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Home again, 1959.

SUNDAY MORNING SERVICE

THE TEMPLE

MARCH 1, 1959

DR. ABBA HILLEL SILVER

HOME AGAIN

When a Rabbi travels to foreign lands, he naturally wants to meet Jews - to learn something of their way of life, their community organizations, see their synagogues, schools and generally to become acquainted with their status in the country in which they live. The Jewish communities which we visited were aware of our coming and were very warm in their welcome and in their hospitality. In fact, a real problem soon presented itself to us - our trip was in danger of becoming a sort of a series of meetings and receptions and lectures and community functions - very much like at home and I would be enjoying what is technically known as a "busman's holiday". But we succeeded in striking a happy medium.

There are not many Jews in the countries which we visited. There are not many Jews in Asia - beyond say in Babylon, Mesopotamia or Persia, now Iran. The far countries - India, ~~The~~China and the Orient did not attract many Jews. The trend of Jewish immigration is, generally speaking, westward, to Europe and to northern Africa although from the important Jewish centers of Babylon and Mesopotamia, some Jews did migrate eastward. But they never established any important Jewish communities in that part of the world and there were never centers - creative centers of Jewish life or of Jewish culture.

During the two World Wars, there was a large aggregate or collection of Jews in Shanghai. In 1941 there were actually about 25 or 30,000 Jews in Shanghai but they were mostly refugees. Russian Jews who had come to China - to

Shangai - who had fled from the Russian Revolution and later on Austrian and German Jews who had fled from the Nazis. Most of these Jews were dependent upon relief principally from the United States and when the Japanese invaded China, and later on when the Communist Revolution took place in China, this community was completely scattered - the Jews left for Australia for Palestine, for Canada, the United States and for Mexico. There are probably today less than 500 Jews in the whole of China.

Before we flew to India, we spent over a week in Greece. There are today some six to seven thousand Jews in the whole of Greece - 3000 of them in Athens, the Capitol. Before the second World War, in the one city - the one Greek city of Salonika, there were over fifty thousand Jews. The leaders of the Jewish community of Athens called upon us to pay their respects - invited us to visit their small synagogue and school, which we of course did and then the representatives of the Jewish Agency in Athens invited us to come and see Rumanian immigrants who were coming in large numbers to Athens on their way to Israel. Rumania has finally consented to allow some of its Jews to leave the country and to join their relatives in Israel and from Athens these Rumanian immigrants were being air-lifted 100 or 200 a day by El Al to Lydda in Israel. We met a contingent of these immigrants in a hotel which is being temporarily placed at their disposal by the Jewish Agency. I spoke to them, I listened to their stories. They are as fine a lot as any country - especially Israel - would want - mostly younger people, energetic, trained - some of them expert mechanics - technicians - professional people - artisans generally - a good lot of people. They told me of their hardships in Rumania in trying to obtain an exit permit. Some of them had to wait four or five years before they obtained this permit, and they lost their jobs from the very moment they applied for this exit permit. When they were finally permitted to leave they were allowed only the barest minimum of possessions to take along with them and at the border they were closely searched and examined - every piece of fruit that they had, an apple or an orange was cut open to see if they were hiding any jewelry in it. The soles of their

shoes were torn loose, pried loose to see whether they were hiding anything in it - there was not a shred over and above the minimum which was permitted to take out. But they did not seem to mind it at all when I met them in Athens. They were on their way to freedom and a new life and their hearts were uplifted and full of hope, although they knew the rugged, pioneering life - not a life of comfort and luxury was awaiting them in Israel. Thousands of these Rumanian immigrants will be coming and are coming today to Israel in the next few months. In Athens we were also entertained by Embassy officials, keen, intelligent, alert people, who gave us a general picture of what the United States Government is planning to do in Greece in order to help that country solve its own economic problems.

From Greece we flew to Bombay, India. In relation to India's population of approximately 380 million, the number of Jews in India - about 20 to 25,000 is almost negligible. Bombay is the largest Jewish center in India - has about 15,000 Jews - most of them in very modest circumstances, many of them quite poor. That, of course, is true of the entire population - of most of the entire population of India. The Jewish community of Bombay is made up of two groups - Baghdadi Jews, or the Jews who came from Iraq, from Baghdad, and the B'nai Israel. The Baghdad Jews who have settled in Bombay some 150 years ago, some 175 years ago, have for their leaders and patrons the members of the famous Sasson family, whose members helped them build and to establish their schools and their synagogues and their charitable institutions and their important endowments. The second group - the majority group - is of the B'nai Israel - the oldest settlers - they have a darker skin than the Baghdadi Jews, generally speaking. Some say that they came to India some 2,000 years ago; some maintain that they came while the kingdom of Judea was still in existence. Through the centuries, they ~~have~~ became pretty well assimilated and their Judaism became quite diluted with Hindu ~~Jews~~,

practices and superstitions. But it appears in the 18th century, a Jew from Cochin, an agent of the Dutch East India Trading Company, visited the natives here in Bombay and interested himself in their religious life and set about teaching their children, establishing schools for them, the traditions of Judaism - teaching also the elders the Jewish customs and observances and sort of initiated a revival of Judaism among these B'nai Israel. And a few years ago, the World Union of Progressive Judaism interested itself in these same B'nai Israel in Bombay and fostered a Jewish Religious Union, a synagogue, a little school on the model of our ~~synagogues~~ synagogues in the United States. That Jewish Religious Union has a young American Rabbi, a graduate of the Hebrew Union College, as its spiritual leader - a fine man who will do excellent work among them and I was privileged to bring to this congregation of B'nai Israel formed by the World Union, a contribution of \$10,000 to help them find new quarters for their synagogues and their schools. I was, of course, greatly welcomed. I had an opportunity to address them all and it was a unique experience for me to address those Jews - by the way, nearly all of them speak English because Bombay, as you know, for a hundred years or more was a great center of the British Empire, or one of the great centers.

In the Capitol of India, in New Delhi, there is only a very small Jewish community - perhaps 150 to 200 souls. Some of them are in government service and some Indian Jews are very high in the service of the Indian government, - in the Army, in the Navy, in the Air Force, etc. They have a small synagogue in New Delhi to which we were taken. They are loyal Jews who are trying hard to maintain their community life. They have no Rabbi - the laymen of the community read the service and try to teach their children. They are hoping now to get themselves a spiritual leader - at least a trained religious teacher. Calcutta - perhaps the most depressing city that we saw in India - a city of about 2 million - had until recently some 2000 Jews - mostly Baghdadi Jews - a few rich Jews, most

of them from the lower middle class and quite a number of them poor. Half of these 2000 Jews have already emmigrated to Israel - others are preparing to do so. The community seems to be liquidating. Seemingly there are few economic prospects for them . They realize this and most of them, if not all of them, are getting ready to leave. While in New Delhi, the Capitol of India, I was invited to tea with the Vice-President of India, Radhakrishnan, in the absence of Prime-Minister Nehru from New Delhi. Radhakrishnan, you may recall, is the outstanding philosopher of India and also one of its leading statesmen. He had visited the United States, lectured here and he was eager to tell me of the progress which India is making in spite of its many/problems, and of his hope for world peace. He was sure that there would be no World War. He stressed India's friendship for the United States and hoped that we would not mis-interpret the occasional acts of the Indian Government which seemed to be rather distasteful to us - as the true attitude of the Indian government and the Indian people toward the United States. We discussed India's attitude to Israel with which India had not ~~xx~~ yet established formal diplomatic relations, altho there is an Israeli Consul, a competent man, Mr. Kaspi, in Bombay. Because of the very large Moslem population in India, it is naturally delaying this recognition, this step, which in his judgment is sure to come, it ~~xx~~ inevitable. His sympathies were strong/with Israel. I suggested to him larger trade and cultural contacts with Israel. I also suggested that he make a visit as philosppher, teacher to the Hebrew University of Jerusalem, on a lecture visit. He seemed to be very receptive to the idea. An interesting comment he made to me which impressed me considerably (at that time ~~xxxxxxx~~, as you know, everybody was talking about Boris Pasternak, the author of Dr. Zhivago, who received the Nobel prize and was unable to accept it). Radhakrishnan was rather critical of the whole business and of Nobel prize givers - that here is an organization or a body which overlooked the great Ghandi - did not give him the

Nobel prize and overlooked Count Leo Tolstoi, but gave the Nobel prize to Pasternak of whose ~~for his~~ book "Dr. Zhivago" he did not seem to think so much. Well, I thought you might be interested in this interesting item.

We flew from India to Burma - Burma, which figured so prominently in the ^{where} Second World War - where our own men fought-~~in~~ some of the decisive land battles of the Far East were fought. And in Burma, as you come to Burma, you enter what you might call the Buddhist World. India is overwhelmingly Hindu although Buddhism originated in India. We visited outside of Benares the great Stupas which still stand, which mark the place ^{Gautama} ~~Gautama~~, The Enlightened One, ^{Gautama} ~~Gautama~~, The Buddha, more than 2500 years ago preached the first sermon to his first five disciples. And it was the home of the great Emperor Asoka, who did so much to spread to faith of Buddhism, who built Buddhist Monasteries all over the Empire. But Buddhism for one reason or another did not thrive in India, but it spread eastward and took firm hold in the countries of the Far East - in Inddo-China, Indonesia, in China and Japan. The first thing that strikes you when you come to the Capital of Burma, Rangoon, is this great golden steeple of the magnificent ~~Shwe Dagon~~ pagoda which rises 307 feet high and the elevation is more than 170 feet - rises above the level of the ^{with its} city. And this steeple ~~fixing~~ towering pagoda is covered with pure gold from base to summit - and once every forty years this gold is renewed by public subscription. And everywhere you go in that world of the Far East you find Buddha Shrines and Temples - large and small. In the city of Bangkok alone there are 2000 Buddhist Temples - golden Buddhas, emerald Buddhas; and forty miles out of Rangoon ~~in the city of Pegu~~ we visited the city of Pegu, which was the old Capital ^{Northern} ~~of~~ Burma and there was a shrine of Buddha - oh, I have forgotten, maybe 150 long. In Japan, in Kamakura, we saw that huge, the famous huge bronze image of Buddha - 40 ft. high - 97 feet around the base which was cast in the 13th century. And in another Japanese city of Nara is an even larger Buddha - 53 ft. high weighing over 500 tons. In Kyoto, which was the Japanese Capital before Tokyo became the Capital,

there is one vast hall where you see 1000 Buddhas standing - 1000 figures and images of the Buddha.. The Buddhists somehow have a way of showing their adoration ~~admiration~~ not only in their development, but in the plastic and physical magnitude and multiplicity of their representations of the Buddha. And everywhere in that vast world where there are 150 million Buddhists, you will see the worshippers come into their Temples and Shrines quietly, their feet unshod - they clasp their hands, thus to attract their attention to the deity, they bow their ^{solemnly} heads/in silent prayer, quietly and reverently/after dropping a small coin as an offering, leave the Shrine. The spiritual message of Buddhism has greatly pervaded the life of these people and its great disciplines of morality and meditation and wisdom. Somehow you do not feel the same hankering after worldly position, worldly wealth and economic advancement in that part of the world that you find elsewhere. There is an effort to stress the virtues of non-injury and non-violence, compassion and moderation. And everywhere you go in that world you will see the saffron -clothed, saffron-robed monks and in some of these countries it's not a life-time profession, but a man will go to a monastery and spend a few months or a year or two practicing the rigorous discipline of a monk, devoting his life to - in the period of time he is spending there - to seclusion, to meditations - in the morning you will see them with their beggars' bowls going around and receiving from the hands of the generous faithful ones food for the day; and some of the most powerful figures in that world - statesmen, professional people, - themselves put on the saffron-robos and spend a month, or two or three, as monks just for the sake of spiritual discipline and for the sake of ^{refreshment} ~~redemption~~ of their souls. In Rangoon, Burma we were able to see for the first time the shoals and the quicksand, the trials and the difficulties ^{which} of a new nation in the Far East, ^{has to encounter} We came to Rangoon

at a very propitious time - the city, the Capital and the country was celebrating the eleventh anniversary of its statehood. Everything was decorated with much glitter and pomp and music and ceremony - the city was all bedecked. The streets in Rangoon which are famous for their dirt and filth had been cleaned up by the Army. It took the Army some two months to clean them up and everything was in good order for the celebration. But we soon learned that this Republic of Burma - a country of some 30 million people - still nominally a democracy is actually ruled by a dictator. Party strife and the struggles between the east and the west to take possession, as it were, of the guidance of Burma have practically brought that government to a stand-still and so the head of the Army, General Ne Win, stepped in and took over. We met the General at the Palace garden-party to which we were invited and we also met the President of Burma. The President is only a figure-head; the ruler is this General Win. He has promised that there would be free elections in Burma some time this coming spring but that remains to be seen. What is true of Burma is largely true of all the countries in the Far East. They have as yet no stability of government and ~~they have~~ ^{their} difficulty in establishing themselves firmly is due, in the main, to the subterranean struggle between the east and the west for control between the Communists and the non-Communists countries of the world.

In Burma we met the first Israel Ambassador - a charming, capable man, Dr. Daniel Levine, who has been doing a magnificent job in that country. Israel has also sent into Burma quite a number of experts to help the Burmese government - experts in irrigation, in agriculture and health and the Burmese government has welcomed these Israeli experts because they know there is no ax to grind. They don't aim to grab the Burmese into any verbal alignment with one power block or another. As of the moment there are some 40 or 50 Burmans, representatives of the government of Burma, in Israel studying Israel's way of doing certain things. In Bangkok there is an Israeli Ambassador, Dr. Kidron and in Tokyo, Ambassador Najjar. The government of

Israel is endeavoring to break the solid anti-Israeli front which was forged at Bandung a few years ago of the African-Asian people, and I think slowly, effectively through helpful ways, in constructive ways, they have succeeded in so doing.

We visited small Jewish communities in large cities in Manila, in Hong Kong, in Tokyo. In none of these cities is there a Jewish community of more than 500 souls. But they have their Jewish clubs, Jewish synagogues and are trying to maintain as active a Jewish life as they can.

I may

In HongKong ~~they~~ call your attention to this interesting thing - Hong Kong, as you know, is an emporium of the Far East and the delight of all women tourists and the despair of all men who accompany them, - in Hong Kong we met the famous Kadoorie brothers - Kadoorie is an eminent and important family in the Far East - they were very generous in their attentions, in their entertainment. One of the two brothers, Horace Kadoorie, is engaged in doing a remarkable piece of work in the new territory just outside of Hong Kong. As you know, there have been thousands of Chinese refugees who have in recent years flocked into Hong Kong because of the Chinese revolution - penniless, without jobs, a charge on the colony of Hong Kong, and a potential center of Communist agitation. Mr. Horace Kadoorie tells ~~us~~ a way to check communism ~~and~~ is to set up as many of these penniless Chinese as independent farmers. He acquired land and proceeded to advance interest-free loans to these Chinese to purchase cattle, poultry, feed, fertilizer to build fish-ponds and to engage in all types of land developments. And he also built for them out of his own funds, miles of roads - he built dams and bridges, wells and reservoirs, orchards, built many homes for them and also made cash grants. But largely, his idea was not to pauperize them ~~but~~ giving them things but by teaching them things to help them to help themselves. He also established a widow plan. The widow is the most unfortunate of all people in that part of the world. This fund has been assisting thousands of widows by giving them some cattle - a cow and pigs, building for them some pig-stys, lending them some money, interest-free, to purchase what they need, giving them - each of them some 20-30 chickens and giving all of these people expert technical advice in breeding

and management. With the result that in a few years, thousands of Chinese have been made independent small farmers, and hundreds of villages have been helped. This is a one-man's bloodless war against Communism. I was tremendously fascinated as he took me to visit some of these farmers - took me to his model farm - one of the most beautiful in the Far East. There the cattle is raised which is then sold or given to these refugees.

And perhaps this is a true way and the only way in which we can be helpful to that part of the world. I read recently a book which you must have read, called "The Ugly American" and there is much criticism there of the American representatives in that part of the world who are carrying out our program of technical aid, economic aid, as incompetent - many of them lacking the ability of speaking the language of the people whom they are trying to help. They are arrogant, etc. I suppose that much of it is true - otherwise there wouldn't be this wide-scale criticism of American aid in that part of the world. But I met quite a number of Americans, both connected with government and connected with other missions in all these countries which I visited and I found many of them skilled, trained, competent, dedicated; they are trying to do a real service. Of course we have tremendous competition in that part of the world - the Russians. People forget that Russia has a great Asiatic power as well as a European power. Russia is closer to the scene - Russia is far better trained in propoganda and all the tricks of proganda than we are because that's how the movement first came into existence as the result of propoganda and it has thrived, not exclusively, but largely upon propoganda. We are still learning that art. Perhaps the greatest drawback, in my judgment, to our success in that part of the world, is not the lack of dedication on the part of the men and the women we send there, but on our late realization that we ought not to tie up our assistance program with our military, political objective. And my thinking on the subject has been vindicated

by thoughtful men who have visited Asia - good Americans, enemies of Communism, who brought back similar conclusions. "Any advantage," writes Supreme Court Justice, William O. Douglas, "any advantage which Russia may enjoy over us in that part of the world will vary with current events." The revolt in Hungary was itself a hard blow to Russia. Russia's reaction to it - the way she managed it and the reign of terror which she launched in that brave land sent Russia's prestige into a decline the world around. The message of Hungary reached understanding hearts and minds in Asia. Hungary helped the people of Asia to know the true nature of the Communist world and the terror it uses to fasten a regime on a people. Having just been Colonial people, the Asians are opposed to any suppression or subjugation by Colonial power. The moral of Hungary is plain. It points to the one decisive advantage that we have over Russia in the contest for the minds and hearts of the uncommitted people of the world. That advantage is in the concepts of liberty, freedom and equality, which are deeply engraved in our way of life. And these ideas of liberty, equality and freedom constitute the one true advantage we have over the totalitarian world. They can bring us victory if we will only make them vital forces in our domestic affairs and translate them into affirmative terms when we come to foreign policy. But to make them positive influences in our foreign policy, we must first shift our emphasis from the military to the political, and second, go to Asia with humility offering them to help them solve their problems their own way. We can keep this guiding idea in mind. It seems to me that in this vast, titanic contest in which the free world is now engaged for the conquest of the minds of these uncommitted peoples of Asia - and this conquest the free world is bound to lose. And only on the basis of true humanity, and through helpfulness and the technique of great humility.

Well, I am glad to be home again - glad to be in contact with the movements moving in our great world here - glad to be back to a land where there's freedom, political security and a land which, in spite of all its mistakes in foreign policy,

perhaps in other fields is still a great and blessed land, and may become the beacon of light to all the undeveloped peoples of the world.



Kaddish

Friday FEBRUARY 27, 1959

Sunday MARCH 1, 1959

Those who passed away this week

Yahrzeits

JOSEPH J. COPENHAGEN
CHRISTINE PALADY
ISIDORE EISENMAN
DORA MARKS STRAUSS
ROBERT B. MYERS
LEO WEIDENTHAL
CHARLES ROSENFELD
SAM WEITZ
MOLLIE ROCKER SCHONBERG
MOSES W. HABER
ARTHUR E. WIESENBERGER
MAX EMERLING
ANITA S. FERTEL

ESTHER MELLMAN
HERMAN KEMPNER
JACK W. HELLER
RAYMOND DEUTSCH
HERMAN GIMP
ROSIE WEISKOPF
RUTH G. KLAUS

1) When a Rabbi travels to foreign lands, he naturally ^{sees} wants to ~~meet~~ Jews in ~~these countries~~ ^{and to learn} something of their ^{way of life} ~~ways~~ ^{and} ~~customs~~ ^{and} ~~status~~ ^{status} ~~generally~~ ^{generally}.

The J. community in the countries which we visited knew of our coming - and were very ~~welcome~~ ^{warm} in their welcome and their hospitality.

In fact ~~a real~~ ^{a real} problem ~~was~~ ^{presented} ~~how~~ ^{how} to keep our trip from becoming ~~a~~ ^a ~~series~~ ^{series} of meetings, lectures, ~~and~~ ^{and} ~~conferences~~ ^{conferences} - ~~exactly~~ ^{exactly} ~~as~~ ^{as} ~~one~~ ^{one} ~~might~~ ^{might} ~~expect~~ ^{expect} ~~from~~ ^{from} ~~a~~ ^a ~~tour~~ ^{tour} ~~of~~ ^{of} ~~this~~ ^{this} ~~kind~~ ^{kind}.

We succeeded ^{however} in striking a happy medium.

2) There are not many Jews in the countries which we visited. Historically ~~to~~ ^{speaking} there was never many Jews ^{on the continent of} ~~in~~ ⁱⁿ ~~Asia~~ ^{Asia} - ~~and~~ ^{and} ~~say~~ ^{say} ~~Persia~~ ^{Persia} ~~Iran~~ ^{Iran} ~~India~~ ^{India} ~~China~~ ^{China} and the Far East never attracted large numbers of Jews - the trend of migration ^{from} ~~from~~ ^{has} ~~was~~ ^{has} generally westward - to Europe and N. Africa; although from the important J. center in Babylonia or Mesopotamia, ~~relatively~~ ^{relatively} small numbers of Jews did move eastward. But they never established any important communities there - and were never centers of ~~the~~ ^{the} ~~creation~~ ^{creation} of J. life and culture.

3) Between the two world wars - Shanghai in China, became an important J. refugee center. In 1941 = 25,000 Jews. Only temporary residents - Russian Jews

who fled to the after the Russian Revolution - and later
Austrian and German Jews - ^{who fled} fleeing from the Nazis.
^{they were} Dependent on Relief from U.S. ^{and} This Comm. ^{was} ~~has~~ ^{now been}
~~called~~ ^{the other places - U.S. - Canada - Europe} part by the Japanese invasions, China during
2nd World War - and then by the Chinese Revolution.

There are probably no more than 4-500 Jews left in the
whole China to-day.

4/ Before we flew to India - we spent a week in
Greece. There are some 6000-7000 Jews in Greece, 3000
in Athens, the capital. Before the 2nd World
War the ~~city~~ ^{city} of Salonika alone contained 55,000 Jews.
Leaders of J. Comm. came to pay their respects, visited
us to visit their Synagogue and School - which, I guess we
did. The representatives of the J. Agency in Athens invited
us to come and see the Rumanian immigrants who were
coming in large numbers to Athens on their way to
Israel.

(1) Rumania had finally consented to allow some
of Jews to leave the country & join their relatives
in Israel.

(2) From Athens, these immigrants were being
air-lifted - 100-200 ^{day} ~~day~~ - by EP-Al to Lydda, Israel.

(3) I met a contingent, the immigrants in
the hotel where they were being temporarily housed by the J.
Agency. I spoke to them. I listened to their stories.
(4) As for a lot of powers that Israel could want
youth, engineers, electricians, mechanics, technicians,
professionals - artists -

(5) Told me of their hardships in obtaining an exit permit.
Some had to wait 4-5 yrs - lost their jobs & employment
the moment they applied for an exit permit.

(6) ~~At the border~~ Permitted to take with them a ~~small~~ ^{large}
minimum of possessions - at border - searched - weighs
pols, their shoes.

(7) But they did not seem to mind it all now. They
were on their way to freedom and a new life. And
their hearts were full of hope - tho they knew that
a rugged, penurious existence and not comfort and
luxury awaited them in their new home.

5. In Athens we were also entertained by American
Embassy officials - keen, intelligent, alert who gave
us a general picture of the what the U.S. was trying
to do to help the people / live in their own
problems.

6. We flew to Bombay, India. In relation to India's
population 920m (380m) - the J. population 720-25000
is almost negligible. Bombay is the largest J. center
in India - pop abt 15,000 Jews. Most of them live in
very modest circumstances - many, them quite poor. -
as is most of the population of India.

The J. community is made up principally two
groups - Jews who had come from Babylon -

and the Bani Israel. The Kap about Tens had for their
 leaders and patriarchs the number the number 50,000
 family - who were largely responsible for the exaltation of their 1900 year
 but slaves and ~~then~~ ^{their} charitable workmen and ordinances

The Beni Israel are in the majority. - They are older
settles and, darker skin. Some say that they came to
India as early as the 2c. B.C. - Then the ancestors
they became pretty much assimilated and their Jewish
traditions quite obliterated with Hindu customs and super-
stitions. - It appears that in the 18c. - a Jew from Coch-
in agent of the Dutch East India Trading Co. by the
name, David Ezekiel Rahabi who visited the Beni Israel
in Bombay - was interested in their religious life -
- set about teaching their children, read Torah - and
the elders as well. He J. customs, observances - and in. hated
a J. of. several among them.

Recently the Wald Union, Progressive Judaism
interested they is the B'nai Israel - and presented a
Temple Kibbutz Union - a Syn-School - on the lines of
Liberal Judaism - Gang Ansh. Rabbi - Hugo - [unclear]
\$10,000 - at a public function.

7/. In the Capital, India. New Delhi - a small J. Comm - 9
perhaps 100 to 150 souls. - saw them on post. service
They have a small gym. their house ~~is~~ which ~~is~~ visited.
we were fathers - They are loyal Jews - trying hard to
maintain their J. commitments etc.

Calcutta - a city of abt 2 M. - had ^{recently} some 2000 Jews - mostly from Bahadur - a few rich Jews - but mostly ^{from} lower middle class - & many of them have already emigrated to Israel. Others are preparing to - the comm. seems to hypnotize they have few econ. prospects where they are.

8/ In Burma while in New Delhi - I was invited to tea by the Hon. Sec. of India - Radhakrishnan - the ^{ambassador} philosopher - He had been in the U.S. and lectured here. He was eager to tell me of the problems which India was meeting - & of different problems - his hopes for the future. He was sure that there would be no Wald was - He stressed India's sympathies friendship with the U.S. We discussed India's attitude to Israel - with which India has as yet not established formal diplomatic relations. ~~the~~ The presence of a very large Muslim population in India - he thought was delaying this step - which in his judgment was inevitable - His sympathies were strongly with Israel. I suggested large trade and cultural contacts with Israel - ~~I suggested~~ Also a long lecture visit on the part of Radhakrishnan to the Hebrew U. - (R.) seemed to be very receptive to the idea.

9/ Pasternak - Robert Ruess - Dr. Zhurav - Central Overlooked fandhi - St. Peter - Chase Pasternak

10/ We flew from India to Burma - and here we (6
entered what you might call the ~~premodern~~ Buddhist
world. ~~all the way from the Far East~~ - India is over which Hindu
and while B. only worked there - ~~and~~ we visited Sarnath - ~~just~~ ^{Deerpak}
outside Benares, where Great stupas still mark the
place where ~~the Buddha~~ ^{more} 2500 yrs ago. Pratama, the
Buddha, delivered his first sermon to his first 5
disciples - and when Emperor Asoka ^{in the 3c. BCE} ~~did~~ ^{so} tried
to spread the faith - and to build B. monasteries everywhere
B. did not long thrive in India - but it spread ^{eastward} and
took firm hold in the continent, the Far East - and
in China and Japan.
The first ~~thing~~ ^{thing} that strikes your eye as
you approach Rangoon, in Burma - is the golden
steeple, the magnificent Shwe Dagon pagoda -
368ft. high - standing on an enormous steeple 168ft.
above the level, the city. - Covered with pure gold
from base to summit - and once in every 40 yrs the
gold is renewed by public subscription. And
everywhere you go in the Far East you come upon Buddhist
temples and a monk - There are 2000 B. Temples in the
city of Rangoon alone. - with a golden B. shrine and another
several Buddha shrines. In Rangoon ^{former capital of} Burma
- there is an even larger pagoda than in Rangoon - and
there is endured a velvet liger, Buddha

people - in the midst of their journey and want - is terrible (8
to the philosophy of life which B. thus the centuries taught
them.

11). In ^{Myanmar} Burma, - we were able to see the ~~Israeli~~ shorts
and quick study of the final differences of a new
nation. The ~~country~~ ^{city} was celebrating its 11th Anniversary
with ~~other~~ ^{for} ceremony. It was dark ~~celebrated~~.
The ~~streets~~ ^{streets} have been ~~clean~~ ^{clean} up by the army. But this
~~new republic~~ ^{new republic} - ~~9.20.54~~ ^{9.20.54} ~~still~~ ^{still} nominally a democracy ~~was~~ ^{was} new
ruled by a dictator - ~~Part~~ ^{Part} ~~streets~~ ^{streets} had ~~been~~ ^{been} ~~the~~ ^{the} ~~E.H.~~
sent. frontally to a ~~standstill~~ ^{standstill} ~~Part~~ ^{Part} ~~We~~ ^{We} ~~Winn~~ ^{Winn} head
the army took over. ~~Mr. U. Nu~~ ^{Mr. U. Nu} was no longer ~~Prime~~
The President ~~to~~ ^{to} ~~when~~ ^{when} ~~Palace~~ ^{Palace} ~~we~~ ^{we} ~~over~~ ^{over} ~~invited~~
to join the 7th Anniversary ~~celebrations~~ ^{celebrations} - was a
new ~~from~~ ^{from} ~~head~~ ^{head}. We met ~~Mr. Nu~~ ^{Mr. Nu} ~~Winn~~ ^{Winn}, a ~~deputy~~ ^{deputy} and
competent man who knew what to want - He
promised free elections again in April 1955, this
year. Maybe.

12). First Israeli Ambassador in Asia - Daniel Levine
- ~~Experts~~ ^{Experts} ~~Break~~ ^{Break} ~~Bandung~~ ^{Bandung} ~~Front~~ ^{Front} - 40-50 ~~Burmese~~
in Israel. ~~Trust~~ ^{Trust} ~~them~~ ^{them} ~~was~~ ^{was} ~~the~~ ^{the} ~~West~~ ^{West}. - 30 ~~cents~~
~~Experts~~ ^{Experts} ~~sent~~ ^{sent} ~~back~~ ^{back} ~~home~~ ^{home} - for no longer wanted to
retain them / ~~Ambassadors~~ ^{Ambassadors} ~~in~~ ⁱⁿ ~~Bangkok~~ ^{Bangkok}
" " ~~they~~ ^{they} ~~are~~ ^{are} ~~in~~ ⁱⁿ ~~Tokyo~~ ^{Tokyo}

13). ~~Met~~ ^{Met} ~~and~~ ^{and} ~~talked~~ ^{talked} ~~with~~ ^{with} ~~D.S. Ambassador~~ ^{D.S. Ambassador} - ~~Mr. C. Callaghan~~
~~that~~ ^{that} ~~they~~ ^{they} ~~are~~ ^{are} ~~not~~ ^{not} ~~at~~ ^{at} ~~"Upby American Arms"~~ ^{"Upby American Arms"}. Met other
skilled - trained - ~~about~~ ^{about} ~~dedicated~~ ^{dedicated} ~~up~~ ^{up} ~~7~~ ⁷ ~~U.S. funds~~ ^{U.S. funds}
- ~~our~~ ^{our} ~~and~~ ^{and} ~~like~~ ^{like} ~~pure~~ ^{pure} - ~~military~~ ^{military} - ~~Russian~~ ^{Russian} ~~men~~ ^{men} ~~skilled~~ ^{skilled} - ~~Wenley~~ ^{Wenley} ~~Fi~~ ^{Fi} ~~skilled~~ ^{skilled}

Just U.S. before Cent War O. Douglas

14/ ~~There~~ There are small communities in Manila, Hong-Kong and Tokyo - all less than 500 souls - ~~In Hong Kong - the Empress of the Far East - and in~~ all three places I met ~~and~~ with the leaders - visited their youth clubs trying to get in same place - addressed them - good jobs

① In Hong Kong - Radioactive Bros - (Horse) - ~~relays from China~~ - To check communities - to set them up as indep. farmers. to advance their interest - free loans to farmers for purchase of cattle, poultry, pigs, feed, fertilizers - sub-leases - all type of land development.

② He has also built for them - ~~units~~ art, his ^{own} fund - wells, roads - dams, bridges, wells, reservoirs, orchards, built many houses - and also cash grants.

③ There is a widow Plan - a united thousands of widows - ~~set~~ 2 sons. and a set of pig - trees - and a loan - interest free - to purchase feed - a cow and a calf - & 20 chickens -

④ Technical advice - breeding and management of their stock -

⑤ Thousands of ind. and humble villages - helped -

⑥ A one-man blood-bus was operated as a means

15/ Perhaps - the true way, the only way to help China

16/ Home again with a feeling - Am. cannot do it all alone - can help -

THE TEMPLE
CLEVELAND, OHIO
March 1, 1959
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LEV 19

Psalm

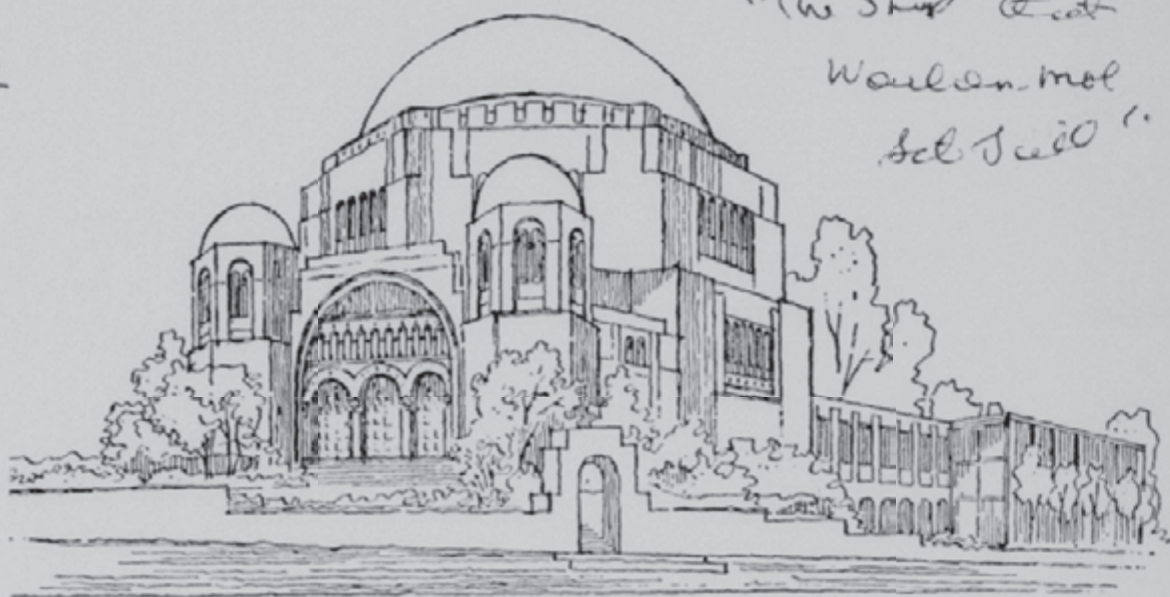
Hymn 2

DJL Survey 99/

"The Ship" (Czech)

Waulen mol

sch. T. 100



THE PURPOSE OF THE PULPIT—FROM THE RABBIS' DESK

I have often been asked how a Rabbi determines the topics of his sermons. Our sermons flow from the nature of the pulpit. The pulpit has a unique personality, quite unlike any other lecture platform. It is the place for discussion of moral values. It is the place for judgment of the customs and living habits, the economic practices and political arrangements of our society.

The sermon tries to view some area of human activity from the vantage point of basic Jewish moral commitments. Speaking from a committed moral position, the pulpit cannot always agree with current conventions or points of view. Judaism prizes virtue more than success, justice above convenience and kindness more than self-seeking.

Moral and religious questions underlie every decision of our lives. So while some sermons deal with the manifestly spiritual questions of belief and prayer and ritual, others deal with complicated patterns of human relationships or with the intricate arrangement of community organization or with the tenuous establishment of world peace. Judaism has definite ideas about right and wrong, about the sanctity of the home, about the importance of education, about the discipline of prayer, about the social virtues of gentleness and generosity, about the proper ordering of a just society—and the sermon attempts to relate these values to current tensions.

A Rabbi tries to balance his sermonic calendar so that it includes questions of faith, questions of character and questions of world-wide concern. He tries in the course of a preaching season to deal with the issues uppermost in his congregation's mind and with

those issues which ought to be uppermost. The public press, television and the radio, private conversations, and his own reflection indicate the issues upon which comment is indicated.

A sermon involves a judgment, but it does not involve condemnation. It tries to encourage people and not to burden them with guilt. I heard the remark long ago that the sermons most enjoyed were those which dealt with Jewish heroes of the past. Undoubtedly such sermons have a place, but the burden of preaching is to spark the spiritual heroism of today's congregant. We are frail mortals, but few among us are truly evil. A leader abuses the privilege of a pulpit when he does not balance the good in people against occasional weakness and error.

How do we determine our sermon schedule? We try to concentrate on problems uppermost in people's minds.

We try to balance discussions of personal and public interest. We try to make clear the Biblical moral imperatives insofar as these are relevant. We try to make people sense the soundly optimistic outlook on life that our faith maintains.

The task is not an easy one; we trust the output reflects these standards.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

Organ		
Prelude—Fantasia		Rogers
Chant Pastoral		Dubois
Adagio in A minor		Bach
Opening Psalm—Mah Tov		Algazi
Bor'chu (Congregational)		Sulzer
Sh'ma-Boruch (Congregational)		Traditional
Mi Chomocho (Congregational)		Sulzer
Kedusha		Moses
Silent Devotion—Yiheyu Lerotzon		Algazi
Before the Address:		
I Will Sing New Songs of Gladness	Anton Dvorak	
Mrs. Strasser		
Olelu-Vaanachnu	Lewandowski	

SUNDAY MORNING SERVICE

March 1, 1959

10:30 o'clock

RABBI ABBA HILLEL SILVER

will speak on

HOME AGAIN

Second in the series upon his return from abroad

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
11:00 to 12:00

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

MR. AND MRS. CLUB PILOT STUDY GROUP

A new series of the Mr. and Mrs. Club Pilot Study Group will begin at 8:30 P.M. Monday, March 9th at the home of Mr. and Mrs. Irving Weiss, 2043 South Green Road, South Euclid.

"Trends in Modern Jewish History" will be discussed by Rabbi Herbert H. Rose at this first meeting, and the group then will meet every other week for six sessions. The course is based on the book "The Story of Judaism" by Bernard J. Bamberger.

This study group is under the sponsorship of the Mr. and Mrs. Club Adult Education Committee. Mr. and Mrs. Weiss are Chairmen, and they are assisted by Dr. and Mrs. Saul Kammen.

Anyone interested in joining this group please contact Mrs. Weiss, EV 1-0692, for further information.

ALTAR FLOWERS

The flowers which will grace the altar on Sunday morning, March 1st, are contributed in memory of beloved wife and mother, Mollie Rocker Schonberg, by her husband David Schonberg and children Florence Bialosky and Lester Schonberg.

In Memoriam

The Temple notes with deep sorrow the passing of

ANNA REDER

SIDNEY S. WOLFE

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

U L P A N

Many of our Temple family have expressed a desire to learn Hebrew. We are happy to offer you a once-in-a-lifetime opportunity.

Dr. Mordecai Kamrat is Director of Adult Education for the State of Israel. He pioneered the Ulpan program, an intensive language training method which teaches Israeli immigrants their new native tongue in a minimum of time.

Dr. Kamrat will teach two two-week courses in Hebrew. Course "A" will be held during the morning from 9:30 to 12:00 on the following days:

Tuesday, March 3	Monday, March 9
Wednesday, March 4	Tuesday, March 10
Friday, March 5	Wednesday, March 11

Course "B" will be held in the evenings beginning at 8:00 o'clock on the following days:

Tuesday, March 3	Tuesday, March 10
Wednesday, March 4	Wednesday, March 11
Thursday, March 5	Thursday, March 12

Tuition for either course is \$5.00. Those of you who are planning trips to Israel, and all of you who want to get a better grasp of our prayer ritual will gain from this instruction. After Dr. Kamrat leaves, The Temple will provide additional classes for those who desire to continue this training.



Don't Miss

THE TEMPLE MEN'S CLUB ANNUAL DINNER DANCE

Saturday, March 14, 1959

Social Hall

For Men's Club Members and their ladies only

CHAMPAGNE HOUR 6:30 to 7:30

FULL COURSE DINNER 7:30 to 8:30

Table service with tables of eight are available

DANCING AND SPECIAL ENTERTAINMENT 8:30 to 12:30

Featuring SAL CALDERONE and his six piece orchestra. Sal's lilting music will make you want to dance and his special arrangements are also designed for your listening pleasure.

Reservations will be limited to the first 200 couples, so make your reservations early at The Temple Office

HIGH SCHOOL BROTHERHOOD LUNCHEON

On February 15th, in honor of Brotherhood Week, The Temple High School was host to the High School Department of the Epworth-Euclid Methodist Church. The morning began with the guests visiting our classes. A special brotherhood service was held in Gries Memorial Chapel. The service was conducted by Dee Roberts of The Temple High School. Gayle Malevan and Jerome Weiskopf served as readers. The sermon was delivered by Gretchen Knecht of the Epworth-Euclid Methodist Church. The Temple High School Choir presented a cantata entitled "One World".

Following the service a luncheon was held in the Social Hall. Group singing was led by Steve Evans. A tour of The Temple and a question period followed. Arrangements were made by a committee of parents including Mrs. Jerome M. Braun and Mrs. Fred Sternberg. Chairmen; Mrs. Norman Abrams, Mr. Jerome M. Braun, Mrs. Samuel W. Kleinman, Mr. and Mrs. Alexander Kuperberg, Mrs. Charles Locke, Mrs. Carl Lovinger, Mrs. Marvin Oppenheim, Mr. and Mrs. Edward Schultz, Mr. and Mrs. Wilbert Steuer, Mr. and Mrs. Leonard Task, Mrs. Hans Wildau and Mrs. Hy L. Zipp.

The Epworth-Euclid Methodist Church has invited The Temple High School to be their guests for dinner and an evening program on February 22nd.

CANTEEN CHAIRMEN

The Temple Women's Association is grateful to the following ladies who served as Chairmen of the Canteen Committee and provided delicious lunches for the Tuesday Sewing: November, Mrs. Sam Horvitz and Mrs. David Weitz; December, Mrs. Meyer Fine and Mrs. Leroy Kendis; January, Mrs. Halley Lipp and Mrs. Sam Stillman; and February, Mrs. Jared Faulb and Mrs. Everett Jarrett.

THE TEMPLE WOMEN'S ASSOCIATION

MARCH OPEN MEETING

Wednesday, March 11, 1959

PAID-UP MEMBERSHIP PETITE LUNCHEON

12:30 P.M.

Social Hall

"BATTLE OF THE BLACKBOARDS"

1:30 P.M.

Luntz Auditorium

Guest Speaker

DR. WILLIAM E. STEVENSON

President of Oberlin College

A former Rhodes Scholar at Oxford, following his graduation from Princeton in 1922 Dr. Stevenson served on many scholarship committees including those of the Ford Motor Company and General Electric Company.

Throughout World War II Dr. Stevenson was accompanied by Mrs. Stevenson, a remarkable person in her own right. Because of their achievements in organizing and administering the operations of the American Red Cross in Great Britain in 1942, and later at the fighting fronts in North Africa, Sicily and Italy they were awarded, as civilians, the Army's Bronze Star medal. In 1952-53 Dr. and Mrs. Stevenson traveled to India in the educational exchange program of the Department of State, where they visited a large number of educational institutions. They served in a similar capacity in Japan, Lebanon and Egypt. Anyone who would like to meet Mrs. Stevenson will have the opportunity to do so at the March Opening Meeting, as she plans to attend with her distinguished husband.

Nursery school available—contact The Temple Office before March 6th.

MR. AND MRS. CLUB

"A NIGHT IN NEW ORLEANS"

Wednesday, March 18th

8:30 P.M.

Social Hall

Entertainment by The Dixie Dandies

Refreshments will be served

Admission is free. Call Mr. and Mrs. Shael Siegel, WY 1-0822 or Mr. and Mrs. Harrison Fuerst, WY 1-0711, for a free key which will open a treasure chest of souvenirs.

Committee

Chairmen: Harrison and Adele Fuerst

Vice-Chairmen: Edgar and Roslyn Freedman

Shael and Marleen Siegel

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Cleveland, Ohio

DATES TO REMEMBER

Sunday, March 1 — Sunday Morning Services
Monday, March 2 — Adult Hebrew Classes
Tuesday, March 3 — Temple Women's Association Tuesday Sewing
Hebrew Ulpan Classes
Wednesday, March 4 — Hebrew Ulpan Classes
Temple Chorus
Thursday, March 5 — Hebrew Ulpan Classes
Friday, March 6 — Hebrew Ulpan Classes
Sunday, March 8 — Sunday Morning Services

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.