



Abba Hillel Silver Collection Digitization Project

Featuring collections from the Western Reserve Historical Society and
The Jacob Rader Marcus Center of the American Jewish Archives

MS-4787: Abba Hillel Silver Papers, 1902-1989.

Series IV: Sermons, 1914-1963, undated.

Reel
166

Box
60

Folder
1016

Dr. Zhivago - Boris Pasternak, 1958.

SUNDAY MORNING SERVICE

THE TEMPLE

NOVEMBER 9, 1958

"DR. ZHIVAGO" - - BORIS PASTERNAK - -

AND THE FATE OF THE ARTIST IN A DICTATORSHIP

The affair Boris Pasternak has an interest to us as Jews quite apart of its universal interest. Boris Pasternak is the first Jew to receive the Nobel Prize for literature. Jews have been awarded many Nobel prizes - in fact, far beyond what their numbers would justify - but nearly all of them have been in the fields of Physics, and Chemistry and Medicine - fields, with the exception of Medicine, wherein Jews have not been credited heretofore with excellence.

It would be most gratifying to be able to say that Boris Pasternak is an active and loyal Jew. He is not! He is an assimilated Jew almost ~~far~~ beyond recognition - far beyond what his father was in the first period of his life. Boris' father, ^{Leonid} was the eminent painter, Leonid Pasternak, born in the Ukraine, reared in Odessa, studied ^a art in Germany, and was professor in the Moscow School of Art.

Leonid Pasternak left Russia soon after the Communist Revolution and settled in Berlin, and when the Nazis came into power in Germany ^{he} moved to England where he died in 1945. During his many years as professor of Art in Moscow, Leonid Pasternak had very little contact with his fellow-Jews, and those years were - as you will recall - hard and terrible years for the Jews of Russia - years of persecution and oppression. But Leonid Pasternak lived detached from them and did not share either their faith or their struggles. And this, you may recall, was a rather common attitude which was taken by Jewish ^{Artists, Musicians and Writers and Intellectuals} generally - both in the East and in the West in those years and for a long time thereafter. Their own people knew them not, even when they actually did not deny, as some of them did, their Jewish origin.

They were simply not in touch with them — with their own people. They stood aloof and detached. It was only after Leonid Pasternak fled from Bolshevik Russia and settled in Berlin that, as an uprooted Jew, he sought out his brethren.

Republican Berlin, in those days after the First World War, was ~~the~~ ^{the} Mecca of many transplanted Jews, and a very active Jewish cultural life developed there. ~~And there~~ Leonid met many prominent Jews — many of them identified with ^{the} Jewish renaissance, and the re-birth of Israel. ~~and he~~ moved in their circle, lived among them, painted their portraits — Chaim Nachman Bialik — Albert Einstein — Nahum Sokolow — Saul Tchernechovsky — ~~and Chaim Weitzman.~~ ^{and many others.}

~~And Leonid also later on~~ ^{He also} wrote a book on Rembrandt and the Jews. ^{TP} In 1924 he visited Palestine ~~and~~ ^{On} that occasion the eminent Hebrew poet, ~~Chaim Nachman~~ Bialik, wrote: "Indeed this man was slow in coming to us, but he has finally come and he's welcome". ~~And Bialik~~ ^{Bialik} then proceeds to indict that entire generation of Jewish intellectuals and artists, of ^{whom} ~~which~~ Leonid Pasternak was one, ^{who made} ~~to make~~ themselves alien to their own people, who thought that their ancestral home was too narrow and too confined for their talents and careers, and who offered up all their fine gifts of mind and spirit on every altar save the altar of their own people — their own people who gave them birth and perhaps also their great endowments. They belong, said ~~Chaim Nachman~~ Bialik, to a "Dor Shel Shmad Haruach" — a generation of spiritual apostates. To this generation belonged this artist, who is now called — for the first time in his life, said Bialik, by his Hebrew name — Abraham Isaac Laib ^{ben R.} ~~B.~~ Joseph Pasternak.

~~Now, it could~~ ^{can} be readily assumed that Leonid did not give his son Boris, who was destined to become the winner of the Nobel Prize — ~~that he did not give Boris any~~ Jewish upbringing or any basic Jewish loyalties — he did not. Boris is hardly distinguishable as a Jew in his writings. The cast of his ideas — his very phraseology — ~~his similes~~ — are those of a pious Christian mystic. He has little to say about God — much to say about Christ. Many of his poetic themes, and Boris is of course preeminently a poet, ~~many of this poetic themes~~ ^{and} are borrowed from the Gospel ~~in~~ the New Testament,

and every Gospel incident is idealized and exalted.

In his book "Dr. Zhivago", Boris Pasternak refers here and there to the Jewish people, but always to point out that they have no reason or justification to survive as a people. It is evidently quite proper for the 150 odd nationality ^{id} groups in the Soviet Union to survive and to retain their own language and culture, but not ~~so~~ the Jewish people. They should commit - according to Boris Pasternak - cultural and religious suicide and disappear in the Christian society about them.

It is all right for Boris ~~now~~ to proclaim to the world how ~~inexorably~~ tied up he is with Russia, how he cannot ~~leave, be forced to leave~~ ^{live if forced to leave it -} - how much he loves his motherland ~~it~~ ^{but it is} and ~~it is~~ all wrong for Jews to entertain such sentiments of deep national ^{attachment.} loyalty. He describes somewhere in his book the incident of Cossaks playing with an old Jew and making sport of him ^{It is} during the First World War ^{and} in one of the villages in the Pale ^{of} settlement, ~~and what delight they took in torturing that poor man.~~ ^{And} the only conclusion that Boris Pasternak draws from that incident - of which of course he ~~did~~ ^{does} not approve - is the following: "Well now, what more perfect example can you have of the victims of this mentality than the Jews. Their national ideas force them, century after century, to be a nation and nothing but a nation, and they have been chained to this deadening task all through the centuries when the rest of the world was being delivered from it by a new force ^{Christianity} which has come out of their own midst." How can you account for it? Just think, this glorious holiday (referring to Xmas) this liberation from the curse of mediocrity - this soaring light above the dullness of the humdrum existence was first achieved in their land - proclaimed in their language and belonged to their race. And they actually saw and heard it and let it go. How could they allow a spirit of such overwhelming power and beauty to leave them? How could they think that after it triumphed ^{in Russia?} and established its reign - ~~one wonders whether Christianity~~ ^{did triumph and establish its reign in the Soviet Union -} they would remain as an empty husk of that miracle they had repudiated.

What use is it to anyone, this voluntary martyrdom? Whom does it profit? For what purpose are these innocent old men and old women and children, all these subtle, kind, humane people marked and beaten up throughout the centuries? Why didn't intellectual leaders of the Jewish people ever go beyond facile ~~Weldschmerz~~ and ironical wisdom? Why have they not - even at the risk of bursting like boilers with the pressure of their duty - disbanded this army which keeps on fighting and being massacred, nobody knows for what? Why don't they say to them: "Come to your senses - stop! Don't hold on to your identity - don't stick together - Disperse! Be with all the rest! You are the first and best Christians in the world - you are the very things against which you have been turned by the worst and weakest among them."

Well, I suspect that if Boris Pasternak ~~my~~ - because of the pressure to which he is being subjected now and the persecution - ~~if he~~ should ever be forced to leave the Soviet Union as was his father - he will probably ~~then~~ seek out his brothers in the land of his exile ^{just} like his father did. And they will welcome him like they did his father, ~~and he~~ ^{and he} may then come to learn what his father failed to teach him, why the Jewish people ~~have~~ ^{has} survived, and the true meaning ^{and will} of their checkered and heroic career through history.

Boris' father, Leonid, was a great friend of Count Leo Tolstoi. He visited him frequently - painted numerous portraits of him, illustrated Tolstoi's immortal work, "Resurrection", and was greatly influenced by the teachings of this extraordinary mystic and pacifist. He derived his inspiration from the founder of Christianity. And undoubtedly, Leonid transmitted to his son his admiration for Tolstoi. And here, perhaps, lies one of the keys to an understanding of Boris Pasternak and of his monumental work - "Dr. Zhivago" - which has aroused such a storm in the Soviet Union. Tolstoi, you will recall, was himself not a revolutionist in any political sense - yet, he too aroused the wrath of the Czarist dictatorship in his day. He did not attack the Czarist regime any more than Boris Pasternak attacked the Soviet regime, but the moral and spiritual integrity of Tolstoi's work, the stress which he laid upon the economy of the human spirit, upon the dignity of the individual, be he of the humblest, upon goodness and compassion,

upon obedience to God's eternal law of justice and love - these were a constant threat to a Czarist regime that was based on oppression and cruelty, on the knife and the Cossak sabre and on Siberian exile. And the same elements in "Dr. Zhivago" brought down upon Boris Pasternak the wrath of the new dictatorship which succeeded the Czarists, and for the same reason.

In this book, Pasternak did not write any political facts exposing the evils of Communism in practice, as did for example, the Yugoslavian, Djilas, who today is atoning for his crime in some prison in Yugoslavia. Pasternak did not even write a novel like that of Dudintsev^{'s} "Not by Bread Alone", which is a severe indictment of the bureaucracy which has developed under the Communist regime. Boris is interested not in any political or economic apparatus or system. He is interested primarily in the organizational man - only in the individual and in the glory and in the beauty and in the tragedy of human life. I repeat again - Boris is essentially a poet. Men have called him the foremost Soviet poet of his generation. He is a mystic - he is a lyrical romanticist - spiritual romanticist. He has infinite compassion for all human suffering and sin and defeat, and an adoration for the grandeur of the human spirit, and an abiding faith in life - which to him is greater than all those who would try to re-shape it.

"Dr. Zhivago" has, for the spread of its canvass, the years 1903 to 1929. It is these years in Russia which included the revolution and the uprising of 1905 - the First World War - the collapse of the Czarist empire - the Bolshevik revolution - the Civil War - and all the horror, tragedy and blood of those dreadful years during which time men attempted to establish a new society of force and violence.

"Dr. Zhivago" is the life story of a physician and a writer who lived in Russia during these years of upheaval - who was a good man - not a very forceful man - who was an intellectual - who was not a fanatical idealist - who was not dogmatically pro or con for this or that - and who was not committed at all to re-shape the world.

He respects himself as a human being, as an individual; he respects those virtues which a man requires to be self-respecting. And this doctor-writer would like to find some island of quiet and security - some refuge for him and his family in the midst of this twirling and twisting and plunging world about him. And he goes to distant Siberia to find it - but he cannot; and he dies an unreconstructed human being, unreconciled, tho not at all in active opposition to the changed order about him; he dies alone but somehow one feels, undefeated.

A woman who loved him deeply through the years of war and homelessness, thus takes leave of him at this death. The riddle of life - the riddle of death - the enchantment of genius - the enchantment of unadorned beauty - yes, yes, these things were ours - but the small world of practical life, things like the re-shaping of the plants - these things - no thank you! They are not for us.

In a sense "Dr. Zhivago" is the biography of a whole generation - Russia - written by a man whose basic conviction that people must be drawn to good by goodness is clearly not derived from the works of Marx or Lenin or Stalin. In the course of his lengthy novel, rather discursive novel, (one must have a great deal of patience to read it) - one must have a great deal of patience to read Tolstoi's "War and Peace" - a novel singularly free of those sex motifs without which a modern American novel cannot be written, - in the course of his lengthy novel, the author puts in the mouths of his characters certain comments, certain deflections, of which no orthodox or official Communist can approve, and they have not approved of them. Thus, for example he writes: "The fashion nowadays is all for groups and societies of every sort; gregariousness is always the refuge of mediocrities - whether they swear by Solovier, Kant or Marx. Only individuals seek the truth".

And again he writes: " It turns out that those who inspired the revolution aren't at home in anything except change and turmoil - they aren't happy with anything that's on less than a world scale.

For them transitional periods, worlds in the making, are an end in themselves. They aren't trained for anything else; they don't know anything except that; and do you know why these never-ending separations are so futile? It's because these men haven't any real capacities, they are incompetent. Man is born to live, not to prepare for life. Life itself, the phenomenon of life, the gift of life, is so breathtakingly serious.

And again in this book he writes; Not as part of the plot, but as part of the conversation among his characters who are so numerous in this book: "I think that collectivization was a very wrong measure and that it failed; though the error could not be acknowledged. To conceal the failure by every means that terrorism can suggest - it is necessary to make people learn not to think or to judge, forcing them to see things that do not exist and proving the contrary of what everyone can see! "

And again "Marxism is not sufficiently master of itself to be a science. I know of no current of thought that is more isolated and farther from the facts than Marxism."

And this summary of what war and the Revolution have done for home and family and the soul of the individual is most revealing and, in a sense, most devastating. "We were married two years before the War", says one of the characters in the book. "We were just beginning to make a life for ourselves; we had just set up our home when the War broke out; I believe now that the War is to blame for everything - for all the misfortunes that followed, that hound our generation to this day. I remember my childhood here - I can still remember the time when we all accepted the peaceful outlook of the last century. It was taken for granted that you listen to reason and that it was right and natural to do what your country told you to do; but a man to die by the hand of another was a rare, exceptional event, something quite out of the ordinary. Murders happened in plays, newspapers, detective stories - not in everyday life.

And it was then, with the coming of the War and the Revolution - it was then that untruth came down on our land of Russia. The main misfortune, the root of all evil to come was the loss of confidence in the value of one's own opinion - was the loss of confidence in the value of one's own opinion. People imagined it was out of date to follow their own moral sense and they must all sing in chorus and live by other people's notions - notions that were being crammed down everybody's throats. And then there arose the power of the glittering phrase - first the Czarist, then the Revolutionary; and this social evil became an epidemic - it was catching and it affected everything - nothing was left untouched by it; and our home too became infected - something went wrong in it; instead of being natural and spontaneous as it had always been, we began to be idiotically pompous with each other - something showy, artificial, forced, crept into our conversations. We felt we had to be clever in a certain way about certain world-important themes."

"How could Pasha, her husband, who was so discriminating, so exacting with himself, who distinguished so un-erringly between reality and appearance - how could he fail to notice the falsehood which had crept into our lives?"

And there you have the Rara Avis - this rare bird singing a strange rare song in the midst of monolithic, collectivized, dictatorial Communist ~~in~~ Russia. And all the brutalities that were practiced by the Bolshevik Army during the Civil War are depicted with the same frankness and the same sadness as tho perpetrated by the White Guards of Kolchalc. For these crimes, Boris Pasternak has been denounced by the Union of Soviet Writers - 800 of them collectively, most of them who had never read the book because the book is not available in Russia. They, his fellow writers, these men who should represent ^{of a people} with a conscience/this intellectual - they call this poetic mystic, this man who tried to tell the truth as he saw it without hatred, without venom - they called him a "pig" and a "traitor" and demanded that he be expelled from the Soviet Union.

And Boris Pasternak, himself, who at first had accepted gladly and thankfully the Nobel Prize, was soon compelled to decline it - was soon compelled to write a pitiful letter to Krushev asking that he be not forced out of his native land for he was bound to Russia - as he put it - by birth, his life, his work and cannot visualize his fate away from his motherland. And he has been compelled to acknowledge his errors and his gross mistakes - I don't know what these errors could possibly be - but anyhow he was compelled to acknowledge them, like those Russian Revolutionist Leaders who were compelled to acknowledge, during those famous *purge* trials, sins which they never committed; and this, of course, Krushev himself has stated had been the case.

Boris Pasternak had^{on} an earlier occasion - before he wrote "Dr. Zhivago" - been accused by his fellow writers as - as they put it - "an internal emigré of the ivory tower" - rather confused metaphor but ^{should} you get the idea. He was an emigré - he really didn't belong to Russia, a man who claims to be tied heart and soul with every life-string of his to his motherland - that he was an emigré and that he lives in an ivory tower; and all because he would not follow the party line.

For a time Boris Pasternak stopped writing altogether and contented himself with translating some of the works of great Westerners like Shakespeare - Shelley - Goethe - and they say that his translations are the most perfect in Russia and I have no way of knowing. But when the "Thaw" set in soon after the death of Stalin and Krushev, at the 20th Congress of the Communists denounced Stalin for the crimes he committed against groups, against individuals for his needless suppression, some people in Russia began to feel that a new day had dawned and the ice had begun to crack. They began to speak up - they saw the Krushev was serious about the things he said, but shortly thereafter, you remember, came the uprisings in Poland and the uprisings in Hungary and immediately the ice froze up again; and these innocents - these poets and mystics were caught in this terrible "freeze". They had spoken too soon and had taken Krushev's word on its face value.

The free world cannot but sympathize with this man. We need not agree with everything Pasternak says in his book - his whole outlook on life - his approach to the problems of life - is something which many of us would not subscribe to. There is too little of that social passion which you find even in the writings of Tolstoi which are not found in "Dr. Zhivago". There is too much of the man living in the ivory tower; but one cannot help but sympathize with a man who speaks out of conviction, out of deep thought and reflection in all honesty and sincerity - and gives his comments on the world about him and what's happening to human beings who are caught in this vast turmoil and upheaval of the Revolutionary era.

I imagine that the best comment - and with that I shall close - that can be made upon what's happening to Dr. Boris Pasternak was made unintentionally by an American writer who himself joined the Communist Party - joined it rather late, in 1943, and after serving the Party most faithfully and prostituting his art to the purposes and propaganda of his Party, came to a sudden and shocking awareness after Mr. Krushchev made that famous confession before the Communists in Moscow that he had been wrong.

And so Mr. Howard Fast in his book "The Naked God" writes, and I will read you these few paragraphs because they tell the whole story from the mouth of the writer from the mouth of a man who ~~practically~~ tried to be a Communist writer and who, by the way, did not live in Moscow and was not subject to the direct, repressive, terroristic method, but who lived in the United States - but even here, this monolithic machine of the Party took hold of him and made him slavishly obedient to its dictates. He wrote, as he said, he compelled himself to write his books so that they would be safe books from the point of view of the Communists - free from error - the kind of error that Pasternak has had to confess and to obey the writ of the Communist Priesthood - and here it is:

"We who are writers have had a peculiar and singular experience with the Communist Party, and I give you here a brief outline of my own. In that you have seen a strange development and perhaps a terrifying one for people of imagination. One of the cardinal tenets of the Protestant Reformation, was the recovering and redevelopment to new heights of the ancient Judaic Prophetic Creed of the individual's responsibility to his own soul and to his own conscience (almost quoting the words of "Dr. Zhivago", which I read a moment ago). The Jew's development of prophetic monotheism - and I talk ~~here~~ ^{here} of social rather than religious evolution - puts off the concept of the covenant between man and his God. This covenant of contact is central to prophetic Judaism - and among other things, it places responsibility for his own actions squarely upon the individual, making matters of social responsibility things which he himself must decide and act upon, such decisions being lawful and acceptable in the eyes of God. There is a long proud history of revolution to mark man's stages through history and up the ladder of social evolution, but until the Bolshevik Revolution each one of these stages exhibited a certain broadening ~~effect~~ of personal freedom. The Bolshevik Revolution, however, specified a narrower personal freedom as a means toward the end of complete and ultimate personal freedom - a proposition developed in the theory of the dictatorship of the proletariat.

The Commissar then becomes the big brother and Israel, in the deepest sense, is to replace the responsibility of conscience. He predicates a situation wherein the very nature of right and wrong has changed and he denies the ability of the individual to distinguish right from wrong as a matter of conscience. In his final stage he obliterates conscience and substitutes his Holy Writ as dispensed by his own priestly conscience - and the hellish nightmare that this can and must lead to is spelled out in Khrushchev's secret speech, where the individual is robbed of conscience the society of which he is a part, must of necessity be robbed of both ethics and morality. The yardstick of judgement disappears and right and wrong lose all historical meaning and significance.

If there is any lesson for us in "Dr. Zhivago" and in the experiences of its author it is this - we can't do very much about Russia. They will have to decide their own way

of life and ultimately their own attitude toward the right of the creative artist - a lesson for us here at home to safeguard with every power that is in us - this right of free speech - of thinking for ourselves - the right of conscience - the right of individual judgement, and to see to it that our conscience is well-informed and that our freedom of speech is responsible freedom of speech. That is our heritage and that is our greatest contribution here to civilization.



- 1) The affair Boris P. has an interest for us ^{as} Jews - quite apart of ~~its~~ universal interest.
- Boris P. is the first Jew to receive the Nobel Prize for literature. Jews have ~~never~~ been awarded the Nobel Prize for beyond ~~that~~ what their numbers would ~~enable~~ ^{would} them ~~reach~~ to - more than ~~50~~ 25% - more than 10% of the total.
- But ~~most~~ ^{nearly} all, there have been in the fields of physics, chemistry and medicine - fields wherein we had not been credited with excellence - ~~craft~~ ^{craft} in medicine.
- 2) It would be gratifying to ~~know~~ ^{know} that Boris P. - is an active, loyal Jew. He is not! He is assimilated almost beyond recognition - ~~far~~ ^{far} his father is the first ~~person~~ ^{person} of his life.
- His Father was the eminent ~~the~~ ^{the} painter Leonid P. - born in the Ukraine ¹⁸⁶² ~~1862~~ ^{reared} ~~in~~ ⁱⁿ Odessa - studied ^{art} ~~in~~ ⁱⁿ Germany and was Professor in the Moscow School of Art.
- He left Russia after the Cossack Revolution and settled in Berlin. - When the Nazis came to power he moved to England, where he died in 1945.
- During his ^{many} ~~years~~ ^{years} as Professor of art in Moscow Leonid P. had very little contact with his fellow Jews in Russia. Those were hard and terrible years - years of oppression and persecution - for the Jews, Russia. But ~~he~~ ^{he} lived detached from them, and did not share

their fate or their struggles.

This was ~~a~~ ^{the} rather common attitude taken by Jewish artists, musicians, writers and the intelligentsia generally both in the East and the West - in those years and for a long time thereafter. Their people knew them not, even when they did not actually deny their Jewish ~~ancestry~~ ^{origin}. They were simply not in touch with their people. They were aloof - detached.

It was after Louis P. fled Bolshevik R. - and settled in Berlin - that, as an uprooted Jew, he sought out his brethren. Republican Berlin, after the 1st World War - was the Mecca of many transplanted Jews - and a very active Jewish cultural life developed there.

Here L.P. met many prominent Jews and painted their portraits. ^{Chopin} Nachman Bialik - Albert Einstein - Nahum Sokolow - Saul Tchernichovsky - Chaim Weizmann - S. Ansky - He ~~wrote~~ ^{even} wrote a book on "Rebirth and the Jews".

In 1924 - L. visited Palestine - on that occasion Ch. N. Bialik wrote: Indeed this man was slow in coming to us - but he has finally come - and he is welcome! - Bialik then proceeds to indict the entire generation of Jewish intellectuals abroad, whom L.P. was on - who were alien to their people - when that their overworked

^{home} too narrow ^{and confusion} for their talents and careers and who find (3)
all their ~~best~~ gifts - ~~their~~ mind and spirit - ~~upon~~
on every altar - but ~~that~~ ^{these} people that saw them
birth - and their ~~rare~~ ^{natural} endowment - they belonged to
a prodigious race - a generation of spiritual apostles
To this generation belonged also the artist who is
now called for the first time in his life - by his Hebrew
name.

3/ It could be readily assumed that L.P. did not like his son Boris - who was destined to become the Nobel Prize winner - any Jew or Jewry - as any boni Jewry loyalties. He did not! - as a Jew! (Just) See 3a)

3a) ~~The~~ Boris' father was a great friend, Count Leo Tolstoy - husband

36) ^{Bojarski} ~~The~~ father was a great friend, Count Leo Tolstoy -
visited him frequently - painted numerous portraits
[him - illustrated his immortal book "Resurrection".
and was greatly influenced by the teachings, this extraordinary
mystic and pacifist. who derived his reputation from
the forests, Christ's hands

Undoubtedly L. Hausman had his admiration for the ~~man~~
~~man~~ and ~~teaching~~ Tolstoi & his son Boris - and
in here ^{there} is ^a key to an understanding of the present ~~state~~.

Boris P. and ~~his~~ ¹⁹ his monumental work "Di Zhi roys" - which ⁽⁴⁾
~~was his the whole P. and~~
~~crossed such a storm in the Soviet Union.~~

4). Tolstoi, himself, you will recall had crossed the wrath
of the Soviet dictatorship in his day. Not because he
attacked the Soviet regime - any more than Boris P.
attacked the Soviet regime.

Tolstoi was not a revolutionist - in any political
sense. But the moral and spiritual integrity of his
works - the stress which he laid upon the autonomy
of the human spirit - upon the dignity of the individual -
he is the humblest - upon justice and compassion -
upon obedience ~~to~~ to ~~the~~ ^{the} ~~law~~ ^{law} of justice and love
- there was a constant threat to a regime ^{which was} based
on oppression and cruelty - the Soviet - the Communist
Nazi and S. German exile.

These same elements in "Di Zhi roys" - brought
down upon the head of Boris P. - the wrath of the new
dictatorship - the ~~murder~~ ^{murder} to the Soviet - and for the
same reasons.

Boris P. did not write a pop. tract exposing the evils
of Communism in practice - as did the Trotskyists

Djilas - atoning - in prison

He did not write a novel - "Dudintsev's 'Not By Bread Alone'

- severe indictment of bureaucracy -

Boris P. is interested primarily in man - not the orga-
nizational man - but the individual.

In the glory and beauty and tragedy of human life.

~~In "the middle life, the middle death, the enchantment
of geniuses - the enchantment of mad and beautiful"~~

He is a poet - the premier Soviet poet in this generation -

a mystic - a lyrical romanticist - who has
infinite compassion for all human suffering, sin and
defeat - and an adoration for the grandeur, the
human spirit - and an abiding faith in life - which to
him is greater than all those who would reshape it.

5/ "Dr Zhivago" is his for the spread of its canvas the
years 1903-1929 - (i.e. Rev. 1805 - First World War - October Rev.
and the Civil War) - the desperate, cruel, bloody years
when men sought to establish a new society, through force
and violence.

Dr. Z. is the life-story of a physician and writer who lived during
this years / upheaval - a good man - not a very forceful man -
an intellectual - who was not a fanatical idealist - who
was not dogmatically, pro or anti this or that - who

is not committed to reshape the world. He respects himself
as an individual - and those virtues which a man requires
to be self-respecting. He would like to find some island
of quiet and security for himself and his family in the
midst of the swirling, twisting, plunging world about him
~~and cannot~~ He goes to distant Siberia ^{with his family} to find
it - but cannot.

He is unconvinced - unconvinced, ~~but~~ though
not in ^{active} opposition, to the changed order about him,
alone, but save him, no feels, undefeated.

A woman who loved him deeply - through the turbulent
years of war and homelessness - takes leave of him
at his death.

"The riddle of life, the riddle of death, the enchantment of genius,
the enchantment of unadorned beauty - yes, yes, these things were
ours. But the small worries of practical life - things like the
reshaping of the planet - these things, as thank you, they are not
for us."

6/ In a sense, "Dr. Zhivago" is the biography of a whole generation.
Written by a man whose basic conviction "people must
be drawn to good by goodness" is clearly not derived
from the works of Marx - Lenin - or Stalin.

7). In the course of his lengthy novel, the author puts (7) in the mouth of his characters certain comments and reflections of which no orthodox or official communist can approve.

(a) "The fashion nowadays is all for groups and societies of every sort. Gregariousness is always the refuge of mediocrities, whether they wear by Solovier, or Kant or Marx. Only individuals seek the truth..."

(b) "It turns out that those who inspired the revolution aren't at home in anything except change and turmoil, they aren't happy with anything that's on less than a world scale. For these transitional periods, worlds in the making, are an end in themselves. They aren't drawn for anything else, they don't know anything except that. And do you know why these never-ending preparations are so futile? It's because these men haven't any real capacities, they are incompetent. Man is born to live, not to prepare for life. Life itself, the phenomenal life, the physical life, is so breathtakingly serious!"

(c) "I think that collectivization was a wrong measure, and that it failed; though the error could not be acknowledged. To conceal the failure by every means that terrorism can suggest - it is necessary to make people learn not to think and to judge, forcing them to see things that do not exist and proving the contrary, what everyone can see?"

(d) "Marxism is not apparently master of itself to be a science... I know of no current thought that is more isolated and further from the facts than Marxism."

(e) And this summary, what was and the Revolution have done for home and family and the soul, the individual (7a) (403/41)

(f) And all the brutalities which were practiced by the Bolshevik armies during the civil war are depicted with the same frankness and sadness as those perpetrated by the White Guards of Kolchak



8) The brutality practiced by the Bolsheviks during the (8)
Civil War - as depicted with as much frankness and
realism as those perpetrated by the White Guards
~~and~~ ~~which it during the "thaw" - following death of Stalin~~

9) For these "Crimes" - Boris P. - has been denounced by
the Union / Soviet Writers - ~~and~~ ~~even~~ ~~then~~ when he had
not read the book - (published in Italy - prohibited in
the Soviet Union) - ^{He has been} called a "pig" and a "traitor" - and
invited to get out of the Soviet Union.

B.P. who had at first gladly accepted the Nobel Prize
- was forced to decline it - wrote a polite letter to
Helsinki - asking that he be not forced out of his native
land for "he was bound to himself by his birth, his life and work and
could not ~~leave~~ ~~his fatherland~~ ~~from his motherland~~"
He ~~had~~ confessed his errors and mistakes.

10) He had on an earlier occasion - before he wrote Dr
Zhukov - been accused by his fellow writers as "an
internal enemy, the very traitor" - because he would
not follow the Party line - He stopped writing ^{for some years} except
translations - Shakespeare - Shelley - Goethe - the finest in Russian
language - When "thaw" set in - following death of Stalin
- he wrote "Dr. Zhukov" - and now ~~he~~ is in deep trouble
11) What comments should one make? Perhaps the best

Howard Fast - "The Naked God"

(9)

- entered party in 1947 - left it 1957 -
- stayed on - altho he saw what Comm. Party was doing to the creative writers - even outside of Soviet
- Nikita Khrushchov's - speech ~~off~~ Feb. '56 - before 20th Congress, the Russian Communist Party ~~finally~~ - in which he revealed & catalogued the crime & excesses of Stalin (went up to the death of Stalin) - ^{briefly} ~~exposed~~ - affair & collaboration finally compelled him to leave the Party.
- Up to that time he permitted his books to be 'safe' books - free from error. They stayed the way it, the 'purity' (this in U.S.!).

Quote 159-161

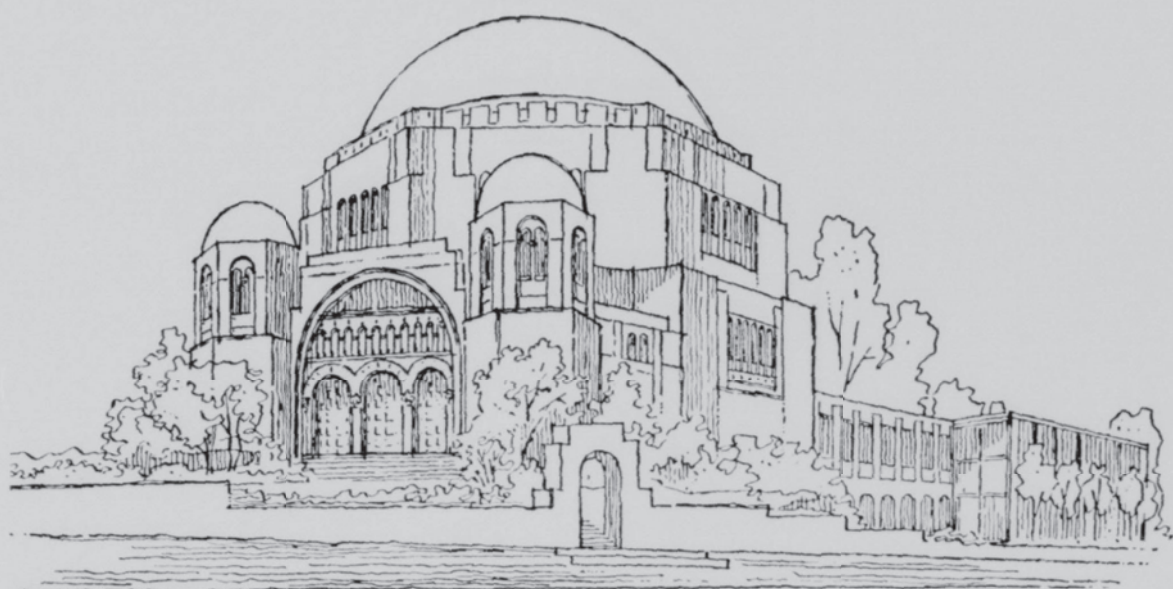
~~Quote 151~~

THE TEMPLE

CLEVELAND, OHIO

November 9, 1958

Vol. XLV No. 5



Some Thoughts on The Future of Jewish Life in America—From The Rabbis' Desk

I had occasion last week to give the Conference lecture at the Annual Convention of the Zionist Organization of America. The Convention was held in Miami Beach, and though it is that resort's pre-season, how pleasantly different Miami's sun seems to our Cleveland overcast.

One of the most interesting features of any convention is the opportunity it affords to meet and exchange views with men and women from all areas of our country. I was particularly struck by one theme which appeared and re-appeared in many of our discussions. Leaders from many separate communities observed to me that in their home cities affiliation with Jewish organizations, both communal and religious, is at an all time high, but equally that much of this affiliation is social rather than a matter of conviction. The chapter of assimilation and revolt in American Jewish life seems to be over. The chapter of acceptance and affiliation is well begun. Yet we seem to stand at one of those periodic crossroads in Jewish life. If the fullest advantage is to be derived from the more positive attitude of our community towards its institutions and its tradition then ways will have to be devised to educate and to interpret the purposes and core ideas so that they will be approved and understood.

If this more positive approach to Jewish life is to have any real meaning we must now grow in depth and gain

SUNDAY MORNING SERVICES
November 9, 1958
10:30 A.M.

RABBI ABBA HILLEL SILVER
AMERICAN JEWISH ARCHIVES
will speak on

**"DR. ZHIVAGO"—BORIS PASTERNAK—AND THE
FATE OF AN ARTIST IN A DICTATORSHIP**

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
11:00 to 12:00

in understanding. The Zionist Organization undertook at the suggestion of Dr. Mordecai Kaplan a long range study to determine the means of making its membership aware of the history and philosophy of its organization. Temples and synagogues throughout our country have undertaken major programs of adult education. Many of the social welfare agencies are attempting to explain to their Board people and volunteer workers the philosophy of their activities. This is all to the good, but we need in Jewish life a doubled and redoubled effort along these lines. Awareness and understanding are cardinal Jewish virtues. A passive tolerance of things Jewish is only a beginning. If Jewish life is to thrive culturally

and religiously in America, as I think it will, it can build successfully only with the bricks of knowledge and with the mortar of learning.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

Organ	
Entrata	Holler
Wind in the Pine Trees	Sowerby
Third Symphonie—IV Adagio	Widor
Opening Psalm—Mah Tov	Saminsky
Bor'chu (Congregational)	Sulzer
Sh'ma-Boruch (Congregational)	Traditional
Mi Chomocho	Sulzer
Kedusha	Trad. arr. Thatcher
Silent Devotion—May the Words	Mann
Mr. Humphrey and Choir	
Before the Address:	
Psalm 46—God Is Our Refuge	Ward-Stephens
Mrs. Strasser	
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

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*

NEW MEMBER BREAKFAST

The Temple will welcome its new members at an informal breakfast Sunday morning, November 9th, at 9:15 in the Social Hall. The purpose of this affair is to introduce new Temple couples to the Rabbis and to the Officers. A short presentation of the activities and philosophy of The Temple will be made.

It is hoped that through such breakfasts and informal meetings new members of the congregation may come to feel close to their Temple and may learn of the many services and opportunities which it offers.

After the breakfast the group will adjourn to the regular Sunday morning service.

ACCESS TO THE TEMPLE

To facilitate access to The Temple for Vesper Services on Friday evenings, it is suggested that persons coming from the downtown area use Carnegie Avenue to East 102nd Street, where left turns are permitted between 4:00 P.M. and 6:30 P.M. The left curb lane must be used. By proceeding across Euclid Avenue to East 101st Street, direct access can then be made to The Temple Parking Lot.

As an alternative route, Hough Avenue or any main street parallel to and north of Hough Avenue can be used and The Temple Parking Lot approached from the north along East 101st Street.

If Chester Avenue is used, left turns can be made toward Hough Avenue on any street up to and including East 90th Street.

THE TEMPLE WOMEN'S ASSOCIATION

OPEN MEETING

MRS. CYRUS EATON

"Women, U. S. S. R."

Wednesday, November 12th
1:00 P.M.

Tea served, shops open
before meeting in Social Hall

Luntz Auditorium

Please bring
tax stamps

THE TEMPLE HIGH SCHOOL

All members of The Temple High School student body and faculty are cordially invited to attend a Supper and Square Dance on Sunday, November 9th, starting at 6:30 P.M. The party will be held in the Social Hall.

The affair is being planned by the Senior Class under the Chairmanship of Marilyn Rosenberg and Barbara Meldon. Donald Kuehne will do the calling for the square dancing. Supper arrangements are being made by Mrs. Jerome Braun, Mrs. Sam Meldon, Mrs. Milton Schulman and Mrs. Fred Sternberg, Co chairmen of the High School Hospitality Committee.

TEMPLE HIGH SCHOOL DEBATE

On Sunday, October 26th, in Gries Memorial Chapel, The Temple High School held a debate with Temple Israel of Columbus, Ohio. The subject of the debate was "Resolved: That Political and Economic Problems Should be Eschewed by the Pulpit." The Temple debaters took the affirmative and were awarded the decision. The Temple High School members who took part in the debate were Roberta Friedman, Bruce Friedman and Alan Samuels.

The judges were Dr. Zoltan Klein, Mrs. Joseph Gould and Mr. Adrian B. Fink. Co-chairmen responsible for housing of out of town debaters were Mrs. Ed D. Friedman, Mrs. Eli Zukerman, Mrs. Joseph Gould and Mrs. Herschel Pevaroff. Later in the year our debating team will return this visit.

THE TEMPLE MEN'S CLUB THANKSGIVING DANCE

The Temple Men's Club announces a Thanksgiving Eve Dance, to be held in the Social Hall on Wednesday, November 26th, from 9:00 P.M. to 1:00 A.M. There will be dancing to the music of Marty Conn and his Orchestra. The committee, under the Co-chairmanship of Bob Kornhauser and Mel Lazerick, has planned top entertainment. A midnight supper will be served.

Tables may be reserved for Temple Men's Club members and their ladies at \$3.75 per couple. Make your reservations early through The Temple Office.

CONFIRMATION CLASS SERVICE AND LUNCHEON

On Sunday, November 16th, the children of the Confirmation Class and their parents will attend services together in The Temple, at 10:30 A.M. Following the services they will meet for lunch in the Social Hall.

Thirty boys and girls will present a skit for the enjoyment of their parents and classmates in the Luntz Auditorium after the luncheon. The skit has been prepared by some of the parents of the Confirmation Class. A group of nineteen parents are working with Mrs. Allyn Kendis and Mrs. Edward Friedman, Co-chairmen, along with Mrs. Phil Gilman, one of the Co-chairmen of the Religious School Committee.

Reservations and money must be in The Temple office by Sunday, November 9th. The parents and confirmands will be able to pick up their tickets in the Social Hall the day of the luncheon.

TEMPLE FUNDS

ABBA HILLEL SILVER CHARITABLE AND EDUCATIONAL FOUNDATION

TEMPLE ENDOWMENT FUND

LIBRARY MEMORIAL FUND

FLOWER FUND

SCHOOL AND NURSERY FUND

TEMPLE MUSEUM FUND

PRAYER BOOK FUND

SOPHIE AUERBACH SCHOLARSHIP FUND

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, Jerome A. Levy, Jane Ellen Udelf and Julius E. Goodman.

ABBA HILLEL SILVER CHARITABLE AND EDUCATIONAL FOUNDATION

In Memory of:

Lillian K. Weiss by Mr. and Mrs. A. A. Margolin and
Mr. and Mrs. Burton A. Weiss and families
Dr. Albert I. Civins by Mrs. A. I. Civins
Erma Flesheim by Mr. Sylvester W. Flesheim
Leon Schaffner by Mr. Gabriel H. Fleishman
Jeanne Feder by Mr. Lloyd H. Feder
Gertrude Rand by Mr. Bernard E. Rand
Jerome Goldurs by Mrs. Jerome Goldurs
Esther Nussbaum by Mrs. W. J. Geiger
Laura Miller by Mr. Morris Miller
Ralph Joseph by Mrs. Frank E. Joseph
Isaac Nussbaum by Mrs. W. J. Geiger and Miss Fannie Grossman
Simon Chavinson and Leona Rosenthal by Mrs. Dora Chavinson.
Dr. Benjamin C. Chavinson and Mrs. Rose Fingerhut
Sam Deutsch and Irwin Bercu by Mr. and Mrs. Allen Kliavans

In Honor of:

Mr. and Mrs. Neil Todreas by Mrs. Irving Schonberg
Mr. and Mrs. Roger H. Arnstine by Mr. and Mrs. Erwin Brooker

Gifts:

By Dr. and Mrs. Irwin E. Yoelson
By Charles Flaxman
By Mrs. Sadie F. Weil

EDITH GROSS BIALOSKY MEMORIAL FUND

In Memory of:

Edith Gross Bialosky by Mr. and Mrs. Donald Wirtshafter
Edith Gross Bialosky by Mrs. Rita Weiss

In Honor of:

Mr. and Mrs. Eugene J. Morse by Mr. and Mrs.
William J. Bialosky

LESLIE AND LINDA HAAS MEMORIAL FUND

In Memory of:

Sam Deutsch by Mr. and Mrs. William M. Haas
Richard E. Fuldauer by Mrs. Sarah Sills

JUDITH MEYERS MEMORIAL FUND

In Memory of:

Mrs. Morris Lean by Mr. and Mrs. Milton G. Meyers and family
Mrs. Morris Lean by Mr. and Mrs. Ronald Benjamin and family

LILLIAN BERMAN MILLER MEMORIAL FUND

In Memory of:

Rose Sokolsky by Dr. and Mrs. David J. Barben
Lillian Berman Miller by Mrs. H. Kline

JULIUS E. GOODMAN MEMORIAL FUND

In Memory of Julius E. Goodman, contributions have been made to the

Julius E. Goodman Memorial Fund by:

Mr. and Mrs. Samuel Wolff
Mr. I. F. Freiburger
Mr. Maurice Saltzman
Mr. Henry Zucker
Mr. William N. Skirball
Mr. and Mrs. Albert Koblitze
Miss Ethel Rosenberg
Mr. and Mrs. Nedward N. Gross
Mr. Harry Resnick
Mr. and Mrs. Alex Miller
Mrs. Albert J. Goodman
The Frankel Brothers Insurance Agency, Mr. Henry Frankel,
Mr. George E. Frankel and Mr. Jerome C. Frankel

In Honor of:

Jack Altman by Miss Ethel Rosenberg

THE TEMPLE ENDOWMENT FUND

In Memory of:

Irwin G. Bercu and Sam Deutsch by Mr. and Mrs.
Roland M. Kraus

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

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

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

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

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

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

This fund is used to secure prayer books.

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

SPECIAL SCHOOL AND NURSERY FUND

In Memory of:

Fannie Chertoff by The Temple Religious School Staff

In Honor of:

Jeremy Weiss by Mr. and Mrs. Irving Weiss
Sharon Efrogymson by Mr. and Mrs. A. B. Efrogymson

JANE UDELF MEMORIAL FUND

In memory of Jane Udelf, contributions have been made to the

Jane Udelf Memorial Fund by:

Mr. and Mrs. David Kaplan
Mr. and Mrs. Sam R. Eckelson
Mr. and Mrs. Sanford H. Mandel
Mr. and Mrs. Stanley Kempner

TEMPLE MUSEUM FUND

In Memory of:

Lottie Schmith, by Mr. and Mrs. William Carpel
Jerome Goldurs, by his wife and children
Jerome Goldurs, by Mr. and Mrs. Alfons Schwarz
Bertram W. Marks, by Mr. and Mrs. I. Shane
Irwin G. Bercu by Mr. and Mrs. William M. Shipley
Mr. and Mrs. Abraham Chertoff by Mr. and Mrs. Stanley Busch
Rae Synenberg Cohen by Mr. and Mrs. Maurice S. Miller

In Honor of:

William Loveman by Mr. and Mrs. William M. Shipley
Mrs. Maurice Filston by Mr. and Mrs. Ben P. Rabb

A Gift:

By Mrs. Rose F. Galen
By Mr. and Mrs. Max Gold

MEMORIAL PRAYER BOOK FUND

In Memory of:

Bertha Rosin by Mr. Isaiah Rosin
Edward G. Spitz by Mrs. Irma Spitz
Irwin Bercu by Mr. and Mrs. Stuart Halle
Adolf Schiff by Mrs. Malvina Gluck
Della Koerner by Mr. and Mrs. Harry M. Marks
Jessie Waldman by Mr. Norman Waldman
Fannie L. Morris by Mr. Gilbert L. Morris

In Honor of:

Charles Kramer by Mr. and Mrs. Harry M. Marks

RICHARD ALLEN FISHEL HONOR KEY FUND

In Memory of:

Lottie Friedman, Sam Weiss, Coleman Spitz, Herbert Spitz,
and Rae Newman by Mr. and Mrs. Jack A. Cannon and
Mr. Henry Friedman
Lillian Charlotte Fishel, by Mr. Clarence Fishel
Richard E. Fuldauer, Irwin G. Bercu, Frank S. Glueck and
Marvin Kempner, by Mr. and Mrs. Clarence Fishel
Richard E. Fuldauer by Mr. and Mrs. Henry H. Hirsch

RAY S. GROSS MEMORIAL LIBRARY FUND

In Memory of:

Henry S. Heiner by Mr. and Mrs. Victor Wise
Henry S. Heiner by Mr. Sam M. Gross

In Honor of:

William Loveman by Mr. and Mrs. Victor Wise

CHARLES GINSBERG MEMORIAL LIBRARY FUND

In Memory of:

Charles Ginsberg by Mr. and Mrs. Neil Solomon
Theodore T. Sindell by Mr. and Mrs. Neil Solomon

CELIA SMITH BOOKSHELF

In Honor of:

Mr. and Mrs. Max Smith by Dr. Herman C. Smith and
Harry C. Smith

NOVEMBER 7 to DECEMBER 7, 1958

The Temple Library is again celebrating Jewish Book Month by calling to your attention a few of the many new titles that have been added to the shelves. This is a good opportunity to renew old acquaintances with authors and to make new friends.

We are still celebrating Israel's Tenth Anniversary. These are a few of the new books published both here and in Israel:

Ruth Gruber.....Israel Today
Gershon Rivlin, ed.....Israel Defense and Army
 (Photographs)
Rubin & Barkai.....Pictorial History of Israel
Amir Golboa, ed.....Israel (Photographs)
Raphael Patai, ed.....Herzl Year Book v. 1
Melford E. Spiro.....Children of the Kibbutz
 (a sociological study)
Walter Eytan.....First Ten Years
Geraldine Stern.....Daughters from Afar;
 profiles of Israeli women
Horace M. Kallen.....Utopians at Bay

BIOGRAPHIES

Robert Briscoe with Alden Hatch..... For the Life of Me
Ernst Schnabel... Anne Frank; Portrait in Courage
Hannah Arendt..... Rahel Varnhagen

BIBLE AND ARCHAEOLOGY

Andre Parrot.....
.....Babylon and the Old Testament Samaria
Frank Zimmerman.....Book of Tobit
(Jewish Apocryphic Literature)
Burrows Millar. More Light on the Dead Sea Scrolls
G. Ernst Wright.....Biblical Archaeology

H. H. Rowley.....11 Years of Bible Bibliography
Solomon B. Freehof...Book of Job; a commentary

FICTION

Roger Ikor	Sons of Avrom
Jean Cabries	Jacob
Leon Uris	Exodus
Jerome Weidman	Enemy Camp
Bernard Malamud	The Magic Barrel

CHILDREN AND YOUNG PEOPLE

Pelagie Doane.....	Story of Moses
H. E. Goldin.....	Bible Stories
Sydney Taylor.....	All of a Kind Family Uptown
L. H. Kuhn.....	Jo Davidson
F. C. Hyman.....	Jubal and the Prophet

JUDAICA

Howard M. Sachar.....
.....Course of Modern Jewish History
Morris U. Schappes.....
.....Jews in the U. S.; a pictorial history
Leo Pfeffer.....Creeds in Competition
Martin Buber.....To Hallow this Life
Hasidism and Modern Man
Harry Golden.....Only in America

MEMORIAL LIBRARY FUND

In Memory of:

Mrs. Ray F. Meyerhardt by Dr. and Mrs. Sol B. Abrams
 Della Koerner by Betty Gelman
 B. F. Klein by Mrs. Marie Klein
 Della Koerner by Dr. and Mrs. Martin Krasny
 Della Koerner by Mrs. M. Fleischer and son Emanuel
 Morris Kline by Mr. and Mrs. Sidney S. Wolfe
 Martin M. Feerer by Mr. and Mrs. A. Rothenberg
 Gazella Glicksman by Mrs. Mildred G. Kline and
 Mrs. Beatrice G. Kline
 Della Koerner by Mr. and Mrs. S. H. Rapoport
 Della Koerner by Miss Lillian Greenspan
 Della Koerner by Mrs. Rose Edmunds, John Keogh and family.
 Paul Janusis and family and John Galatis and family
 Harry Kretchmer by Mr. and Mrs. Sidney Salkin

In Honor of:

Mr. and Mrs. Eugene J. Morse by Mr. and Mrs. Irving Bader
William Loveman by Dr. and Mrs. Sol B. Abrams
Mr. J. H. Altman by Dr. and Mrs. Henry Steuer
Barbara Leiner by Mr. and Mrs. Philip Leiner
Mrs. Louis Bloomfield by Mr. and Mrs. Godfrey A. Garson

FLORAL FUND

In Memory of:

Gertrude Krupnick by Mr. and Mrs. Ronald Benjamin and Family
Morris Kline by Mrs. Julian Huebschman
Julius Goodman by Dr. and Mrs. Myron E. Speck
Harry S. Heiner by Mrs. Norman Leffert
Harry S. Heiner by Dr. and Mrs. Irwin E. Yoelson
Manning J. Glick by Mrs. Mae Glick
Irwin G. Bercu by Mr. and Mrs. Myron E. Wohl
Edwin H. Weil by Mrs. A. B. Efroymsen
Bertha Stein by Mr. and Mrs. Karl Tobias
Sida Seidman Stern by Miss Esther Seidman
Eugene J. Stern by Miss Esther Seidman
Louis Goldhamer by Miss Esther Seidman
Fannie L. Morris by Mr. Gilbert L. Morris
Julius Goodman by Mr. and Mrs. Sydney L. Hirsch
Annie Altschul by Mr. and Mrs. Sydney L. Hirsch

Irwin G. Bereu by Mr. and Mrs. Sydney L. Hirsch
Irwin G. Bereu by Mr. and Mrs. Leon Mitnick
Sam Deutsch by Mr. and Mrs. Leon Mitnick
Mrs. Morris Lean by Mrs. Herbert Zipkin
Irwin G. Bereu by Mrs. Leonard Bialosky

In Honor of:

Florence S. Garson by Mr. and Mrs. Lee August
Mrs. David Haber by Mr. and Mrs. Philmore J. Haber
Mrs. David Haber by Mr. and Mrs. Irving Haber
The Gottfried Company by Mr. and Mrs. Lester Lapides

A Gift:

By Mrs. Harry Koppelman

SOPHIE AUERBACH SCHOLARSHIP FUND

In Memory of:

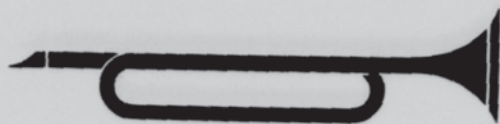
Marie K. Ripner by Mr. and Mrs. Alfred A. Benesch
 Robert E. Schoenberger by Mr. and Mrs. Alfred A. Benesch
 Mrs. Ray Meyerhardt by Mr. and Mrs. Theodore E. Felber
 Mrs. Ray Meyerhardt by Mr. and Mrs. Carol Levison
 Irwin G. Bercu by Mr. and Mrs. Carol Levison
 Mrs. Maurice Bernon by Mr. and Mrs. Carol Levison
 Mrs. Maurice Bernon by Mr. and Mrs. G. J. Federman
 Augusta Mintz by Mr. and Mrs. Alfred A. Benesch
 Sam and Sadie Harris by Mr. and Mrs. Maurice S. Miller
 Max M. Rothschild by Mrs. Max Rothschild, Mr. Robert A.
 Rothschild and Mrs. Pauline Legum
 Helen Einstein Kittner by Miss Jean R. Cassel

In Honor of:

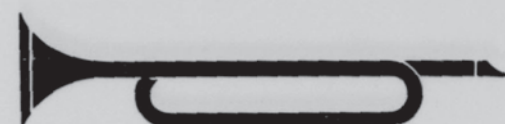
Mr. and Mrs. Sam Hibshman by Mr. and Mrs. Theodore E. Felber
Mr. and Mrs. Charles Bondy by Mr. and Mrs. Theodore E. Felber
William H. Loveman by Dr. and Mrs. Irwin E. Yoelson
Mrs. Maurice Filston by Mrs. Henry Adler, Mrs. Harry Glick,
Mrs. Jake Goldberger, Mrs. Harry Korach, Mrs. Arthur Levy,
Mrs. Sam Unger and Mr. and Mrs. Julian Wolf
David P. Simpson by Mr. and Mrs. Alfred A. Benesch

SPECIAL CONTRIBUTION

A special contribution has been received by The Temple toward the purchase of an Altar Bible. This contribution was made in memory of Della Koerner, by Mrs. Lillian Hoffer, Mrs. Fannie Klein, Mrs. Evelyn Weinberg and Mrs. Idella Hoffer.



TREASURE TROVE



Twenty-nine gayly decorated booths! Hundreds of volunteer sales people! Thousands of things to buy—from antiques to mum plants—from quilts to cake—you name it, you'll see it on Tuesday, November 18th from 11:00 A.M. to 11:00 P.M. in the new Social Hall of The Temple.

Just bring your money, that's all, that's all

On the 18th of November to the Social Hall

From 11:00 to 11:00, there'll be lots to do

TEMPLE TREASURE TROVE is coming to you!!!

Working closely with Mrs. Albert J. Goodman, Temple Women's Association President, and Mrs. Isadore Horvitz, Vice-President in charge of Tuesday Sewing, are the Chairmen of this gala event, Mrs. A. M. Luntz and Mrs. M. J. Kobnitz, Jr. Sparking the exciting day as behind-the-scenes Committee Chairmen are:

PUBLICITY	Mrs. Lee Rotman - Mrs. Harry Horvitz
MAILING	Mrs. Walter Gudin - Mrs. Seymour Bloomberg
HOSPITALITY	Mrs. Abe Kane - Mrs. Raphael Silver
DINNER TICKETS.....	Mrs. Abe Amster - Mrs. Gerald Kerner
COMMISSARY WORKERS' FOOD.....	Mrs. Richard Adler - Mrs. Sam Stillman
ACKNOWLEDGMENTS	Mrs. Herbert Rose
SECRETARIAL	Mrs. Maurice Goldstein - Mrs. Jeff Randall - Mrs. Abe Nebel
TELEPHONE	Mrs. Alan Littman II - Mrs. Sanford Curtiss
DECORATION, DISPLAY AND PHYSICAL PLANNING	Mrs. Edwin Woodle - Mrs. Jack Phillips - Mrs. Hayden Kline
MERCHANDISING	Mrs. Eric Bruch - Mrs. Thomas Felber
PRICING	Mrs. Henry Steuer - Mrs. Victor Wise
BOOKKEEPING	Mrs. Stuart Halle - Mrs. Edwin Bergman - Mrs. Aaron Weitzman
CONSIGNMENT STOCK.....	Mrs. I. B. Silber - Mrs. Roy Unger
TUESDAY SEWING STOCK.....	Mrs. Herbert Zipkin - Mrs. Edward Friedman
SALES	Mrs. Alan Englander - Mrs. Allan Unger - Mrs. Joel Bennett
EQUIPMENT	Mrs. Stanley Morgenstern - Miss Suzanne Cohen

The Temple Treasure Trove doors will open at 11:00 A.M. Sandwiches and coffee will be available during the lunch hour; coffee and sweets during the afternoon.

"Extra special" will be a dinner at the Wade Park Manor from 5:30 to 7:30 P.M. open to Treasure Trove buyers. Husbands and wives may dine before coming to the evening portion of the sale at The Temple. Reservations may be secured by calling Mrs. Abe Amster, YE 2-7256, or The Temple Office. Dinner is \$3.00 per person, including tax and tip.

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

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

Second Class mail privileges authorized at
Cleveland, Ohio

DATES TO REMEMBER

New Member Breakfast
Sunday, November 9 — Sunday Morning Services
High School Supper and Square Dance
Monday, November 10 — Adult Hebrew Classes
Tuesday, November 11 — Temple Women's Association Tuesday Sewing
Mr. and Mrs. Club Arts and Crafts
Wednesday, November 12 — Temple Women's Association Open Meeting
Friday, November 14 — Temple Women's Association Study Group
Sunday, November 16 — Sunday Morning Services
Confirmation Class and Parents Luncheon
Tuesday, November 18 — Temple Treasure Trove

THE TEMPLE LIBRARY is open Tuesday through Friday 9:00 A.M. to 5:30 P.M., Saturday and Sunday 9:00 A.M. to 12:00 noon.

THE TEMPLE MUSEUM will be open at the close of Sunday morning services in addition to all occasions of organization meetings. Arrangements to view the Museum by special appointment may be made through The Temple Office.

THE ISRAELI GIFT SHOP is open during all Tuesday Sewing sessions. Selections may be made at all times from the display case in the Ansel Road Lobby.