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Ancient Egypt - Modern South Africa, 1960.

SUNDAY MORNING SERVICE

April 17, 1960

DR. ABBA HILLEL SILVER

ANCIENT EGYPT -- MODERN SOUTH AFRICA
A Passover Sermon

My dear friends -- From our ancient and glorious festival of Passover, we and the world may learn some very important truths to guide us in our lives today. Passover celebrates the first revolution for human rights, for man's freedom from slavery. This occurred a long time ago, some 3200 years ago in ancient Egypt. But the intervening centuries have not dimmed at all the radiance of that heroic event and the heart of man today is still stirred, moved by that desperate and imperious cry which has rung down the ages: "Let my people go". For hundreds of years our forefathers, a people previously free, who had migrated into Egypt and lived there in peace in the Delta of the Nile for a long time, had become because of a change in Egyptian rulers and their imperial policies, subjugated to severe and repressive measures, they came to be treated as an alien and hostile people and finally were reduced to total, hopeless and degrading slavery. At the time when our fore-fathers were enslaved in Egypt, Egypt was not a backward or uncivilized country any more than Germany was under the Nazis or South Africa today is under the Afrikanners. For over 150 years, under the 18th dynasty, beginning with Tuthmosis III who has been called the "greatest of all the Pharaohs", Egypt had been enjoying a brilliant era, an age of imperial expansion, of great wealth and it had been constructing great cities and palaces on a heroic scale. Its African empire extended from the Fourth Cataract on the upper Nile to the shores of the Mediterranean Sea and its Asiatic empire embraced the whole of Canaan and Phoenicia and extended as far as the Euphrates in Mesopotamia. It was an age of great prosperity and wealth, of power, but this prosperity was not shared by the Egyptian masses. It was the kings and the ruling classes, the military, the priests, priestly hierarchy - it was for them that the great palaces and pleasure-gardens were built and

in preparation for their death the great tombs and the pyramids were constructed. The peasants, the laboring classes, were dreadfully exploited and through the long dreary centuries they remained, these classes, silent, dumb, submissive, for they had been taught from infancy that they belong, body and soul, to the Pharaohs, who were the gods incarnate, whose rule was absolute - whose actions could not be questioned - and to whom everything in Egypt - everyone - belonged. The Hebrews were now forced into even deeper degradation than these proletarian masses of Egypt. They were made total slaves. They were marshalled into labor battalions, gangs, and forced under the whip of the task-masters to build the cities and the palaces and the store-houses which the Pharaohs, who were the first great builders, wanted - ordered. The Egyptian, we read in our Bibles, "made their lives, the lives of these Hebrews bitter with hard service in mortar and brick and in all kinds of work in the fields, and in all their work they made them serve with rigor".

When they complained - these enslaved Hebrews - or when their work seemed slack to the overseers, they were brutally beaten and whipped by their task-masters - just as the native workers of Africa were recently beaten and whipped for refusing to work and driven back to their work by the South African police.

But the Hebrews' masters, the Egyptians, were, for some reason, afraid of them - afraid of the very people whom they enslaved. These Hebrews seemed to be somehow different from their own dumb, submissive masses. They seemed to treasure some kind of a tradition - a tradition of freedom - a remembrance that once they were free - they were the sons of Abraham, Isaac and Jacob - and the fires were still smoldering in their souls after the long centuries of slavery - they were dampened but not extinguished. And, says the Bible, "The Egyptians were in dread of the people of Israel". (). Because they were afraid, they resorted to desperate measures to re-assure themselves, to guard themselves. What were they afraid of? They were afraid of their numbers, says the Bible - just as the Afrikaners, who

are out-numbered four to one by the natives, are afraid today and being afraid, are resorting to desperate measures. Now, the Israelites actually did not out-number the Egyptians but the Egyptians were afraid, says the Bible, "lest they multiply" - and, "if war befall us, they will join our enemies and fight against us and escape from the land". They hated the Hebrews, they feared them, but they did not want them to "escape from the land". They needed them for their hard labor and for their dirty work that they themselves were unwilling to do. They were not willing to sacrifice this readily available cheap labor of the Hebrew slaves.

The Afrikaaners too would like the ten million native Africans to be separated from them - that is the meaning of "Apartheid", the policy which they adopted - complete and total separation. But neither do they want these ten million to "escape from the land". The prosperity of the white man in South Africa depends chiefly upon mining, agriculture - 87% of the labor in the mines is Negro and 92% of the labor on the farms of these white men is Negro.

This inner contradiction - wanting to get rid of them - not wanting them to leave - this inner contradiction forced the ancient Egyptians who dwelt in the Northern tip of Africa - as it does today, their modern descendants, who dwell in the Southern tip of Africa - this inner contradiction forced them to take counsel -
() - "Come let us deal shrewdly with them" since we cannot deal justly. The Israelites are too many for us - or there is the danger lest they become too many for us - we will have every male child born to the Hebrews cast into the Nile River. Now, this always appeared to me to be so incredible, this matter of casting new-born children into the Nile River - an edict of a great and powerful empire. It always appeared to me so incredible, so fantastically nightmarish - that I was inclined to write it off as sort of a blown-up legend of long ago - it really never happened - it couldn't happen - until the Nazis showed me how wrong I was. They, too, took counsel together how to deal shrewdly with the Jewish problem and they issued a decree, an edict - not to cast the children into the Nile River but

since we cannot deal justly. The Israelites are too many for us - or there is the danger lest they become too many for us - we will have every male child born to the Hebrews cast into the Nile River. Now this always appeared to me to be so incredible - this matter of casting new-born children into the Nile River - an edict of a great and powerful empire. It always appeared to me so incredible, so fantastically night-marish - that I was inclined to write it off as sort of a blown-up legend of long ago - it really never happened - it couldn't happen - until the Nazis showed me how wrong I was. They, too, took counsel together how to deal shrewdly with the Jewish problem and they issued a decree, an edict - not to cast the children into the Nile River but to cast them into the gas chambers. I read recently a book, the autobiography of Rudolph Hoess; Rudolph Hoess was the Commandant of Auswitch from 1941 to 1943 - that's in our own life-time - that's in the life-time of everybody who is listening to me this morning - not 3200 years ago in Ancient Egypt. Rudolph Hoess, the Commandant of Auswitch, writes in this autobiography of his: "I personally arranged, on orders received from Himmler in May, 1941, the gassing of two million persons between June and July of 1941 and the end of 1943, during which time I was Commandant of Auswitch." And in his autobiography, this gentleman writes: "I remember, too, a woman tried to throw her children out of the gas chamber just as the door was closing. She called out 'At least let my precious children live!'" "There were many such shattering scenes which affected all who witnessed them. On one occasion two small children were so absorbed in some game that they quite refused to let their mother tear them away from it. Even the Jews from the special in detachment were reluctant to pick the children up. The imploring look of the eyes of mother who certainly knew what was happening is something I shall never forget," writes this gentleman. "The people were already in the gas chamber and becoming restive and I had to act - everyone was looking at me. I nodded to the junior

non-commissioned officer on duty and he picked up the screaming, struggling children in his arms and carried them into the gas chamber accompanied by their mother, who was weeping in the most heart-rending fashion." "Oh, my pity was so great" writes this gentleman, "that I longed to vanish from the scene yet I might not show the slightest trace of emotion". So he stayed on and supervised the gassing of two million human beings, including children. And so I no longer am startled - I no longer think the story so incredible.

Well, the Afrikanners, as part of the solution of their problem - how to deal shrewdly with people they did not want and yet needed - have adopted a policy which so far resulted in the uprooting of many of the native Africans, driving them back to their Bantu reservations - but, by no means, all of them. All the workers that they needed, the workers that they needed for their mines and their shops and their factories, and on their farms and in their homes, ^{to be} the "hewers of wood and the drawers of water" - they retained them, of course - they didn't send them back. They retained them under the most cruel, severe, humiliating control. Of course, they segregated them and excluded ~~xxxxxxx~~ them rigidly from all public places. They see to it that not a one of them shall ever become a skilled worker, nor attend any school where he can learn mechanical skill. A native may wash your car in a garage but he cannot fix your motor - the motor of that car. Of course he has no vote - and even the colored Africans - those of mixed blood and there are about a million and a half in South Africa, living around Capetown in the area of the Cape of Good Hope - even they have now been deprived of their vote - they can't be represented in Parliament by four white people - not by any colored people. Every native African must carry with him a pass-book, his identity and the record of his job - a pass-book which sharply limits the freedom of his movements. It is this pass-book, not required of the white man, the stigma of the yellow badge - it is this pass-book which was responsible for the the recent riots around Johannesburg and Capetown which resulted in the killing of some seventy five natives and the

wounding of some hundreds of them, because the natives had finally decided to burn these pass-books - not to carry them - to go to jail if necessary - to demonstrate against them. When they were shot down, mourning was decreed by them among their own people - a strike, a protest, which was 90% successful. Then the government took fright - why, if these people continue with their strike we are through; our industry breaks down - there will be no gold and no diamonds coming out of our mines in Johannesburg and Kimberley. They declared a state of emergency. They outlawed the African National Congress and arrested hundreds of Negro leaders in true Nazi fashion in the dead of night, rousing them out of their beds - holding them, retaining them without warrant. That is the situation in South Africa today - tension, terror. The Prime Minister of South Africa, principal spokesman of this "Apartheid" policy, was shot - not by a colored man but by a white man. It's usually the white men who fight each other over the issue of the colored man. That's what we did in the Civil War. No one would advocate such actions of attempted assassination as a solution of this great problem. This is no solution - but, I recall from my reading of the Bible that even Moses, seeing a Hebrew slave being beaten almost to death by an Egyptian task-master, Moses, the man of God, killed the Egyptian. We can understand his actions even though we do not approve of it.

The Afrikaaners are determined to push through their "Apartheid" policies at all costs even if it means terror, dictatorship, the swinging club, the rifle butt. They are resentful of criticism - of all interference from without - the world has protested - these Afrikaaners turn a deaf ear on all these protests because they actually feel themselves righteous and religious. Their leaders often quote the Bible - of course, very selectively - but they quote it. They do not quote such passages as "Thou shalt not oppress thy neighbor - nor rob him" - "Thou shalt not grind the face of the poor" - they won't quote that. They won't quote from the Book

of Enoch, "Woe to you who build your palaces with the grievous toil of others!

Each stone, each brick of which it is built, is a sin!" (Enoch 99.13)

They have, so they say, a noble program and a noble mission. Their mission, of course is to bring civilization to darkest Africa. It is God, himself, who bestowed this mission upon them and their Dutch ancestors who came to South Africa some three hundred years ago. They, therefore, feel that they are ruling by God's will. Anyone who feels that he is ruling by God's will is a danger to civilization, and to mankind. The divine rights of kings is a threat to the freedom of man.

That's their mission, to civilize - and their program is to separate the two races - the white from the black and permit each, they say, to develop separately on the basis of its own culture and its own traditions, in their own territory where they will have natives with limited privileges of self-government under the over-all rule, of course, of the whites. But do they intend to separate the races territorially, geographically? Not at all! Do they intend to distribute the wealth, which the natives helped to accumulate, fairly between themselves and the natives? Not at all! They will push out those whom they do not need - retain the others. The black would remain the labor force in the white areas. These, the Afrikaaners maintain, will be a real boon to the natives even if the natives don't see it that way. or elsewhere -

These racialists - whether in South Africa or Germany/- these racialists are all "do-gooders". They are always performing mitzvahs. All that they do they do for the benefit of the man for whom it is being done. I recall a Jewish preacher, Amagid, who some time ago told the story of a notorious wealthy miser to whom the poor man came asking for food - and the miser finally gave him food - miserable, spoiled food which the poor man devoured. But the poor man soon became violently sick of the food of which he ate and died two days later. Whereupon this wealthy miser went about his community bragging that he had performed four mitzvahs - had performed four mitzvahs. In the first place he had entertained a stranger - in the

second place he had fed the hungry - in the third place he had visited the sick and in the fourth place he had buried the dead!

Now our forefathers, the ancient Hebrews, did not remain in Egypt. Finally they had enough of it. Finally stirred and aroused by a great leader, the world's first and greatest revolutionist and emancipator, Moses, they arose one night by a pre-arranged signal, and left Egypt. The Egyptians, of course, pursued them - didn't want them to leave - not until they had sifted those they wanted to retain and those they wanted to drive out - they pursued them, but unsuccessfully. The Bible says that they were drowned in the Sea of Reeds, in the Red Sea.

But the modern Africans, the modern natives of South Africa will remain in South Africa. They have no other place to go! And they are living within their ancestral home. It is the Afrikaners and the other Europeans who are the aliens and the invaders. But these natives have now, after long centuries of dumb submissiveness - they have now come to feel that somehow they have been eating the bread of affliction too long - that they have endured too long unremitting and unrequited labor under hard and inhuman task-masters. All about them things are stirring in South Africa. A new life, the dawning of a new hope, independent and sovereign governments with of African negroes are springing up - seven have come up/in the last few years since the Second World War. The colored races of the entire world are pressing forward towards freedom and equality and they have begun to ask themselves, these dumb, submissive, exploited laborers, farmers, farm workers of South Africa - they have begun to ask themselves; "How long will this minority of exploiting Afrikaners ~~XXXXXX~~ us? How long will they keep us in subjection and consign us to squalor and misery and indignities?" The answer to these questions must come soon - and who will give the answer? Will it be the native - the native African? Will he give the answer through revolution, riots, bloodshed, strikes, all the ten plagues of ancient Egypt? There are governments ready to put weapons in the hands of these people and there are governments ready to give them leadership. Will the white men of South Africa wait

until the natives give the answer or will the answer come from the humane and moderate elements among the white people in South Africa of whom there are many, who will unite to unseat the ruling Nationalist party - put an end to this racial madness which is driving South Africa to the brink of disaster?

The famous writer, Alan Paton, whom you know from his great book "Cry the Beloved Country" recently wrote in an article - he knows Africa and he loves Africa - and he speaks as a white man living in Africa: "What is the hope? There is one hope and one hope only", he writes "for the future of South Africa and especially for the Afrikaaner and that is come to some kind of terms with the other thirteen million - to negotiate, to discuss, to increase not to decrease representation - to open the door, to unload the guns, to stop these stupidities like not shaking hands with a native - to renounce the evil laws which result in violence and death - to fore swear "Apartheid".

Where Nazi racialism failed, Afrikaaner racialism cannot succeed - it is too late in the day. The Afrikaaners must abandon their ideologies. These ideologies are wicked practices spun out of selfishness and fear and false pride and lust for power. They must stop thinking in racial terms altogether. That's what the people of our Southern states must come to do sooner or later. They must stop thinking in racial terms altogether. They must think in social and political and economic terms in just terms for all. These Afrikaaners must realize that if they wish to remain in South Africa they must share a common destiny with the majority population on the basis of justice and freedom and humanity, not "Apartheid" separation they should be reaching for, but unity - not the unity of conquest and domination but the unity of brotherhood and cooperation and good-will and give and take - to share when

In this age of ours a man is making rockets to orbit into space, in this age of miraculous scientific

age of scientific progress and achievement which is contracting our world and expanding contacts and relationship between men and nations, nothing else is possible . Where the human mind is carrying mankind forward triumphantly toward greater unity and solidarity and the identity of tasks and interests, how long can any single group of people, any racial group - how long can any nation - how long will it tolerate any such group because of greed and fear to stand in the way? The time is definitely here in this century, the early part of the next century - the time is definitely near when men will have to learn the lesson which Passover taught a long time ago that mankind is resolved to put an end to every form of bondage and that the ~~worst~~ worst bondage possible in the world is when men choose to be masters. They are the slaves. They are caught in the shackles of their own enslavement - fear, terror, brutality, collectively they become less than human. The greatest bondage is when a man chooses to be master.

The war for the freedom of mankind - political, social, economic, which began a long time ago in ancient Egypt and which has continued with varying ups and ^{which} downs through the ages, /is reaching a climax in this or the next generation has been up to now an eternal struggle.

The great Lincoln, who dealt with this problem, who faced all the problems of slavery and of slave-holders and emancipation, and he was martyred because of his effort to solve the problem - the great Lincoln - in his debate with Douglas - spoke of this thing and I should like to put it in the hands of every Afrikaner because ^{intimate} here is a man who spoke with ~~infinite~~ knowledge of the same problem. "This is the real issue", declared Abraham Lincoln - "that is the issue which will continue in this country when these poor tongues of Judge Douglas and myself shall be silent. It is the eternal struggle between these two principles - right and wrong - throughout the world. They are the two principles that have stood face to face from the beginning of time and will ever continue to struggle. The one is the common right

of humanity and the other the divine right of kings". It is the same principle in what ever shape it develops itself. It is the same spirit that says: "You work and toil and earn bread and I'll eat it." No matter in what shape it comes, whether from the mouth of a king who seeks to destroy the people of his own nation and live by the fruit of a neighbor, or from one race of men as an apology for enslaving another race, it is the same tyrannical principle. "

What South Africa needs is another Abraham Lincoln - what South Africa needs is another Moses - not to lead the native Africans out of Africa but to lead them to freedom in their own land. They need a new Moses to lead the white men to an acceptance of Africa, to a ready adjustment to the conditions which are inevitably there and which will ~~xxxx~~ prevail for all time to come - a Moses who will teach them to come to terms, living together in the same world - not to insist on what they can no longer have - which they can have only for a very short time - for the time is very short - not to insist upon monopoly, upon domination, upon exploitation.

This, dear friends is the eternal lesson, of this profound and beautiful festival which we are celebrating - the Festival of Passover.

Sermon 956 ①

1. From an ancient and glorious festival of Passover
we and the world may learn ~~a few~~^{some} very important
truths: to guide us in our lives to-day.

Passover celebrates the first revolution in human
history, for human rights, for man's freedom from
slavery.

That occurred a long time ago; some 3200 yrs. ago
in ancient Egypt. But the intervening centuries
have not dimmed the radiance of that heroic
event. The heart of man to-day is still stirred
by that desperate and unpunished cry: "Let my
people go."

For ~~hundreds~~^{Hebrew} years ~~on~~ the Israelites, a people previously
free, ^{who had migrated and were} living in peace in the Delta, the Nile, had, because
of a change in Egyptian rulers and ^{their} imperial policies,
become subjected to severe repressive measures, treated
as an alien and hostile people and finally enslaved.
Reduced to ^{total} helpless and degrading slavery.

At the time of the ~~Exodus~~ ^{Hebrew} Israelites enslavement,
Egypt was not a backward or uncivilized country,

any more than Germany was under the Nazis, or South
Africa is to-day under the Afrikaners. 12

= For over 150 years, under the 18th dynasty, beginning with
Tuthmosis III, "the greatest of all the Pharaohs", Egypt
had enjoyed a brilliant age of imperial expansion, of
great wealth and had been constructing cities and
palaces on an heroic scale. Its ^{African} empire extended
from the Tenth Cataract in the extreme south to the
Mediterranean, and its Asiatic empire encompassed the whole of Canaan and Phoenicia and reached
as far as the Euphrates River in Mesopotamia.

But this prosperity was not shared by the Egyptians
masses. The King, the ruling class, the military, the
priests - it is for them that these palaces and flowers -
gardens, ^{was built} ~~and~~ costly tombs and pyramids. ~~was built.~~

The peasant and laboring classes were dreadfully
exploited. They remained silent, dumb and sub-
missive through the long centuries. For they were taught to
believe that they belonged to the Pharaoh, who was the God incarnate, whose rule was
absolute, whose action was unquestioned, and to whom everything and everyone belonged.
The Israelites were now forced into even deeper
degradation. They were marshalled into labor
gangs, and forced, under the whip, the task master,

to build the cities, and palaces and stor-houses which the Pharaohs, who were great builders, ~~called~~ ordered.

The Egyptians make their lives bitter with hard service, in mortar and brick, and in all lands / work in the field; and in all their work they made them serve with rigor."

When they complained, or when ^{seemed} ~~their work was~~ ^{to the overseers} ~~not speed up~~ sufficiently, they were brutally beaten and whipped by their task masters - just as the native workers of South Africa were recently beaten and whipped, ^{for refusing to go to work} and driven back to their work by the South African police.

But their masters, the Egyptians, were evidently afraid of these ^{same} Israelites whom they had enslaved. They seemed to be ^{somewhat} different from their own dumb, submissive, pagan tanian masses. They ^{the Israelites} had a tradition of freedom. They remembered that they ~~had~~ ^{had} ~~been~~ ^{once} free men, the proud descendants of Abraham, Isaac and Jacob. The fires were still ~~but not~~ molten desires dampened but not extinguished.

"The Egyptians were in dread of the people, Israel" (Ex. 1:12) "And being afraid, they resorted to deeds of desperation. They were afraid of their numbers - just as the Afrikaans, outnumbered 4 to 1 by the natives, are afraid to - by and being afraid do desperate things

the Israelites actually did not outnumber the Egyptians - (4)
but ~~the Egyptians~~ were afraid "lest they multiply" - and, if
war befall us, they will join our enemies and
fight against us and escape from the land."

They ~~did~~ hated them and feared them but they did
not want them "to escape from the land." They needed
them for the hard labor, and the dirty work, which
they themselves would have to do, if they did not
have the available, cheap labor of the Hebrew slaves.

The Afrikaners, too, would like the 10%
waters to be separated from them - "Apartheid"
but ~~they do not want~~ do they want them "to escape
from the land." The prosperity of the white in S. Africa
depends chiefly upon mining and agriculture.
(87%) the labor in the mines is Negro, and 92%
is agriculture on the farms.

This ~~is a~~ ^{in a} contradiction - forced the arrival
Egyptians ^{who dwell in the Northern tip of Africa} and their modern descendants, who dwell in
the Southern tip - to talk counsel. If ~~we~~ ^{we} ~~do not~~ ^{do not} ~~deal~~ ^{deal}
let us deal shrewdly with them. - since we ~~can~~ ^{cannot} deal
justly. The Israelites are too many for us? we will
have every male child born to the Hebrews cast into
the Nile!

- Always appeared so incredible - fantastically - right - (5
warish - blown-up legend of long ago -
- Until Nazis showed me how wrong I was.
- They, too, took counsel - "how to deal shrewdly
- issued an edict -

Rudolf Hoess - Commandant of Auschwitz - personally
arranged for the gassing - 2 M - (1941-3) (Juth 166-178)

- The Afrikaner, as part of their strategy -
uprooted many of the natives - drove them back to
their Bantu reservation - But, by no means, all!
- All workers - whom they needed in various farms -
"hewer, unskilled, retained - under severe
control -
- Segregated - no skilled jobs - (Wash your car
- Excluded or rigidly segregated in all public places
no vote, of course - Even Colored S. Africans
- 1 designated white member in Parliament

And every native must carry with him, a pass-book - ^{giving his} papers ^{for} identification and job-record - which sharply limits ^{his} ~~the~~ freedom of movement.

It is this pass-book (not agreements), the white man's stigma, the yellow badge, which was responsible for the riots of last recent weeks which resulted in the deaths of some 75 in Sherpeville, near Johannesburg and Jagga near Cape Town and in hundreds of wounded. ^{Burnt the Passes like the jails -} ^{thousands of} Strikes - 90% ^{There were riots in S. Africa earlier, in 1950, shortly after the National Party, advocates of "Apartheid", came into power in 1948. - brutally}

The Govt. of S. Africa - frightened - declared a state of emergency - outlawed the African National Congress - arrested hundreds of homo leaders ^{and some white sympathizers} in true Nazi fashion - in the dead of night - rousing ^{them} from their sleep - without warrant.

~~The Anglican Bishop of Johannesburg has fled on fear that he would be arrested because he criticized the government, the natives.~~

The Afrikaners are determined to push through their "Apartheid" - at all costs, ^{by use of} with force and destruction, with the ^{striking club} whip and the rifle-butt. They resent criticism and outside interference. They actually feel therefore the righteous and religious. They quote the Bible, often, but very selectively - not such passages

"Thou shalt not oppress thy neighbor - nor rob him" (7)
"Not to pervert the face, the sun" - not

"Was to you who build your palaces with the
grievous toil of others! Each stone, each brick, of
which it is built, is a sin!" (Ezek 9.13)

They have, ^{say} they maintain, a noble program and
a noble mission. Their program is to separate the
two races, the white and the black.
Their mission is to bring civilization to darkest
Africa. It is God who bestowed that mission
upon them and their ^{Deities} ancestors who came there 300
years ago. They therefore rule by God's will.

Their program is to separate the two races -
the white from the black - and permit each to
develop separately ^{on the} basis of its own culture
and traditions. The blacks would have their own
territory ^{where they would have enjoyed privileges & have suffered} but with the
whites ^{of course} continuing to govern. But the black
would remain the labor force in the white areas.
This, the Afri Kaa see, maintain, would be a real boon,
for the natives - even if the native doesn't see it that way.
These socialists are always do-gooders - They are always
perpetrating N.B.N. - A Jewish preacher once told of a
nobleman's wealthy under to whom a poor man came

asking for food. The miser gave the poor man misers' gold (8)
spoiled gold which the poor man deserved. He
came very ill and died two days later. Whereupon
the wealthy miser ^{was about} ~~that he~~ ^{had} performed \$ 1/3x
~~He has~~ One: - he had entertained a stray. Two - He had
fed the hungry. three - he had visited the sick and
Fair - he had buried the dead!

X The ancient Hebrews did not remain in Egypt. They
had enough! ^{Finally} ~~stirred~~ and aroused by a great leader,
the unleashed first and greatest revolution. It and evaporated,
then arose on wings at a grand up, and left
Egypt - on a long trip back to their own ancestral
home - Palestine. The Egyptians pursued them, but they
were driven ^{untold} in the Sea of Reeds.

The modern natives of South Africa will remain
there. They have no other place to go - and it is there
ancestral home. The Afrikaners and the other Europeans
as the Aborigines and the invaders. But they have been
lacking the bread / affection too long. They have endured
too long the unsuiting and unrequited labor under harsh,
inhuman task-masters. There is a stirring and a new
life, and a new hope, all about them in the Dark
Continent. Independent and sovereign governments, African
regions are springing up - 7 since the last war. The
colored rocks of the earth are pressing on towards

^{9a}
There is one hope, an one hope only, for the future
of the white people of South Africa, and especially for the
Africans, and that is to come to some kind of terms
with the other 13 millions; to negotiate, to discuss, to
increase, not to decrease representation; to open the
door, to unlock the doors; to stop these stupidities
with not shaking hands; to remove the evil laws that
result in violence and death, to press even "apart" them"



To lead the whites to an acceptance of Africa, to
a ready adjustment to the conditions which must
prevail there - to come to terms with ~~confusion~~
~~and~~ living together in the same world, and not to
insist on what they ~~no longer have~~ ~~can not~~ ~~and~~ ~~for~~ -
monopoly, domination and exploitation.



THE TEMPLE

CLEVELAND, OHIO

April 17, 1960

Vol. XLVI No. 25



PASSOVER SERVICE

Monday, April 18, 1960

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will preach

This Service of Conclusion will include
the traditional Memorial Service

SUNDAY MORNING SERVICE

April 17, 1960

10:30 o'clock

RABBI ABBA HILLEL SILVER

will speak on

ANCIENT EGYPT—MODERN SOUTH AFRICA

A Passover Sermon

Mr. Josef Gingold will be guest soloist

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

The Temple

Rabbis:

ABBA HILLEL SILVER

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THE SERVICES

Mr. and Mrs. Irving Kane will be hosts for the Social Hall coffee hour preceding the worship service. Mr. Kane is a member of The Temple Board of Trustees.

The flowers which will grace the pulpit are contributed in memory of mother, Marie Metzel Ascherman, by her children.

Mr. Josef Gingold, Concertmaster of the Cleveland Symphony Orchestra and a long-time friend of The Temple, has requested the pleasure of playing a farewell service at The Temple before he leaves our city. We have been privileged to enjoy his artistry on many occasions. The Temple is deeply appreciative to Mr. Gingold and wishes him Godspeed in his new work.

The flowers which will grace the pulpit for Passover services on Monday morning, April 18th, are contributed in memory of Isaac Evans, by his wife Lillian and his sons, William, Robert, Charles, Martin and Donald.

MUSIC FOR SUNDAY

Organ		
Hallelujah		Dubois
Spring Song		Hollins
Invocation (Sh'ma Yisroel)	Castellano-Tedesco	
Opening Psalm—I Was Glad		Moses
Bor'chu (Congregational)		Sulzer
Sh'ma-Boruch (Congregational)		Traditional
Mi Chomocho (Congregational)		Sulzer
Kedusha		Federlein
Silent Devotion—May the Words		Rubinstein
Mrs. Strasser and Choir		
Before the Address—Baal Shem		Bloch
I. Vidui (Contrition)		
II. Nigun (Improvisation)		
Mr. Josef Gingold		
Olelu-Vaanachnu		Goldstein

THE MOOD OF THE CAMPUS — FROM THE RABBIS' DESK

One senses a new mood among college students. The question period after campus lectures once revolved on existentialism, the Jewish doctrine of man, and Martin Buber. Today I am more likely to be challenged on Judaism's activities in bettering race relations, in changing the moral climate of American life, and in improving the chances for world peace.

Headlines tell a similar story. During the 1950s world events did not seem to disturb the equanimity of collegiate life. All about, one heard the strident voice of Senator McCarthy, and threats of violence should school desegregation be ordered. Serious issues troubled the nation, yet the turbulent world of mid century spawned surprisingly few student marches, mass petitions, or angry debates. Traditionally, college enthusiasms are volatile and easily engaged. During the 1950s the campus was preternaturally quiescent.

Not so today. The sit-in strikes were begun by and organized by Negro college students. I can not recall a single mass protest organized over Little Rock, but many a campus, north and south, has seen organized parades and protests over the lunch counter issue. Press releases from the recent White House Conference on Children and Youth tell us of collegians insisting that the Conference take a clear and positive stand on social issues despite the desire of the Conference leadership to avoid controversy. I find young Republican and Democratic clubs everywhere being organized in anticipation of the Fall election. Foreign and domestic policies are again being heatedly discussed before, during, and after study. The youth want not only to learn but to change.

I find this view refreshing. The voice of youth is sometimes raucous, often-times radical, and not always realistic, but when the voice of youth is not heard in the land, there is cause for concern. When there is no vision a nation perishes. When the voice of youth is silent today's compromises become tomorrow's injustices. The young dream a nation's dreams. They are impatient with a nation's inevitable failings. Their voice is the voice of a society's conscience. It is enheartening to realize that our young people are again giving vent to their feelings and their faith.

Daniel Jeremy Silver



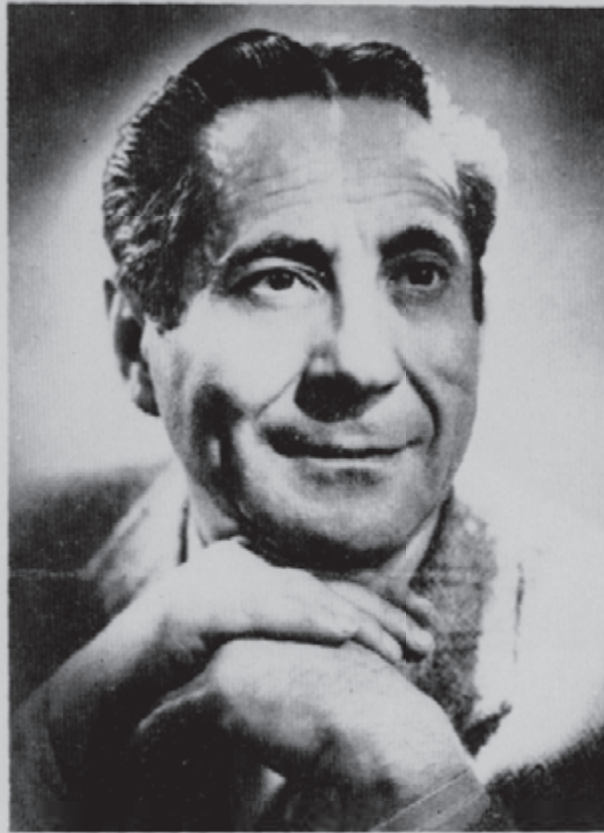
The Elijah Cup pictured is in the unusual form of a stag. It is Polish, executed in the 18th century, a naturalistically wrought stag with hollow head on shaped oblong base. The base is inscribed, "This is the Goblet for the Prophet Elijah".

The Cup was given to The Temple Museum in honor of the birthday of Arthur Friedman, by his brother, Leo Friedman.

AN EVENING WITH JOSEPH BULOFF

Thursday, April 21, 1960
8:15 P.M.

Luntz Auditorium



Mr. Buloff

Joseph Buloff's career has embraced the Broadway stage, movies, radio and television. He has starred in "My Sister Eileen" and was Ali Hakim, the Persian pack-peddler in the original company of "Oklahoma".

He appeared as Max Pincus in the irrepressible comedy "The Fifth Season" in New York, London and South Africa. In 1951, he directed "Mrs. McThing" starring Helen Hayes. He is a very familiar face to television audiences, notably as Pincus Pines on "The Goldbergs".

Prior to his American debut, he produced, directed and acted in some two hundred plays in Europe and South America in Russian, Polish, Romanian and Yiddish.

Social Hour

Refreshments

Free to Temple Men's Club members and their Ladies

THE MR. AND MRS. CLUB

ANNUAL SHOW

On the evenings of Tuesday, April 26th and Wednesday, April 27th, at 8:30, Luntz Auditorium will be the scene of the annual Mr. and Mrs. Club theatrical production. This year "GUYS AND OZ" will star Martin Arsham and Betty Lawrence as a young couple who are tired of suburban living. They find themselves in the land of Oz with even more problems. How these problems are solved makes for an evening of delightful entertainment.

Other Mr.'s and Mrs.' in leading roles are Dr. Marvin Dorfman, Beverly Rabinick, Mike Art, Carol and Gene Shipley and Carolyn Schmith, and many more.

Production is being handled by Mr. and Mrs. Arnold Ribet, with assistance from Mr. and Mrs. Leonard Scharfeld and Dr. and Mrs. John Biskind. In charge of direction is Stanley Kramer, assisted by Phyllis Goldman and Hinda Apple. Choreographers, Sue Nurenberg is rehearsal pianist. Technical director Gerald Kerner and Stage manager Edgar Freedman will see that all goes well backstage. Wardrobe mistress will be Fran Kerner, and makeup will be applied by Shirley Curtiss. The Mr. and Mrs. Club Orchestra will be under the baton of Sanford Curtiss.

A social hour to meet the cast will follow the production and Mr. and Mrs. Club hostesses will serve coffee and pastry in the Social Hall. This year's production, which loosely follows the plot of "The Wizard of Oz", should appeal to the children as well as the adults.

General admission is \$2.00 and Patron seats are \$3.50. To obtain your tickets for either evening, or for further information, call Leonard Scharfeld, EV 2-4988.

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DATES TO REMEMBER

Sunday, April 17 — Sunday Morning Services
Monday, April 18 — Concluding Passover Services
Tuesday, April 19 — Temple Women's Association Tuesday Activities
Thursday, April 21 — Temple Men's Club "Evening with Joseph Buloff"
Sunday, April 24 — Sunday Morning Services
Tuesday, April 26
and — Mr. and Mrs. Club Annual Show
Wednesday, April 27

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 Activities sessions. Selections can be made at all times from the display case in the lobby through The Temple Office.