependable democracy in the Near East, Israel, and forced a withdrawal from the Suez in the



Sinai without solving a single problem which was responsible for the intervention and the assault.

Presumably, our government was motivated by the hope that it would build up the prestige and the authority of the United Nations by the action which it took and that it would consolidate and cement the friendship of the Arab countries. Nothing of the sort, of course, happened. The United Nations, at that very moment, was suffering a staggering defeat due to its inability to check the Soviet Union in its brutal attack upon the men and women then engaged in a revolt against the dictatorship in Hungary and as far as the Arab countries are concerned, Russia has succeeded in establishing itself firmly not only in Egypt but more recently in Syria and is now consolidating its position and we may soon see Soviet air and naval bases in the Eastern Mediterranean.

When our country rushed to the aid of Jordan which was being threatened by Syria, at the instigation of the Soviet Union even the so-called friendly Arab countries, like Saudi-Arabia, for whom our President rolled out the red carpet, when the King of Saudi-Arabia visited the United States last year even these so-called friendly countries failed to support our position in that issue. Nor has the Eisenhower Doctrine for the Middle East which was intended to protect the Arab countries in the Near East been welcomed by these countries. Following that terrible fiasco efforts were made by our government to restore the unity of our allied world, to heal the wounds as it were. Visits were made to save western unity. But that unity was shaken by Sputnik. The launching of Sputnik was not only an epochal scientific achievement which ushered in a new age for mankind - the Space Age - it was not only a tremendous Soviet propaganda victory but it was an ominous challenge to the western world. It revealed the tremendous military potential of the Soviet Union and it cast into doubt the position of strength which we thought we possessed and from which position we were carrying on our diplomatic activities on a global scale. Our government rushed to reassure



our citizens and our allies that we still possessed military supremacy. And then came the fiasco of the Vanguard, a failure which was dramatically advertised to the entire world and there followed a loss of confidence in our military potential and therefore also something of a loss in the authority which our voice possessed in the council of nations up to that moment.

The NATO Conference which followed was not the kind of success our government had hoped for. Some of the member nations of NATO accepted, though rather reluctantly, our proffered ballistic missiles and undertook to build launching bases for them. Others flatly refused. They were unwilling to go along with this program. And even those who accepted our offer of these missiles, accepted it on a condition which was not very palatable to us -- a condition that we must (that is the members of the NATO) must proceed at once to find ways of meeting with the leaders of the Soviet Union - negotiating with them - in an effort to discover whether there is a possibility of a modus vivendi - a way of living together on the same glove. They were unwilling to go along with the status quo upon which we had been insisting which means practical isolation and non-cooperation with the eastern bloc. And these governmental leaders of the NATO evidently represented the sentiments of their people. A questionnaire was recently held in Great Britain. Should there be another meeting between the leaders of the west and Russia? Eighty-five per cent of British voters voted "Yes". After the present NATO meeting should the western leaders offer to meet the Russian leaders to discuss outstanding differences? Eighty-five percent voted "Yes". Do you believe that it is possible to reach a peaceful settlement of differences with Russia? Sixty-two percent said "Yes". Twenty-four percent were undecided. Do you thin that Americans should be allowed to set up bases in this country (that is in England) for rocket missiles carrying atomic bombs? Only thirty-one percent voted affirmatively; fifty-five percent voted "no".

Here at home these events caused a tremendous soul-searching on the part of our people and criticism was wide-spread of the government, of the military



and of the American people itself. Demands were heard for the resignation of the Secretary of State who was blamed for many of our unfortunate diplomatic moves. Many believed him to be no longer persona non grata even among our friendly allies. Some blamed the President of the United States for lacking strong positive leadership, aggravated, of course, by his illnesses during the past two years. Still others blamed the jealousies and the rivalries and the red tape and the duplication of our military services who got in each other's way. Again, others put the blame on Congress for not having voted additional billions of dollars for the military although it was not made clear whether such billions would result in what the American taxpayer would wish for in the expenditure of these billions. Still others blamed it on our system of education, for not having produced more scientists and mathematicians. And some did not pinpoint the responsibility at all, but placed it upon the American people as such. They were responsible for what is happening.

I came across recently, an article on the moral challenge of Sputnik and I quote from it a sentence or two:

"America, waxing fat in slothful ease and prosperity, has become smug, self-superior and complacent. Calling herself a Christian nation, she nevertheless has confused the Good Life with abundance of goods, and the American Way of Life with plenitude of gadgets. \* \* \* One would be blind to the lessons of history if one failed to discern a frightening parallel between imperial Rome's decadent obsession for luxury and America's neurotic compulsion for gadgets, comforts and conveniences. Cushioned and lulled in foam rubber and with push-buttons at our fingertips; cretinized by monstrously inane television programs; coaxed, cajoled and browbeaten by the hawkers, hucksters, barkers, pitchmen and Hidden Persuaders of Madison Avenue to buy and Buy and BUY: we Americans are rapidly becoming lost to all things and to all values except those of the market place."

Well this sounds rather good. Especially if one is given to a self-flagellating mood at the moment. And it may also serve a good purpose. But I doubt whether it has anything to do with Sputnik or the Vanguard. And I doubt very much whether Americans are becoming lost to all things and to all values except those of the market place. I doubt it very much. The American people are still the most



charitable ~~and the most philanthropic~~ and the most generous people on earth. ~~And~~ <sup>their</sup> generosity is not limited to their own, nor does it stop at their national boundaries. The American people are still spending -- <sup>and</sup> increasingly so -- billions of dollars upon education and religion and social welfare and the care of the aged <sup>the</sup> and sick and handicapped. The American people are still waging war, at times not very successfully, but nevertheless determinedly, upon disease and poverty and slums, yes and on intolerance and discrimination. I don't think we ought to indict our people with such rash abandon. The things which <sup>this</sup> author finds fault with are the very things I am sure <sup>what</sup> the Russians are reaching out most longingly for, as do the peoples of the whole world. There is nothing wrong with wanting to be well-fed and well-clothed and well-housed and to have the comforts of life. Austerity and frugality are not the answer to the problem which confronts the American people today. A people can be poor and vicious. A people can be prosperous and socially minded. We may not have been wise in our foreign diplomacy -- we have certainly not been corrupt. We should have concentrated perhaps more upon scientific and technological training of our youth, but after all an intercontinental ballistic missile is not the supreme symbol of civilization. Perhaps a Salk anti-polio vaccine is a greater and more inspiring symbol.

Of course there is much room for improvement in our national life -- in every department of our national life as there is in the national life of every people. ~~And~~ that has to do with questions of crime and juvenile delinquency and divorce and racism. It has to do with firmer disciplines in education, whether it be the sciences or the humanities. It has to do with the encouragement of the exceptionally gifted students in all fields of learning and education. It has to do with the maintenance of higher cultural and spiritual standards among our people, ~~AS AMONG EVERY OTHER PEOPLE.~~ But the immediate and the urgent problem with which Sputnik and Vanguard confronted the American people and the whole free world is the matter of security and survival, a political and a military problem. The enemy whom we sought to contain and for whose ultimate destruction we were waiting has shown



himself to be very resourceful and gives no immediate evidence of destruction. He has given surprising evidence of strength, of remarkable scientific capacity and of an ability to match us in every military weapon and invention and to excel us in some. And if we remain obdurate in our rigid intentions to contain him, by force, to isolate him, then the prospect for mankind, for all of mankind, is frightening indeed; and we must prepare ourselves for Armageddon, if indeed any preparation is at all feasible, or has any meaning.

And any attempt at disarmament will prove futile as the attempt which was made during this past year from March to October and ended in a stalemate. But if we come to think in terms of agreements on the basis of co-existence, even if it be piecemeal agreements -- agreements as to trade -- and cultural and scientific and industrial exchanges -- data -- personnel. Some progress in this direction seems even now to be going on -- being considered at least. And if only the first steps were made in the direction of limitation of armaments -- if the east and the west can come to think of themselves not as ENEMIES but as peaceful competitors, such as religious bodies for example, after centuries of monopolistic annihilationist ideologies and much bloodshed, came to do -- or such as large business organizations in sharp competition would come to do -- then the prospect for mankind in the future is one of boundless and magnificent horizons. For then, with the prospects of global and catastrophic war eliminated, the human spirit, freed from self-imposed shackles of restraint, of ill-will, of competitive secretiveness will enter, in my judgment, its truly great age of flowering and creativity and all that has gone before will be as the evening and the morning of the first day of creation.

Now the year 1959 I believe, will give us the clue to the line which our world will take tomorrow. A magnificent statement was made here a few weeks ago by Lester B. Pearson, who won the Nobel Prize for Peace. A Canadian statesman, whom I have the privilege of knowing, who was very helpful to us at the U.N. in the days when we were working for the establishment of the State of Israel, Lester B. Pearson, who is Prime Minister of Canada, stated in his lecture which he delivered on the



occasion when he received the Nobel Prize:

"The time has come for us to make a move, not only from strength, but from wisdom; from confidence in ourselves; to concentrate on the possibilities of agreement rather than on the disagreements and failures, the evils and wrongs in the past. It would be folly to expect quick, easy or total solutions. It would be folly also to expect hostility and fears suddenly to vanish. But it is equal, or even greater folly to do nothing; to sit back, answer missile with missile, insult with insult, ban with ban."

These<sup>are</sup>/prophetic words of wisdom. Such words should also come from the Capitol of the United States.

Now NATO has indicated the line which it would like to take -- this line which Mr. Pearson speaks of. Clear firm indication must now come from our own country. And if it does, and if it is the right kind of indication, then the year 1958, coming after the terribly sobering year of fifty seven, may prove in very truth to be a year of destiny for mankind.

The past year, my dear friends, also confronted us with -- pointed up -- the problem of racial integration -- the Little Rock affair. It humiliated us internationally and it reminded us of the beam in our own eye. But I believe that the Little Rock affair was not a total loss to the American people. It rallied the American people to the defense of law and order and the Constitutional guaranteed rights of its people. And it told the world that while there are spots here and there of reaction and bigotry and intolerance, the American government, backed by the overwhelming majority of the American people, stands four-square for equality of all of its citizens. And Governor Faubus does not represent the American people or the American government. And that a woman like Marian Anderson, who was sent by our State Department on a mission which was brilliantly conceived and brilliantly executed DOES REPRESENT the overwhelming sentiment of the American people. Integration is making progress even if slow -- steady, sure progress in our country -- as Civil Rights generally.

I should like to call your attention to one important event which transpired in our national life during the past year and that was the action of organized labor.



in expelling from its midst corrupted union officials and unions. Organized labor demonstrated patriotism and statesmanship of a high order when it expelled this powerful Teamsters Union of nearly a million and a half members because of corruption. The hope of a free and progressive America lies to a large measure in the hands of its working people and it is most gratifying to know that the responsible leaders of organized labor in the United States understand this and when challenged ACT with courage and conviction and with great patriotism.

The year fifty seven was a significant, at first a grave year, for Israel. Israel too felt the impact of the Sinai-Suez action and Israel has been prominently on the front page of the world's press during the past year. It is gratifying to note that during the past year some seventy two thousand Jews entered Israel, many of them from Europe, from Asia and North Africa. This is the tenth year of Israel's existence and in 1958 that wonderful little country will celebrate the tenth anniversary of its founding. It still finds itself beset by unreconciled enemies. Its political position in the world is not altogether secure. But it is steadily building for security and for stability and for strength. There are those that still hope that they can solve the problem of the Near East either by obliterating Israel or by ignoring Israel or by by-passing it or by dismembering it. All such attempts are doomed to failure. The only solution for the pacification of the Near East is for the recognition on the part of the Arab neighbors that Israel is there to stay and to find ways of cooperating together for the good of all and for the development of that entire vast area. There is that problem -- that great problem confronting not only Israel but the Arabs and the Middle East -- the problem of the Arab refugees; and Israel is prepared to do its utmost through compensation -- through part resettlement -- through every which feasible way to help solve that problem. And the attention of the free world ought to be centered upon this problem during the coming year, not from the point of view of political strategy -- what they can do in that part of the world which will benefit this bloc or that bloc of world power -- but what they can do to benefit the population of that area,



the men and women and children who live there; how to help them to reestablish themselves and to resume a normal existence. Israel faces the coming year not without a measure of concern, but nevertheless with great hope and confidence.

So, if I may sum up: 1957 has brought home to the American people a few simple truths. First, that it is not all powerful. That it cannot by itself dictate, either to the world or even to its allies. That its hope lies in working together in a trustful way, cooperatively, with its friendly allies in the solution of every problem which confronts it of an international significance.

Secondly, that the ultimate security of the American people lies not in its material wealth. Wealth does not purchase friends in the world. Nor does it lie exclusively in its military strength which can be matched in the world. Now the ultimate security of our people lies first of all in mind-power: in the right kind of education of our people and the right disciplines of education; and secondly, in spirit-power: the right kind of ideals to guide us in our international relations.

It was very disheartening to see the Secretary of State rush from the NATO Conference where the free world was gathered to find ways of defending freedom and equality in the world -- to rush and sit down with one of the worst dictators of modern times - Franco - and to ask him to come to the aid of the free world; to rely upon him to help us establish basic American ideals in the world!

If we look well to our schools and our high schools and our colleges and our universities and the training of our youth and if we look well to the altars - the high altars of American Democracy - we shall survive, not only survive, but we shall regain our position of leadership in the free world: a leadership which must be based upon fundamental convictions -- the kind of convictions which inspired the founding fathers of this Republic -- the kind of ideals which are written large in our Constitution and in our Declaration of Independence. Those ideals will kindle the world -- kindle the devotion and the loyalty of the uncommitted part of the world. These ideals can always defeat dictatorships and we must rely ultimately on these ideals to win through in the world.



I am a great optimist. I look forward to the remaining years of this century to solve the problem of war and to abolish war. War will be abolished like slavery has been abolished. It is not easy to abolish it. Behind it are ten thousand years - a hundred thousand years - of history. It has become, so to speak, part of the psyche, of the thought pattern, of the emotional pattern of mankind, but its day is about to end. Mankind can no longer tolerate war, because war will destroy mankind. East or West, it will destroy mankind. This is now a scientific certitude. The remaining decades of this century will see the abolition of war and I believe that this coming year with our own government humbled and sobered and far more realistic, and the free people of the world demanding it -- this coming year may see the beginning of definite steps in the direction of finding the way in which these great segments of humanity can live on the same earth, each following its own light and its own ideologies, to live on the same earth cooperatively. It need not be in the warmest of friendship, with love and devotion -- that may come after generations of living and working together -- but at least on a tolerable basis of mutual respect, working together for the good of mankind.

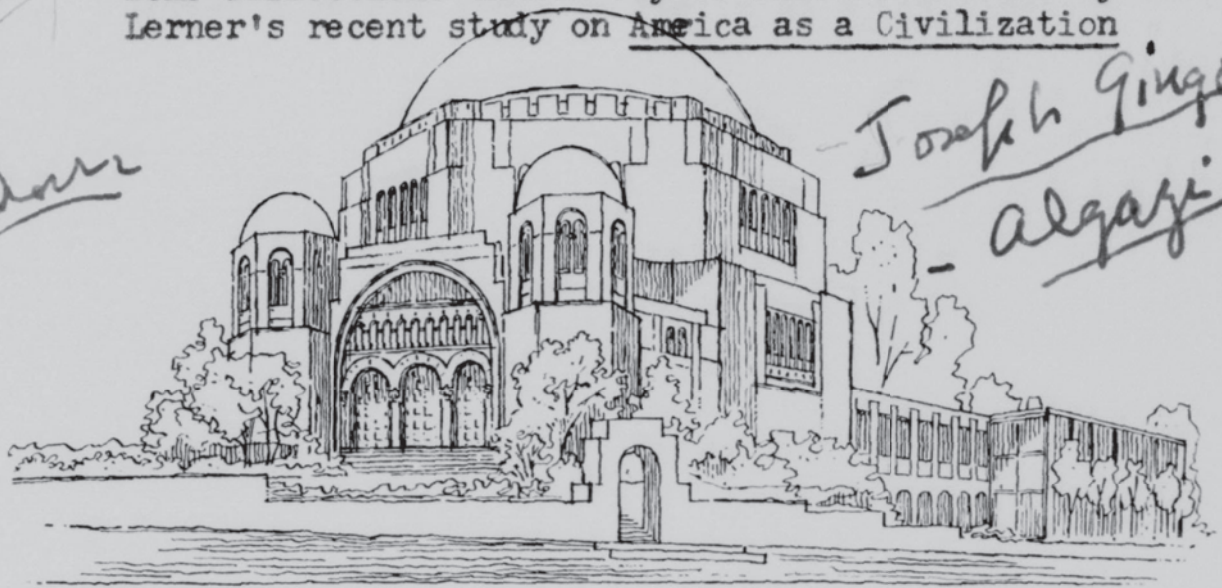
And if 1958 ushers in that era, it will be a blessed year indeed, for the whole of mankind. At least that, I believe, is our prayer - the prayer of all of us - and the earnest wish of all men of good will.



JAN. 12, 1958: Rabbi Daniel Jeremy Silver will speak on  
 AMERICAN PROMISE & AMERICAN PERIL  
 Some reflections on our way of life occasioned by Mr. Max  
 Lerner's recent study on America as a Civilization

**THE TEMPLE**  
 CLEVELAND, OHIO  
 January 5, 1958  
 Vol. XLIV No. 12

*Daniel Silver*



## Reflections On The Religious Views Of Our Young People From The Rabbis' Desk

Some of you may have seen an article in last Sunday's paper about a survey of religious attitudes which was conducted among college age young men and women. It was sponsored by the International Council of Religious Education in Chicago, and concerned itself with the spiritual attitudes and loyalties of American young people. The religious attitudes and practices of the younger members of the three major religious groups were compared.

In certain ways the results of this test were shocking. Fewer than thirty percent of those interviewed could manage a passing mark on a grade-school level Bible test. The overwhelming majority of young Protestants and Jews and a sizable minority proportion of young Catholics did not attend church regularly. Few had even bothered to read the Bible. Less than twenty-six percent of the Jews and twenty-eight percent of the Protestants considered themselves "religious". Most knew very little about their religion.

As I read the statistics I could not help but feel that even discounting youthful rebellion, temporary irresponsibility, and the busy social lives of our young people, the church and the temple play an altogether too limited role in their lives. Having the utter honesty of youth, they are perhaps reacting to the surface role that religion holds for their elders. Is it that parents spend so little time participating in the actual educational and religious activities of the synagogue? Is it that we have developed social activity rather than spiritual intensity as the goal of synagogue activity?

These ages, seventeen to twenty-two, are among the most difficult and the most crucial. The young person needs

all the encouragement and the good counsel which he can garner. Basic decisions as to vocation, life standards and personal character are being made. If the wrong decisions are to be avoided the young person needs a stronger inner reservoir of spiritual courage and understanding.

Our young people take religion lightly because our society takes it lightly. We treat the church or synagogue as any other community membership organization rather than as a crucial commitment to basic attitudes and values.

These polls will reflect an upsurge of religious interest, only when church and temple, all over our land, make faith and worship the central and most serious element in their congregational lives.

*Daniel Jeremy Silver*

### SUNDAY MORNING SERVICE

January 5, 1958

10:30 A.M.

### RABBI ABBA HILLEL SILVER

will speak on

### TAKING STOCK OF THE PAST YEAR

In keeping with his custom of previous years, Rabbi Silver will dwell on the significance of the dramatic events of last year.

FRIDAY EVENING SERVICES  
 5:30 to 6:10

SATURDAY MORNING SERVICES  
 11:15 to 12:00

### MUSIC FOR SUNDAY

Organ	
Fantasia	Merkel
Second Andantino	Lemare
Opening Psalm—How Goodly Are Thy Tents, O Jacob	Macfarlane
Bor'chu (Congregational)	Sulzer
Sh'ma-Boruch (Congregational)	Traditional
Mi Chomocho (Congregational)	Sulzer
Kedusha	Milhaud
Silent Devotion—May the Words The Quartette	Rogers
Before the Address: Omar Rabbi Elozor	Traditional
Mr. Hakola	
Olenu-vaanachnu	Goldstein



## The Temple

### Rabbis:

ABBA HILLEL SILVER

DANIEL JEREMY SILVER

Associate Rabbi  
Director of Religious Education

HERBERT H. ROSE

Assistant Rabbi

### Staff:

MILDRED B. EISENBERG

Ass't. Director of Religious Education

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ELI GOLDSTON.....Vice President

MAX EISNER.....Treasurer

EDWARD D. FRIEDMAN.....Associate Treasurer

## ALTAR FLOWERS

The flowers which will grace the altar on Sunday morning, January 5th, are contributed in honor of grandson, Michael Lee Sheperd, by Mr. and Mrs. Albert Tepper.

## ALUMNI HOMECOMING

Temple Confirmands and High School graduates met in The Temple on Sunday, December 29th, for the annual Alumni Collegiate Homecoming Service. James Brown, Tom Horsten, Bonnie Kane, Carol Schoenberger and David Speck participated in the reading of the service.

After services, the Alumni adjourned to the Wade Park Manor for Brunch and a program of entertainment. Among the hosts and hostesses for the group were: Joan Appel, James Brown, Stanton Friedman, Sherryl Givelber, Michael Glueck, Lynn Newman, Martin Schock, Joyce Slavin and Ruth Strauss.

Harlan Hertz was General Chairman for the affair, assisted by Harlene Henry who arranged the Brunch and Flowers, Mark Yanover, in charge of the service, Marvin Kazmin, Entertainment, Jean Bloomenthal, Telephone Committee, and Tom Hornsten and Carol Schoenberger, Publicity.

## In Memoriam

The Temple notes with deep sorrow the passing of:

JEANNE B. FEDER

SAM G. KLIAMAN

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

## THE TEMPLE WOMEN'S ASSOCIATION

## OPEN MEETING

WEDNESDAY • JANUARY 8th, 1958 • 1:00 P. M.

## THE TEMPLE

## MR. DANIEL SCHORR

Moscow Correspondent for the Columbia Broadcasting System  
who was the first to interview Khrushchev on Television

will present

## "A REPORTER'S EYE VIEW ON THE SOVIET UNION"

REFRESHMENTS SERVED BEFORE THE PROGRAM

ADMISSION BY  
MEMBERSHIP CARD

GUESTS  
\$1.00

GIFT SHOPS WILL BE OPEN

## The Temple Memorial Book

### "The Memory of the Righteous is a Blessing"

The Temple Memorial Book is a perpetual Yahrzeit, keeping alive the names of our dear departed. Their names are read annually at the services which occur on the anniversary at the time of death.

### MORRIS STRAUSS

inscribed by his children,  
Mr. and Mrs. Samuel S. Strauss

### ROGER LYNN STRAUSS

inscribed by his parents,  
Mr. and Mrs. Samuel S. Strauss  
and his brother, Kenard G. Strauss

### EVA B. ROSEWATER

inscribed as a  
Loving Memorial

### SAM H. MEISTER

inscribed by his  
brothers and sisters

## MR. AND MRS. CLUB MUSIC BOX SUPPER

A musical program will be presented by

MR. DAVID ARBEN, violinist, and MISS ALICE CHALIFOUX, harpist,  
of the Cleveland Symphony Orchestra

JANUARY 17, 1958

CHICKEN DINNER 7:00 P.M.

Wiley Junior High School

Reservations must be made by January 7th

\$3.25 per couple

Contact Lawrence and Shirley Rubin, 3726 Winchell Road, Cleveland 22, Ohio

Open to all members of The Temple



## TEMPLE FUNDS

### ABBA HILLEL SILVER CHARITABLE AND EDUCATIONAL FOUNDATION TEMPLE ENDOWMENT FUND

The income of this fund is used to support religious cultural and educational activities both here and abroad.

### LIBRARY MEMORIAL FUND

This fund provides protection to The Temple in case of emergencies. It is also used to expand the activities of the congregation.

### FLOWER FUND

This fund makes possible the purchase of books by the library.

### SCHOOL AND NURSERY FUND

This fund provides Altar flowers. These flowers are distributed to members on occasions of illness, bereavement, or joy.

### TEMPLE MUSEUM FUND

This fund enables the school to purchase new equipment and undertake special projects.

### PRAYER BOOK FUND

This fund is used to make new acquisitions for the Museum.

### SOPHIE AUERBACH SCHOLARSHIP FUND

This fund is used to secure prayer books.

The Bibles given to Confirmands are purchased from this fund. It makes scholarships available to worthy students.

In addition there are special funds set up in memory of the following beloved Temple members: Tommy Diener, Richard Allan Fishel, Jennie M. Littman, Judith Meyers, Hilda Krohngold, Herbert Neubauer, Walter Krohngold, Cora Lederer, Ray S. Gross, Hattie D. Rich, Leslie and Linda Haas, Charles Ginsberg, Ignatz Ascherman, Mildred Jacobs, Edith Gross Bialosky, Lillian Berman Miller, William B. Cohen, and Jerome A. Levy.

### ABBA HILLEL SILVER CHARITABLE AND EDUCATIONAL FOUNDATION

#### In Memory of:

Benjamin F. Klein by Mr. and Mrs. Herbert E. Schmith  
Lily Mishkind by Mr. and Mrs. Sam Givelber  
Lily Mishkind by Mr. Nat Lefton  
Harry Myers by Mrs. Edward Waldman  
Harry Myers by Mrs. Ida Senor  
Jacob Singer by Sadie Lederer

### LIBRARY MEMORIAL FUND

#### In Memory of:

Jennie Diamond by Mr. and Mrs. Harold W. Scher  
Julius B. Cohn by Mr. and Mrs. Martin L. Fried  
Jacob Singer by The Apron Group of The Temple Women's Association  
Gertie Mielziner by Miriam Averbach, Stefy Baymoel, Rebecca Bruch, Anne Rader, Beatrice Kitay, Harriet Wirtschafter, Della Beatus, Rosalind Braun, Bertha Civins, Birdie Feder, Anna Kleiman, Florence Rosenbach, Frieda Rossin, Harriet Roth, Mollie Weiner of the Art Needlework Table of The Temple Women's Association  
Alex Aurbach by Mr. and Mrs. Harry A. Levy  
Jacob Singer by Mrs. H. H. Feldstein and Mrs. Harry Yetra  
Jacob Singer by Mr. and Mrs. Myron Guren  
Jacob Singer by Mr. and Mrs. Stanley B. Kent  
Selma E. Markowitz by Miss Martha B. Markowitz  
Jacob Singer by Mr. and Mrs. Stanley M. Stein, Mr. and Mrs. Elmer Koenig, and Mr. and Mrs. Lloyd R. Koenig  
Edward and Charlotte Havre by Mrs. Morris B. Spero  
Edward and Charlotte Havre by Margaret Havre  
Bertha Sandor by Mr. and Mrs. Leon Roskoph  
Nettie Barry by Mrs. L. K. Sugarman  
Martin Smulyan by Mrs. S. P. Schoenberger  
Jacob Singer by Mrs. S. P. Schoenberger  
Adolph William Greenberg by Mrs. Sara E. Mandelzweig  
Gertrude Reichman by Mr. and Mrs. Earl Behrens  
Helene Reichman Himmel by Mr. and Mrs. Earl Behrens  
I. J. Glicksman by Mrs. Beatrice G. Kline and Mrs. Mildred G. Kline  
Jacob Singer by Miss Sylvia Newman  
Jacob Singer by Mr. and Mrs. Monroe Roseman  
Lillian R. Schwartz by Mrs. Louis H. Isaacson  
Benjamin F. Klein by Sidney and Edith Wolfe  
Bertha Klein Sandor by Sidney and Edith Wolfe  
Richard Allan Fishel by Mr. and Mrs. Wesley Fishel

#### In Honor of:

Mr. and Mrs. Isadore Horvitz by Mr. and Mrs. Ben I. Fried  
Sarah Gup by Sidney and Edith Wolfe

### FLOWER FUND

#### In Memory of:

Isadore Sablovitz by Mrs. Harry Pessell  
Isadore Sablovitz by Mrs. M. H. Hausman  
Jacob Singer by Mr. and Mrs. Leo Oppenheimer  
Jacob Singer by Mr. and Mrs. Sylvester Marx  
Jacob Singer by Mr. and Mrs. L. S. Fisher  
Rosa Kohn by Mrs. Joseph Rothschild  
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(Continued next page)



Published weekly except during the summer vacation.  
Fifty cents per annum.

SW 1-7755  
CLEVELAND 6, OHIO  
EAST 105TH ST. & ANSEL ROAD  
THE TEMPLE  
**The Temple Bulletin**

Second Class mail privileges authorized at  
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**DATES TO REMEMBER**

Sunday,	January	5 — Sunday Morning Services
Monday,	January	6 — Adult Hebrew Classes
Tuesday,	January	7 — Temple Women's Association Tuesday Sewing Mr. and Mrs. Club Arts and Crafts Classes
Wednesday,	January	8 — Temple Women's Association Open Meeting Mr. and Mrs. Club Tryouts
Thursday,	January	9 — Mr. and Mrs. Club Tryouts
Sunday,	January	12 — Sunday Morning Services

**THE TEMPLE LIBRARY** is open Tuesday through Friday from 9:00 a.m. to 5:00 p.m.; Saturday, 9:00 a.m. to 12:00 noon. The Library will be closed on Sunday mornings until the conclusion of services.

**THE TEMPLE MUSEUM** will be open at the close of Sunday Morning Services and during all major organization meetings. Arrangements may be made to view the Museum by special appointment at The Temple Office.

**THE ISRAELI GIFT SHOP** is open during Tuesday sewing sessions. Selections can be made at all times from the display case in the Ansel Road Lobby through The Temple Office.



# AFTER PARIS—WHAT'S THE COST TO U.S.?

More Aid . . . Talks With Moscow . . . More Missiles for Europe

**Price to the U. S. of keeping the Allies armed and united can go up sharply now.**

**That's clear after the Paris Conference.**

**New talks with the Reds is only one phase. Getting Europe into the missile age is another.**

**There will be billions for missiles, for bases, for nuclear warheads, for modern warplanes,**

**plus up-to-date weapons for Europe's armies.**

**U. S. no longer can call all defense signals.**

**Allies, if they take U. S. missiles, want a say in their use. But Americans still are counted on to foot most of the bills.**

**The bills will be on top of economic aid and 13 billions spent to defend Europe.**

## PARIS

The United States suddenly is faced with this prospect as a result of the Western "summit" conference in Paris last week:

- High-level talks with the Soviet Union, once again, are ahead—probably in the spring. At the start, ambassadors, then foreign ministers, may meet. U. S.-Soviet summit talks are not scheduled now, but may come later.

- Beefing up Europe's defenses for the missile age will cost upward of 2 billion dollars—and the U. S. must bear most of the cost if it's to be done.

- Re-equipment of the European forces of the Western Allies with the latest weapons, in addition to missiles, launching bases and nuclear warheads, may cost an additional 5 to 7 billion dollars, possibly more. Again, the U. S. taxpayer is expected to foot most of the bill.

- A shift of leadership within the Western Alliance itself is taking place. Europeans believe the U. S. needs missile sites on their continent for the defense of the U. S. itself. They want a share in planning global policy. The U. S., now, cannot "call the turn" alone.

- The question of who "pushes the button" for nuclear war isn't settled. Some European countries

want nuclear weapons only if they can fire them in an emergency. At least one—France—may get its own A-bombs soon.

Developments in Paris were due in part to Soviet missile progress. Europeans, watching Soviet Sputniks, hearing about the U. S. missile lag, now are convinced that the U. S., for its own defense, needs bases in Europe so that targets in the Soviet Union can be brought within range of existing U. S. missiles. But the Europeans, prodded by Soviet propa-

ganda, are also aware that European countries with bases for U. S. missiles will become prime targets for Soviet nuclear missiles if war comes.

Soviet diplomacy has taken full advantage of the new situation.

**A volley of notes.** Soviet Premier Nikolai A. Bulganin, on the eve of the Western talks in Paris, sent off notes to most of the Allies, U. S. included. Bulganin's notes were at once warnings and pleas for new East-West talks. U. S. spokesmen in Washington initially dismissed the Bulganin note to President Eisenhower as "propaganda." In Europe, however, the President found a different view.

European statesmen and diplomats, led by West Germany's octogenarian Chancellor, Konrad Adenauer, a firm friend of the U. S., were reluctant to accept the President's offer of U. S. missiles for Europe until they found out just what the Soviet proposed. So Mr. Eisenhower agreed to go along with the Europeans to sound out the Russian leaders.

Here's the outlook for the immediate future, after Paris:

- Consultation comes first. Acting directly and through the United Nations, the U. S. and its Allies now are planning first approaches to Moscow.

- Ambassadors will be engaged at the next stage. Messages, written

President Eisenhower at the conference in Paris. Talks were but a prelude to more problems for U. S.

—United Press





[continued]

## AFTER PARIS—WHAT COST TO U. S.?

and verbal, will be exchanged with the Soviet through ambassadors. At Paris, the U. S., Britain, France and Canada also resolved to ask the Soviet to resume the London disarmament talks broken off by Soviet leaders last autumn.

- Foreign ministers probably will meet to begin the high-level talks. The foreign ministers of the U. S., Britain, France and the Soviet have met periodically and talked fruitlessly since the end of World War II. The last such meeting was held in October, 1955, at Geneva, Switzerland.

- A summit conference bringing together President Eisenhower, Soviet boss Nikita Khrushchev and the heads of the British and French governments is not planned by the U. S. As U. S. leaders see it, the Kremlin must first prove that there is something new to discuss at this top level, that it will not be merely another propaganda session. But such a summit conference is no longer ruled out.

Khrushchev himself told a British correspondent that he wants direct talks with President Eisenhower. And Premier Bulganin even sent a note to Switzerland hinting that it should invite the powers to top-level talks at Geneva.

**Totting up the bill.** In Paris, the President and his aides reviewed the costs of the arms and equipment needed to bring European defenses into the missile age. Already, since 1950, the U. S. has spent about 13 billion dollars for conventional weapons for Europe. Now billions more, over and above the billions for economic and financial aid to keep European Allies going, must be added for new missiles and replacements for over-age arms.

Missile-launching installations in Britain, where communications are good, will cost from 15 to 20 million dollars per squadron. The British are planning to build and pay for these. On the Con-

tinent the cost per squadron may run anywhere from 20 to 50 million dollars. Some countries may pay a part of this. The U. S. will have to pay the rest.

Over the next few years the U. S. hopes to have 15 to 20 missile squadrons in operation in Europe. These will be manned and maintained by Europeans under the Supreme Commander of the Allied Powers in Europe, now U. S. Gen. Lauris Norstad. Nuclear warheads for the missiles, stockpiled under U. S. guards in Europe, will remain under U. S. control.

Over-all cost of the missile squadrons and sites is expected to exceed 1 billion dollars. Add the cost of tactical missiles, such as Honest Johns and Corporals, with accompanying equipment, and the total bill may exceed 2 billion dollars.

This is just the beginning. U. S. plans also call for helping Europe build its own missile industry for medium-range and

### WHAT AMERICA'S NO. 1 ALLY THINKS ABOUT TALKS WITH MOSCOW—ABOUT MISSILES, H-BOMBS

*Here, as published in London last week, are the latest findings of the Gallup Poll of British public opinion:*

✓ **Q** Should there be another meeting between the leaders of the West and Russia?

Yes—85 per cent of British voters.

✓ **Q** After the present NATO meeting, should the Western leaders offer to meet the Russian leaders to discuss outstanding differences?

Yes—85 per cent; no—4 per cent; undecided—11 per cent.

**Q** Should the West offer to withdraw troops from Western Germany if Russia made a comparable withdrawal from Eastern Germany?

Yes—56 per cent; no—20 per cent; undecided—24 per cent.

**Q** Should Germany agree to let America set up bases for rocket missiles carrying atomic bombs?

Yes—33 per cent; no—41 per cent; undecided—26 per cent.

**Q** U. S. planes, based in this country [England], regularly carry H-bombs. Is this a necessary precaution which should continue?

Yes—36 per cent; no—49 per cent; undecided—15 per cent.

✓ **Q** Do you believe that it is possible to reach a peaceful settlement of differences with Russia?

Yes—62 per cent; no—14 per cent; undecided—24 per cent.

**Q** Who, would you say, is winning the "cold war"—Russia or the West?

Russia—36 per cent; the West—9 per cent; neither—28 per cent; don't know—27 per cent.

✓ **Q** Do you think the Americans should be allowed to set up bases in this country [England] for rocket missiles carrying atomic bombs?

Yes—31 per cent; no—55 per cent; undecided—14 per cent.





# The Moral Challenge of Sputnik

## Our Neurotic Compulsion for Gadgets and Comforts

By LEONARD ROWE

**H**UMILIATING as was America's scientific and technological defeat on that historic hour when the Soviet inaugurated the Space age with the launching of an earth satellite, the ignominy of our moral defeat was incalculably greater and more ominous. The blame for this unprecedented blow to our national pride has been placed upon various factors and personages: from Eisenhower down.

Some observers discern something at once symbolic and symptomatic in the fact that on the week-end of that epochal date of October 4, 1957—the first day of Year 1 of the Space Age—the President of the United States was golfing. And these men have drawn a parallel between the President's playing on the green fairways of the Gettysburg Country Club and Nero's fiddling while Rome burned.

Others have placed the blame on ex-Secretary of Defense, Charles Wilson, and his hostility to research in basic science. Still others, in the words of a Republican congressman, have ascribed the debacle to the fact that "between the Air Force, Army and Navy, there exists unbelievable jealousies, rivalries, back-biting, duplications of efforts and projects, lack of intercommunication and coordination."

All these are superficial reasons in comparison to the basic and profound cause of America's dismaying setback.

That cause is, in the deepest and most literal sense, a moral one.

America, waxing fat in slothful ease and prosperity, has become smug, self-superior and complacent. Calling herself a Christian nation, she nevertheless has confused the Good Life with abundance of goods, and the American Way of Life with plenitude of gadgets.

Only five days after the Soviet's spectacular launching of Sputnik, *The New York Times* carried a full-page advertisement by *McCall's* magazine announcing "The First Annual Congress on Better Living." And what, pray, is better living to us Americans? To us Americans, the heirs of Washington and Franklin, Jefferson and Lincoln, Emerson and Holmes and Thoreau? To the "Magazine of Togetherness," the American Way of Life is, apparently, "seeking and winning new standards of living . . . from carpets to carports

to closet space." And, so, at the very moment that Sputnik was girdling the Planet Earth, speeding over the oceans and continents and, yes, over the very territory of the United States of America, at 18,000 miles per hour, *McCall's* cackled that "today, one hundred delegates from all over the nation, qualified to serve as spokesmen for America's 48,000,000 families, are assembling in Washington for this unique three-day meeting."

One would be blind to the lessons of history if one failed to discern a frightening parallel between imperial Rome's decadent obsession for luxury and America's neurotic compulsion for gadgets, comforts and conveniences. Cushioned and lulled in foam rubber and with push-buttons at our fingertips; cretinized by monstrously inane television programs; coaxed, cajoled and browbeaten by the hawkers, hucksters, barkers, pitchmen and Hidden Persuaders of Madison Avenue to buy and Buy and BUY: we Americans are rapidly becoming lost to all things and to all values except those of the market place.

**W**ORSE, our obsession for easy living and sloth has even spread its soft and flabby corruption to the philosophy of American education. Such old-fashioned pedagogical standards as discipline, intellectual effort, difficult courses and rigorous thinking have, in thousands of American schools, been scrapped for "child-centered" activities and interests. With the result that while millions of Russian high school students are required to study physics and chemistry, algebra, geometry and trigonometry, our own boys and girls are encouraged to loaf and dawdle with "courses" in Business Etiquette, Cheerleading and—God save us all!—Drum Majorette Practice. (A recent report states that the Soviet now has 250,000 scientists working around the clock in more than 3,000 scientific institutes.)

Has the American golden cornucopia pouring forth tens of millions of automobiles and deep freezes, wall-to-wall carpeting and pastel-colored electrical refrigerators, air-conditioning units and Hi-Fi phonographs, gimmicks and gadgets, transformed America into a second Paradise, another Eden? Seemingly, not. For, according to most of the standard indices of human misery,

such as alcoholism, suicide, divorce, juvenile delinquency, racial conflict, crime, and incidence of mental illness, America either leads, or comes very near leading, the other civilized nations of the world. Evidently, the secret of human happiness does not lie hidden in foam-rubber upholstery, heavily-mortgaged ranch houses, hard-top convertibles and color TV.

Next time we Americans cast our eyes heavenward and bethink ourselves of two Russian Sputniks speeding over us on their 30,000-mile orbits, let us also bethink ourselves of the almost infinite and scarcely tapped moral resources we all possess in our great American heritage.

## AROUND & ABOUT by The Loiterer



WHEN THEODORE ROOSEVELT took the oath of office at the home of Ainsley Wilcox on Delaware Avenue, Buffalo, following the death of McKinley, I was standing a short distance away, at the corner of the avenue and North Street, waiting to see the new President. It had been announced that he was to call at the home of John Milburn farther up the avenue, where McKinley had died, and where he was taken after he was shot. Milburn, a leading Buffalo lawyer, was president of the Pan American Exposition.

Spread out across the pavement at the corner where I stood was a mounted troop from Fort Porter which had been ordered to escort the new President to McKinley's home, perhaps as an honor guard and as a protection against the shooting of another President. It was a hot day and the troops were sweating it out in their heavy uniforms as they waited impatiently with their restless horses.

Like most youngsters of my generation, I was an ardent admirer of the vibrant Teddy Roosevelt, with his wild west and Rough Rider background, and wanted to have a look at him on this important day when he would have become the President of the United States. I had heard him speak once and, like most people who heard him for the first time, had been amazed at the thin high voice which emerged from his robust figure.

Also, I had a youthful interest in the events which had led to Mr. Roosevelt's hurried trip from the Adirondacks to Buffalo. I had arrived at the Temple

The author is an attorney of Cincinnati, Ohio.



of Music, where McKinley was shot, a few minutes after it had occurred at the reception he was holding; had had a close look at the bloody, badly beaten up assassin; had noted the ambulance standing by to take the wounded President away, and had talked with several of those who stood near McKinley when he was shot. I was there because I had a job at the exposition compiling the Official Daily Program and went on my usual round to the temple to secure the orchestral and organ programs for the next day.

As I stood on the corner thinking of these recent events, there was a sharp command to the troops. Looking down the avenue, I saw a closed carriage turning out of the Wilcox drive and heading in our direction. The troops were in formation, alert and ready to go, obviously relieved after their long wait.

And then happened what I have always thought of as amusingly characteristic of Teddy Roosevelt. As his carriage was passing within ten feet of where I was standing, the new President leaned out the window, waved his fist vigorously at the troops and shouted in his high voice: "Go away! Go away! I don't want you! I don't want you!"—and the carriage drove on. So far as I know, it was Mr. Roosevelt's first official act as President.

Why did he do it? Anyone's guess is as good as mine. But I have suspected that he didn't want the public to think that he needed that much protection.

## Is a Bishop an Absolute Monarch?

[From The Protestant Episcopal Standard] *The following is an excerpt from the report of the personal impressions of a layman who was present when the New York Court of Appeals heard the arguments in the Melish case.*

THE JUDGES asked many searching questions. Little by little, they dug into the real meat of this complex case. Legally, the point at issue is whether the quorum required for the election of a rector is governed by Section 42 of the Religious Corporations Act or by General Canon 11. But behind this legal point is something of greater importance that affects not us alone but every parish in the entire church. It is the issue of "democracy" versus the "divine right of bishops".

We heard Col. Dykman, representing Bishop DeWolfe, cite the 8th Century and 10th Century and the early church and the Canon Law of the Roman Catholic Church and the Church of

What was the reaction of the troops? That had better not be printed.

A FEW YEARS later, at an aviation meet in St. Louis, I was in the bleachers when Mr. Roosevelt made his first air flight. After circling around the field, the bi-plane flew a few feet above the bleachers, as Teddy, sitting alongside the pilot, pulled off his wide-brimmed hat, and waved it violently as he passed overhead, his teeth accenting his well-known boyish grin. When reporters asked him later whether he enjoyed the flight, he said "it was bully." It was a new experience in Teddy's fun of living.

MY OLD newspaper friend, Frank Parker Stockbridge, who gave me my job at the Pan American Exposition, told me of the first time he saw Mr. Roosevelt, soon after Teddy had been elected governor of New York. Stockbridge, then working for the *Buffalo Express*, was assigned to cover Albany, and soon after his arrival there went to see the governor.

"He had his desk in the center of a large room," said Stockbridge, "where people could see him without any secret entrances. I went in and sat down near the door, along with several other people. Sitting across the desk from the governor was a well-known politician. The first words I heard from Teddy were these, as he pounded his desk with his fist: 'The point is, sir, are you or are you not, a thief?'"

England, but nowhere did he ever mention the convention of 1789 which established a new national church, drew up the Constitution and Canons of the Protestant Episcopal Church in the United States of America, and departed radically from the ecclesiastical tradition of the past by placing all authority in the hands of a General Convention made up of bishops, clergy and laity, in which the laity have the power of vetos as well as representation.

Is a bishop, in our church, an absolute monarch "by divine right" or is he a "constitutional officer?" In the light of Mr. Hubbell's argument, one of the judges put his finger on the deeper issue when he asked if the laity have any rights in the Protestant Episcopal Church.

Indeed, if a bishop can override a vestry, not to mention ignoring a congregation, and determine by fiat the

ministry of a parish the people in the pews have no rights, the vestry system (which was originally an expression of democracy) is broken down, and the laity lie at the mercy of episcopal authority. Such is not the church in the United States in which I and most other Episcopalians were raised.

I came out of the court realizing more deeply than ever that this case is part of a struggle to keep the clock of history from being turned backward and reversed. The Reformation and the American Revolution are being written off as if they were errors now to be remedied by the exchancellor of the Diocese of Long Island.

## THE LIVING WORD

### "Allege" and "Advertise"

TO "allege" now means merely to assert, but in the sixteenth century it meant to adduce evidence, hence to cite or quote authorities. That is what it means in Acts 17.3, where we are told by the King James Version that for three weeks Paul "reasoned with them out of the scriptures, opening and alleging that Christ must needs have suffered and risen again from the dead." Yet Webster's New International Dictionary cites this text as evidence that "allege" means "to assert without proof, but with the implication of readiness of ability to prove." Does the writer imagine that Paul spent three week brandishing the Scriptures, implying that he could prove what he was asserting, but failing actually to cite or quote any evidence? That our best dictionary could go so far astray is just an additional bit of evidence that the archaic language of the King James Bible easily misleads the reader. The Revised Standard Version translates the passage: "They came to Thessalonica, where there was a synagogue of the Jews. And Paul went in, as was his custom, and for three weeks he argued with them from the scriptures, explaining and proving that it was necessary for the Christ to suffer and to rise from the dead, and saying, 'This Jesus, whom I proclaim to you, is the Christ.'"

The word "advertise" appears twice in the King James Version, Numbers 24.14 and Ruth 4.4. Its meaning is simply to tell or inform, without any of its twentieth-century connotations of wide public notice. When Balaam said, "I will advertise thee what this people will do to thy people," he meant "I will let you know. . ." The statement of Boaz to the kinsman of Ruth, "I thought to advertise thee," was not a threat; what he said was simply, "I thought I would tell you of it."

LUTHER A. WEIGLE



January, 1958

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*T*he time has come for us to make a move, not only from strength, but from wisdom and from confidence in ourselves; to concentrate on the possibilities of agreement, rather than on the disagreements and failures, the evils and wrongs, of the past. It would be folly to expect quick, easy or total solutions. It would be folly also to expect hostility and fears suddenly to vanish. But it is equal, or even greater folly to do nothing; to sit back, answer missile with missile, insult with insult, ban with ban.

LESTER B. PEARSON  
*Nobel Peace Prize Lecture*

A NATIONAL JOURNAL • ESTABLISHED 1804

*Putting Firm Teeth Into the UN*

JAMES P. WARBURG



# The Open Forum

## SPIRIT'S VICTORY

TO THE EDITORS: Several years ago my daughter lay in a hospital bed, dying of cancer. Despite the anguish of pain and the stupor of drugs, she found inspiration to write this prayer: "O loving Father, bless our home, that we may all be happy in Thy love, and in our love for each other. Make us loyal and generous, ready to help and quick to forgive. May Jesus, Thy Son, be our loved and honored guest, sharing our joys and comforting our sorrows. May Thy loving Spirit rule our hearts and our lips — by the law of kindness. O loving Father, make us all Thy true and happy children, and fill this house with the gladness of Thy presence." As an anonymous writer once wrote, "Defeat may serve as well as victory to shake the soul and let the glory out."

EDITH CORNWALL FRENCH  
White Plains, N. Y.

## AMERICA

TO THE EDITORS: May I send greetings to you, and your readers. I still think that THE CHURCHMAN is the finest church paper I have ever read, and I congratulate you. Although there is a great deal of admiration for the friendliness and efficiency of Americans, we do not feel that your nation is the power of good in morals or clear-thinking that it should be.

[REV.] H. D. V. HODGE  
Australia

## CATHOLIC

TO THE EDITORS: Your article, "The World Council Bows to Rome," by Norman Meese is most timely and convincing. It is both baffling and frustrating to find that our Protestant Councils from the World Council down to the church councils on the local level are everywhere reluctant to challenge the Roman Catholic Church's bid for power. It seems to be incumbent upon the rank and file of our Protestant churches to resist this creeping totalitarianism of the Roman Catholic hierarchy if our cherished freedoms are to be effectually safe guarded for our children and children's children. Your fearless magazine seems to be a lone voice crying in the wilderness among the many religious periodicals that should be in the fore front in the defense of religious liberty not only in America but in all parts of the world. Many references to Roman Catholic practices and attitudes in present day articles mistakenly omit the designation "Roman" in speech and in print. Even your excellent magazine is sometimes guilty of this careless usage. The name "catholic" belongs to all Christians as a part of our confession of faith in the words of the Apostles' Creed. Why surrender the word to a church that in

*The roots of education are bitter, but the fruit is sweet.*

ARISTOTLE

practice is non-catholic in its totalitarian ideology?

[REV.] PAUL M. SCHROEDER  
Salem Evangelical and Reformed Church,  
Rochester, N. Y.

## IRRELEVANT FLATTERY

TO THE EDITORS: I have seen your editorial "Headed for — What?" in the December issue of THE CHURCHMAN. I take it that you are suspicious of the Fund's [the Fund for the Republic] religious project because of me and of me because I profess the Roman Catholic faith and of the non-Catholics working on the project because they are "weak" in the face of such a threat. You seem to believe that Rabbi Robert Gordis, Arthur Cohen, Dr. William Lee Miller, Dr. Reinhold Niebuhr, Dr. F. Ernest Johnson, Dr. Henry P. Van Dusen, Dr. Mark de Wolfe Howe and Mrs. Eleanor Stevenson are no match for such as Msgr. Francis J. Lally, William Gorman, William Clancy and me. In any case this would be flattering, outrageously so. But since no one thinks of the project in which we are embarked as a polemical engagement but rather as an effort to clarify issues that concern all of us as Americans, it is irrelevant flattery. If the Fund were interested in prolonging the present inter-faith war, undoubtedly it would have chosen for the project men with a keener taste for blood. Speaking of Catholics only, let us say that the Brooklyn Tablet temperament rather than the Commonwealth's would have fit the bill. But the Fund has no interest in furthering such a war. It is interesting in sober clarification and chose men more adept at insight than infighting. It seems to me that your editorial more than most points up the need for clarification, which the Fund is trying to produce. For instance, the unwary reader of THE CHURCHMAN might well be led to believe that Dr. Will Herberg, who has taken a position on parochial school aid, is a member of the Fund group of consultants, which has not. There is no connection between Dr. Herberg and the Fund. A reader might be led to believe that there is some sinister connection between the remarks of Father Gustave Weigel on the World Council's Faith and Order Conference and my remarks on the early deliberations of the Fund's consultant group. I have never met Father Weigel. A reader might be led to believe that I have the reputation of being a Franco-apologist and supporter of the Inquisition. I have the

very opposite reputation. Such a reader would be misled. It seems to me that the responsibility to set him straight rests on you.

JOHN COGLEY

New York

## SOUTH INDIA

TO THE EDITORS: It would appear that our American Church Union under the leadership of its secretary would smother the Church of South India under a blanket of metaphysical abstraction which is not Christianity at all; just an involved tool used by high thinkers to explain something in their own choice language. The average man would explain as well, in simpler language. Canon du Bois and the A C U are in a dither lest the Church of South India wander away from his and the A C U conception of what constitutes orthodoxy. It can be summarized under three heads. The Church of South India which will attain complete episcopal polity in twenty years more, Canon du Bois says, flirts with some minor sects of South India that place no value on episcopacy. Well, our Lord said, "Other sheep I have not of this fold." As far as Canon du Bois knows these Christians may be among the "sheep not of this fold." Again, the C S I has not defined and guarded the Lord's Supper. I submit the Lord's Supper, the Holy Communion, the Mass — all one and the same — is a fact to be received, not a dogma to be believed. Also the A C U people are worried about lack of defining the episcopate in the new church. Again I submit that the episcopate is a fact to be received, not a dogma to be believed. I yield to no one in my identity with the Anglo-Catholic group in our church. My position there for my 65 years in holy orders is probably explained by my temperament, with an infusion of conviction. But I do not believe that any group has a monopoly of the Truth. Truth is single in essence but multiform in presentment.

A. L. BYRON-CURTISS

Utica, N. Y.

## FUTILE

TO THE EDITORS: I have been trying for two years to terminate my subscription and you have been trying to persuade me not to do so. All I can say now is you win! After trying to get along without the magazine, I am now convinced that I cannot afford to do so.

JAMES GARFIELD

Cambridge, Mass.

## BOY CHOIRS

TO THE EDITORS: The large Episcopal churches are enabled to have their choirs composed of boys and men. This is excellent for the perfection in a