



## Abba Hillel Silver Collection Digitization Project

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How to be independent, 1958.

Sunday Morning Service  
The Temple  
February 16, 1958

HOW TO BE INDEPENDENT

by

DR. ABBA HILLEL SILVER

My dear friends, the most important document of our country, next to the Constitution, is a document called "The Declaration of Independence".

"Independence" has been a beloved word among our people since the beginning of its history. "Independence Forever" was the dying words of John Adams and in his eulogy of Adams and Jefferson, Daniel Webster declared:

"It is my living sentiment, and by the blessing of God it shall be my dying sentiment - independence now and independence forever".

And the same word, the same slogan - "Independence" - has been the powerful battlecry of many nations, especially in the last two hundred years, in all parts of the world. And the challenge of that word "independence" and the passionate urgency of it are still clamorous in our own day in Asia, in Africa, everywhere where imperialism and colonialism still exist.

This demand for national independence has led to many uprisings and revolutions and wars. At this very moment fierce fighting is raging in Algeria and a very serious international crisis has resulted from the bombing in Tunisia over this very issue of "independence".

Now this doctrine of the sovereign rights of peoples to be masters in their own home, free from foreign domination, has, I believe, been nigh universally accepted in our days. Here and there one still finds pockets of resistance of course, where colonialism is fighting, as it were, a rear-guard action to save



what can be saved from the inevitable, final and total withdrawal.

And occasionally, some late and tempestuous arrival on the international scene, like Mussolini and Hitler, will make an attempt, as they did make, a fearful attempt, to turn back the clock, as it were, and to construct, in this late day, through conquest, an empire. "Imperialism is absolutely necessary", declared Mussolini, "to a people which desires spiritual as well as economic expansion". He failed of course, and Northern Africa failed, and Ethiopia, as the Nazis failed in Central and Eastern Europe, because the world had ceased to think "imperially" (to use the phrase of Joseph Chamberlain). Imperialism had become a political anachronism and so I say to this (nigh universally accepted today) this concept of national independence.

But evidently this concept is also not enough or our world would not be in the terrible plight and turmoil and upheaval in which it finds itself today. Independence - national independence - is a sound concept, but evidently not a sufficient concept for the new world in which we live because like imperialism and colonialism national independence may also lead, and frequently has led, to war. Small nations have their own rivalries and like great empires they also have, many of them, expansionist ambitions.

And the world's power blocs are not averse to use or to manipulate these independent sovereign small states, and frequently with their knowledge and consent, in such a way as to serve their own -- that is these power bloc's own -- vital interests. For example these small free and independent Arab States in the Middle East are a case in point where their very independence is exploited by themselves and by others to achieve objectives which are not always peaceful. It has become clear that the peace of the world cannot rest upon the concept of national independence and cannot be insured by the establishment merely of additional independent states. The whole concept of independence must be raised to a higher level of national interdependence, and a world community, organized under law, must ensure that these independent sovereign states adjust their differences in such a way as to avoid



international conflicts and war. Absolute independence, insofar as it spells wilfulness or isolationism is today an antiquated concept. It can no longer be tolerated. History has moved beyond it to the concept of an international society -- an international society of free and independent nations, adjusting their sovereignties and their prerogatives to the common vital needs of all.

And that, my dear friends, is the real meaning of the term "independence". To be truly independent is to be mutually dependent.

And this is the essential truth also which our Brotherhood Week, now being observed all over this country, seeks to stress; the essential truth, applicable in this instance to group relationships -- the relationships between races and between religions. There can be no true brotherhood in the world among races and religions unless the spiritual independence of each race and of each religion is acknowledged and recognized and granted basic equality under law. And once this basic equality is acknowledged these diverse groups, in spite of their persistent differences, can move forward to discover many ways of cooperation among themselves, without sacrificing their differences, their identities; without submergence, without assimilation.

There was a time -- and it is not yet over -- when religions claimed independence and sovereignty for themselves and denied it to other religions, and in fact regarded other religions as their enemies -- enemies who should be disabled -- enemies who should be destroyed. It was an imperialistic independence claimed by certain religions who believed themselves to be in the possession of absolute truth and therefore regarded themselves as possessing the absolute right to hem in -- to edge in -- to disable or to destroy all other religions who differed from them.

This is also true of races who arrogated to themselves all manner of superiority and accordingly felt justified in enslaving, in exploiting, in annihilating other races whom they first branded as inferior. But through long and sad and costly experiences mankind has been growing wiser. We have been living in this kind of a world which is progressively becoming smaller and closer. We have been discovering



the inter-dependence of all races and of all religions. No race can prosper at the expense of any other race for long. And all religions face a common challenge and must unite for a common defense against the forces of materialism and anti-religion rampant in the world. And here again the concept of independence is being sublimated to that of inter-dependence.

And what is true of nations, and of races, and of religions, is true also of individual men and women. We all want to be independent. Not only in a financial sense -- that is the simplest kind of independence that people often think of. We all want to run our own lives. Each of us wishes to be the "lord of himself, accountable to none" - to quote Poor Richard's Almanac - "below the smiles, and below the frowns of Kings" as it were.

We do not wish to be ordered about and be pushed about.

We do not wish to be in bondage to anyone.

We want to be free and we crave not only the freedom from want but also the freedom from dictation.

We want to lead our own lives - pursue our own happiness in our own way.

We want to make our own decisions - be guided by our own judgments - if necessary, make our own mistakes.

We fret under all forms of restraint - at times even the legitimate restraints of duty and responsibility.

This craving for independence is a legitimate one and may be the source of much good for the individual for it may help him to grow up into full maturity. But it may be frightfully abused and may lead to spiritual disaster and to great unhappiness. Some people interpret independence as a sort of an insolent self-assertiveness -- a stubbornness and a contentiousness to assert oneself by being different. Now just to be different does not mean to be independent. Now just to be different does not mean to be independent. Just to be different just for the sake of being noticed is not a high form of moral independence.

To tell the story of a little community in Eastern Europe: they had need



of a new spiritual leader - a new rabbi and they sent a delegation to visit some of the larger cities to inquire as to a likely candidate for the vacant post for the rabbi in this community and they finally found one - a man of great scholarship, fine reputation. And they brought back a unanimous report to the community and a public meeting was held to which all the members of the Jewish community were invited to vote upon and to elect this eminent rabbi who would be the adornment of this community. And when the committee presented its report a motion was made to elect this rabbi. And the vote was taken and it was unanimous except for one -- one voice was heard in the rear of the synagogue where the meeting was held. A negative voice, "I say no". And everybody turned around to see who that person was and they found a little old cobbler - a shuster in town - who was voting 'no' against the better judgment of all the recognized leaders of the community. And they turned to him in indignation and said, "Shmul, how can you vote against this noted rabbi?" And he said, "well, all my life nobody paid any attention to me - nobody noticed me! Here I have an opportunity finally to be noticed, and I say 'no'". And very often you will find certain individuals who, out of a sense of inferiority will take positions of non-cooperation and contentiousness and negativism. Not out of conviction - not out of a sense of principle - but simply to be noticed.

Now no man is an island unto himself. The famous Hillel, the great Rabbi, said \_\_\_\_\_ (if I am for myself only) \_\_\_\_\_  
\_\_\_\_\_ (what am I?). That is true of the humblest and true of the greatest of men. If you are for yourself only you are nothing. No one can be entirely independent of his fellowmen, of his community, of his environment, of his family, of his friends, of his past, and no one should try. No one can be independent by uprooting himself and removing himself from the life and culture of his group, of his people, the people in whose midst he was born and reared. A tree cut off from its roots becomes a dead trunk. It is no longer a living tree. \_\_\_\_\_ (Do not separate yourself from the community) is a famous dictum of the rabbis. No



one is really independent in isolation. No one is independent in an ivory tower of self-withdrawal. He only becomes lonely. He is alone, and it is not good for man to be alone.

Sometimes we are most independent when we become most dependent, and I would like you to think of that. The man, for example, who puts his utter reliance not upon himself, his own powers, but upon God, becomes amazingly free and independent from all the world's petulant demands and vexations. It was the great Judah Halevi, the poet and philosopher of the middle ages who said, \_\_\_\_\_

\_\_\_\_\_ (those who are the slaves of time) \_\_\_\_\_

\_\_\_\_\_ (they are the slaves of slaves \_\_\_\_\_

\_\_\_\_\_ (only the slave of God)

\_\_\_\_\_ (he alone is free). And that is a

profound truth. Complete dependence of God makes man completely independent of the world of men and of their unjust claims and demands. \_\_\_\_\_

\_\_\_\_\_ (we read in the Psalm, that beautiful Psalm 56) \_\_\_\_\_

\_\_\_\_\_ (I put my trust in God) \_\_\_\_\_

\_\_\_\_\_ (I shall not be afraid ever) \_\_\_\_\_

\_\_\_\_\_ (what can man do to me).

There is a complete dependence which makes possible complete and confident independence. The man, for example, who becomes dependent upon and completely dedicated to some great ideal, to some worthy cause — that man becomes blessed with a desire of all an ennobling and sustaining dependency which will uphold him in times of adversity. It will nourish his life and be the bread and wine of his daily existence. In a sense, of course, the idealist becomes the slave of his ideal. The ideal makes demands upon him. He is called upon to make frequent sacrifices in its behalf. But no one is as free and as independent of the opinions and the prejudices of people about him as the man who has a great cause to which he has dedicated himself. Dependent upon that ideal — dedicated, consecrated to it, he becomes in a real sense, spiritually independent and free.



A man or woman who loves deeply becomes dependent upon the object of his or her love - no doubt about it. No one is independent who is nobly committed in love. In fact selflessness is the first and the supreme criteria of true love. True love between man and woman, between husband and wife, between parents and children, is a bridge over which we pass from independence to interdependence, to mutual concern, to mutual devotion, to mutual helpfulness. And that is the criteria of real love. It transcends independence - sublimates it to a higher level of voluntary inter-dependence.

That is true also of a man or a woman who takes pride in what they are doing -- whatever it is; in perfecting themselves in their art, in their craftsmanship, in their profession; who dedicate themselves to the development of their talents, whatever it be - in whatever field; for the joy and the satisfaction of doing the best they are capable of, not in relation to the monetary remuneration which may or may not accrue. Such a man, or such a woman stands in a soul-satisfying relationship of what is eternally valid and beautiful. They are co-workers of God. They become independent by becoming completely dependent upon that which they are doing and trying to create and mold into something true and fine and beautiful. \_\_\_\_\_  
\_\_\_\_\_ (choose thou life). The rabbis say that that means \_\_\_\_\_ (craftsmanship, art). That is the way to choose life, full life, an independent life, by loving that which you are doing and seeking to perfect yourself in what you are doing, that is how a man becomes independent. For his concern then, is not with what people are saying about him - about the rewards to come - his concern now is with the object of his craftsmanship.

A man who lives up to the standards which he himself acknowledges - who remains faithful to the disciplines of life which he sets for himself - the man who follows through regardless -- who stands up against the pressures which are frequently hard to resist -- the man who does not cater to the mob -- who does not retreat under threat -- whose faithful heart is, as it were, a fortress --



a man who, to quote Hillel again \_\_\_\_\_  
(whether I know man he tries to be the man). That man is truly independent even though his financial resources may be very limited. That's an independent man. And contrarywise, he who is the slave of his passions, of his appetites, of his wayward desires and impulses, the man who craves honors and reckes not the cost which he must pay for them, in integrity, in intellectual honesty, in moral consistency, the man who evades his social responsibilities and runs away from obligations, the man who tries to run with the hound and hunt with the hunters, that man is never independent, even though his strong box may be choked full of stocks and bonds of all manners of security.

The truly independent man is the one who is able to say, and I refer now to that beautiful Psalm 26 which I read to you this morning, the man who is able to say, "life has not always been easy for me, there have been many disappointments, many frustrations, many dark moments, \_\_\_\_\_  
\_\_\_\_\_ (but I have walked in mine integrity) \_\_\_\_\_  
\_\_\_\_\_ (my foot stood in a straight path). (And in this way I have sought to repay to the Lord all his bountiful good towards me.) That's an independent man.

Now this age of ours, in spite of the material independence which comes to more and more people, and economic security assured to many by government pensions and by all forms of protection, this age of ours tends to undermine the independence of men and women. This is an age of propaganda when interested groups, organizations and governments seek to take hold of our minds and to mold them to suit their purposes. There was never a time in the history of mankind with so much cunningly planned propaganda on the part of so many vested interests are making an onslaught upon the intellectual integrity and independence of the individual man and woman. So many 'hidden persuasions' working to undermine the citadel of man's intellectual independence. In this age of ours when vast governments have really taken over the individual -- forms of dictatorship which are not merely political but which reach



into every nook and crevice of human life. And a small group of men at the top wish to dictate how people should think and what they should think and how they should feel about situations in life -- in such an age it is of utmost importance for men and women who want to exercise their God-given right of being independent -- of being themselves -- personalities themselves in their own right -- it is of utmost importance that men and women should train themselves deliberately to assess propaganda, to screen and to sift what is put before them -- to analyze, to be able to analyze -- not to accept the headline judgment and the opinions which are blasted at us from radios and televisions and from a thousand other sources. It is of utmost importance for people to learn to think critically, analytically, discriminatingly, rejecting what is not the whole truth -- refusing to accept the half-truth or the half-lie -- refusing to move along with the mass which had been previously worked upon and whose judgments have been predetermined. We must guard the integrity of our own judgments. That's what I speak of when I say "How to be Independent". That's the most important thing in life, to guard the independence of our own ethical and moral and social judgments.

Some day I hope there will be introduced in the free countries in the world, in our high schools and our colleges and universities, systematic courses to training the rising generation to guard itself against the undermining of the human mind. It isn't that we have enough schools and colleges -- it isn't that people are not being given the education, but in many instances they are given a certain kind of education which a certain group wishes them to have in order to exploit them.

How to be independent? The answer is a simple one. To learn to be completely dependent upon truth -- upon basic human values -- and not to be pushed around by organized bodies who seek to use us for their own purposes. It is good to want to be financially independent. There is nothing to be said in favor of poverty or want. But there are other forms of independence which are vital to the happiness of the human being and that we must strive for, reach out for, with all the energies which the good God has put in our minds and in our spirits.

Amen.



1) Most important document of our country - next to Constitution - "Independence" has been a beloved word among the American people since the beginning of its history.

"Independence Forever" were the dying words of John Adams, and in his eulogy on Adams and Jefferson - Daniel Webster declared: "It is my living sentiment, and by the blessing of God it shall be my dying sentiment - independence now and independence forever."

2) And "Independence" has been a <sup>boisterous</sup> battle cry of many nations in the last 200 yrs. in all parts of the earth - and the challenge, demand and passionate yearning are still clamorous in our day - in Asia and Africa everywhere where imperialism and colonialism still exist.

The demand for nat. independence has led to many an uprising, revolution and war. At this very moment fierce fighting is raging in Algeria, and an internal crisis has erupted from the Fr. looking in Tunisia.

3) The doctrine of nat. indep. - and the <sup>sovereign</sup> right of peoples to be masters in their own <sup>homes</sup> lands - (free) from foreign domination is to-day <sup>universally</sup> acknowledged - There and there are <sup>still</sup> poor pockets of resistance - where colonialism is trying a man-fused effort to save what can be hauled from a forced and <sup>total</sup> withdrawal.

4) Occasionally a late and tempestuous arrival on the imperial scene, like Mussolini and Hitler, <sup>wild</sup> make



an attempt to turn back the clock - and to construct  
~~an empire~~ their conquest - "Imperialism is absolutely necessary,"  
 declared Mussolini, "to a people which desires spiritual as  
 well as economic expansion." He paraded y-cause in N. Africa  
 and E. Asia - or the Nazis paraded in Central and East Europe.  
 Their world was no longer "thinking imperialistically" - to use Joseph  
 Chamberlain's phrase - it had become political.  
 The war was a war between empires!

27. But nat. indep. is evidently not enough! - a nation would  
 not be in such pol. turmoil as it does today.  
 > It is a sound concept but not a sufficient one for making  
little imperialisms & domini. - it, too, frequently leads to war.  
Small nations have their involving - little great empires.  
 and their expansions and hills.  
 And the world's great Power blocs are not averse to  
manipulate indep. small nations - in such a way -  
 and often, with their knowledge and consent, to serve  
their own interests. The small, free and inde-  
pendent Arab States in the Middle East are a case  
in point.

6/. It has become clear that the peace of the world cannot be insured by the mere establishment of indep. states. -  
 Indeph. must be raised to a higher level of Interdependence -  
 and a world community, organized under law, must ensure that the sov. right of nations shall not <sup>as with our the</sup> ~~close a~~ and shall not lead to war. -







These sad experiences we have been running with.  
We have been learning, ~~the~~ in a world which is growing  
smaller and closer, how interdep. all races are -  
and also all religions:

That no race can prosper at the expense of another -  
and that all religions face a common challenge and  
must unite for a common defense.

Here again is the sublimation / Iudiff. into Interdep.

8/ And that is true also of indiv. men and women.  
→ We all want to be independent - and not only financially!  
- We want no ~~one~~ one to run our lives!

- Each one of us wishes to be Lord of himself, accountable  
to none - to quote Lord Richard's Almanac - "below the  
swirls, below the frowns, Kings!"

- We do not wish to be ordered ~~about~~ <sup>about</sup> - pushed ~~about~~ <sup>around</sup> -

- We do not wish to be in bondage to anyone -

- We want to be free - ~~and~~ <sup>we crave</sup> not only the freedom from want -  
but also freedom from dictation - to lead our own  
lives - to pursue our own happiness in our own way -

- We want to make our own decisions - be guided by  
our judgment - if necessary make our own mistakes

- 4th fact under all forms of restraint = at times even  
the restraints of duty unfettered -











11/15 - 11/22 21 -

14/ a man who lives up to standards which he acknowledges -  
who remains faithful to the disaffection which he set for himself  
who follows them - regardless -  
who stands up against the pressure which is hard  
to resist

Who does not cater to the mob - - who faithful  
heart is a fortress  
who does not retreat under threat  
who like a lion for his prey

That man is truly Indefatigable - even tho his predecessor  
requires many be very hard -

15/ Conscience - He who is the slave his passion -  
his appetite - his unrestrained desires and impulses -  
who craves honors and seeks not the cost which he  
must pay for them in integrity - and intell. honesty  
and moral curiosity

He who swears his social responsibilities - runs away  
from obligations -

He who runs with the herd and hunts with the hunter

That man is never Indefatigable - even of his strong-box  
is choked full of stools and loud talk man's predecessor



The truly bad man is the one who is able to say "I  
- was not always easy - the demonstrations were many - ~~many~~  
- who was not - "I have tried to walk in the  
integrity"  
- ~~who was not~~ - "My first hands in the sheet pit

In this way I have sought to repay to all  
his beautiful goodness (deeds) towards me

- ~~in an~~ Age of Propaganda - Hidden Persuaders -  
- to be indef - is to renew - to lift - to integrate  
to praise <sup>not</sup> and -





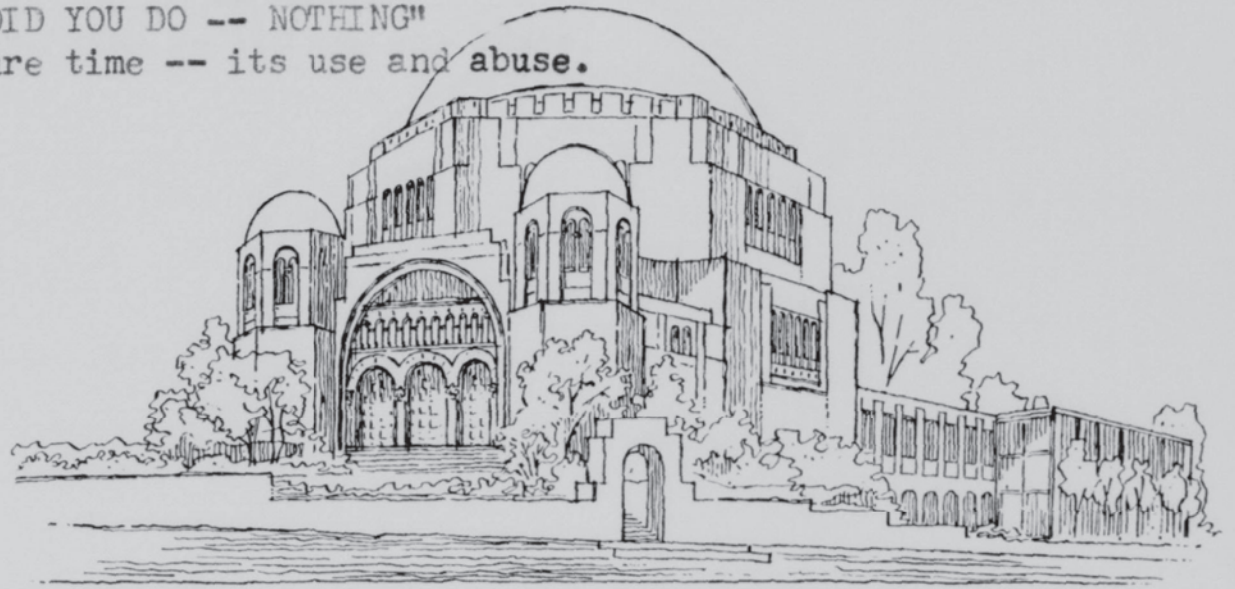
SUN. FEB. 23rd RABBI DANIEL SILVER will speak on the subject:  
 ("WHERE DID YOU GO -- OUT  
 ( WHAT DID YOU DO -- NOTHING"  
 (On leisure time -- its use and abuse.

## THE TEMPLE

CLEVELAND, OHIO

February 16, 1958

Vol. XLIV No. 18



## SOME THOUGHTS ON THE DAYS AHEAD—FROM THE RABBIS' DESK

During the year we have covered many subjects in these columns. This week let's talk a little bit about ourselves. I thought you would enjoy a progress report on our building and a note or two on our programs for the rest of the year.

Mahler Hall is nearing its completion. I do not want to destroy any of the surprise or pleasure that you will feel when you first see it. Let me say only that you will not recognize the room. It has been transformed into one of the most beautiful social halls in our city.

The elevator which descends from the Ansel Road lobby to the social hall is operational. However, the hall itself is not ready for use. The kitchen is being renovated. New equipment has been ordered but is not yet in place. It will be a while before we can enjoy its facilities.

Those of you who have been delayed time and again moving into a new home will understand our difficulties trying to program the year. We had hoped to have Mahler Hall ready by next month. Such is not to be. Therefore the Religious School Committee has decided to cancel the annual and well loved Father-Son and Mother-Daughter banquets. In their place The Temple has made arrangements to take over the Palace Theatre's production of "The Seven Wonders of the World" on Monday morning, March 31. This is the first Monday of Spring vacation. Admission will be free to all students. Judging from the success of our visit last year to "The Ten Commandments" it should be a most enjoyable treat.

### SUNDAY MORNING SERVICE

February 16, 1958

10:30 A.M.

RABBI ABBA HILLEL SILVER

will speak on

HOW TO BE INDEPENDENT

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:15 to 12:00

We have had to cancel our annual congregational Seder. We hope that those who attended our Seder will make it a point this year to conduct this festive meal in their homes. Hag-gadahs can be purchased at The Temple Office. I should be happy to go over the service with anyone who would like such instruction.

The new annex is progressing on schedule. Walls, floors, and ceilings are being set in place. We have almost reached the stage of decoration and interior detail. It is truly a blessing to look forward now with confidence to the opening next Fall of our so needed classrooms, auditorium and library. I know that you will be as always proud of your Temple when you view our new wing. I trust that you and your family are planning to make full use of it in the years ahead.

*Daniel Jeremy Silver*

### MUSIC FOR SUNDAY

Organ	
Chromatic Fugue	Pachelbel
Allegretto in B minor	Guilmant
Where Wild Judea Stretches Far	Stoughton
Cantilena in G	Foote
Opening Psalm—Ps. 15	Alman
Bor'chu (Congregational)	Sulzer
Sh'ma-Boruch (Congregational)	Traditional
Mi Chomocho (Congregational)	Sulzer
Kedusha	Moses
Silent Devotion—May the Words	Schlesinger
Miss Wischmeyer, Mrs. Crays, Mrs. Strasser	
Before the Address:	
Sim Shalom	Janowski
Mr. Humphrey and Choir	
Olelu-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

LEO S. BAMBERGER  
Executive Secretary

MIRIAM LEIKIND  
Librarian

A. R. WILLARD  
Organist and Choir Director

A. M. LUNTZ.....President  
LEO W. NEUMARK.....Vice-President  
ELI GOLDSTON.....Vice-President  
MAX EISNER.....Treasurer  
EDWARD D. FRIEDMAN.....Associate Treasurer

### MUSEUM EXHIBIT

Beginning Sunday, February 23rd at 12:00 noon, The Temple Museum will exhibit **The Art of the Sephardim**, a brilliant display of the sacred art and ritual objects of Sephardic Jewry. This exhibit has been arranged in conjunction with the Jewish Museum in New York City, the Hebrew Union College Museum in Cincinnati, the National Library, and the private collection of Charles E. Feinberg of Detroit, Michigan. The fine Sephardic collection of our Temple Museum will also be featured.

The Museum will be open before and after each of the four Friday evening programs on "The World of the Sephardim" as well as at the close of every Sunday morning service. Members of The Temple Museum Committee will be present at these times to act as hosts and guides.

### ALTAR FLOWERS

The flowers which will grace the altar on Sunday morning, February 16, are contributed in memory of Rose Bubis Roskoph, by her husband, Clarence Roskoph, and children, Mrs. Jane Lewis, Mrs. Suzette Steuer, Mr. Robert Roskoph and Mr. Ralph Roskoph.

### In Memoriam

The Temple notes with deep sorrow the passing of

YETTA NEWBURY  
SARAH LYNN  
FANNIE PRICE

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

## The Temple Men's Club

### THIRTEENTH ANNUAL FELLOWSHIP DINNER

WEDNESDAY, FEBRUARY 19

6:30 P.M.

THE OAKWOOD CLUB

#### Panel Discussion

### HOW LABOR AND MANAGEMENT CAN BEST SERVE THE AMERICAN PEOPLE

Mr. Louis B. Seltzer  
Editor, The Cleveland Press  
Honorary Chairman

Mr. Nat Howard  
Editor, The Cleveland News  
Moderator

Mr. Cyrus Eaton

World-Famed Cleveland Industrialist

Panelist

Mr. John Love  
Economic Analyst and Columnist  
Panelist

Mr. John Rooney  
Secretary-Treasurer, CIO Council  
Panelist

You are cordially invited to bring a non-Jewish guest

Reservations — The Temple Office — \$5.00

### MR. AND MRS. CLUB

Timed to coincide with our entry into the Space Age, the Mr. and Mrs. Club's annual Dinner Dance, "The Satellite Ball", will be launched at the Wade Park Manor on March 1.

At 7:30 hot and cold hors d'oeuvres, cocktails and corsages for the ladies will usher in the festive evening, to be followed at 8:30 by a fine menu featuring prime ribs of beef, cooked to order. Ramon Stone's Orchestra will provide music during dinner and for dancing afterward.

Checks for \$13.75 per couple, made payable to The Mr. and Mrs. Club of The Temple, should be mailed to Dr. and Mrs. Sidney Sachs, 3706 Sutherland Road, Shaker Heights 22, Ohio. Since reservations are limited, they must be mailed by February 20, in order to assure couples' seating with their friends at tables for ten persons.

Chairmen of the affair are Lee and Delores Hartzmark and vice chairmen are Dr. Sidney and Marjorie Sachs. Dr. David and Ethel Morrison head publicity, and Larry and Judy Lichtig decorating. In charge of Hospitality are Dr. Chester and Jo Ann Plotkin and Dr. William and Diana Gross.

### TEMPLE ALUMNI ASSOCIATION

On Friday evening, February 21, the Alumni Association is holding an "Evening with Rabbi Daniel Jeremy Silver."

Rabbi Silver will take the Alumni into his confidence and discuss with them, many of the problems of Jewish life today.

This program, the second in the Alumni's series of enlightening evenings, is scheduled for 8:30. It is to take place at the home of Stanton Cole, 3199 Morley Road. A social hour will follow the discussion.

### HIGH SCHOOL PARENTS

The High School Parents Discussion Group will hold its third meeting on Thursday, February 20 at 8:30 P.M. at the home of Mr. and Mrs. Harry Bassichis, 2988 Scarborough Road. Featured speaker for the evening will be Dr. William B. Levenson, Deputy Superintendent of Elementary Schools for the City of Cleveland. Dr. Levenson will speak on the theme "Education in the Sputnik Age". A social hour will follow.



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Dear Friends:

As you know, The Temple Men's Club is sponsoring a concert by our Cleveland Orchestra, under the direction of Dr. George Szell. It will take place Tuesday evening, April 1st at 8:30 in Severance Hall. The program will feature works by Jewish composers. Soloist will be Cantor Moshe Koussevitzky, the world's foremost interpreter of synagogue music and formerly Cantor of Warsaw.

It will be an evening of brilliant music, however, the evening has a deeper purpose. As you know, proceeds of the concert go towards The Temple building program. It is hoped that through this concert we can reach the necessary goal so that the building can be opened next Fall without mortgage or debt.

Members of The Temple Men's Club will approach you in the near future with tickets. I know that you will respond warmly and help in every way possible towards making this evening a success.

Many of you might enjoy inviting some of your friends over for a social hour either before or after the concert. It will be one of the gala affairs of the year. I am sure that you will enjoy the program.



Cordially yours,

*Ernest H. Siegler*

President, The Temple Men's Club

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### CONCERT TICKET PRICE LIST

Tickets in all categories are available. The Men's Club Concert Committee hopes that you will want to sit "up front". May we also suggest that you make this a family Concert Night.

#### BOX SEATS

100.00 SEAT

There are only 170 seats in this section. Be sure to place your order early. All these seats are reserved, and your generous support is solicited.

#### MAIN FLOOR

15.00 SEAT

Every seat in Severance Hall offers comfort and good listening. These seats will be unreserved, but may we suggest that you buy your tickets early.

#### DRESS CIRCLE

50.00 SEAT

Among the best seats for listening, these seats will be reserved. By selecting from this group you will be making a notable contribution to Temple life.

#### BALCONY

10.00 SEAT

No seat in the hall is second-best. These seats are first come-first seated.

No section will be oversold.



## 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.

#### JEROME A. LEVY SPECIAL MUSIC FUND

In Memory of Jerome A. Levy, contributions have been made to the Jerome A. Levy Special Music Fund by:

The Cleveland Association of Accident and Health Underwriters  
Mr. and Mrs. Leonard L. Copeland  
Mr. and Mrs. Lee Hartzmark  
Mr. Harold Jacobson  
Mr. and Mrs. Justin R. Baum  
Mr. and Mrs. Samuel Pressman  
Mr. and Mrs. Fred H. Wildau  
The Sunshine Club, Markus Agencies, Columbus Branch  
Mr. and Mrs. Sheldon Bloch  
Mr. and Mrs. Robert C. Coplan  
Mr. and Mrs. Sheldon D. Gerson  
Dr. and Mrs. I. S. Lieberman  
Mr. and Mrs. Gilbert J. Stein  
Florence and Al Sachs  
Mr. and Mrs. Irving W. Konigsberg  
Mr. and Mrs. Gene Carloni  
Mr. and Mrs. Stanton J. Marks

#### In Memory of:

Sophie Mason by Mrs. Jerome A. Levy  
Sophie Mason by Mr. and Mrs. Albert J. Lipman  
Dr. Abraham Shifrin and Jerome A. Levy by Mr. and Mrs. Alvin Arsham

#### A Gift:

By Mr. and Mrs. Albert J. Lipman

#### ABBA HILLEL SILVER CHARITABLE AND EDUCATIONAL FUND

#### In Memory of:

Sadie Kaufman by Mr. and Mrs. Max Frankel  
Harry Silverman by Mrs. Ben Chavinson, Mrs. Phillip Hirschfield  
and Mrs. Isaiah Rosin

#### In Honor of:

Their own wedding anniversary by Mr. and Mrs. Sidney B. Rosenbaum

#### MEMORIAL LIBRARY FUND

#### In Memory of:

Rose Schaffer by Mr. and Mrs. David I. Sindell and  
Mr. and Mrs. Joseph Sindell  
George Margulis by Mr. and Mrs. Emanuel Margulis

#### A Gift:

By Ronald Victor

#### SOPHIE AUERBACH SCHOLARSHIP FUND

#### In Memory of:

Nathan Kloppe by Alex and Samuel Kloppe  
Henrietta Lippman by Mrs. Henry H. Amster

#### PRAYER BOOK FUND

#### In Memory of:

Mollie Schwartz by The Saturday Club  
Babetta Baum by Mr. and Mrs. Jack Fisher  
Nette Reinthal Baum by Mr. and Mrs. Jack Fisher  
Harry Yetra by Mrs. Lena Siegelstein  
Mrs. E. N. Newbury by Mr. and Mrs. Lambert Oppenheim

#### TEMPLE MUSEUM FUND

#### In Memory of:

Nathan Kloppe by Alex and Samuel Kloppe

#### RICHARD ALLEN FISHEL HONOR KEY FUND

#### In Memory of:

Aaron Rosenthal and Mollie Schwartz by Mr. and Mrs. Jack A. Cannon and Mr. Henry H. Friedman

## 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.

ANNETTE W. ABRAMS  
BERT ABRAMS

*inscribed by their children,  
Richard Abrams and Faye Weiss*

THEODORE T. SINDELL

*inscribed by his wife, Mildred and his children,  
Freema S. Solomon, and Richard and Peter Sindell*

ANNA WIRTSCHAFTER RICH

*inscribed by her son,  
Jason Rich*

KATIE FISHER COHEN  
DAVID J. COHEN

*inscribed by their children,  
Miriam Kolt, Eleanor Gudin and Dena Leuten*



Temple Women's Association

*Sale in Lobby*

Temple Men's Club

1958 ADULT INSTITUTE

THE WORLD OF THE SEPHARDIM

Friday Evenings:

February 28, March 7, 14, 21

The Temple — 8:30 P.M.

Registration: \$1.00

Friday, February 28th

AN EVENING OF SEPHARDIC MUSIC

MR. SIEGFRIED LANDAU

Director — The Brooklyn Philharmonic Orchestra

Choir Master — The Spanish Portuguese Synagogue of New York City

*assisted by*

Mr. A. R. Willard and an augmented Temple Choir

The liturgic and folk music of Sephardic Jewry authoritatively interpreted

Rabbi Daniel Jeremy Silver will introduce the seminar

Friday, March 7th

THE PLACE OF THE SEPHARDIM IN JEWISH HISTORY

RABBI ABBA HILLEL SILVER

The important role played by the Sephardim through the centuries

*Musical Presentation*

Mr. Melvin Hakola, Baritone, will render a series of Sephardic airs

Friday, March 14th

THE CULTURE AND CONFLICTS OF THE SEPHARDIM

RABBI DANIEL JEREMY SILVER

The inner life of the Sephardim: their problems and their adjustments

*Musical Presentation*

A violin recital of Sephardic melodies

Friday, March 21st

THE PHILOSOPHERS AND TEACHERS OF THE SEPHARDIM

RABBI HERBERT H. ROSE

The signal contribution to Jewish thought made by men of the stature of

Maimonides, Halevi and Ibn Ezra

*Musical Presentation*

Mrs. Ilona Strasser, Contralto, will sing a medley of Sephardic tunes

All meetings will begin at 8:30 P.M. in The Temple. Enrollment is open to members of The Temple, their friends, and the general community:



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

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CLEVELAND 6, OHIO  
EAST 105TH ST. & ANSEL ROAD  
THE TEMPLE

## The Temple Bulletin

Second Class mail privileges authorized at  
Cleveland, Ohio

### DATES TO REMEMBER

- Sunday, February 16 — Sunday Morning Services
- Monday, February 17 — Adult Hebrew Classes
- Tuesday, February 18 — Temple Women's Association Tuesday Sewing
- Wednesday, February 19 — Temple Men's Club Fellowship Dinner
- Thursday, February 20 — High School Parents Discussion Group
- Friday, February 21 — Temple Alumni Association — *An Evening with Rabbi Daniel Jeremy Silver*
- Sunday, February 23 — 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 may be made at all times from the display case in the Ansel Road Lobby by contacting The Temple Office.