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

Series IV: Sermons, 1914-1963, undated.

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168

Box  
61

Folder  
1061

I Wish I were Free, 1962.

982

I WISH I WERE FREE  
Dr. Abba Hillel Silver  
Sunday Morning, November 18, 1963<sup>2</sup>

All men like to be free -- free to roam, free to adventure. There is something of the nomad in every one of us. We do not like to be fenced in, to be narrowly confined to our daily tasks, and enclosed in a drab circle of routine. The warden of a penitentiary asked some newly arrived inmates what work they would like to do in the prison. One said that he would like to work in the laundry, another in the kitchen, still another in the machine shop. One convict, under life sentence said: "Warden, if it's all the same to you, I'd like to be a traveling salesman for the institution."

But is human freedom essentially a matter of roaming, of adventuring, of traveling care-free through life? And are all life's fences and enclosures, routines and disciplines bad for us?

"Man is born free, and everywhere he is in chains." This is how Jean Jacques Rousseau began his famous treatise, "Social contract", which so greatly influenced the eighteenth century and the generation of the French revolution. "Man is good by nature; he is made vile by institutions." The state of nature is the true state of freedom and the natural man has been spoiled and enslaved by the arts of civilization. The life of the savage was a life of simplicity; the life of man today is a life of artificiality. Back to nature, then, if you wish to be free.

This proved to be a very appealing thesis to a restless and revolutionary age which was trying to get rid of so many shackles, political, social and economic. But, as later studies of primitive man and aborigines proved, it was a false thesis. Man is not born free, and is not by nature entirely good; nor is the life of the savage a life of sweet simplicity. The savage man, too, is born into a society and is dependent upon his social environment which restricts and determines his every



movement. From infancy to death he is subject to rigid tribal customs and tabus, to the tyranny of chief and medicine man, to nameless fears and superstitions, to the ever-present dread of the unknown. The 'noble savage' who ran wild and carefree in the woods was the figment of imagination of men who thought that they could move forward by going backward to a golden age which never existed.

Man gained in freedom as he became more civilized, Civilization may be said to be man's progress towards emancipation from all forms of unreasonable social controls and inhibitions and the substitution for them of intelligent forms of disciplines for the sake of larger freedom. Social life must always have its restraints, if it is not to return to chaos and anarchy. It is the nature of these restraints which is the true criterion. Are they necessary? Are they helpful? Do they advance or retard man's progress? Organized society must always have its institutions -- government, civil authority, courts, schools -- otherwise it cannot function. But are they repressive or do they release human energies for the attainment of the greater good for the greater number?

Freedom is something which must be achieved. It is not a natural endowment of man of which he was deprived at some stage in his history.

Many centuries before Jean Jacques Rousseau, a school of philosophers known as the Stoics, who greatly influenced the Hellenistic age and whose teachings are also reflected in Rabbinic and Christian ethics, maintained not that the uncivilized man alone was free, but that the wise man alone is free. They, too, taught that man should live consistently with nature, but they meant by it that man should do nothing which right reason which pervades all nature ~~forbids~~ forbids him to do, that he should live reasonably in harmony with the laws of nature. Virtue is the supreme good they taught, and is the law which governs the universe. Only



the virtuous man who follows a rule of life dictated by courage, wisdom, justice and temperance is happy and free. Only a rigorous training of the will will make a man free. Mankind may be divided into two classes, the free and the slaves who may also be designated as the wise and the fools. The wise alone are free.

Philo, the eminent Jewish philosopher of Alexandria, who lived in the first century of the common era, and who interpreted the Bible philosophically to the Gree-speaking world by the use of the allegorical method, wrote an interesting treatise on the subject of freedom. He called it "Every good man is free". In spite of having been written so long ago, it may still reward the reader today. It is definitely under Stoic influence. Philo writes:

"Slavery is applied in one sense to bodies, in another to souls; bodies have men for their masters, souls their vices and passions. The same is true of freedom; one freedom produces security of the body from men of superior strength, the other sets the mind at liberty from the domination of passions."

"If the soul is driven by desire, or enticed by pleasure, or diverted from its course by fear, or shrunken by grief, or helpless in the grip of anger, it enslaves itself and makes him whose soul it is, a slave to a host of masters. But if it vanquishes ignorance with good sense, incontinence with self-control, cowardice with courage and covetousness with justice, it gains not only freedom from slavery but the gift of ruling as well."

"No slave is really happy. For what greater misery is there than to live with no power over anything, including oneself? But the wise man is happy, ballasted and freighted by his high morality, which confers power over everything, and so beyond all doubt and of sheer necessity, the good man is free. Furthermore, no one would deny that the friends of God are free."



Many centuries later, the foremost Hebrew poet of the Middle Ages, Jehudah Halevi, formulated the same belief of Philo, in another way. "The slaves of time", he said, "are slaves indeed. The servant of God, he alone is free."

In the Pirke Abot -- "The Ethics of the Father" -- our sages summarized this philosophy of freedom in an incisive homily. "It is written" they said, "and the Tables (i. e. The Ten Commandments) were the work of God, and the writing was the writing of God, graven upon the Tables. "Read not Charuth", they said -- "graven but not cheruth (Freedom), for no man is free who does not labor in the Torah" -- who does not accept the yoke of the Torah, who does not observe the ethical disciplines of the Torah.

Freedom is a form of self-constraint. "Who is a strong man?" the sages asked. "He who subdues his passions". "Who is a rich man?" "He who is satisfied with his lot."

All men want to be free, and yet most of the tragedies of private and public life come from the abuse and misuse of freedom. Selfishness, for example, is a gross form of freedom. Why should I be restrained by consideration of the rights or the needs of other people? I mean to look after myself. Irresponsibility is another gross form of freedom. Why should I tie myself down to hard and exacting responsibilities, to unpleasant duties and to hard and exacting responsibilities, to unpleasant duties and obligations? I would rather be free. Indifference is still another coarse form of freedom. Why should I bother about other people's troubles and worries? I know that there are people in the world who are poor, who are suffering, who are persecuted. I know that there is evil, crime, and corruption in my community, in my country, and in the world. But why should I bother about it? In my country, in my community, in the world.



bother about it? Life is too short and I don't care anyhow. I want to be free!

Last Saturday there was laid to rest a woman whose passing the whole world mourned, High and low, East and West, all colors and all creeds united in paying memorial tribute to Eleanor Roosevelt. They called her "The First Lady of the World! Why? She held no high office. She was vested with no sceptre and crown. No one was constrained to do her bidding. What was the secret of her universal appeal and influence? She was a free soul who willingly assumed duties and obligations which no longer made her care-free! She possessed all that mortals normally crave -- patrician lineage, distinction, wealth, -- but she allowed none of these to take her spirit captive, to narrow her vision, to isolate her from the rest of humanity, or constrict her active sympathies for the less fortunate of the earth. She was not satisfied to stay where she was, at the top. She was not content to remain within the privileged and enviable security of her station. She went out into the broken highways of the world, championing unpopular causes, working to alleviate human suffering, to rectify social wrongs, to effect clean government, to achieve world peace. An open mind, and open heart, a free spirit -- Eleanor Roosevelt voluntarily placed herself within the bondage of commitments and human ideals. She never said to herself: "I wish I were free". She abandoned what might have been a pleasant career of ease for an exacting and arduous career of duty and social responsibility. This is what true freedom is!

Many a broken home is the result of men or women who want to be free and who do not know what freedom really is, nor how it can be achieved or conserved. Many men and women who get divorced, because they find the demands



of their married life too irksome, return and marry a second time. They assure themselves that in the second marriage they will enjoy the freedom which they did not find in the first. Samuel Johnson, on hearing that his friend who had been unfortunate in his first marriage, was about to get married a second time, remarked: "Alas, another instance of the triumph of hope over experience"!

The men and women who rush to the divorce courts often are oblivious of the simple truth that one must give up something to be free, that one cannot be free without effort and without sacrifice, and that to be free one must be fit to be free.

It is hard to learn the simple lesson that freedom is a condition which exists only under moral law and that ~~it is~~ it is achieved only through certain substantial self-restraints, self-denials and sacrifices. That is true of nations as well as of individuals. Political liberty, for example, is had only as long as powerful safeguards are maintained against the exercise of arbitrary power by every branch of the government, by government itself, by all classes of the people as a whole. Powerful self-restraints are required to insure political freedom.

Nations have frequently wrecked themselves and the peace of the world because they lusted after a degenerate ~~and~~ form of freedom. The Naxis' concept of freedom was to exercise the right to do as they pleased, to exterminate all who stood in their way, to conquer and dominate the world. They thought of freedom as the right to deny freedom to others.

After the first world war, all nations wanted to be free and secure. They built an international organization for peace. They all wanted freedom from aggression but they were unwilling to surrender any of their prerogatives, any of their rights of absolute sovereignty, to a system of international control and



to the necessary restraints of a responsible collective life. This soon destroyed the League of Nations. The same mistake seems likely to be repeated again in the case of its successor, The United Nations. Nations cannot be free and arbitrary at one and the same time.

There are misguided and subversive individuals and groups in our country and elsewhere who think that the concept of freedom confers upon them the right to abuse and undermine freedom, to exploit the right of free speech and the opportunities which a ~~free~~ free society affords them to sow hate, discord and prejudice among their fellow citizens and to incite to all forms of vicious intolerance. Such men make a mockery of freedom and betray it.

Free men must bring into play powerful, voluntary self-disciplines and strong moral controls, if they wish to remain free. Also great ideals.

For a man to be free -- he must have an ideal, a goal, an objective. To be able to sail freely and securely one must have a chart and a compass, a rudder and an anchor. One must know and follow a chartered course. Blind sailing and drifting is not freedom. They end in shipwreck. A surgeon who is not fully trained in his profession, and is not thoroughly familiar with his science, and does not scrupulously observe its laws is not free to operate on his patients successfully. He is the slave of his own ignorance, incompetence and desperate improvisation. A musician who has not trained himself painstakingly through years of practice into the techniques of his art and the laws governing it, is simply not free to play in a manner which will do justice to his composition, his instrument or himself. He is the helpless slave of inadequacy and unpreparedness.

Freedom to express our essential endowments, the power that is in us, and our highest talents -- and only these qualities merit the right of free expression,



is achieved only by acquiring disciplines, by giving up caprice and willfulness, and by maturing in constancy and spiritual steadfastness. Freedom is the capacity to enlarge ourselves in the worthy opportunities of our life, and in the disciplines of our chosen calling.

When is a man free? When he is the slave of great moral convictions.

"I am not bound to win," declared Abraham Lincoln, "but I am bound to be free. I am not bound to succeed, but I am bound to live up to what light I have. I must stand with anybody that stands right, stand with him while he is right and part with him when he goes wrong." Abraham Lincoln was a free man who helped to bring freedom to others.

When is a man free? Not when he has everything he wants. To be independent of what is sometimes the one true highway to freedom, to know how many things we can get along without.

When is a man free? Not when he can do everything he pleases, but when, lacking much that he needs, and unable to do everything that he would like to -- nay more, when he has many masters and carries many burdens and yet knows how to carve out for himself, out of his stubborn environment and his imprisoning obligations an inner, compensating freedom, and who knows how to retire into that inner world as into a refuge and sanctuary, that man is free. The great philosopher Epictetus was a slave. He was poor and he was lame. At his death he requested that this inscription be placed on his tomb, "Slave, poor as Irus, halting as I trod, I, Epictetus, was the friend of God".

To be free is not to have any masters. To be free is to be master of oneself.



When is a man free? Not when he says anything that comes to his mind and in whatever manner he chooses, regardless of tact, taste, courtesy or social responsibility. Such a man does not talk freely, he talks loosely. His speech does not convey courage, only coarseness. Free speech is responsible speech. Words are weapons! They can wound and they can kill. "Life and death are in the power of the tongue", said the Rabbis. Our world is turned into a mad-house time and again by the unbridled speech of criminal political adventurers who spread their lying propaganda through the world, and poison the springs of human thought and action.

Freedom of speech and of the press are vital to a free society, but when conscience and a high sense of social responsibility do not control them, they result in slanderous propaganda and yellow journalism. Men should be free to express their opinions, but they should be conscience-bound to express them fairly.

When is a man free? Not when he is driftwood on the stream of life, carried along on the pleasant waters of a carefree existence, free from all cares or worries or ambitions, dreamily indolent in a world of sweet contentment. He is not free at all -- only drugged, like the lotus-eaters in the Odyssey. His soul is debris, and his life has disintegrated. Such a man moves through life like a fatted and garlanded ox led to the sacrifice on the altar of total inanity.

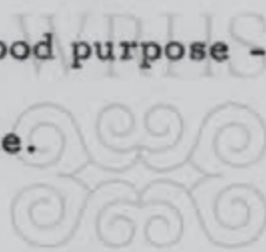
¶ No one is free who has leisure and nothing else. Few burdens are as heavy to bear as the burden of prolonged and aimless leisure.

To be free in action, in struggle, in undiverted and purposeful achievement, to move forward towards a worthy objective across a fierce



terrain of resistance, not to be excessively responsive to pressures and to prejudices, not to be easily swayed, but to be vital and aglow in the exercise of a great enterprise -- that is to be free, and to know the joy and exhilaration of true freedom. A man is free only when he has an errand on earth.

When is a man free? When he is not the slave of impulse, of petty worries and irritations which chafe and fret, or the slave of false standards, or vain conceits, or rankling envies, or passionate hates or foolish excesses, and all the sad stock-pile of human chains, including those of the obsessed status-seeker, which men fasten on themselves and from which they alone can liberate themselves. To find release from their constraints in the fervent pursuit of a good purpose -- that is to be free; that is to find inner dignity and inner peace.





Sermon 982

I WISH I WERE FREE

Dr. Abba Hillel Silver

Sunday Morning, November 18, 1962

"MAN IS BORN FREE, AND EVERYWHERE HE IS IN CHAINS".  
THIS IS HOW JEAN JACQUES ROUSSEAU BEGAN HIS FAMOUS TREATISE,  
~~CALLED~~ "SOCIAL CONTRACT" WHICH SO GREATLY INFLUENCED THE  
EIGHTEENTH CENTURY AND THE GENERATION OF THE FRENCH REVOLUTION.  
"MAN IS GOOD BY NATURE; HE IS MADE VILE BY INSTITUTIONS". THE STATE  
OF NATURE IS THE TRUE STATE OF FREEDOM AND THE NATURAL MAN, ~~THE~~  
~~BARBARIAN~~, WAS SPOILED AND ENSLAVED BY THE ARTS OF CIVILIZATION.  
THE LIFE OF THE SAVAGE WAS A LIFE OF SIMPLICITY; THE LIFE OF ~~MODERN~~  
<sup>to-day</sup> MAN IS A LIFE OF ARTIFICIALITY. BACK TO NATURE, THEN, IF YOU WISH  
TO BE FREE.

THIS PROVED TO BE A VERY APPEALING ~~AND EXCITING~~ THESIS TO  
A RESTLESS AND REVOLUTIONARY AGE WHICH <sup>was trying</sup> ~~TRIED~~ TO GET RID OF SO  
MANY SHACKLES, POLITICAL, SOCIAL AND ECONOMIC. BUT, AS LATER  
~~INVESTIGATIONS AND SOCIOLOGICAL STUDIES OF PRIMITIVE~~ <sup>men</sup> ~~PEOPLES~~ AND  
ABORIGINES PROVED, IT WAS A FALSE THESIS. MAN IS NOT BORN FREE,  
AND IS NOT BY NATURE ENTIRELY GOOD; NOR IS THE LIFE OF THE SAVAGE  
A LIFE OF SWEET SIMPLICITY. THE SAVAGE MAN, TOO, IS BORN INTO A  
SOCIETY AND IS DEPENDENT UPON HIS SOCIAL ENVIRONMENT WHICH  
RESTRICTS AND DETERMINES HIS EVERY MOVEMENT. FROM INFANCY TO  
DEATH HE IS SUBJECT TO RIGID TRIBAL CUSTOMS AND TABUS, TO THE  
TYRANNY OF ~~HIS~~ CHIEF AND MEDICINE MAN, TO NAMELESS FEARS AND



SUPERSTITIONS, TO <sup>the ever-present</sup> DREAD OF THE UNKNOWN. THE 'NOBLE SAVAGE' WHO RAN <sup>W</sup>ILD AND CAREFREE IN THE WOODS WAS THE FIGMENT OF IMAGINATION OF MEN WHO THOUGHT THAT THEY COULD MOVE FORWARD BY GOING BACKWARD ~~TO A PAST CONDITION OF SOCIETY~~ TO A GOLDEN AGE WHICH NEVER EXISTED.

<sup>Man gained in freedom as he</sup>  
~~AS MAN~~ BECAME MORE CIVILIZED, ~~HE GAINED IN FREEDOM~~. CIVILIZATION MAY BE SAID TO BE MAN'S PROGRESS TOWARDS EMANCIPATION ~~FROM ALL FORMS OF UNREASONABLE SOCIAL RESTRICTIONS~~ <sup>controls</sup> AND INHIBITIONS AND THE SUBSTITUTION FOR THEM OF INTELLIGENT ~~AND~~ ~~NOBLE~~ FORMS OF DISCIPLINES FOR THE SAKE OF LARGER FREEDOM. SOCIAL LIFE MUST ALWAYS HAVE ITS RESTRAINTS, IF IT IS NOT TO RETURN TO CHAOS AND ANARCHY. IT IS THE NATURE OF THESE RESTRAINTS <sup>which is</sup> ~~THAT~~ THE TRUE CRITERION ~~OF CIVILIZATION~~. ARE THEY NECESSARY? ARE THEY HELPFUL? DO THEY ADVANCE OR RETARD MAN'S PROGRESS? ORGANIZED SOCIETY MUST ALWAYS HAVE ITS INSTITUTIONS -- GOVERNMENT, CIVIL AUTHORITY, COURTS, SCHOOLS -- OTHERWISE IT CANNOT FUNCTION, BUT ARE THEY <sup>repressive</sup> ~~REFORMED~~ OR DO THEY RELEASE HUMAN ENERGIES FOR THE ATTAINMENT OF <sup>the</sup> GREATER GOOD FOR ~~MORE AND MORE MEN~~ <sup>the greater number?</sup>

FREEDOM IS SOMETHING WHICH MUST BE ACHIEVED. IT IS NOT THE NATURAL ENDOWMENT OF MANKIND OF WHICH <sup>he</sup> ~~HE~~ WAS DEPRIVED AT SOME STAGE <sup>in his</sup> ~~OF HIS~~ HISTORY. <sup>P</sup> MANY CENTURIES BEFORE JEAN JACQUE ROUSSEAU, A ~~HEKKEKSHIX~~ SCHOOL OF PHILOSOPHERS KNOWN AS THE STOICS, WHO <sup>for</sup> ~~centuries~~ GREATLY INFLUENCED THE ~~HEKEX~~ HELLENISTIC AGE AND WHOSE <sup>teaching</sup> ~~INFLUENCE~~ <sup>are also reflected</sup> IS ALSO DISCERNABLE IN PART IN RABBINIC AND CHRISTIAN ETHICS, ~~MAINT-~~

~~TO~~



MAINTAINED NOT THAT THE <sup>alone</sup>UNCIVILIZED MAN WAS FREE, BUT THAT THE  
WISE MAN ALONE IS FREE. THEY, TOO, TAUGHT THAT MAN SHOULD LIVE  
CONSISTENTLY WITH NATURE, BUT ~~BY THAT~~ <sup>by it</sup> THEY MEANT THAT MAN  
SHOULD DO NOTHING WHICH RIGHT REASON WHICH PERVADES ALL NATURE  
FORBIDS ~~THEM~~ <sup>him</sup> TO DO, THAT ~~THEY~~ <sup>he</sup> SHOULD LIVE REASONABLY IN HARMONY  
WITH THE LAWS OF NATURE. VIRTUE IS THE SUPREME GOOD <sup>they taught</sup> AND ONLY  
THE VIRTUOUS MAN WHO FOLLOWS A RULE OF LIFE DICTATED ~~WISX~~ BY  
COURAGE, WISDOM, JUSTICE AND TEMPERANCE IS HAPPY AND FREE. ONLY  
A RIGOROUS TRAINING OF THE WILL WILL MAKE A MAN FREE. MANKIND <sup>may</sup> ~~CAN~~  
BE DIVIDED INTO TWO CLASSES, THE FREE AND THE SLAVES, <sup>who</sup> ~~THEY~~ MAY  
ALSO BE DESIGNATED AS THE WISE AND THE FOOLS. THE WISE ~~MAN~~ ALONE  
<sup>are</sup> ~~IS~~ FREE.

PHILO, THE EMINENT JEWISH PHILOSOPHER OF ALEXANDRIA, WHO  
LIVED IN THE FIRST CENTURY OF THE COMMON ERA, AND WHO INTERPRETED  
THE BIBLE PHILOSOPHICALLY TO THE GREEK-SPEAKING WORLD BY THE USE  
OF THE ALLEGORICAL METHOD, WROTE AN INTERESTING TREATISE ON THE  
SUBJECT OF FREEDOM. HE CALLED IT "EVERY GOOD MAN IS FREE". IN  
SPITE OF HAVING BEEN WRITTEN SO LONG AGO, IT MAY STILL REWARD THE  
MODERN READER. IT IS DEFINITELY UNDER STOIC INFLUENCE. HE WRITES:

"SLAVERY IS APPLIED IN ONE SENSE TO BODIES, IN ANOTHER TO SOULS;  
BODIES HAVE MEN FOR THEIR MASTERS, SOULS THEIR VICES AND PASSIONS.  
THE SAME IS TRUE OF FREEDOM; ONE FREEDOM PRODUCES SECURITY OF  
THE BODY FROM MEN OF SUPERIOR STRENGTH, THE OTHER SETS THE MIND  
AT LIBERTY FROM THE DOMINATION OF PASSIONS."



" IF THE SOUL IS DRIVEN BY DESIRE, OR ENTICED BY PLEASURE, OR DIVERTED FROM ITS COURSE BY FEAR, OR SHRUNKEN BY GRIEF, OR HELPLESS IN THE GRIP OF ANGER, IT ENSLAVES ITSELF AND MAKES HIM WHOSE SOUL IT IS, A SLAVE TO A HOST OF MASTERS. BUT IF IT VANQUISHES IGNORANCE WITH GOOD SENSE, INCONTINENCE WITH SELF-CONTROL, COWARDICE WITH COURAGE AND COVETOUSNESS WITH JUSTICE, IT GAINS NOT ONLY FREEDOM FROM SLAVERY BUT THE GIFT OF RULING AS WELL. "

"NO SLAVE IS REALLY HAPPY. FOR WHAT GREATER MISERY IS THERE THAN TO LIVE WITH NO POWER OVER ANYTHING, INCLUDING ONESELF? BUT THE WISE MAN IS HAPPY, BALLASTED AND FREIGHTED BY HIS HIGH MORALITY, WHICH CONFERS POWER OVER EVERYTHING, AND SO BEYOND ALL DOUBT AND OF SHEER NECESSITY, THE ~~XXXXXXXXXX~~ GOOD MAN IS FREE. FURTHERMORE NO ONE WOULD DENY THAT THE FRIENDS OF GOD ARE FREE. " *over 1*

IN THE <sup>2</sup>PIKE ABOT -- "THE ETHICS OF THE FATHERS ~~---~~ OUR SAGES SUMMARIZED THIS PHILOSOPHY OF FREEDOM *in an unwise manner* WHEN THEY DECLARED: *they said* ~~IT IS WRITTEN~~ " AND THE TABLES <sup>c. 2.</sup> (OF THE TEN COMMANDMENTS) WERE THE WORK OF GOD, AND THE WRITING WAS THE WRITING OF GOD, GRAVEN UPON THE TABLES ( *xh d* *h* *xh d* ) ~~READ NOT~~ CHERUTH ( *xh d* ) GRAVEN BUT CHERUTH ( *xh d* ) FREEDOM, FOR NO MAN IS FREE WHO DOES NOT LABOR IN THE TORAH" -- WHO DOES NOT ACCEPT THE YOKE OF THE TORAH, WHO DOES NOT OBSERVE THE ETHICAL DISCIPLINES OF THE TORAH.

FREEDOM IS A FORM OF SELF-CONSTRAINT. "WHO IS A STRONG MAN?"



even many centuries later the prominent Hebrew poet, the kabbalist  
Aron Jehuda Halevi, formulated the same belief of Philo,  
in another way. "The slaves of time, he said, are slaves in-  
deed. The servant of God, he alone is free."





THE SAGES ASKED. HE WHO SUBDUES HIS PASSIONS. WHO IS A RICH MAN?  
HE WHO IS SATISFIED WITH HIS LOT.





6.

ALL MEN WANT TO BE FREE, AND YET MOST OF THE TRAGEDIES OF PRIVATE AND PUBLIC LIFE COME FROM THE ABUSE AND MISUSE OF FREEDOM, FROM A MISCONCEPTION OR PERVERSION OF FREEDOM. SELFISHNESS, FOR EXAMPLE, IS A GROSS FORM OF FREEDOM. WHY SHOULD I BE RESTRAINED BY CONSIDERATION OF THE RIGHTS OR THE NEEDS OF OTHER PEOPLE? I <sup>mean</sup> ~~AM CONTENT~~ TO TAKE CARE OF MYSELF. IRRESPONSIBILITY IS ANOTHER GROSS FORM OF FREEDOM. WHY SHOULD I TIE MYSELF DOWN TO HARD AND EXACTING RESPONSIBILITIES, TO UNPLEASANT DUTIES AND OBLIGATIONS. I WOULD RATHER BE FREE. INDIFFERENCE IS STILL ANOTHER COARSE FORM OF FREEDOM. WHY SHOULD I BOTHER ABOUT OTHER PEOPLE'S TROUBLES AND WORRIES. ~~OF COURSE~~ I KNOW THAT THERE ARE PEOPLE IN THE WORLD WHO ARE POOR, WHO ARE SUFFERING, WHO ARE PERSECUTED. I KNOW THAT THERE IS EVIL, CRIME, AND CORRUPTION IN MY COMMUNITY, IN MY COUNTRY, AND IN THE WORLD. BUT WHY SHOULD I BOTHER ABOUT IT? LIFE IS TOO SHORT AND I DON'T CARE ANYHOW. I WANT TO BE FREE.

(Add "A")  
MANY A BROKEN HOME IS THE RESULT OF MEN OR WOMEN WANTING TO BE FREE AND NOT KNOWING WHAT FREEDOM REALLY IS, NOR HOW IT CAN BE ACHIEVED OR CONSERVED. (over 1)

IT IS HARD TO LEARN THE SIMPLE LESSON THAT FREEDOM IS A CONDITION WHICH EXISTS ONLY UNDER MORAL LAW AND THAT IT IS ACHIEVED ONLY THROUGH CERTAIN SUBSTANTIAL SELF-RESTRAINTS, SELF-DENIALS AND SACRIFICES. THAT IS TRUE OF NATIONS AS OF INDIVIDUALS. POLITICAL LIBERTY, FOR EXAMPLE, IS HAD ONLY AS LONG AS POWERFUL SAFEGUARDS ARE MAINTAINED AGAINST THE EXERCISE OF ARBITRARY POWER BY EVERY



(over)

many men and women who are divorced, because they found the demands of their married life irksome, return and marry a second time. They assure themselves that in the second marriage they will enjoy the freedom which they did not find in the first. Samuel Johnson, on hearing that his friend who had been unfortunate in his first marriage, was about to get married a second time, remarked: "Alo, another instance, the triumph of hope over experience."

The men and women who rush to the divorce courts often are oblivious to the simple truth that one must give up something to be free, that one cannot be free without effort and without sacrifice, and that to be free one must be fit to be free. ~~one must be worthy~~



A  
-H-

THERE WAS LAID TO REST LAST SATURDAY A WOMAN WHOSE PASSING  
THE WH<sup>D</sup>ILE WORLD MOURNED. HIGH AND LOW, EAST AND WEST, ALL  
COLORS AND ALL CREEDS UNITED IN PAYING MEMORIAL TRIBUTE TO HER.  
THEY CALLED HER THE FIRST LADY OF THE WORLD. WHY? SHE HELD NO  
HIGH OFFICE. SHE WAS VESTED WITH NO SCEPTRE AND CROWN. NO ONE  
WAS CONSTRAINED TO DO HER BIDDING. WHAT WAS THE SECRET OF HER  
UNIVERSAL APPEAL AND INFLUENCE? SHE WAS A FREE SOUL WHO  
WILLINGLY ASSUMED <sup>onerous</sup> DUTIES AND OBLIGATIONS WHICH NO LONGER MADE HER  
CARE-FREE. SHE POSSESSED ALL THAT MORTALS <sup>normally</sup> CRAVE, LINEAGE,  
DISTINCTION, WEALTH, BUT SHE ALLOWED NONE OF THESE TO ~~make~~ <sup>take</sup>  
HER SPIRIT CAPTIVE, TO NARROW HER VISION, TO ISOLATE HER FROM  
THE REST OF MANKIND, OR CONSTRICT HER ACTIVE SYMPATHIES FOR THE  
<sup>less fortunate</sup> ~~DENIED AND THE DISPOSSESSED~~ OF THE EARTH. SHE WAS NOT SATISFIED  
TO STAY WHERE SHE WAS, AT THE TOP, CONTENT TO REMAIN WITHIN THE  
PRIVILEGED AND ENVIABLE SECURITY OF HER STATION. SHE WENT OUT  
INTO THE BROKEN HIGHWAYS OF THE WORLD, CHAMPIONING <sup>unpopular</sup>  
CAUSES, WORKING TO ALLEVIATE HUMAN SUFFERING, TO RECTIFY SOCIAL  
WRONGS, TO EFFECT CLEAN GOVERNMENT, TO ACHIEVE WORLD PEACE.  
AN OPEN MIND, AN OPEN HEART, A FREE SPIRIT -- ELEANOR ROOSEVELT  
VOLUNTARILY PLACED HERSELF WITHIN THE NOBLE BONDAGE OF ~~SOCIAL~~  
<sup>commitments</sup> AND HUMAN IDEALS. SHE NEVER SAID TO HERSELF:  
"I WISH I WERE FREE." SHE ABANDONED WHAT MIGHT HAVE BEEN A PLEASANT  
CAREER OF EASE FOR AN EXACTING AND ARDUOUS CAREER OF DUTY AND  
SOCIAL RESPONSIBILITY. *this is what true freedom is!*



BRANCH OF THE GOVERNMENT, BY GOVERNMENT ITSELF, BY ALL CLASSES OF THE PEOPLE AND BY THE PEOPLE AS A WHOLE. POWERFUL SELF-RESTRAINTS ARE REQUIRED TO INSURE POLITICAL FREEDOM.

NATIONS HAVE FREQUENTLY WRECKED THEMSELVES AND THE PEACE OF THE WORLD BECAUSE THEY LUSTED AFTER A DEGENERATE FORM OF FREEDOM. THE NAZIS' CONCEPT OF FREEDOM WAS TO EXERCISE THE RIGHT TO DO AS THEY PLEASED, TO EXTERMINATE ALL WHO STOOD IN THEIR WAY, TO CONQUER AND DOMINATE THE WORLD. THEY THOUGHT OF FREEDOM AS THE RIGHT TO DENY FREEDOM TO OTHERS.

*just world here, all nations*  
~~THE NATIONS~~, AFTER THE ~~LAST WAR~~, WANTED TO BE FREE AND SECURE. *- the League of Nations*  
THEY BUILT AN INTERNATIONAL ORGANIZATION FOR PEACE. THEY ALL WANTED FREEDOM FROM AGGRESSION BUT THEY WERE <sup>UN</sup> WILLING TO SURRENDER ANY OF THEIR PREROGATIVES, ANY OF THEIR RIGHTS OF ABSOLUTE SOVEREIGNTY, TO A SYSTEM OF INTERNATIONAL CONTROL AND TO THE INEVITABLE RESTRAINTS OF <sup>a</sup> RESPONSIBLE COLLECTIVE LIFE. THIS <sup>some</sup> DESTROYED THE LEAGUE OF NATIONS. THE SAME MISTAKE SEEMS LIKELY TO BE REPEATED AGAIN *in the case of its successor the United Nations*. *simply* NATIONS CANNOT BE FREE AND ARBITRARY. *it is one and the same time.*

THERE ARE MISGUIDED AND SUBVERSIVE INDIVIDUALS AND GROUPS *in our country* ~~HERE~~ AND ELSEWHERE WHO THINK THAT THE CONCEPT OF FREEDOM CONFERS UPON THEM THE RIGHT TO ABUSE AND UNDERMINE FREEDOM, TO EXPLOIT THE RIGHT OF FREE SPEECH AND THE OPPORTUNITIES WHICH A FREE SOCIETY AFFORD <sup>2</sup> THEM TO SOW HATE, DISCORD AND PREJUDICE AMONG THE CITIZENS OF THEIR COUNTRY AND TO INCITE ALL FORMS OF VICIOUS INTOLERANCE. SUCH MEN MAKE A MOCKERY OF FREEDOM AND BETRAY IT.



A FREE SOCIETY AND FREE MEN MUST BRING INTO PLAY POWERFUL VOLUNTARY SELF-DISCIPLINES AND STRONG MORAL CONTROLS, IF THEY WISH TO REMAIN FREE. ALSO GREAT IDEALS!

FOR A MAN TO BE FREE -- HE MUST HAVE AN IDEAL, <sup>a goal, an objective.</sup> ~~HE MUST BE~~  
~~FREE IN GOD AND WITHIN GOD'S ABSOLUTE MORAL LAW.~~ TO BE ABLE TO  
<sup>a rudder and an anchor.</sup> ~~SAID~~ FREELY AND SECURELY ONE MUST HAVE A CHART AND A COMPASS.  
ONE MUST KNOW AND FOLLOW A CHARTERED COURSE. BLIND SAILING AND  
DRIFTING IS NOT FREEDOM. THEY END IN SHIPWRECK. A SURGEON WHO IS  
NOT FULLY TRAINED IN HIS PROFESSION, AND IS NOT THOROUGHLY FAMILIAR  
WITH HIS SCIENCE, AND DOES NOT SCRUPULOUSLY OBSERVE ITS LAWS IS NOT  
FREE TO OPERATE SUCCESSFULLY. HE IS THE SLAVE OF HIS OWN IGNORANCE,  
INCOMPETENCE AND DESPERATE IMPROVISATION. ~~NOR IS ONE A GREAT~~  
~~SURGEON WHO DOES NOT LOOK UPON HIS PROFESSION WITH~~ <sup>a sense of</sup> ~~THE~~ CONSECRATION,  
~~OF AN IDEAL.~~ A MUSICIAN WHO HAS NOT TRAINED HIMSELF PAINSTAKINGLY  
THROUGH YEARS OF PRACTICE INTO THE TECHNIQUES OF HIS ART AND THE  
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FREEDOM TO EXPRESS OUR ESSENTIAL ENDOWMENTS, THE POWER THAT  
IS IN US, AND OUR HIGHEST ~~XXXXXXXX~~ TALENTS -- AND ONLY THESE  
QUALITIES MERIT THE RIGHT OF FREE EXPRESSION, IS ACHIEVED ONLY  
BY ACQUIRING DISCIPLINES, BY <sup>giving up</sup> ~~SURRENDERING~~ CAPRICE AND WILLFULNESS,  
AND BY MATURING IN CONSTANCY AND SPIRITUAL STEADFASTNESS. <sup>Freedom</sup>  
<sup>is the capacity to enlarge ourselves in the worthy</sup>  
<sup>opportunities of life, and in the disciplines of an</sup>  
<sup>chosen calling.</sup>



WHEN IS A MAN TRULY FREE? JEHUDA HALEVI GIVES THE ANSWER.  
"THE SLAVE OF TIME IS THE SLAVE OF SLAVES. THE SLAVE OF GOD, HE  
ALONE IS FREE!"

WHEN IS A MAN FREE? WHEN HE IS THE SLAVE OF GREAT MORAL  
CONVICTIONS. "I AM NOT BOUND TO WIN, DECLARED ABRAHAM LINCOLN,  
BUT I AM BOUND TO BE FREE. I AM NOT BOUND TO SUCCEED, BUT I  
AM BOUND TO LIVE UP TO WHAT LIGHT I HAVE. I MUST STAND WITH ANYBODY  
THAT STANDS RIGHT, STAND WITH HIM WHILE HE IS RIGHT AND PART WITH  
HIM WHEN HE GOES WRONG." ABRAHAM LINCOLN WAS A FREE MAN WHO  
HELPED TO BRING FREEDOM TO OTHERS.

WHEN IS A MAN FREE? NOT WHEN HE HAS EVERYTHING HE WANTS <sup>men!</sup> ~~AND~~  
CAN DO EVERYTHING HE PLEASES, BUT WHEN, LACKING MUCH THAT HE  
NEEDS, AND UNABLE TO DO EVERYTHING THAT HE WOULD LIKE TO -- MAY  
MORE, WHEN HE HAS MANY MASTERS AND CARRIES MANY BURDENS AND  
YET KNOWS HOW TO CARVE OUT FOR HIMSELF, OUT OF HIS STUBBORN EN-  
VIRONMENT AND HIS IMPRISONING OBLIGATIONS AN INNER, COMPENSATING  
FREEDOM, AND WHO KNOWS HOW TO RETIRE INTO THAT INNER WORLD AS  
INTO A REFUGE AND SANCTUARY, THAT MAN IS FREE, THE GREAT PHILOSOPHER  
EPICTETUS WAS A SLAVE, POOR AND LAME. AT HIS DEATH HE REQUESTED  
THAT THIS INSCRIPTION BE PUT ON HIS TOMB AS HIS EPITAPH: "SLAVE,  
POOR AS IRUS, HALTING AS I TROD I, EPICTETUS, WAS THE FRIEND OF GOD."

To be free is not to have any masters. To be  
free is to be master of yourself.



(over) To be independent & wants is sometimes ~~at the~~  
highway to freedom, to know how many things you  
can get along without. When is a man free? Not when  
he





WHEN IS A MAN FREE? NOT WHEN HE SAYS ANYTHING THAT COMES TO HIS MIND AND IN WHATEVER MANNER HE CHOOSES, REGARDLESS OF TACT, TASTE, COURTESY OR SOCIAL RESPONSIBILITY. SUCH A MAN DOES NOT TALK FREELY. HE TALKS LOOSELY. HIS SPEECH DOES NOT CONVEY COURAGE, ONLY COARSENESS. FREE SPEECH IS RESPONSIBLE SPEECH. WORDS ARE WEAPONS. THEY CAN WOUND AND THEY CAN KILL. "LIFE AND DEATH ARE IN THE POWER OF THE TONGUE." <sup>said the Rabbis</sup> <sup>is</sup> OUR WORLD ~~HAS BEEN~~ TURNED INTO A MAD-HOUSE <sup>turni ad agani</sup> BY THE UNBRIDLED SPEECH OF CRIMINAL POLITICAL ADVENTURERS WHO SPREAD THEIR LYING PROPAGANDA THROUGH THE WORLD, AND POISONED THE SPRINGS OF HUMAN THOUGHT AND ACTION. (m)

WHEN IS A MAN FREE? NOT WHEN HE IS DRIFTWOOD ON THE STREAM OF LIFE, CARRIED ALONG ON THE PLEASANT WATERS OF A CAREFREE EXISTENCE, DELIGHTFULLY INSouciant, FREE OF ALL CARES OR WORRIES OR AMBITIONS, DREAMILY INDOLENT IN A WORLD OF SWEET CONTENTMENT. HE IS NOT FREE AT ALL -- ONLY DRUGGED, LIKE THE LOTUS-EATERS IN THE ODYSSEY. HIS SOUL IS DEBRIS AND HIS LIFE HAS DISINTEGRATED. SUCH A MAN MOVES THROUGH LIFE LIKE A FATTED AND GARLANDED OX LED TO THE SACRIFICE ON THE ALTAR OF TOTAL INANITY. <sup>(m) TP</sup> TO BE FREE IN ACTION, IN STRUGGLE, IN UNDIVERTED AND PURPOSEFUL ~~ACHIEVEMENT~~ ACHIEVEMENT, TO MOVE FORWARD TOWARDS A WORTHY OBJECTIVE ACROSS A FIERCE TERRAIN OF RESISTANCE, <sup>(m)</sup> TO BE VITAL AND AGLOW IN THE EXERCISE OF A GREAT ENTERPRISE -- THAT IS TO BE FREE, AND TO KNOW THE JOY AND EXHILARATION OF TRUE FREEDOM. A MAN IS FREE ONLY WHEN HE HAS AN ERRAND ON EARTH.



(over 1) Freedom of speech and of the press are vital to a free society, but when conscience and a high sense of social responsibility do not control them, then you have slanderous propaganda and agitation and yellow journalism. Men should be free to express their opinions but they should be conscience-bound to express them fairly.

(over 2) not to be excessively responsive to pressures and to prejudices, not to be easily swayed,

(over 3) no one is free who has leisure and nothing else. Few burdens are so heavy as the burden of prolonged and aimless leisure.



WHEN IS A MAN FREE? WHEN HE IS NOT THE SLAVE OF <sup>impulses of</sup> PETTY WORRIES  
AND IRRITATIONS WHICH CHA<sup>ge</sup> AND FRET, OR THE SLAVE OF FALSE  
STANDARDS, OR VAIN CONCEITS, OR RANKLING ENVIES, OR PASSIONATE  
HATES OR FOOLISH EXCESSES, AND ALL THE SAD STOCK-PILE OF HUMAN  
CHAINS WHICH MEN <sup>foster</sup> FASHION ON THEMSELVES AND FROM WHICH THEY ALONE  
CAN LIBERATE THEMSELVES. TO FIND RELEASE FROM THEIR CONSTRAINTS  
IN THE FERVENT PURSUIT OF A GOOD PURPOSE -- THAT IS TO BE FREE, <sup>that</sup>  
<sup>is to find inner dignity and inner peace.</sup>





ALL MEN LIKE TO BE FREE -- FREE TO ROAM, FREE TO ADVENTURE. THERE IS SOMETHING OF THE NOMAD IN EVERY ONE OF US. WE DO NOT LIKE TO BE FENCED IN, TO BE ~~CLOSELY~~<sup>narrowly</sup> CONFINED TO OUR DAILY TASKS, AND ENCLOSED IN A DRAB CIRCLE OF ROUTINE. THE WARDEN OF A PENITENTIARY ASKED SOME NEWLY ARRIVED INMATES WHAT WORK THEY WOULD LIKE TO DO IN THE PRISON. ONE SAID THAT HE WOULD LIKE TO WORK IN THE LAUNDRY, ANOTHER IN THE KITCHEN, STILL ANOTHER IN THE MACHINE SHOP. ONE CONVICT, UNDER LIFE SENTENCE SAID: "WARDEN, IF IT'S ALL THE SAME TO YOU, I'D LIKE TO BE A TRAVELING SALESMAN FOR THE INSTITUTION."

BUT IS HUMAN FREEDOM ESSENTIALLY A MATTER OF ROAMING, OF ADVENTURING, OF TRAVELING CARE-FREE THROUGH LIFE? AND ARE ALL LIFE'S FENCES AND ENCLOSURES, ROUTINES AND DISCIPLINES BAD FOR US?



I WISH I WERE FREE

Dr. Abba Hillel Silver

Sunday Morning, November 18, 1962

"MAN IS BORN FREE, AND EVERYWHERE HE IS IN CHAINS." THIS IS HOW JEAN JACQUES ROUSSEAU BEGAN HIS FAMOUS TREATISE, "SOCIAL CONTRACT", WHICH SO GREATLY INFLUENCED THE EIGHTEENTH CENTURY AND THE GENERATION OF THE FRENCH REVOLUTION. "MAN IS GOOD BY NATURE; HE IS MADE VILE BY INSTITUTIONS." THE STATE OF NATURE IS THE TRUE STATE OF FREEDOM AND THE NATURAL MAN <sup>has been</sup> ~~was~~ SPOILED AND ENSLAVED BY THE ARTS OF CIVILIZATION. THE LIFE OF THE SAVAGE WAS A LIFE OF SIMPLICITY; THE LIFE OF MAN TODAY IS A LIFE OF ARTIFICIALITY. BACK TO NATURE, THEN, IF YOU WISH TO BE FREE.

THIS PROVED TO BE A VERY APPEALING THESIS TO A RESTLESS AND REVOLUTIONARY AGE WHICH WAS TRYING TO GET RID OF SO MANY SHACKLES, POLITICAL, SOCIAL AND ECONOMIC. BUT, AS LATER ~~SOCIOLOGICAL~~ STUDIES OF PRIMITIVE MAN AND ABORIGINES PROVED, IT WAS A FALSE THESIS. MAN IS NOT BORN FREE, AND IS NOT BY NATURE ENTIRELY GOOD; NOR IS THE LIFE OF THE SAVAGE A LIFE OF SWEET SIMPLICITY. THE SAVAGE MAN, TOO, IS BORN INTO A SOCIETY AND IS DEPENDENT UPON HIS SOCIAL ENVIRONMENT WHICH RESTRICTS AND DETERMINES HIS EVERY MOVEMENT. FROM INFANCY TO DEATH HE IS SUBJECT TO RIGID TRIBAL CUSTOMS AND TABUS, TO THE TYRANNY OF CHIEF AND MEDICINE MAN, TO NAMELESS FEARS AND SUPERSTITIONS, TO THE EVER-PRESENT DREAD OF THE UNKNOWN. THE 'NOBLE SAVAGE' WHO RAN WILD AND CAREFREE IN THE WOODS WAS THE



FIGMENT OF IMAGINATION OF MEN WHO THOUGHT THAT THEY COULD MOVE FORWARD BY GOING BACKWARD TO A GOLDEN AGE WHICH NEVER EXISTED.

MAN GAINED IN FREEDOM AS HE BECAME MORE CIVILIZED. CIVILIZATION MAY BE SAID TO BE MAN'S PROGRESS TOWARDS EMANCIPATION FROM ALL FORMS OF UNREASONABLE SOCIAL CONTROLS AND INHIBITIONS AND THE SUBSTITUTION FOR THEM OF INTELLIGENT FORMS OF DISCIPLINES FOR THE SAKE OF LARGER FREEDOM. SOCIAL LIFE MUST ALWAYS HAVE ITS RESTRAINTS, IF IT IS NOT TO RETURN TO CHAOS AND ANARCHY. IT IS THE NATURE OF THESE RESTRAINTS WHICH IS THE TRUE CRITERION. ARE THEY NECESSARY? ARE THEY HELPFUL? DO THEY ADVANCE OR RETARD MAN'S PROGRESS? ORGANIZED SOCIETY MUST ALWAYS HAVE ITS INSTITUTIONS -- GOVERNMENT, CIVIL AUTHORITY, COURTS, SCHOOLS -- OTHERWISE IT CANNOT FUNCTION. BUT ARE THEY REPRESSIVE OR DO THEY RELEASE HUMAN ENERGIES FOR THE ATTAINMENT OF THE GREATER GOOD FOR THE GREATER NUMBER?

FREEDOM IS SOMETHING WHICH MUST BE ACHIEVED. IT IS NOT ~~THE~~ A NATURAL ENDOWMENT OF MAN OF WHICH HE WAS DEPRIVED AT SOME STAGE IN HIS HISTORY.

MANY CENTURIES BEFORE JEAN JACQUES ROUSSEAU, A SCHOOL OF PHILOSOPHERS KNOWN AS THE STOICS, WHO ~~FOR CENTURIES~~ GREATLY INFLUENCED THE HELLENISTIC AGE AND WHOSE TEACHINGS ARE ALSO REFLECTED IN RABBINIC AND CHRISTIAN ETHICS, MAINTAINED NOT THAT THE UNCIVILIZED MAN ALONE WAS FREE, BUT THAT THE WISE MAN ALONE



IS FREE. THEY, TOO, TAUGHT THAT MAN SHOULD LIVE CONSISTENTLY WITH NATURE, BUT THEY MEANT BY IT THAT MAN SHOULD DO NOTHING WHICH RIGHT REASON WHICH PERVADES ALL NATURE FORBIDS HIM TO DO, THAT HE SHOULD LIVE REASONABLY IN HARMONY WITH THE LAWS OF NATURE. *and is the law which governs the universe.* VIRTUE IS THE SUPREME GOOD THEY TAUGHT ~~AND~~ ONLY THE VIRTUOUS MAN WHO FOLLOWS A RULE OF LIFE DICTATED BY COURAGE, WISDOM, JUSTICE AND TEMPERANCE IS HAPPY AND FREE. ONLY A RIGOROUS TRAINING OF THE WILL WILL MAKE A MAN FREE. *(be divided into two classes, the free and the slaves who may)* MANKIND MAY ALSO BE DESIGNATED AS THE WISE AND THE FOOLS. THE WISE ALONE ARE FREE.

PHILO, THE EMINENT JEWISH PHILOSOPHER OF ALEXANDRIA, WHO LIVED IN THE FIRST CENTURY OF THE COMMON ERA, AND WHO INTERPRETED THE BIBLE PHILOSOPHICALLY TO THE GREEK-SPEAKING WORLD BY THE USE OF THE ALLEGORICAL METHOD, WROTE AN INTERESTING TREATISE ON THE SUBJECT OF FREEDOM. HE CALLED IT "EVERY GOOD MAN IS FREE". IN SPITE OF HAVING BEEN WRITTEN SO LONG AGO, IT MAY STILL REWARD THE ~~MODERN~~ *to day* READER. IT IS DEFINITELY UNDER STOIC INFLUENCE. *Philo* ~~HE~~ WRITES:

"SLAVERY IS APPLIED IN ONE SENSE TO BODIES, IN ANOTHER TO SOULS; BODIES HAVE MEN FOR THEIR MASTERS, SOULS ~~FOR~~ THEIR VICES AND PASSIONS. THE SAME IS TRUE OF FREEDOM; ONE FREEDOM PRODUCES SECURITY OF THE BODY FROM MEN OF SUPERIOR STRENGTH, THE OTHER SETS THE MIND AT LIBERTY FROM THE DOMINATION OF PASSIONS."

"IF THE SOUL IS DRIVEN BY DESIRE, OR ENTICED BY PLEASURE, OR DIVERTED FROM ITS COURSE BY FEAR, OR SHRUNKEN BY GRIEF, OR HELPLESS IN THE GRIP OF ANGER, IT ENSLAVES ITSELF AND MAKES HIM



WHOSE SOUL IT IS, A SLAVE TO A HOST OF MASTERS. BUT IF IT VANQUISHES IGNORANCE WITH GOOD SENSE, INCONTINENCE WITH SELF-~~CONTROL~~<sup>C</sup>ONTROL, COWARDICE WITH COURAGE AND COVETOUSNESS WITH JUSTICE, IT GAINS NOT ONLY FREEDOM FROM SLAVERY BUT THE GIFT OF RULING AS WELL."

"NO SLAVE IS REALLY HAPPY. FOR WHAT GREATER MISERY IS THERE THAN TO LIVE WITH NO POWER OVER ANYTHING, INCLUDING ONESELF? BUT THE WISE MAN IS HAPPY, BALLASTED AND FREIGHTED BY HIS HIGH MORALITY, WHICH CONFERS POWER OVER EVERYTHING, AND SO BEYOND ALL DOUBT AND OF SHEER NECESSITY, THE GOOD MAN IS FREE. FURTHERMORE, NO ONE WOULD DENY THAT THE FRIENDS OF GOD ARE FREE." MANY CENTURIES LATER THE FOREMOST HEBREW POET OF THE MIDDLE AGES, JEHUDAH HALEVI, FORMULATED THE SAME BELIEF OF PHILO, IN ANOTHER WAY. "THE SLAVES OF TIME, HE SAID, ARE SLAVES INDEED. THE SERVANT OF GOD, HE ALONE IS FREE."

IN THE FIRKE ABOT -- "THE ETHICS OF THE FATHERS -- OUR SAGES SUMMARIZED THIS PHILOSOPHY OF FREEDOM IN AN INCISIVE HOMILY. IT IS WRITTEN, THEY SAID, "AND THE TABLES (I. E. THE TEN COMMANDMENTS) WERE THE WORK OF GOD, AND THE WRITING WAS THE WRITING OF GOD, GRAVEN UPON THE TABLES ( אֲבִי־הַבְּרִית ) READ NOT CHARUTH <sup>they said</sup> ( אֲבִי־הַבְּרִית ) GRAVEN BUT CHERUTH ( אֲבִי־הַבְּרִית ) FREEDOM, FOR NO MAN IS FREE WHO DOES NOT LABOR IN THE TORAH" -- WHO DOES NOT ACCEPT THE YOKE OF THE TORAH, WHO DOES NOT OBSERVE THE ETHICAL DISCIPLINES OF THE TORAH.



FREEDOM IS A FORM OF SELF-CONSTRAINT. "WHO IS A STRONG MAN?"  
THE SAGES ASKED. HE WHO SUBDUES HIS PASSIONS. WHO IS A RICH MAN?  
HE WHO IS SATISFIED WITH HIS LOT.

ALL MEN WANT TO BE FREE, AND YET MOST OF THE TRAGEDIES OF  
PRIVATE AND PUBLIC LIFE COME FROM THE ABUSE AND MISUSE OF FREEDOM.  
SELFISHNESS, FOR EXAMPLE, IS A GROSS FORM OF FREEDOM. WHY SHOULD  
I BE RESTRAINED BY CONSIDERATION OF THE RIGHTS OR THE NEEDS OF  
OTHER PEOPLE? I MEAN TO ~~TAKE CARE OF~~ <sup>look after</sup> MYSELF. IRRESPONSIBILITY  
IS ANOTHER GROSS FORM OF FREEDOM. WHY SHOULD I TIE MYSELF DOWN  
TO HARD AND EXACTING RESPONSIBILITIES, TO UNPLEASANT DUTIES AND  
OBLIGATIONS? I WOULD RATHER BE FREE. INDIFFERENCE IS STILL ANOTHER  
COARSE FORM OF FREEDOM. WHY SHOULD I BOTHER ABOUT OTHER PEOPLE'S  
TROUBLES AND WORRIES? I KNOW THAT THERE ARE PEOPLE IN THE WORLD  
WHO ARE POOR, WHO ARE SUFFERING, WHO ARE PERSECUTED. I KNOW THAT  
THERE IS EVIL, CRIME, AND CORRUPTION IN MY COMMUNITY, IN MY COUNTRY,  
AND IN THE WORLD. BUT WHY SHOULD I <sup>(Start)</sup> BOTHER ABOUT IT? LIFE IS TOO  
SHORT AND I DON'T CARE ANYHOW. I WANT TO BE FREE!

~~THERE WAS LAID TO REST~~ <sup>there was laid to rest</sup> LAST SATURDAY A WOMAN WHOSE PASSING  
THE WHOLE WORLD MOURNED. HIGH AND LOW, EAST AND WEST, ALL  
COLORS AND ALL CREEDS UNITED IN PAYING MEMORIAL TRIBUTE TO <sup>Eleanor Roosevelt</sup> ~~HER~~.  
THEY CALLED HER THE FIRST LADY OF THE WORLD. WHY? SHE HELD NO  
HIGH OFFICE. SHE WAS VESTED WITH NO SCEPTRE AND CROWN. NO ONE  
WAS CONSTRAINED TO DO HER BIDDING. WHAT WAS THE SECRET OF HER  
UNIVERSAL APPEAL AND INFLUENCE? SHE WAS A FREE SOUL WHO WILLINGLY



ASSUMED ~~ONEROUS~~ DUTIES AND OBLIGATIONS WHICH NO LONGER MADE HER CARE-FREE! SHE POSSESSED ALL THAT MORTALS NORMALLY CRAVE -- *participation* LINEAGE, DISTINCTION, WEALTH, -- BUT SHE ALLOWED NONE OF THESE TO TAKE HER SPIRIT CAPTIVE, TO NARROW HER VISION, TO ISOLATE HER FROM THE REST OF ~~MANKIND~~ *humanity*, OR CONSTRICT HER ACTIVE SYMPATHIES FOR THE LESS FORTUNATE OF THE EARTH. SHE WAS NOT SATISFIED TO STAY WHERE SHE WAS, AT THE TOP, *she was not* CONTENT TO REMAIN WITHIN THE PRIVILEGED AND ENVIABLE SECURITY OF HER STATION. SHE WENT OUT INTO THE BROKEN HIGHWAYS OF THE WORLD, CHAMPIONING UNPOPULAR CAUSES, WORKING TO ALLEVIATE HUMAN SUFFERING, TO RECTIFY SOCIAL WRONGS, TO EFFECT CLEAN GOVERNMENT, TO ACHIEVE WORLD PEACE. AN OPEN MIND, AN OPEN HEART, A FREE SPIRIT -- ELEANOR ROOSEVELT VOLUNTARILY PLACED HERSELF WITHIN THE ~~NOBLE~~ BONDAGE OF COMMITMENTS AND HUMAN IDEALS. SHE NEVER SAID TO HERSELF: "I WISH I WERE FREE". SHE ABANDONED WHAT MIGHT HAVE BEEN A PLEASANT CAREER OF ~~EASE~~ FOR AN EXACTING AND ARDUOUS CAREER OF DUTY AND SOCIAL RESPONSIBILITY. THIS IS WHAT TRUE FREEDOM IS!

MANY A BROKEN HOME IS THE RESULT OF MEN OR WOMEN *who* WANTING TO BE FREE *who do* AND NOT KNOWING WHAT FREEDOM REALLY IS, NOR HOW IT CAN BE ACHIEVED OR CONSERVED. MANY MEN AND WOMEN WHO ~~are~~ *get* DIVORCED, BECAUSE THEY *find* ~~found~~ THE DEMANDS OF THEIR MARRIED LIFE *too* IRKSOME, RETURN AND MARRY A SECOND TIME. THEY ASSURE THEMSELVES THAT IN THE SECOND MARRIAGE THEY WILL ENJOY THE FREEDOM



WHICH THEY DID NOT FIND IN THE FIRST. SAMUEL JOHNSON, ON HEARING THAT HIS FRIEND WHO HAD BEEN UNFORTUNATE IN HIS FIRST MARRIAGE, WAS ABOUT TO GET MARRIED A SECOND TIME, REMARKED: "ALAS, ANOTHER INS TANCE OF THE TRIUMPH OF HOPE OVER EXPERIENCE".!

THE MEN AND WOMEN WHO RUSH TO THE DIVORCE COURTS OFTEN ARE OBLIVIOUS ~~to~~<sup>of</sup> THE SIMPLE TRUTH THAT ONE MUST GIVE UP SOMETHING TO BE FREE, THAT ONE CANNOT BE FREE WITHOUT EFFORT AND WITHOUT SACRIFICE, AND THAT TO BE FREE ONE MUST BE FIT TO BE FREE.

IT IS HARD TO LEARN THE SIMPLE LESSON THAT FREEDOM IS A CONDITION WHICH EXISTS ONLY UNDER MORAL LAW AND THAT IT IS ACHIEVED ONLY THROUGH CERTAIN SUBSTANTIAL SELF-RESTRAINTS, SELF-DENIALS AND SACRIFICES. THAT IS TRUE OF NATIONS <sup>well as</sup> AS OF INDIVIDUALS. POLITICAL LIBERTY, FOR EXAMPLE, IS HAD ONLY AS LONG AS POWERFUL SAFEGUARDS ARE MAINTAINED AGA<sup>IN</sup>ST THE EXERCISE OF ARBITRARY POWER BY EVERY BRANCH OF THE GOVERNMENT, BY GOVERNMENT ITSELF, BY ALL CLASSES OF THE PEOPLE AS A WHOLE. POWERFUL SELF-RESTRAINTS ARE REQUIRED TO INSURE POLITICAL FREEDOM.

NATIONS HAVE FREQUENTLY WRECKED THEMSELVES AND THE PEACE OF THE WORLD BECAUSE THEY LUSTED AFTER A DEGENERATE FORM OF FREEDOM. THE NAZIS'S CONCEPT OF FREEDOM WAS TO EXERCISE THE RIGHT TO DO AS THEY PLEASED, TO EXTERMINATE ALL WHO STOOD IN THEIR WAY, TO CONQUER AND DOMINATE THE WORLD. THEY THOUGHT OF FREEDOM AS THE RIGHT TO DENY FREEDOM TO OTHERS.



AFTER THE FIRST WORLD WAR, ALL NATIONS WANTED TO BE FREE AND SECURE. THEY BUILT AN INTERNATIONAL ORGANIZATION FOR PEACE. THEY ALL WANTED FREEDOM FROM AGGRESSION BUT THEY WERE UNWILLING TO SURRENDER ANY OF THEIR PREROGATIVES, ANY OF THEIR RIGHTS OF ABSOLUTE SOVEREIGNTY, TO A SYSTEM OF INTERNATIONAL CONTROL AND TO THE <sup>necessary</sup> ~~INEVITABLE~~ RESTRAINTS OF A RESPONSIBLE COLLECTIVE LIFE. THIS SOON DESTROYED THE LEAGUE OF NATIONS. THE SAME MISTAKE SEEMS LIKELY TO BE REPEATED AGAIN IN THE CASE OF ITS SUCCESSOR, THE UNITED NATIONS. NATIONS CANNOT BE FREE AND ARBITRARY <sup>one and the same</sup> ~~at the same~~ <sup>time.</sup>

THERE ARE MISGUIDED AND SUBVERSIVE INDIVIDUALS AND GROUPS IN OUR COUNTRY AND ELSEWHERE WHO THINK THAT THE CONCEPT OF FREEDOM CONFERS UPON THEM THE RIGHT TO ABUSE AND UNDERMINE FREEDOM, TO EXPLOIT THE RIGHT OF FREE SPEECH AND THE OPPORTUNITIES WHICH A FREE SOCIETY AFFORDS THEM TO SOW HATE, DISCORD AND PREJUDICE AMONG <sup>their fellow</sup> ~~THE~~ CITIZENS OF ~~THEIR COUNTRY~~ AND TO INCITE <sup>to</sup> ALL FORMS OF VICIOUS INTOLERANCE. SUCH MEN MAKE A MOCKERY OF FREEDOM AND BETRAY IT.

~~A FREE SOCIETY AND~~ FREE MEN MUST BRING INTO PLAY POWERFUL, VOLUNTARY SELF-DISCIPLINES AND STRONG MORAL CONTROLS, IF THEY WISH TO REMAIN FREE. ALSO GREAT IDEALS!

FOR A MAN TO BE FREE -- HE MUST HAVE AN IDEAL, A GOAL, AN OBJECTIVE. TO BE ABLE TO SAIL FREELY AND SECURELY ONE MUST HAVE A CHART AND A COMPASS, A RUDDER AND AN ANCHOR. ONE MUST KNOW AND FOLLOW A CHARTERED COURSE. BLIND SAILING AND DRIFTING IS NOT FREEDOM. THEY END IN SHIPWRECK. A SURGEON WHO IS NOT FULLY TRAINED IN HIS PROFESSION, AND IS NOT THOROUGHLY FAMILIAR WITH HIS



SCIENCE, AND DOES NOT SCRUPULOUSLY OBSERVE ITS LAWS IS NOT FREE TO OPERATE <sup>on his patients</sup> SUCCESSFULLY. HE IS THE SLAVE OF HIS OWN IGNORANCE, INCOMPETENCE AND DESPERATE IMPROVISATION. A MUSICIAN WHO HAS NOT TRAINED HIMSELF PAINSTAKINGLY THROUGH YEARS OF PRACTICE INTO THE TECHNIQUES OF HIS ART AND THE LAWS GOVERNING IT, IS SIMPLY NOT FREE TO PLAY IN A MANNER <sup>which will</sup> DO JUSTICE TO HIS COMPOSITION, HIS INSTRUMENT OR HIMSELF. HE IS THE HELPLESS SLAVE OF INADEQUACY AND UNPREPAREDNESS.

FREEDOM TO EXPRESS OUR ESSENTIAL ENDOWMENTS, THE POWER THAT IS IN US, AND OUR HIGHEST TALENTS -- AND ONLY THESE QUALITIES MERIT THE RIGHT OF FREE EXPRESSION, IS ACHIEVED ONLY BY ACQUIRING DISCIPLINES, BY GIVING UP CAPRICE AND WILLFULNESS, AND BY MATURING IN CONSTANCY AND SPIRITUAL STEADFASTNESS. FREEDOM IS THE CAPACITY TO ENLARGE OURSELVES IN THE WORTHY OPPORTUNITIES OF <sup>our</sup> LIFE, AND IN THE DISCIPLINES OF OUR CHOSEN CALLING.

WHEN IS A MAN FREE? WHEN HE IS THE SLAVE OF GREAT MORAL CONVICTIONS. "I AM NOT BOUND TO WIN, DECLARED ABRAHAM LINCOLN, BUT I AM BOUND TO BE FREE. I AM NOT BOUND TO SUCCEED, BUT I AM BOUND TO LIVE UP TO WHAT LIGHT I HAVE. I MUST STAND WITH ANYBODY THAT STANDS RIGHT, STAND WITH HIM WHILE IS RIGHT AND PART WITH HIM WHEN HE GOES WRONG." ABRAHAM LINCOLN WAS A FREE MAN WHO HELPED TO BRING FREEDOM TO OTHERS.

WHEN IS A MAN FREE? NOT WHEN HE HAS EVERYTHING HE WANTS. TO BE INDEPENDENT OF WANTS IS SOMETIMES THE <sup>one true</sup> HIGHWAY TO FREEDOM, TO KNOW HOW MANY THINGS <sup>we</sup> ~~you~~ CAN GET ALONG WITHOUT. <sup>IF</sup> WHEN IS A MAN FREE? NOT WHEN HE CAN DO EVERYTHING HE PLEASES, BUT WHEN,



LACKING MUCH THAT HE NEEDS, AND UNABLE TO DO EVERYTHING THAT HE WOULD LIKE TO -- NAY MORE, WHEN HE HAS MANY MASTERS AND CARRIES MANY BURDENS AND YET KNOWS HOW TO CARVE OUT FOR HIMSELF, OUT OF HIS STUBBORN ENVIRONMENT AND HIS IMPRISONING OBLIGATIONS AN INNER, COMPENSATING FREEDOM, AND WHO KNOWS HOW TO RETIRE INTO THAT INNER WORLD AS INTO A REFUGE AND SANCTUARY, THAT MAN IS FREE. THE GREAT PHILOSOPHER EPICETUS WAS A SLAVE, <sup>He was</sup> POOR AND <sup>he was</sup> LAME. AT HIS DEATH HE REQUESTED THAT THIS INSCRIPTION BE <sup>placed</sup> ~~PUT~~ ON HIS TOMB, ~~AS HIS EPITAPH~~: "SLAVE, POOR AS IRUS, HALTING AS I TROD, I, EPICETUS, WAS THE FRIEND OF GOD. "

TO BE FREE IS NOT TO HAVE ANY MASTERS. TO BE FREE IS TO BE MASTER OF ~~YOURSELF~~ <sup>oneself</sup>.

<sup>Start</sup> WHEN IS A MAN FREE? NOT WHEN HE SAYS ANYTHING THAT COMES TO HIS MIND AND IN WHATEVER MANNER HE CHOOSES, REGARDLESS OF TACT, TASTE, COURTESY OR SOCIAL RESPONSIBILITY. SUCH A MAN DOES NOT TALK FREELY, HE TALKS LOOSELY. HIS ~~SPEECH~~ DOES NOT CONVEY COURAGE, ONLY COARSENESS. FREE SPEECH IS RESPONSIBLE SPEECH. WORDS ARE WEAPONS! THEY CAN WOUND AND THEY CAN KILL. "LIFE AND DEATH ARE IN THE POWER OF THE TONGUE", SAID THE RABBIS. OUR WORLD IS TURNED INTO A MAD-HOUSE TIME AND AGAIN BY THE UNBRIDLED SPEECH OF CRIMINAL POLITICAL ADVENTURERS WHO SPREAD THEIR LYING PROPAGANDA THROUGH THE WORLD, AND POISON THE SPRINGS OF HUMAN THOUGHT AND ACTION.



FREEDOM OF SPEECH AND OF THE PRESS ARE VITAL TO A FREE SOCIETY, BUT WHEN CONSCIENCE AND A HIGH SENSE OF SOCIAL RESPONSIBILITY DO NOT CONTROL THEM, <sup>they result in</sup> ~~THEN YOU HAVE~~ SLANDEROUS PROPAGANDA ~~AND AGITATION~~ AND YELLOW JOURNALISM. MEN SHOULD BE FREE TO EXPRESS THEIR OPINIONS, BUT THEY SHOULD BE CONSCIENCE-BOUND TO EXPRESS THEM FAIRLY.

WHEN IS <sup>a</sup> MAN FREE? NOT WHEN HE IS DRIFTWOOD ON THE STREAM OF LIFE, CARRIED ALONG ON THE PLEASANT WATERS OF A CAREFREE EXISTENCE, ~~DELIGHTFULLY INSOUCIANT~~, FREE <sup>from</sup> ~~OF~~ ALL CARES OR WORRIES OR AMBITIONS, DREAMILY INDOLENT IN A WORLD OF SWEET CONTENTMENT. HE IS NOT FREE AT ALL -- ONLY DRUGGED, LIKE THE LOTUS-EATERS IN THE ODYSSEY. HIS SOUL IS DEBRIS AND HIS LIFE HAS DISINTEGRATED. SUCH A MAN MOVES THROUGH LIFE LIKE A FATTED AND GARLANDED OX LED TO THE SACRIFICE ON THE ALTAR OF TOTAL INANITY. <sup>IF</sup> NO ONE IS FREE WHO HAS LEISURE AND NOTHING ELSE. FEW BURDENS ARE <sup>as</sup> ~~so~~ <sup>to bear</sup> HEAVY AS THE BURDEN OF PROLONGED AND AIMLESS LEISURE.

TO BE FREE IN ACTION, IN STRUGGLE, IN UNDIVERTED AND PURPOSEFUL ACHIEVEMENT, TO MOVE FORWARD TOWARDS A WORTHY OBJECTIVE ACROSS A FIERCE TERRAIN OF RESISTANCE, NOT TO BE EXCESSIVELY RESPONSIVE TO PRESSURES AND TO PREJUDICES, NOT TO BE EASILY SWAYED, <sup>but</sup> ~~not to be a obedient statue motion~~ TO BE VITAL AND AGLOW IN THE EXERCISE OF A GREAT ENTERPRISE -- THAT IS TO BE FREE, AND TO KNOW THE JOY AND EXHILARATION OF TRUE FREEDOM. A MAN IS FREE ONLY WHEN HE HAS AN ERRAND ON EARTH.



WHEN IS A MAN FREE? WHEN HE IS NOT THE SLAVE OF IMPULSE, OF  
PETTY WORRIES AND IRRITATIONS WHICH CHAFE AND FRET, OR THE SLAVE  
OF FALSE STANDARDS, OR VAIN CONCEITS, OR RANKLING ENVIES, OR  
PASSIONATE HATES OR FOOLISH EXCESSES, AND ALL THE SAD STOCK-  
PILE OF HUMAN CHAINS *including those of the obsessed status-seeker* WHICH MEN FASTEN ON THEMSELVES AND FROM  
WHICH THEY ALONE CAN LIBERATE THEMSELVES. TO FIND RELEASE FROM  
THEIR CONSTRAINTS IN THE FERVENT PURSUIT OF A GOOD PURPOSE --  
THAT IS TO BE FREE; THAT IS TO FIND INNER DIGNITY AND INNER PEACE.



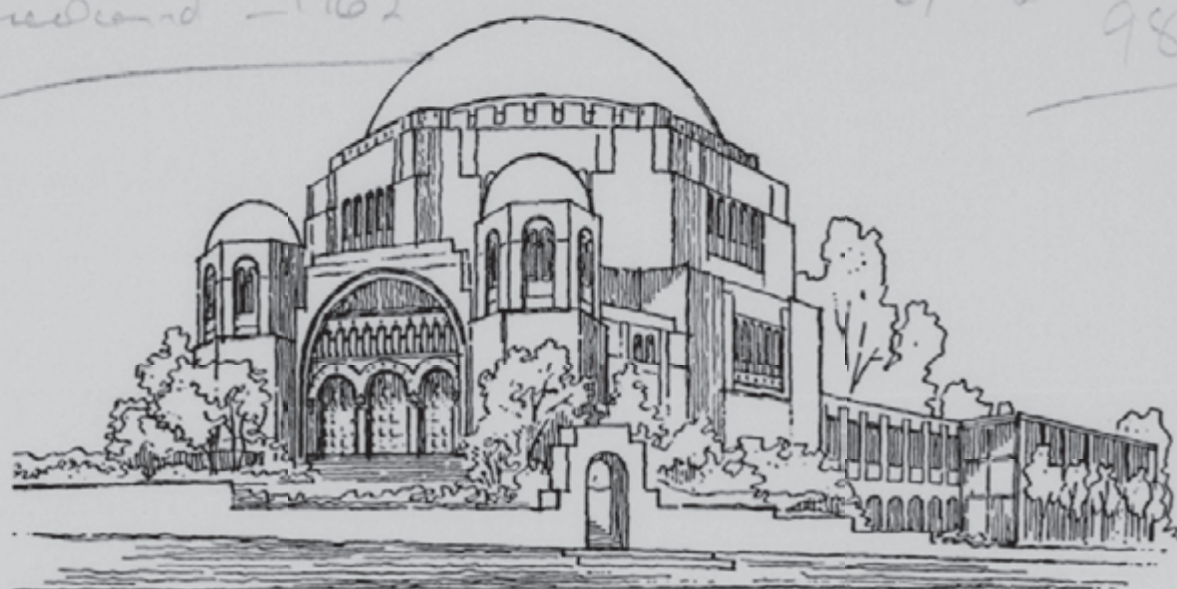


# THE TEMPLE

CLEVELAND, OHIO

November 18, 1962

Vol. XLIX No. 3



## ON WORSHIP AND WORSHIPERS — FROM THE RABBIS' DESK

Worship is the heart of congregational life. When the systole and diastole of worship is strong and regular all that a congregation does is vigorous and healthy. When this heartbeat is irregular and weak, a certain listlessness and malaise develops. However well attended worship may be, as far as a congregation and a congregant is concerned it is a matter of urgency that it be improved on.

This year The Temple has reactivated its Worship Committee, under the chairmanship of Dr. Leon Newman. Several weeks ago this group, some one hundred strong, met to develop their program for the year. How does a congregation go about this task? Worship cannot be merchandised like toothpaste or an automobile. It is not a question of more attractive packaging or more colorful advertising. Worship is a public statement of faith and it is the shared experience of the faithful. Realizing this, the committee themselves undertook to approach the members of The Temple personally and invite them individually to join with them on Sunday morning.

One of the famous mystics of our faith began each day's worship with the blessing: "Praised art Thou, O Lord our God, King of the universe, who permits me to fulfill the commandment 'Thou shalt love thy neighbor as thyself.'" At worship we draw closer not only to God but to the man worshiping in the next seat.

Like us, his life has had its rough moments. He has known doubt and pain. He is seeking for valid goals and standards in much the same way that we are. No man, as the poet reminds us, is an island unto himself, yet many of us make ourselves into islands. We carry not only the weight of our personal responsibilities, but our world's troubles on our shoulders. However strong we may be, we are not strong enough. We need the mystic ties that bind. Petty irritation often wears thin bonds which are purely social, but the elemental bonds, the bonds of shared humanity, once these are tied they are never broken. There is no better place to establish these ties than at worship.

I commend to you, therefore, the work of this committee. I trust that when you are called you will remind yourself of an opportunity which is always yours, and come and come again.

*Daniel Jeremy Silver*

### MUSIC FOR SUNDAY

Prelude: Cortege et Litanie Antiphon II, III	Marcel Dupre
Psalm: Mah Tov	Leon Algazi
The Service Bor'chu, Sh'ma, V'ohavto, Mi Chomocho, Tzur, K'dusha, Yihlu L'rotzon	Algazi
Solo: Grant Us Peace	Howard Boatwright
	Charles Smith, Tenor
Olelu-Vaanachnu	From tradition, arr. Morris Goldstein

### SUNDAY MORNING SERVICE

November 18, 1962

10:30 o'clock

WRHS  
AMERICAN JEWISH ARCHIVES  
RABBI ABBA HILLEL SILVER

will speak on

**"I WISH I WERE FREE"**

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  
MILTON MATZ

### Staff:

MILDRED B. EISENBERG  
Ass't. Director of Religious Education

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MAX J. EISNER .....Vice-President  
EDWARD D. FRIEDMAN.....Treasurer  
HARRY R. HORVITZ.....Associate Treasurer

## THIS SUNDAY

Mr. and Mrs. Max J. Eisner will be hosts for the Social Hall coffee hour preceding the worship service. Mr. Eisner is Vice-President of The Temple.

## GIFTS FOR SERVICEMEN

The Temple Women's Association sends Chanukah gifts to men and women of The Temple family who are presently serving in the Armed Forces. In order that all of our service people may be reached, names should be submitted immediately to Mrs. S. S. Reich, 3290 Warrensville Center Road, Cleveland 22, Ohio, or to The Temple office. Chanukah this year begins on December 22nd.

## In Memoriam

The Temple notes with deep sorrow the passing of

DORA CHAVINSON  
HATTIE DEUTSCH  
SARA SAKS

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

The Epworth-Euclid Church    The Temple    The Church of the Covenant

cordially invite you

to attend

a

## SERVICE OF THANKSGIVING

Thursday, November twenty-second

Nineteen hundred and sixty-two

at ten-thirty o'clock in the morning

at the Epworth-Euclid Church  
East 107th Street at Chester Avenue

A Continental Breakfast will be served by  
the three Women's Associations  
beginning at 9:30 A.M.

Nursery care will be available



## THE TEMPLE WOMEN'S ASSOCIATION

## BOOK REVIEW

Wednesday, November 28th    12:30 P.M.

Luntz Auditorium

RABBI DANIEL JEREMY SILVER

will review

"A SHADE OF DIFFERENCE"

by

Allen Drury

Thomas Hill and Anne Gerety of the Cleveland Playhouse  
will present a reading from the book

Dessert and coffee will be served in the Social Hall before the program

Nursery Care available

Admission by membership card

Guests \$1.00



## Carousel Supper Dance

On Thanksgiving Eve, Wednesday, November 21st, The Temple Men's Club will present a supper dance that promises to be a merry-go-round of fun and entertainment.

The program, which begins at 8:30 P.M. in the Social Hall, will include the serving of hors d'oeuvres throughout the evening. Dancing will be to the music of Ferd Wagner's Orchestra. As a special attraction, TV stars Mike Douglas and Ellie Frankel will entertain. To complete this fun filled evening a late gourmet supper will be served.

The program, which is open to Men's Club members and their ladies, will cost \$6.50 per couple. Seating will be limited. Mail reservations to:

Mr. Arnold Ribet  
2185 Cedarview Road  
Cleveland 21, Ohio

Reservations for tables of eight persons are available.



THE TEMPLE HIGH SCHOOL PARENTS COMMITTEE

### "JESUS AND THE JEWS"

An Institute

with

Rabbi Milton Matz

Friday, November 23 — THE BACKGROUND FROM WHICH HE EMERGED  
at the home of Dr. and Mrs. Max Kessler

Friday, November 30 — A JEWISH VIEW OF JESUS  
at the home of Mr. and Mrs. Don H. Spitz

Each seminar will begin at 8:30 P.M.

Reservations: Mrs. Leonard Wolen, 22362 Rye Road, WY 1-5031

Registration \$1.00



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#### **DATES TO REMEMBER**

- Sunday, November 18 — Sunday Morning Services
- Tuesday, November 20 — Temple Women's Association Tuesday Activities
- Wednesday, November 21 — Temple Men's Club Supper Dance
- Thursday, November 22 — Thanksgiving Day Service
- Friday, November 23 — High School Parents Seminar
- Sunday, November 25 — 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 on all occasions of organization meetings. Arrangements may be made to view the Museum by special appointment.

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

**TUESDAY ACTIVITIES SHOPS** are stocked with gift items for every occasion. Shop at The Temple and support your Sisterhood. May we help you select your gift? Call Mrs. Schulman, 464-0280, or Mrs. Evans, WY 1-2230.