

Abba Hillel Silver Collection Digitization Project

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Series V: Writings, 1909-1963, undated.

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Tercentenary addresses, 1954.

THE QUESTIONS THAT AWAIT US

54/5

Tercentenary Address, Detroit, Michigan, October 17, 1954

This is an occasion to look backward and to look forward. We look back with oride and gratitude. We look forward with confidence and high hope. Our beginning

pride and gratitude. We look forward with confidence and high hope. Our beginnings here were humble, as were the beginnings of all peoples who came to these shores. Steadily through the years, and more rapidly in the last three-quarters of a century, our numbers increased and we shared eagerly and gratefully in the growing and evolving life of America. Our people became in outlook true children of the New World, and in service and devotion, loyal and proud citizens of the United States. They served it patriotically in peace and in war. They made creditable contributions to its material prosperity, to its political and social progress, its democratic institutions, to labor and industry, to its arts, science, literature, and music. They supported generously all the philanthropic and social agencies and institutions of their communities - Jewish and non-Jewish alike. They have been not an unworthy or unimportant part of the colorful, unique and noble mosaic pattern which is America.

Nor have they ignored or forgotten their own religious heritage. They remained faithful to it. Upon the shores of the new land they built their synagogues, their schools and their institutions of learning and philanthropy which have always embodied the ethical ideals and the way of life of our people. They did not isolate themselves from the lot of their fellow Jews in other parts of the world. They remained bound to them in fraternal solitude. They helped them in their needs. They came to their defense when attacked. They poured out their generosity when tragedy overtook them. They rallied to the task of building the State of Israel when the historic moment arrived, and they have undergirded it

with their support and unflagging interest since then.

They came here for the same reason that a generation before them another group of men and women had come from England to Plymouth Rock. They wanted to remain loyal to their faith. They continued the noble tradition which was set by the founder of their faith, Abraham, who was the first pilgrim of mankind, for conscience sake. Among the first things which the twenty-three Jewish pilgrims requested of Peter Stuyvesant, the governor of Nieuw Amsterdam, was permission to build a synagogue and to purchase a burial plot. They wanted to found a Jewish community.

With them to the New World. But they did bring their most precious possession of all, the Bible. This book contained a verse which a century and a quarter later the founding fathers of the American republic had inscribed upon the Liberty Bell a verse from the Book of Leviticus — "And ye shall proclaim liberty throughout the land unto all the inhabitants thereof." Liberty is the key idea in Judaism along with the ideas of unity and compassion. Kings in ancient Israel were never permitted to be autocratic and absolute. They were never deified or worshipped, as was the case throughout the ancient world and in the Greco-Roman world. All men wing, nobleman, priest, and common man were subject to the same over-arching moral law of God. A prophet in Israel could bring a king who had grievously sinned down to his knees by confronting him with the words "Thou art the man." The passion for freedom was strong among our people throughout the ages. An eminent Rabbi declared: "Every human being has the right to say 'For my sake was the whole world created.""

It was this same Bible which inspired the Puritans, who justified their anti-monarchial position and their demand for civil and political liberty by the words of the Old Testament. It was this same Bible which inspired the

Declaration of Independence, the anti-slavery movement in the United States, and every movement for the economic and social advancement of the working masses of the people in the United States.

biany have been the contributions of our people during these last 300 years to the progress of America, but none has been as momentous as the spiritual contribution in fashioning its basic institutions and its dominant traditions. I venture to say that we Jews of America can make no more significant contribution as Jews in the future to the advancement of our beloved country than to preserve and express these basic spiritual elements in our historic faith which have molded the great civilizations of mankind.

We have now closed three centuries of living in this country. In no other land have our people been privileged to enjoy so long a period of uninterrupted and peaceful dwelling and labor. Can we think hopefully of the future as Jews and as Americans? I believe that we can. I believe that we have every right to do so, though we cannot be dogmatic about it, for progress is neither guaranteed nor automatic, nor can we ignore the fact that time and again the unforeseen and unpredictable in history have upset all man's most careful calculations.

moving towards an even greater age. I believe that our present age is one of the greatest in human history. We are too near our times properly to appraise them. One requires distance in order to see great objects in their proper perspective. We ourselves are too much involved in the turmoil, the fears, and the conflicts of our day to see objectively the amazing new pattern of life which is emerging.

Many people are quick to describe our age as materialistic, as lacking in idealism, in aim and purpose, and as drifting helplessly to disaster. There are very few people who see this age of ours as a great age. I am persuaded that it

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a change not free, of course, from dangers - for there is no progress without danger - but one of boundless and immeasurable potentialities.

I do not wish to overdraw the picture. I am not suggesting that our age is approaching idyllic perfection, or that the millenium is just around the corner.

The important thing to consider is not whether we are on the eve of the millenium, but whether the major trends of our age are in the direction of the hoped-for good society, or away from it. Is our age trying to eradicate poverty and illiteracy and to raise the standard of living of people, regardless of race or color or creed? Is it trying to satisfy the legitimate aspirations of peoples to national freedom and independence? Is it trying to organize the world for peace and for international cooperation? I believe that in all these major trends, our age has given welcome evidence of great determination and of considerable progress. It is moving purposefully in the right direction—the abolition of war, the reduction of poverty, and the elimination of racial inequality. These are the three major trends of our century.

The wave of the future, the true direction of man's pilgrimage and destiny may be, from time to time, thwarted and opposed, dammed up, as it were, and obstructed, drawn off and retarded, but it cannot be permanently estopped.

In our day this moral forward thrust of man has encountered the stubborn and insolent resistance of Nazism, of Fascism and of Communist dictatorship. These have violently resisted the spiritual aspirations which constitute mankind's wave of the future. They put shackles on man, even when they promised him larger freedoms. They divided and stratified men, even when they prated about a classless society. They fomented war even when they preached peace. But the onmoving tides of man's irresistible spirit have now swept over the shattered ruins of some of

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though they have not as yet entirely obliterated them. And the tides are now whirling around the bastions of the remaining dictatorships of the earth. They will surely succumb. They cannot, in the long run, win in the contest for man's heart and man's loyalties. Man has struggled through the long, weary centuries to free himself from the bondage of nature. He will not voluntarily and for long submit to the bondage of man. Neither dictatorship nor racialism nor statism nor militarism can or will command the fortunes of the human race. They represent the sunk wreckage of the past which the storms of our day have dredged up again from the bottom of their buried depths and have set them afloat again dangerously along the ship lanes of the world.

The coming age will be a great age for America. The next hundred years at least seem likely to be known, I believe, as the "American Century," in the same sense as the 19th century was "The Century of Great Britain." Destiny has singled out our beloved country, the foremost democracy on earth, to give leadership to the world and to lead mankind out of the grave social, political and economic predicament in which it finds itself. I believe that American leadership will prove itself equal to the challenge, if it will take counsel of faith and not of fear, and if it will be guided by the prophetic insights and the wide perspectives of the Founding Fathers of this republic.

I believe that our age will find the formula of toleration which will enable the many evolving and fluid forms of capitalism and socialism to work out their destinies in the one world in which we live. They may be irreconcilable in theory; they need not be in practice.

America will lead in finding the way. The way is not that of a global armament race which will impoverish the peoples of the earth - ourselves included - and end as such races always end - in the catastrophe of war. The way is rather

that of conference, of courageous diplomacy, of giving urgent leadership in the United Nations to a program of speedy and balanced reduction of armaments and help to the backward peoples of the earth.

I believe that the American people will earnestly strive to be worthy of the challenge and opportunities of the American Century.

And I believe, too, that it will be a great age for American Jewry if the catastrophe of war does not shatter its security and life. As a minority, we are helpless against the ravages of hate and demagoguery which war and economic depressions unleash. But given peace and economic stability, the American Jewish community will move forward and develop. It will expand its cultural and religious life and institutions, and will make worthy contributions to the total life of America.

If the American Jews of the coming decades will carry on uninterruptedly and with wisdom and discrimination, putting first things first, and accentuating the positive and indispensable enterprises of Jewish life, they will make the numerically largest Jewish community in the world also one of the greatest in terms of faith, culture and scholarship. What may endanger our Jewish future here is not conscious escapism or deliberate assimilationist tendencies such as characterized Jewish communities elsewhere and at other times. Rather, an unconscious drift and a carefree relaxation of all disciplines not out of conviction but out of sheer indifference — such as belonging to synagogues but not attending them, or sending children to Sunday Schools which are so limited as to time that they cannot really give them an adequate Jewish education, or in very many instances, not giving them any instruction at all, or homes which are emptied of all Jewish content.

Too many of our people want an easy+going religion, one which does not challenge or disturb them, a religion without any spiritual travail, without any stab of thought or conscience, without any sacrifices, the religion of a self-pampering

people. No religion has ever survived in that kind of an emotional and intellectual vacuum, Judaism least of all.

It is a great virtue in our people that they are generous in heart - charitable and responsive to all human need and suffering. It is a noble tradition of Israel and a by-product of a religion which, foremost among all the religions of mankind, made charity and loving-kindness central in its code of human conduct. But Judaism is much more than charity, and the charitable impulse alone will not preserve our faith and our people. "This Book of the Law shall not depart out of your mouth, but you shall meditate on it day and night, that you may be careful to do according to all that is written in it; for then you shall make your way prosperous, and then you shall have good success." No Jewish community ever survived for long which did not cultivate Jewish learning and study and which did not cultivate the pre-

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meaning

who admonished us that the study of the Torah outweighs all other commandments for it leads directly to them all 5 then American Jewry is destined to enjoy a resplendent century of spiritual growth in this gracious land.



54-5

TERCENTENARY ADDRESS - BUFFALO, NEW YORK OCTOBER 24, 1954

DR. ABBA HILLEL SILVER

This is an occasion to look backward and to look forward. We look back with pride and gratitude. We look forward with confidence and high hope. Our beginnings here were humble, as were the beginnings of all peoples who came to these shores. Steadily through the years, and more rapidly in the last three-quarters of a century, our numbers increased and we shared eagerly and gratefully in the growing and evolving life of America. Our people became in outlook true children of the New World, and in service and devotion, loyal and proud citizens of the United States. They served it patriotically in peace and in war. They made creditable contributions to its material prosperity, to its political and social progress, its democratic institutions, to labor and industry, to its arts, science, literature, and music. They supported generously all the philanthropic and social agencies and institutions of their communities — Jewish and non-Jewish alike. They have been not an unworthy or unimportant part of the colorful, unique and noble mosaic pattern which is America.

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Wery little indeed were the possessions which these refugee pilgrims brought with them to the New World. But they did bring their most precious possession of all, the Bible. This book contained a verse which a century and a quarter later the founding fathers of the American republic had inscribed upon the Liberty Bell - a verse from the Book of Leviticus - "And ye shall proclaim liberty throughout the land unto all the inhabitants thereof." Liberty is the key idea in Judaism along with the ideas of unity and compassion. Kings in ancient Israel were never permitted to be autocratic and absolute. They were never deified or worshipped, as was the case throughout the ancient world and in the Greco-Homan world. All men - king, nobleman, priest, and common man were subject to the same over-arching moral law of God. A prophet in Israel could bring a king who had grievously sinned down to his knees by confronting him with the words "Thou art the man." The passion for freedom was strong among our people throughout the ages. An eminent Rabbi declared: "Every human being has the right to say 'For my sake was the whole world created.'"

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I believe that the age in which we live is a great age and that we are moving towards an even greater age. I believe that our present age is one of the greatest in human history. We are too near our times properly to appraise them. One requires distance in order to see great objects in their proper perspective. We ourselves are too much involved in the turmoil, the fears, and the conflicts of our day to see objectively the amazing new pattern of life which is emerging.

Many people are quick to describe our age as materialistic, as lacking in idealism, in aim and purpose, and as drifting helplessly to disaster. There are very few people who see this age of ours as a great age. I am persuaded that it

is truly a great age. Historic events, great in amplitude and consequence, are coming to pass in our day. I am not thinking at the moment of the new worlds which science is continually disclosing, the new insights into the nature of matter and energy, the new sources of power and wealth, the new methods of production, distribution, transportation and communication. I am not referring to the amazing progress in the medical sciences which has so markedly improved the health of the human race and increased the average length of life, nor to the marvels of engineering and the miracles of construction.

In characterizing our age as great, I am thinking in terms of social progress and welfare, in terms of human advancement and civilization. More is being done in our day for the improvement of the conditions of the common man, for the raising of his standard of living, his health, his education, and for his protection against the disabilities of sickness, unemployment and old age, than in any generation, than in any five generations in the past. Never were more determined efforts being made to bring about a fairer sharing of the wealth that is produced and a better way of life for all.

Never have the submerged races and peoples of the earth risen as they have risen in our day to demand and to achieve, as they have to a large measure achieved, freedom and self-determination. Within the last ten years one-fourth of the earth's population - more than five hundred million non-self-governing people - have obtained their political freedom. Imperialism and colonialism are in their death-throes. Backward peoples are pressing forward into the light of a new day, and the exploitation of the dark races of the earth is rapidly drawing to a close.

What we are witnessing in our day, if we have eyes not only to see things, but to see into the heart of things, is not social disintegration, but a radical new re-integration of humanity, a profound change in the social evolution of man,

a change not free, of course, from dangers - for there is no progress without danger - but one of boundless and immeasurable potentialities.

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Ours is a great age, and I believe we are entering into an even greater age. The wave of the future, the true direction of man's pilgrimage and destiny may be, from time to time, thwarted and opposed, dammed up, as it were, and obstructed, drawn off and retarded, but it cannot be permanently estopped.

In our day this moral forward thrust of man has encountered the stubborn and insolent resistance of Nazism, of Fascism and of Communist dictatorship. These have violently resisted the spiritual aspirations which constitute mankind's wave of the future. They put shackles on man, even when they promised him larger freedoms. They divided and stratified men, even when they prated about a classless society. They fomented war even when they preached peace. But the onmoving tides of man's irresistible spirit have now swept over the shattered ruins of some of

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I believe that our age will find the formula of toleration which will enable the many evolving and fluid forms of capitalism and socialism to work out their destinies in the one world in which we live. They may be irreconcilable in theory; they need not be in practice.

America will lead in finding the way. The way is not that of a global armament race which will impoverish the peoples of the earth - ourselves included - and end as such races always end - in the catastrophe of war. The way is rather

that of conference, of courageous diplomacy, of giving urgent leadership in the United Nations to a program of speedy and balanced reduction of armament and help to the backward peoples of the earth.

I believe that the American people will earnestly strive to be worthy of the challenge and opportunities of the American Century.

And I believe, too, that it will be a great age for American Jewry if the catastrophe of war does not shatter its security and life. As a minority, we are helpless against the ravages of hate and demagoguery which war and economic depressions unleash. But given peace and economic stability, the American Jewish community will move forward and develop. It will expand its cultural and religious life and institutions, and will make worthy contributions to the total life of America.

If the American Jews of the coming decades will carry on uninterruptedly and with wisdom and discrimination, putting first things first, and accentuating the positive and indispensable enterprises of Jewish life, they will make the numerically largest Jewish community in the world also one of the greatest in terms of faith, culture and scholarship. What may endanger our Jewish future here is not conscious escapism or deliberate assimilationist tendencies such as characterized Jewish communities elsewhere and at other times. Rather, an unconscious drift and a carefree relaxation of all disciplines - not out of conviction but out of sheer indifference - such as belonging to synagogues but not attending them, or sending children to Sunday Schools which are so limited as to time that they cannot really give them an adequate Jewish education, or in very many instances, not giving them any instruction at all, or homes which are emptied of all Jewish content.

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people. No religion has ever survived in that kind of an emotional and intellectual vacuum, Judeism least of all.

It is a great virtue in our people that they are generous in heart - charitable and responsive to all human need and suffering. It is a noble tradition of Israel and a by-product of a religion which, foremost among all the religions of mankind, made charity and loving-kindness central in its code of human conduct. But Judaism is much more than charity, and the charitable impulse alone will not preserve our faith and our people. "This Book of the Law shall not depart out of your mouth, but you shall meditate on it day and night, that you may be careful to do according to all that is written in it; for then you shall make your way prosperous, and then you shall have good success." No Jewish community ever survived for long which did not cultivate Jewish learning and study and which did not cultivate the prescribed way of Jewish life, at least in its essentials. The axe must never be permitted to exalt itself over the man who wields it...

What we should fear most is the rise of a generation of prosperous Jews who have no spiritual anchorage, or a generation of clever, restless Jews of quick ferment and high voltage, rooted in no religious tradition, reverent of no moral code, ignorant of all Jewish learning and held to social responsibility by no inner spiritual restraint, who will range and bluster all over the American scene from literature and art to politics and government and will commit their fellow Jews in the eyes of the American people. Such floating mines are a danger to any people, but especially to a minority group. Some of these mines are already exploding.

If American Jewry of tomorrow will restore what has become peripheral in our life to the center again - the synagogue, the school, the academy and the religious disciplines of Judaism - if it will recapture the wisdom of our ancient teachers

who admonished us that the study of the Torah outweighs all other commandments for it leads directly to them all - then American Jewry is destined to enjoy a resplendent century of spiritual growth in this gracious land.



BUFFALO
CELEBRATES THE
THREE HUNDREDTH
ANNIVERSARY OF
THE SETTLEMENT OF
JEWS IN THE UNITED
STATES

SUNDAY EVENING, OCTOBER TWENTY-FOURTH

NINETEEN HUNDRED FIFTY-FOUR

EIGHT-THIRTY AT KLEINHANS MUSIC HALL

N SEPTEMBER 1654 there landed on Manhattan Island 23 Jews seeking religious and civic freedom. They were the first group of Jewish settlers in the land that was to become the United States of America. The right to citizenship which they established, the right to worship as Jews in the congregation they brought into being in that first year, their identification from the beginning with the opportunities and responsibilities of freedom in this land, and the record through three centuries of the Jews of America, will be commemorated in the Tercentenary celebration. The observance will continue until April 1955.

PROGRAM

SOL J. LEVY, Chairman

WELCOME: DR. JOSEPH L. FINK
President Buffalo Board of Rabbis

PRESENTATION OF COLORS by Jewish War Veterans (Post 25)

STAR SPANGLED BANNER singing led by Cantor Harry H. Kaufman

PRELUDE

"OH SAY CAN YOU SEE"

Written and Directed by Mrs. MAURICE S. TABOR

Musical Score and Organ Arrangement by CANTON HARRY H. KAUFMAN

CAST:

CANTOR HARRY H. KAUFMAN

MRS. ALBERT GREEN

MRS. HAROLD D. AXELROD at the organ

MR. AND MRS. WILLIAM LEVITT GEORGE D'ANNA, percussionist

GUEST SPEAKER:
DR. ABBA HILLEL SILVER
Rabbi of The Temple, Cleveland

AMERICA THE BEAUTIFUL singing led by Cantor Gerald De Bruin

BENEDICTION

RABBI GERSHON G. ROSENSTOCK

TERCENTENARY EXECUTIVE COMMITTEE

SOL J. LEVY, General Chairman

| JOSEPH MARKEL | Vice-Chairman Vice-Chairman Vice-Chairman |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| LOUIS BUNIS HON. DAVID DIAMOND STANLEY G. FALK DR. JOSEPH L. FINK RABBI NATHAN GAYNOR RABBI MARTIN L. GOLDBERG MORRIS GOLDSTEIN HON. PHILIP HALPERN D. SLOAN HURWITZ EDWARD H. KAVINOKY RABBI ISAAC KLEIN WRHS | MRS. JOHN J. MAISEL RABBI ALVIN M. MARCUS JOSEPH R. MORRISON RABBI GERSHON G. ROSENSTOCK ALFRED M. SAPERSTON HOWARD T. SAPERSTON RABBI JUDAH J. SEIDLER VICTOR WAGNER RABBI CHAIM J.WEINSTEIN MAX M. YELLEN AMERICAN JEWISH A R C H I V E S |
| MRS. RICHARD RUSLANDER SIDNEY BOCK DR. SELIG ADLER MRS. MEYER RIWCHUN MRS. RICHARD J. LEVI NATHANIEL J. BLOCK ISIDCRE MGRRISON JOSEPH MANCH ARTHUR ROSICHAN MARVIN LERNER | Chairman, Arrangements Chairman, Finance Chairman, Historical Research & Publication Chairman, Organizational Liason Chairman, Program & Special Events Chairman, Publicity Chairman, Religious & Educational Participation Chairman, Youth Committee Secretary Assistant Secretary |

BUFFALO'S CELEBRATION OF THE AMERICAN JEWISH TERCENTENARY IS SPONSORED BY THE UNITED JEWISH FEDERATION OF BUFFALO

ROCHESTER
CELEBRATES THE
THREE HUNDREDTH
ANNIVERSARY OF
THE SETTLEMENT OF
JEWS IN THE UNITED
STATES

SUNDAY EVENING, OCTOBER TENTH •
NINETEEN HUNDRED AND FIFTY-FOUR
EIGHT O'CLOCK AT THE EASTMAN THEATRE
FREE TO THE PUBLIC

HE Jewish Community Council of Rochester invites you and your family to participate in Rochester's celebration of the three hundredth anniversary of Jewish Settlement in the United States.

Join with us in marking this historic event at the Eastman Theatre, Sunday evening, October 10, 1954 at eight o'clock.

Join with us in commemorating the day, three hundred years ago when a little group of refugees, landed in New Amsterdam and laid the foundation of what was to be the world's greatest Jewish community.

Join with us in an inspiring program dedicated to the theme of the American Jewish Tercentenary, "MAN'S OPPORTUNITIES AND RESPONSIBILITIES UNDER FREEDOM."



WITH HONOR AND PRIDE WE PRESENT THESE DISTINGUISHED SPEAKERS

Dr. Abba Hillel Silver Rabbi of The Temple of Cleveland, Ohio

Dr. George N. Shuster
President of Hunter College

Dr. Cornelis W. de Kiewiet President of the University of Rochester

Who will Speak on the Tercentenary Theme

"MAN'S OPPORTUNITIES AND RESPONSIBILITIES UNDER FREEDOM"

ROCHESTER'S CELEBRATION OF THE AMERICAN JEWISH TERCENTENARY SPONSORED BY THE JEWISH COMMUNITY COUNCIL OF ROCHESTER

PLANNING COMMITTEE

RABBI STUART E. ROSENBERG, CHAIRMAN

MRS. SOL AIOLE HARRY ALBERT MRS. RALPH E. ALEXANDER JACOB ARK MRS. LESTER J. BERLOVE RABBI PHILIP S. BERNSTEIN MRS. HYMEN D. COHEN DAVID CRYSTAL RUBEN A. DANKOFF MEYER DAVIDSON SAMUEL B. DICKER RABBI JOEL C. DOBIN MRS. HAROLD FELDMAN FRED FORMAN RABBI BENJAMIN FRIEDBERG JACOB GITELMAN HARRY D. GOLDMAN MANUEL D. GOLDMAN REUBEN GOLDMAN JOSEPH GOLDSTEIN SAMUEL H. GREENHOUSE MRS. ROBERT J. HEILBRUNN MANUEL L. HOFFMAN JACOB S. HOLLANDER JOSEPH H. KAPLAN MEYER KATZ NELSON KIRSHENBAUM HYMAN KOLKO

ISADORE KOLKO ERICH LEINSDORF MORRIS LEVINSON PHILIP M. LIEBSCHUTZ SOL M. LINOWITZ ELMER LOUIS ARTHUR M. LOWENTHAL GARSON MEYER SAMUEL MILLER ABRAHAM H. MILSTEIN FRED NEISNER DR. JOSEPH NOBLE MORT NUSBAUM SAM PHILLIPS HYAM PLUTZIK SAMUEL POZE MRS. CHARLOTTE REICH MRS. JULIUS ROCK CANTOR SAMUEL ROSENBAUM RABBI ROY ROSENBERG J. H. RUBENS ELI H. RUDIN HYMAN SAVLOV RABBI MAX SCHREIER HERMAN SEGELIN JOSEPH E. SILVERSTEIN RABBI AARON SOLOMON DR. SAMUEL J. STABINS

On the Occasion of the Three Hundredth Anniversary

of

Jewish Settlement in the United States

The Tercentenary Committee

of the

Jewish Community Welfare Council

of Erie Pennsylvania

cordially invites you to

The Tercentenary Dinner

to be held in the

Jewish Center

3207 State Street

on Thursday evening, January 6, 1955 at 6:45 P. M.

Rabbi Abba Hillel Silver Guest Speaker

R. S. V. P.

Return Card Enclosed

The Jewish COMMUNITY

VOLUME X NO. 2

Suburbia: A Community Moves
By MRS. MEYER RIWCHUN

Israel's Welfare Burden
By ERNEST STOCK

MAY 1955

Perfecting The Budget Process

Campaign Outlook Optimistic

Prevention Through Learning

WORTH REPEATING . . .

A Measure of Confident Hope

The American Jewish community of tomorrow will, in the main, be what the American Jews will make it. External pressure may, from time to time be massive, but the internal motivations will be decisive.

It should be remembered that always it was not external compulsion or any historic dialectics which kept the Jewish people alive, but fierce, stiff-necked voluntarism. Given devoted and well informed leadership and adequate religious training of our youth, we may look to the future of the American Jewish community, barring disastrous revolutionary changes in the structure of American government, and society, with a good measure of confident hope,

—By Rabbi Abba Hillel Silver, from address at Tercentenary celebration sponsored by American Zionist Council.

A Higher Campaign Total

We have allowed some of our contributors the luxury of reducing their gifts. We have allowed the allegiance of some of our contributors to drift from the welfare fund to other causes. We have failed to convince them, and perhaps ourselves, that the welfare fund is still the biggest business of philanthropy. It supports the many and not the few. It and its agencies can survive only if gifts are related directly to the load the welfare fund carries . . . Our budget and allocations committee do not budget funds, they allocate cuts.

The only answer is a higher campaign total — and this requires a dedicated leadership — a believing leadership — an inspired leadership — and a leadership able to get the proper impact across to the people who give.

—By Walter D. Heller, President, San Francisco Jewish Welfare Fund, from address at Western States Regional Assembly.

The Courageous Course

Historically, we have never given ear to the timid and crimping counsel, which some misguided souls among us have preached, that Jews should refrain from any worthy and fruitful activities, public or private, which are open to others.

Those who offer such advice think that by obscuring our presence we will avoid envy and hostility. They do not understand the plain lesson of experience that civic rights that are abdicated are like a limb that is immobilized, or a muscle that remains unused; it atrophies and eventually loses its function.

Rather, the admonition should be that we seek exemplary representatives in private enterprise and public service, and that we should insist with all our moral force on high standards of merit. That is the courageous and manful course.

> —By Simon E. Sobeloff, Soliciter General of the U. S., from address at Chicago Jewish Federation Annual Dinner, January, 1955.

54-5

TEMPLE ISRAEL BULLETIN

Roland B. Gittelsohn, Rabbi Leon A. Jick, Assistant Rabbi



VOL. XLIV

Cucentendo

BOSTON, JANUARY 4, 1955

NUMBER 8

Is Membership Enough?

Rabbi Abba Hillel Silver recently stated: No religion is worth its salt which does not make great demands upon its adherents. The greatest enthusiasm was always engendered by faiths which called for the greatest sacrifices on the part of their devotees who received in return great compensation and satisfaction which their souls desired. According to our tradition, increased merit and worth were bestowed upon Israel through the very abundance of the commandments which were given it.

Too many of our people want an easygoing religion, one which does not interfere with their leisure, their sleep, or
their television, which calls for no study
and no observance, which does not challenge or disturb them—a religion without any spiritual travail, without any
stab of thought or conscience, without
any sacrifice, the religion of a selfpampering people. No religion has ever
survived that kind of emotional and intellectual vacuum, Judaism least of all.

Reprinted from the Bulletin, TEMPLE ISRAEL New Rochelle, N. Y.

Sabbath Ebening Serbices

Friday, January 7, at 8:15 P.M.
RABBI GITTELSOHN

will speak on

HOW OLD ARE YOU?

What are the criteria by which each of us can judge his degree of maturity? How do you measure up to these criteria?

Friday, January 14, at 8:15 P.M.
RABBI GITTELSOHN

will speak on

"A TIME TO LOVE AND A TIME TO DIE"

A book-review sermon based on the latest novel written by Erich Maria Remarque, author of All Quiet on the Western Front and of other distinguished books.

Sabbath Morning Serbices

Saturday, January 8, at 10:30 A.M. Saturday, January 15, at 10:30 A.M.

Bar Mitzvah of

JONATHAN KARP and PETER TRAYNOR

Rabbi Jick will preach

Brotherhood Arts Night To Feature Congregation Talent

A thrilling evening of pleasure and entertainment is in store for all members of the congregation and their guests when they attend the Evening with the Arts which the Brotherhood will sponsor on Tuesday, January 11, beginning at 8:15 P.M.

The program will start in the Rabbi Harry Levi Auditorium of the Meeting House with a concert featuring distinguished musicians who are members of the congregation. Following the concert, an exhibit of the works of talented artists and craftsmen of the congregation will be on view in the Social Hall.

Admission to both events is free and all members of the temple family are invited to come and bring their friends. It will be an evening that all will remember.

The committee in charge is headed by Brotherhood vice-president Franklin Fox, General Chairman, assisted by Dr. Eli C. Romberg, art chairman; Leon Sharmat, concert chairman; Julian Brightman, publicity; Levid Morse, lighting; Dr. Si Copen, Gr. Moses J. Eisenberg, Hyman Horowitz, Kenneth M. Kurson, Henry Lasker, William Silverman, Carl Tishler, and Mark Werman. President Joseph G. Weisberg and Rabbi Roland B. Gittelsohn will participate in the program.

SERVICE FOR SATURDAY CLASSES

On Saturday, January 5th, at 11:30 A.M. in the Rabbi Harry Levi Auditorium, the regular monthly service for the Saturday classes will be held. The service will be conducted by members of the confirmation class. Rabbi Gittelsohn will preach the sermon.

TEMPLE TO BE HONORED AT U.A.H.C. BIENNIAL

Our Congregation will receive special honors as a Temple Centenarian at the 43rd General Assembly of the Union of American Hebrew Congregations which will take place February 13-16 at Los Angeles. Along with sixty-four other congregations, our temple will be hailed as one of the pioneer Jewish groups of America. The "Salute to the Centenarians" will occur in the presence of delegates from the nation's Reform temples who will attend the Biennial gathering of the Union and the National Federation of Temple Sisterhoods.

In a communication to us, Dr. Maurice N. Eisendrath, and Dr. Samuel S. Hollender, president and board chairman, respectively, of the U.A.H.C., wrote that the ceremony in Los Angeles will be "our Reform movement's observance of the American Jewish Tercentenary" and simultaneously will allow the delegates to acknowledge "the historic role your temple has played in the development of American Judaism."

Representing our congregation at the convention will be: Rabbi and Mrs. Roland B. Gittelsohn, Mr. and Mrs. A. Alfred Franks, Mr. and Mrs. Lewis L. Martinson, Mr. and Mrs. Lewis L. Martinson, Mr. and Mrs. John Morse, Mr. and Mrs. Paul Simons and Mrs. Nathaniel P. Wharton. Why not take your winter vacation in sunny Calfornia and participate in this truly great biennial observance. If interested, communicate with Mr. Lewis L. Martinson, Executive Director.

The Centennial Fund — Nobility in Giving

"Most of us live ordinary lives. . . . Perhaps that is why so many of us can truthfully say we are ordinary folks. Yet nobility abides in every heart. Greatness can be found in every soul.

And once, twice, perhaps a half dozen times in our span of years, comes an opportunity to leave everything that is commonplace . . . and to reach the heights of greatness, goadness, and nobility.

The building of a Religious School to provide the opportunities for the teaching of Judaism to our children is one such opportunity, and perhaps, the most significant opportunity for greatness and nobility to come to us during our lifetime."

TEMPLE JUNIORS to Hear Speaker on Juvenile Problems

On Sunday morning, January 16, at 10:00 A.M., the Temple Juniors together with the Post-confirmation class will hold their first breakfast meeting. The program committee is most happy to report that it has secured as guest speaker Mrs. Alice H. Collins, newly-appointed member of the Massachusetts Youth Service Board, whose career has been spent in helping young people. She will speak on the engrossing subject of JUVENILE DELINQUENCY. This certainly should prove an important "first" for our young people, and we hope that all will plan to attend.

Price of the breakfast is forty cents. For reservations call Pat Stern, BE 2-6686 or David Bakst, LO 6-2452.

Youth Sermon Contest

The National Federation of Temple Youth is conducting a nation-wide sermonette contest for the youth of Reform Temples. The subject, broad in scope, is entitled: "I Speak for Judaism," and the sermon should last from seven to nine minutes. Winners in each congregation will compete in a regional contest and these winners will be sent to the National Federation Youth Camp Leadership Institute at Camp Oconomowoc, Wisconsin, in August, 1955.

If you are interested in taking part in this contest, please contact Mr. Gordon for further details.

Cradle Roll

A Cradle Roll is being formed at Temple Israel. Parents of children who are not yet in public school are invited to register their children in this new Cradle Roll.

Each member of the Cradle Roll will receive a birthday card from the Temple at each birthday. At the age of four, children in the Cradle Roll will come to the Temple for specially arranged holiday parties.

Parents may register their children for the Cradle Roll as soon as possible after birth. They will then receive a beautiful Cradle Roll certificate. Such certificates will be given to all children upon registration for the first time in the Cradle Roll.

All those who would like to enroll their children of pre-school age in the Cradle Roll are asked to contact the school office, LO 6-3960.

Upon entering the public school, children of the Cradle Roll will be invited to join the kindergarten of the Temple Israel Religious School.

SISTERHOOD

Literary Group: Monday, January 10, at 2:00 P.M.

Coffee hour at 1:15 P.M. Mrs. S. A. Greenfield will review BLACK POWER by Richard Wright.

Garden Club: Tuesday, January 18, 1:45 P.M.

Coffee hour at 1:00 P.M. Mrs. A. Houghton Farnham, prominent lecturer and author will discuss ALL ABOUT INTERESTING HOUSE PLANTS.

SUPPER CLUB

third meeting of the season
WEDNESDAY EVENING,
JANUARY 19TH
6:45 P.M. in the Social Hall

The Old Farmer's Almanac informs the Supper Club Committee that the weather will be perfect on Wednesday evening, January 19th, and in addition to fine weather, the Supper Club Committee has selected an extrainteresting subject for discussion. Rabbi Roland B. Gittelsohn will answer the question: "HOW CAN WE ANSWER OUR CHILDREN'S QUESTIONS ABOUT RELIGION?"

Under this general heading will come the answers to such questions as: "Should we teach our children to pray?" "How should we teach our children about God?" "What shall we tell our children about death?"

There can be no doubt that a discussion such as this will be most beneficial and enjoyable. Furthermore, RUTH SCHEFFREEN promises another superdelicious dinner. The price as always—only \$2.25 per person.

Please telephone or mail your reservations to either: Mrs. Daniel M. Braude, 45 White Oak Road, Waban 68, Mass., BIgelow 4-4968, or Mrs. Paul Salter, 10 Commonwealth Park, Newton Centre 59, Mass., DEcatur 2-5618.

BLESSING OF THE CANDLES

DEC. 17-Mrs. James M. Berenson DEC. 24-Miss Judith Seltzer

TORAH PARTICIPANTS

DEC. 17-Mr. Robert Golden and Mr. Paul Pearson.

DEC. 25-Mr. Abraham S. Levensohn and Dr. M. J. Eisenberg

USHERS AT TEMPLE SERVICES

For Friday, December 24

Hebert W. Cooper
Paul Daum
Lewis Doctor
Dr. M. J. Eisenberg
William Kantar
Abraham S. Levensohn
George N. Levy
William Reichert

OUR LIBRARY

You are reminded that the Waterman Memorial Library on the second floor at the Meeting House is open on Tuesday from 9:30 to 5 and on Sunday mornings.

Books may be withdrawn by any member of the congregation. Mrs. Agnes Levental, our librarian, calls your special attention to the following new acquisitions: THE JEWS IN AMERICA: A History by Rufus-Learsi; THE COMMODORE by Robert D. Abrahams; JOEL (A novel of Young America by Nora Benjamin Kubie; A JEWISH TOURIST'S GUIDE TO THE U.S. by Bernard Postal and Lionel Koffman; FOR ZION'S SAKE by Norman Bentwich.

NACCA Law Journal by Samuel B. Horovitz has been donated to the Library for our Temple Israel's Authors' Shelf. Inscribed in the book is the following . . . "The manuscript of this book was proofed and much of the writing herein prepared in this Library."

LIFE IS WITH PEOPLE by Mark Zborowski and Elizabeth Herzog has been given to the Library by Mrs. Edith Elkins Copen in loving memory of Grace Cohen Shohet. The book is inscribed as follows: "A review of this book (her last) was given by Grace Cohen Shohet, January 10, 1953. Those who had the rare pleasure and privilege of having heard her will always remember Grace Shohet as one possessed of divinely spiritual qualities; of loving kindness and as an ever constant seeker of truth.

"This book is dedicated to the Rabbi Liebman Book Shelf in loving memory of her devoted friend by Edith Elkins Copen."

THE FABULOUS FANNY has been given to the Library by the Sisterhood of Temple Israel. This book was transcribed into Braille by Mrs. Joseph Schmidt, Chairman of the Braille Committee.

At this time, we should like especially to note that the appreciation and thanks of the Librarian are extended to Mrs. Harry Lehrer and Mrs. Maurice Simon for their efficient and much needed help in the library work.

Mr. Abraham C. Webber is Chairman of our Library Committee.

LIBRARY BOOKSHELF INSCRIBED

A bookshelf has been inscribed in the Waterman Memorial Library in honor of Mr. James Glunts on his election as President of Temple Israel by his children, Mr. and Mrs. Theodore I. Libby.

Mental Retardation—Your Community's Problem

Few people know that statistics reveal that one hundred children born every day—three out of every hundred—are destined to be retarded. There are 4,000,000 American families, about 140,000 in Massachusetts, and 39,000 in Greater Boston who are faced with this situation.

Just as many of our major health and welfare problems are responding to scientific and social advances and furthered by vigorous public action, so has the Boston Association for Retarded Children, Inc., 230 Boylston Street, Boston 16, Mass., been able to spearhead a drive for public understanding, financial and legislative support for facilities for retarded children and adults.

Under the inspired and devoted leadership of Mr. Reuben B. Gryzmish, its Chairman, the Society has sponsored the Retardation Guidance Service at the Children's Hospital which makes available to families of the retarded concrete help and guidance in relation to their problems. The Nursery Play Group has brought such children out of the shadows and their parents out of the depths of despair.

Plans are now being developed to open Recreational, Vocational, Guidance, Training, and Placement centers which will demonstrate methods of utilizing these youngsters' abilities in providing the unskilled labor so necessary to industry.

Mr. Gryzmish has repeatedly emphasized that there is no stigma or shame in having a retarded child in one's family. The shame comes when we turn our backs on these children and do nothing. Let us remember that "if a life is worth saving, we should make it worth living" and let us all find it possible to give a generous contribution to the Retarded Children's Fund as a living tribute to all our children.

• Television • WNAC-TV—CHANNEL 7 AT 11:30 A.M.

• Radio •
STATION WBZ AT
11:45 A.M.
Rabbi Gittelsohn will speak

The Lt. Hirschel L. Gutman Foundation

A Fund established for the advancement of American ideals as a living memorial to the fourteen members of Temple Israel who died defending the greatness of America in the last war. Through Foundation scholarships, educators are trained to instill better understanding among children and adults of different religious and racial backgrounds; educational projects in the meaning and duties of democratic citizenship are made available to school children. We acknowledge with thanks the following contributions to this fund which makes possible a living, growing tribute to the ideals for which America stands:

In memory of:
—Abraham Dasheff and Mr. A. H. Mamis

from Mr. and Mrs. M. J. Itkin.

—the mother of Chester Finberg, Mrs.

Garfinkle, from Mrs. Belle Hecht.

—the birthday of Mr. and Mrs. Mort Adler's son, Peter, and of Florence (Mrs. Gus Rice) from Aunt Belle, the Simons, and the Adlers. -Morris Shapiro and Samuel Berger from

Mr. and Mrs. Samuel Barron, Jr.

-Ernest Raphael from Mr. and Mrs. Paul Simons, Belle Hecht and Mr. and Mrs. Arnold Adler, Mrs. Jennie Rosenbaum, Mr. and Mrs. Ferdinand S. Bloom, Mr. and Mrs. Edward Klous, Mr. and Mrs. Maurice Wit, Mr. and Mrs. M. W. Rosenfeld, Mr. and Mrs. Wm. M. Selig, Mr. and Mrs. Lyman E. Leyrburger, Mr. and Mrs. Roy L. Rosenfeld (Dallas, Texas), Mr. and Mrs. Wm. N. Jacobs. In honor of:

—the 50th birthday of Richard Morse from Mr. and Mrs. Samuel H. Proger. —the birthday of Mrs. Herman Mintz from Mr. and Mrs. Edward Weiss.

-the 70th birthday of Fred Lazarus from Mrs. Herman Hecht from Mrs. Elizabeth J.

Collat, Henry E. Friedman and Hetsy.

—the wedding anniversary of Mr. and Mrs. Ferdinand Bloom from aunt Laura (Abrams).

—the 25th wedding anniversary of Dr. and
Mrs. Maurice I. Abrams from Mr. and Mrs.

Samuel Barron, Jr.

The anniversary of Mr. and Mrs. Stanley White from Mr. and Mrs. Ernest Raphael, Mr. and Mrs. Maurice Wit, Mr. and Mrs. Bertram Scheffreen, Mr. and Mrs. Milton E. Goldman, Mr. and Mrs. Paul Simons, Mr. and Mrs. Fred Bloom, Barbara and Bob Fleisher, Harold and Louise Wit, Elaine and Philip Wit. Aunt Belle Heeht, Joseph and Lorraine. Wit, Aunt Belle Hecht, Joseph and Lorraine Simons and children.

(This list will be continued in coming issues of the Bulletin.)

Altar Decoration Fund

The following contributors have remembered a dear departed relative or friend or commemorated happy events through beautifying our Temple by floral altar decorations:

December 24-In memory of my dear sister, Katherine, on her birthday date by Mrs. Edward M. Swartz.

December 24-In loving memory of their beloved mother, Willie Jolles, by her children.

December 25-In memory of the birthday of Julius B. Dreyfus on Dec. 28 by Estelle

December 25-In loving memory of my dear father, Samuel Gryzmish, by Rose Gryzmish.

December 31—In memory of our beloved son, Mark, on his 16th birthday December 29th by his parents, Mr. and Mrs. Herbert S. Robbins.

December 31-In memory of Mark Robbins' 16th birthday by Dr. and Mrs. Maurice

January 1-In memory of our beloved nephew, Albert M. Zolloto by Dr. and Mrs. Maurice Abrams.

January 1-In memory of the Yahrzeit of Mr. Jack G. Berman by Dr. and Mrs. Maurice Abrams.

January 1-In loving memory of Felix Schaul on his birthday and Yahrzeit by his wife, Estelle Schaul.

January 7-In memory of my father, George Moses, by Helen Grossman.

January 7—In memory of my beloved mother Rebecca A. Agoos, on the anniversary of her death, January 7, 1936 by Blance A.

Please send all contributions to Mrs. M. Murray Weiss, Kenmore Hotel, Commonwealth Avenue, Boston, Mass., and include all information about the person, or occasion com-memorated, as well as the name, address, and telephone number of the contributor.

AN ENDURING MEMORIAL

When thoughts turn to a dear departed one, no finer tribute can be paid to the memory of those you loved than to inscribe their names for a perpetual Yahrzeit in enduring bronze on the Memorial Tablet in the Temple.

For further information please communicate with the Temple Office.

In Memoriam

We record with sorrow the passing

JACOB HOUSEN LYDIA HURWITZ RICHARD PINKSOHN IDA SEDER HATTIE S. STERN FRANCES B. VICTORSON

and extend to the families our sincere sympathy.

Memorial Anniversaries

The following names of loved ones inscribed on The Memorial Tablet will be recited during the Kaddish prayer:

January 7, 8

GEORGE MOSES

January 14, 15 MARY BERGER MILDRED PARKER COHEN ANNIE FINE HARRY H. GILBERT DR. PHILIP LERNER VIOLA O. WEISS

Memorial Tablet

Lovingly inscribed on The Memorial Tablet in The Temple for Perpetual Yahrzeit are:

> SAMUEL GORDON By a friend

SAMUEL L. LOWE

By his sons and daughters-in-law Mr. and Mrs. Samuel L. Lowe, Jr. Mr. and Mrs. Philip L. Lowe

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You will thrill as the Cleveland Jewish Community celebrates 300 years of American Jewish life.

Music — song — drama — outstanding artists — a stellar cast — all combined in a truly magnificent production.

A dedicated Tercentenary observance that will be long remembered by those who attend this historic occasion.

Only 3000 seats. Only one performance. Purchase reserved seats in advance of public sale. Enclose your check and mail the return envelope today. Requests will be honored in order of date received. Tickets will be mailed after February 17th.

FOR TICKET INFORMATION
CONTACT
JEWISH COMMUNITY CENTERS

2049 East 105th St. - RAndolph 1-0880

Loges (8 seats)\$40.00 Single Tickets....\$5, \$3, \$2, \$1

ALL SEATS RESERVED

In Observance of The American Jewish Tercentenary
The Jewish Community Federation of Cleveland
in cooperation with The Jewish Community Centers
PRESENTS

54-5

The Golden Do

World Premiere of Specially Commissioned Cantata Written by

NORMAN CORWIN

ARCHIVES

distinguished author and playwright

Music Composed and Directed by

MAURICE GOLDINAN

Head, Department of Moire, Cleveland Music School Settlement

Staged

MARK PEDER

Director, Drama Department Joseph Community Centers

ADDRESS BY

RABBI ABBA HILLEL SILVER

PUBLIC
MUSIC HALL
East 6th & St. Clair Ave.
WEDNESDAY,
MARCH 23, 1955
AT 8:30 P.M.



THE

TERCENTENARY DINNER

MARKING THE THREE HUNDREDTH ANNIVERSARY OF JEWISH SETTLEMENT IN THE UNITED STATES OF AMERICA WEDNESDAY, APRIL 20, 1955 • HOTEL JERMYN, SCRANTON, PA.

In the autumn
of 1654,
people arrived in the Dutch
colony of New Amsterdam.

They were the first group of Jews to settle in what is now the United States. In the three hundred years that have possed since their arrival, Jews have been a part of the making of America. They have helped build her cities, her industries, and her commerce. They have fought in her wars. They have written songs and stories, and have probed the recesses of scientific knowledge. They have worked with their hands, and have helped organize great labor unions. They have served the community, through great communal and philanthropic institutions and in the various branches of the government. They have maintained and strengthened their ancient faith. They have had a share in making this nation, of which they have so long been a part, a leader of nations in a time of greatness.

All this—the arrival and the participation—we celebrate now in the American Jewish Tercentenary. The view is vast: the whole panorama of America's history, from the earliest colonial days up to the present time. The theme is universal: Man's Opportunities and Responsibilities Under Freedom. The meaning is personal: the devotion and dedication of the individual American Jew to the country of which he is a citizen and to the faith to which he adheres.

"The Citizens of the United States of America have a right to applaud themselves for having given to Mankind examples of an enlarged and liberal policy, a policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of, as if it was by the indulgence of one class of people that another enjoyed the exercise, of their inherent natural rights. For happily the Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens, in giving it on all occasions their effectual support. . . .

"May the Children of the Stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other Inhabitants, while every one shall sit in safety under his own vine and figtree, and there shall be none to make him afraid. May the father of all mercies scatter light and not darkness in our paths, and make us all in our several vocations useful here, and in his own due time and way everlastingly happy."

GWashington

To the Hebrew Congregation in Newport, Rhode Island, 1790

R O G R

WRHS ©©©



CHAIRMAN, DINNER COMMITTEE: Samuel K. Mittelman

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Assembly

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Rabbi Henry Guterman Chief Orthodox Rabbi, Scranton

GRACE:

Cantor Wm. S. Horn

Temple Israel

TOASTMASTER:

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Herman S. Goodman Chairman, Tercentenary Committee

GREETINGS:

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REMARKS:

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INTRODUCTION:

Jerome E. Parker, Esq.

PRESENTATION:

Gordon Evans

Chairman, Award Committee

ACCEPTANCE:

PRESENTATION:

SCRANTON ZIONIST DISTRICT

Rabbi Simon H. Shoop

Temple Israel

INTRODUCTION OF GUEST SPEAKER:

Rabbi Erwin L. Herman

Madison Ave. Temple

ADDRESS:

Rabbi Abba Hillel Silver

BENEDICTION:

Rabbi Henry Guterman

Chief Orthodox Rabbi, Scranton

HATIKVA:

GOD BLESS AMERICA:

Cantor Wm. S. Horn

Temple Israel

DINNER MUSIC: Llewellyn Jones, Trio



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JEWISH COMMUNITY COUNCIL OF DAYTON



Twelfth Annual Fleeting

American Jewish Tercentenary Program

To Our Jewish Brethren in the United States of America PEACE BE WITH YOU AND YOUR NEIGHBORS

BE IT KNOWN UNTO YOU that in Elul 5714 (September 1954) the Jewish community of the United States will commemorate the 300th anniversary of Jewish settlement in this country. BY THE GRACE OF GOD and under the protection of the Constitution of the United States, we have lived and prospered in this land. We have been an integral part of American life. We have worked with all other Americans in the never-ending search for the democratic way of life and for the light of faith. Our ancient prophetic ideals and the teachings of the sages have been foundation stones of this nation. Our work, our hopes, and above all, our living religion, have been among our proudest offerings to the American community. IN SOME LANDS ACROSS THE SEAS our brethren have felt the searing flame of prejudice, persecution and death. We in America have had the sad yet inspiring opportunity to save the lives of scores of thousands - to bring comfort to the oppressed, to help in the making of a new and honored nation on the ancient soil of Israel, and to acquire a new recognition of our responsibility for human welfare in keeping with the ancient teachings of our faith. In some lands across the seas our brethren have been pressed to give up their religious beliefs and practices and to disappear in a well of namelessness. But within THE HOME OF AMERICA we have succeeded in preserving the unique identity of the Jewish religion, worshipping in keeping with our historic tradition; and we have preserved our ancient teachings, our ethics, and our religious ideals in the free climate of our nation. Our religion is strong, as our American loyalty is strong. MINDFUL OF THESE BLESSINGS and with deep gratitude in our hearts to the God of Israel, who, in 1654, led our fathers to the shores of this great new land, TE HEREBY PROCLAIM the period from Elul 5714 (September 1954) to the end of Sivan 5715 (May 1955) as one of thanksgiving, prayer, study and celebration of the American Jewish Jercentenary. WE CALL ON ALL OUR BRETHREN throughout the nation to participate in the observance of this anniversary; to offer thanks unto the Lord for the blessings bestowed on us in America; to pray for the continued peace and prosperity of our country and all its inhabitants and to rededicate ourselves to the ideals of our faith within the freedom of American democracy.

CENTERAL CONFERENCE OF AMERICAN RABBIS AMERICAN JEWISH TERCENTENARY RABBINICAL COUNCIL OF AMERICA HALLY HALLY CONFERENCE UNION OF ORTHOBOX JEWISH CONGREGATIONS OF AMERICA UNITED SYNACOGUE OF AMERICA UNION OF AMERICAN HABBEW CONGREGATIONS

SYNAGOGUE COUNCIL OF AMERICA

Program

CHAIRMAN: HARRY S. WINER

Invocation Rabbi Joseph P. Sternstein

Beth Abraham Synagogue Center

THE NATIONAL ANTHEM Cantor Henry Wahrman

Beth Abraham Synagogue Center

Welcome and Meaning of Tercentenary J. Abe Liff
Chairman, Dayton Tercentenary Committee

Greetings:

THE HONORABLE HENRY S. STOUT
Mayor, City of Dayton

Dr. L. L. HUFFMAN

President, Church Federation of Greater Dayton

REVEREND RAYMOND SCHRODER
Director, Catholic Charities

WILLIAM A. SOHL

Executive Director, Community Chest

SIDNEY G. KUSWORM, SR. National Tercentenary Committee

RESPONSE FOR THE DAYTON JEWISH COMMUNITY

Rabbi Selwyn D. Ruslander

Temple Israel

Message Ralph N. Kopelove

President, Jewish Community Council

Introduction of Guest Speaker Rabbi Joseph P. Sternstein

Address Dr. Abba Hillel Silver Rabbi, The Temple, Cleveland, Ohio

God Bless America Cantor Herman Russ
Temple Israel

Benediction Rabbi Selwyn D. Ruslander



he Cincinnati Celebration of

Three Hundred Years of American History



1654 - 1954

Sunday, November 7, 1954 Sheraton-Gibson Roof Garden

In the autumn of 1654, twenty-three people arrived in the Dutch colony of New Amsterdam.

They were the first group of Jews to settle in what is now the United States. In the three hundred years that have passed since their arrival, Jews have been a part of the making of America. They have helped build her cities, her industries, and her commerce. They have fought in her wars. They have written songs and stories, and have probed the recesses of scientific knowledge. They have worked with their hands, and have helped organize great labor unions. They have served the community, through great communal and philanthropic institutions and in the various branches of the government. They have maintained and strengthened their ancient faith. They have had a share in making this nation, of which they have so long been a part, a leader of nations in a time of greatness.

All this—the arrival and the participation—we celebrate now in the American Jewish Tercentenary. The view is vast: the whole panorama of America's history, from the earliest colonial days up to the present time. The theme is universal: Man's Opportunities and Responsibilities Under Freedom. The meaning is personal: the devotion and dedication of the individual American Jew to the country of which he is a citizen and to the faith to which he adheres.

The Cincinnati Tercentenary Celebration

PHILIP M. MEYERS

General Chairman

CHARLES POSNER

Secretary

MIRIAM W. DREIFUS

Assistant Secretary

Coordinated by the
JEWISH COMMUNITY RELATIONS COMMITTEE

PROGRAM

INVOCATION:

Rabbi Fishel Goldfeder K. K. Adath Israel Congregation

THE NATIONAL ANTHEM:

Conducted by Dr. Thor Johnson Director Cincinnati Symphony Orchestra

Mrs. Wilbert Rosenthal at the Piano

Honor Guard by Cincinnati Post No. 438-Jewish War Veterans

Seymour Arenstein Leonard Goldhagen Albert Herman

Philip Mehl Fred Raboff Lester Schreiberg

WELCOME AND MEANING OF TERCENTENARY:

Philip M. Meyers

General Chairman, Cincinnati Tercentenary Celebration

GREETINGS:

The Honorable Dorothy N. Dolbey Acting Mayor, City of Cincinnati

The Honorable Frank J. Lausche Governor, State of Obio

The Most Rev. Karl J. Alter Archbishop of Cincinnati

The Venerable David R. Thornberry President, Council of Churches of Greater Cincinnati

> Fred Lazarus, Jr. National Tercentenary Committee

RESPONSE FOR THE CINCINNATI JEWISH COMMUNITY:

Dr. Nelson Glueck

President, Hebrew Union College-Jewish Institute of Religion

INTRODUCTION OF GUEST SPEAKER: Dr. Jacob R. Marcus
Director American Jewish Archives

ADDRESS:

Dr. Abba Hillel Silver Rabbi, The Temple, Cleveland, Ohio

GOD BLESS AMERICA

BENEDICTION:

Rabbi Samuel Wohl Isaac M. Wise Temple

EXECUTIVE COMMITTEE Philip M. Meyers, Chairman

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Rabbi Fishel Goldfeder

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Irwin Katzman

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Ralph Lazarus Sol Luckman

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Mrs. I. Mark Zeligs

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Mrs. Louis Stillpass

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COMMITTEE ON BADGES, Mrs. Stuart Koch, Chairman COMMITTEE ON TYPING, Mrs. Joseph Dave, Chairman COMMITTEE ON MENU Mrs. Isadore Litwack, Chairman

The text of the address by Dr. Abba Hillel Silver at the Kleinhaus Music Hall tercentenary celebration of the arrival of the first Jews in America follows:

This is an occasion to look backward and to look forward. We look back with pride and gratitude. We look forward with confidence and high hope. Our beginnings here were humble, as were the beginnings of all peoples who came to these shores. Steadily through the years, and more rapidly in the last threequarters of a century, our num-bers increased and we shared eagerly and gratefully in the growing and evolving life of America. Our people became in outlook true children of the New World, and in service and devotion, loyal and proud citizens of the United States. They served it patriotically in peace and in They made creditable contributions to its material prosperity, to its political and social progress, its democratic institutions, to labor and industry, to its arts, science, literature and music. They supported gener-ously all the philanthropic and social agencies and institutions of their communities - Jewish and non-Jewish alike. They have been not an unworthy or unimportant part of the colorful, unique and noble mosale pattern which is America.

Nor have they ignored or forgotten their own religious heritage. They remained faithful to it. Upon the shores of the new land they built their synagogues, their schools and their institu-tions of learning and philan-thropy which have always embodied the ethical ideals and the way of life of our people. They did not isolate themselves from the lot of their fellow-lews in other parts of the world. They remained bound to them in fra-ternal solicitute. They helped them in their needs. They came to their defense when attacked, They poured out their generosity when tragedy overtook them. They rallied to the task of building the State of Israel when the historic moment arrived, and they have undergirded it with their support and unflagging interest helfale news since then.

But Few Possessions

They remembered why those 23 Pilgrims came to Nieuw Amsterdam. They came here for the same reason that a generation before them another group of men and women had come from England to Plymouth Rock. wanted to remain loyal to their faith. They continued the noble fradition which was set by the founder of their faith, Abraham, who was the first pilgrim of manfor conscience's Among the first things which the 23 Jewish pilgrims requested of Peter Stuyvesant, the governor of Nieuw Amsterdam, was permission to build a synagogue and to purchase a burial plot. They wanted to found a Jewish community

Very little indeed were the possessions which these refugee pilgrims brought with them to the New World. But they did bring their most precious possession of all, the Bible. This book contained a verse which a century and a quarter later the founding fathers of the American republic had inscribed upon the Liberty Bell—a verse from the Book of Leviticus—"Ard ye shall pro-claim liberty throughout the land unto all the inhabitants thereof." Liberty is the key idea in Judaism along with the ideas of unity and compassion. Kings in ancient Israel were never permitted to be autocratic and absolute. They were never de fied or worshiped as was the case throughout the ancient world and in the Greco-Roman world. All men-king, nobleman, priest and common man were subject to the same overarching moral law of God. A prophet in Israel could bring a king who had grievously sinned down to his knees by confronting him with the words "Thou art the man." The passion for freedom was strong among our people throughout the ages. An eminent rabbi declared: "Every human being has the right to say 'For my sake was the whole world cre-ated."

Many Contributions

It was this same Bible which inspired the Puritans, who justified their anti-monarchial posi-tion and their demand for civil and political liberty by the words of the Old Testament. It was this same Bible which inspired the Declaration of Independence, the anti-slavery movement in the United States, and every movement for the economic and social advancement of the working masses of the people in the United States.

Many have been the contribu-tions of our people during these last 300 years to the progress of America, but sone has been as momentous as the spiritual contribution in fashioning its basic institutions and its dominant traditions. I venture to say that we Jews of America can make no more significant contribution as Jews in the fut are to the advancement of our beloved country than to preserve and express these basic spiritual elements in our historic faith which have molded the great civilizations of mankind,

We have now closed three cen-turies of living in this country. In no other land have our people been privileged to enjoy so long a period of minierrupted and peaceful dwelling and labor. Can we think hope ully of the future as Jews and as Americans? I believe that we can. I believe that we have every right to do so, though we cannot be dogmatic about it; for progress is neither guaranteed nor automatic; nor can we ignore the fact that time and again the unforeseen and unpredictable in history have upset all man's most careful calculations

I believe that the age in which we live is a great age, and that we are moving toward an even greater age. I believe that our present age is one of the greatest in hu-man history. We are too near our times properly to appraise them. One requires distance in order to see great objects in their proper perspective. We ourselves are too much involved in the turmoil, the fears and the conflicts of our day to see objectively the amazing new pattern of life which is emerging.

Human Advancement

Many people are quick to de-scribe our age as materialistic, as

lacking in idealism, in aim and purpose and as drifting helplessly to disaster. There are very few people who see this age of ours as a great age. I am persuaded that it is truly a great age. Historic eyents, great in amplitude and consequence, are coming to pass in our day. I am not thinking at the moment of the new worlds which science is continually disclosing, the new insights into the nature of matter and energy, the new sources of power and wealth, the new methods of production, distribution, transportation and communication. I am not refer-ring to the amazing progress in the medical sciences which has so markedly improved the health of the human race and increased the average length of life, nor to the marvels of engineering and the miracles of construction.

In characterizing our age as great, I am thinking in terms of social progress and welfare, in terms of human advancement and civilization. More is being done in our day for the improvement of the conditions of the common man, for the raising of his standard of living, his health, his education, and for his protection against the disabilities of sickness, unemployment and old age than in any generation, than in any five generations in the past. Never were more determined efforts being made to bring about a fairer sharing of the wealth that is produced and a better way of life for all.

way of life for all.

Never have the submerged races and peoples of the earth risen as they have risen in our day to demand and to achieve, as they have to a large measure achieved, freedom and self-determination. Within the last ten years one-fourth of the earth's population—more than 500,000,000 non-self-governing people. population—more than 500,000,000,000 non-self-governing people-have obtained their political free-dom. Imperialism and colonial-ism are in their death throes. Backward peoples are pressing forward into the light of a new

way of Jewish life, at least in its essentials. The ax must never be permitted to exalt itself over the man who wields it . . .

What we should fear most is

the rise of a generation of pros percus Jews who have no spiritual anchorage, or a generation of clever, restless Jews of quick ferment and high voltage, rooted in no religious tradition, reverent of no moral code, ignorant of all Jewish learning and held to social responsibility by no inner spiraual restraint, who will range and bluster all over the American scens from literature and art to politics and government and will commit their fellow Jews in the eyes of the American people. Such floating mines are a danger to any people, but especially to a minority group. Some of these mines are already exploding.

If American Jewry of tomorrow will restore what has become peripheral in our life to the center again—the synagogue, the school, the academy and the re-ligious disciplines of Judaism if it will recapture the wisdom of our ancient teachers who admonished us that the study of the Toran outweighs all other commandments for it leads directly to them all — then American Jewry is destined to enjoy a re-splendent century of spiritual growth in this gracious land.

I believe that the American people will earnestly strive to be worthy of the challenge and opportunities of the American Con-

Rabbi Silver's Address at Tercentenary

And I believe, too, that it will be a great age for American Jewry if the catastrophe of war does not shatter its security and life. a minority, we are helpless against the ravages of hate and demagoguery which war and economic depressions unleash. But given peace and economic stability, the American Jewish community will move forward and de velop. It will expand its cultural and religious life and institutions, and will make worthy contribu-

If the American Jews of the coming decades will earry on uninterruptedly and with wisdom and discrimination, putting first things first, and accentuating the positive and indispensable enterprises of Jewish life, they will make the numerically largest Jewish community in the world also one of the greatest in terms of faith, culture and scholarship. What may endanger our Jewish future here is not conscious escapism or deliberate assimilaionist tendencies such as char acterized Jewish communities elsewhere and at other times. Rather, an unconscious drift and a carefree relaxation of all disciplines-not out of conviction but out of sheer indifference-suc as belonging to synagogues but not attending them, or seeding children to Sunday Schools which are so limited as to time that they cannot really give them an adequate Jewish education or in very many instruction at all, or homes which are empted of all-Jewish content.

Generous in Heart

Too many of our people want an easy-going religion, one which does not challenge or disturb them, a religion without any spiritual travail, without any stab of thought or conscience, without any sacrifices, the religion of a self-pampering people. No re-

ligion has ever survived in that kind of an emotional and intel ectual vacuum, Judaism least of all.

It is a great virtue in our peo-ple that they are generous in heart—charitable and responsive to all human need and suffering. It is a noble tradition of Israel and a by-product of a religion which, foremost among all the religions of mankind, made charity and loving kindness central in its code of human conduct. But Judaism is much more than char-ity, and the charitable impulse alone will not preserve our faith and our people. "This Book of the Law shall not depart out of your mouth, but you shall medi-tate on it day and night, that you may be careful to do according to all that is written in it; for then you shall make your way prosperous, and then you shall have good success." No Jewish community ever survived for long which did not cultivate Jaw-ish learning and study and which did not cultivate the prescribed

mankind out of the grave social, political and economic predica-ment in which it finds itself. I believe that American leadership will prove itself equal to the chalenge, if it will take counsel of faith and not of fear, and if it will be gulded by the prophetic insights and the wide perspec-tives of the Founding Fathers of this republic.

I believe that our age will find the formula of toleration which will enable the many evolving and fluid forms of capitalism and socialism to work out their destinies in the one world in which we live. They may be irreconcilwe live. They may be preconcu-able in theory; they need not be in practice.

day, and the exploitation of the dark races of the earth is rapidly drawing to a close.

The Major Trends

What we are witnessing in our day, if we have eyes not only to see things, but to see into the heart of things, is not social disintegration, but a radical new re-integration of humanity, a pro-found change in the social evolution of man, a change not free, of course, from dangers - for there is no progress without danger—but one of boundless and immeasurable potentialities.

I do not wish to overdraw the picture. I am not suggesting that our age is approaching idyllic perfection, or that the millenium is just around the corner.

The important thing to consider is not whether we are on the eve of the millenium, but whether the major trends of our age are in the direction of the koped for good society, or away from it. Is our age trying to era-dicate poverty and illiteracy and to raise the standard of living of people, regardless of race or volor or creed? Is it trying to satisfy the legitimate aspirations of peoples to ristional freedom and independence? Is it trying to organize the world for peace and for international co-opera-tion? I believe that in all these major trends, our age has given welcome evidence of great determingtion but of considerable progress. It is moving purpose-fully in the right direction—the abplition of war, the reduction of poverty and the elimination of racial inequality. These are the three major trends of our centeral contracts. tury.

Ours is a great age, and I be-dieve we are entering into an even greater age. The wave of the future, the true direction of man's pilgrimage and destiny may be, from time to time, thwarted and opposed, dammed up, as it were, and obstructed, drawn off hand retarded, but it cannot be permanently estopped.

In our day this moral forward thrust of man has encountered the stubborn and insolent resistance of nazism, of fascism and of Communist dictatorship These have violently resisted the spiritual aspirations which constitute mankind's wave of the fu-

Great Age for U. S.

They put shackles on man, even when they promised him targer freedoms. They divided and stratified men, even when they prated about a classless society. They fomented war even when they preached peace. But the onmoving tides of man's irresistible spirit have now swept over the shattered ruins of some of these sinister abberations and dark conspiracies of the rebels against light—though they have not as yet entirely obliterated them. And the tides are now whirling around the bast ons of the remaining dictatorships of the earth. They will surely succumb. They cannot, in the long ran, win in the contest for man's heart and man's loyalties.

Man has struggled through the long, weary centuries to free him-self from the bondage of nature. He will not voluntarily and for long submit to the bondage of man. Neither dictatorship nor racialism not statism noe militarism can or will command the fortunes of the human race. They represent the sunk wreckage of the past which the storms of our day have dredged up again from the bottom of their buried depths and have set them afloa; again dangerously along the ship lanes of the world.

The coming age will be a great age for America. The next hundred years at least seem likely to be known, I believe, as the "American Century," in the same sense as the 19th Century was "The Century of Great Britain."
Destiny has singled out our beloved country, the foremost democracy on earth, to give leadership to the world and lo lead

at of Dr. Abba Hillel Silver's Historic Speech in Detroit

(Editor's Note: The following is the text of Rahhi Abba Hillel Silver's address, delivered at the Tercentenary Community Dinner last Sunday, at the Statler Hotel, as the major social activity arranged by the Detroit Tercentenary Committee.)

This is an occasion to look backward and to look forward. We look back with pride and gratitude. We look forward with confidence and high hope, Our beginnings here were humble, as were the beginnings of all peoples who came to these shores. Steadily through the years, and more rapidly in the last threequarters of a century, our numbers increased and we shared eagerly and gratefully in the growing and evolving life of America.

Our people became in outlook true children of the New World, and in service and devotion, loyal and proud citizens of the United States. They served it patriotically in peace and in war. They made creditable contributions to its material prosperity, to its political and social progress, its democratic institutions, to labor and industry, to its arts, science, literature, and music. They supported generously all the philanthropic and social agencies and institutions of their communities - Jewish and non-Jewish alike. They have been not an unworthy or unimportant part of the colorful, unique and noble mosaic pattern which

Nor have they ignored or forgotten their own religious heritage. They remained faithful to it. Upon the shores of the new land they built their synaregues, their schools and their instituons of learning and philanthropy which have always embodied the ethical eals and the way of life of our people. They did not isolate themselves from lot of their fellow-Jews in other Sarts of the world. They remained bound them in fraternal solitude. elped them in their needs. They came their defense when attacked. They sured out their generosity when tragy overtook them. They rallied to the c of building the State of Israel when historic moment arrived, and they ive undergirded it with their support id unflagging interest since then.

They remembered why those twentythree Pilgrims came to Nieuw Amster-They came here for the same dam. reason that a generation before them another group of men and women had come from England to Plymouth Rock They wanted to remain loyal to their taith. They continued the noble tradition which was set by the founder of their faith, Abraham, who was the first pilgrim of mankind, for conscience sake,

Very little indeed were the possessions which these refugee pilgrims brought with them to the New World. But they did bring their most precious possession of all, the Bible, This book contained a verse which a century and a quarter later the founding fathers of the American republic had inscribed upon the Liberty Bell - a verse from the Book of Leviticus - "And ye shall proclaim liberty throughout the land unto all the inhabitants thereof."

It was this same Bible which spired the Puritans, who justified their anti-monarchial position and their demand for civil and political liberty by the words of the Old Testament. It was this same Bible which inspired the Declaration of Independence, the antislavery movement in the United States and every movement for the economic and social advancement of the working masses of the people in the United

our people during these last 300 years gress. It is moving purposefully in the and develop, it will expand its cultural timed to enjoy a resplendent century of to the progress of America, but none has right direction—the abolition of war, and religious life and institutions, and spiritual growth in this gracious land. been as momentous as the spiritual contribution in fashioning its basic institutions and its dominant traditons, I venture to say that we Jews of Amerca can make no more significant contribution as Jews in the future to the advancement of our beloved country than to preserve and express these basic spiritual elements in our historic faith which have molded the great civilizations of mankind.

We have now closed three centuries of living in this country. In no other land have our people been privileged to enjoy so long a period of uninterrupted and peaceful dwelling and labor. Can we think hopefully of the future as Jews and as Americans, I believe we can, I believe that we have every right to do so, though we cannot be dogmatic about

it: for progress is neither guaranteed nor automatic; nor can we ignore the fact that time and again the unforeseen and unpredictable in history have upset all man's most careful calculations,

I believe that the age in which we live is a great age and that we are moving towards an even greater age.

Many people are quick to describe our age as materialistic, as lacking in idealism, in aim and purpose, and as drifting helplessly to disaster. There are very few people who see this age as a great age. I am persuaded that it is truly a great age. Historic events, great in amplitude and consequence, are coming to pass in our day. I am not thinking at the moment of the new worlds which science centinually disclosing, the new insights into the nature of matter and energy, the new sources of power and wealth, the new methods of production, distribution, transportation and communication. I am not referring to the amazing progress in the medical sciences which has so markedly improved the health of the human race and increased the average length of life, nor to the marvels of engineering and the miracles of construction.

In characterizing our age as great, I am thinking in terms of social progress and welfare, in terms of human advancement and civilization. More is being done in our day for the improvement of the conditions of the common man, for the raising of his standard of living, his health, his education, and for his protection against the disabilities of sickness, unemployment and old age, than in any generation, than in any five generations in the past. Never were more determined efforts being made to bring about a fairer sharing of the wealth than is produced and a better way of life

Never have the submerged races and peoples of the earth risen as they have risen in our day to demand and to achieve, as they have to a large measure achieved, freedom and self-determination. Within the last ten years onefourth of the earth's population more than five hundred million non-selfgoverning people—have obtained their political freedom. Imperialism and colonialism are in their death-throes. Backward peoples are pressing forward into the light of a new day, and the exploitation of the dark races of the earth is rapidly drawing to a close.

What we are witnessing in our day, if we have eyes not only to see things, but to see into the heart of things, is not social disintegration, but a radical new re-integration of humanity, a profound change in the social evolution of man, a change not free, of course, from dangers-for there is no progress without danger-but one of boundless and immeasurable potentialities,

I do not wish to overdraw the picture. I am not suggesting that our age is approaching idyllic perfection, or that the millenium is Just around the corner.

The important thing to consider is not whether we are on the eve of the millenium, but whether the major trends of our age are in the direction of the hoped-for good society, or away from it. Is our age trying to eradicate poverty and illiteracy and to raise the standard of living of people, regardless of race or colon or creed? Is it trying to satisfy the legit-mate aspirations of peoples to national freedom and independence? Is it trying to organize the world for peace and for international cooperation? I believe that in all these major trends, our age has given welcome evidence of great Many have been the contributions of determination and of considerable pro-

nation of racial inequality. These are total life of America. the three major trends of our century.

In our cay this moral forward thrust encountered the stubborn and insolent resistance of Nazism, of Fascism and of Communist dictatorship. These have violently resisted the spiritual aspirations which constitute mankind's wave oof the future. They put shackles on man, even when they promised him larger freedoms. They divided and stratified men, even when they prated about a classless society. They fomented war even when they preached peace. But the onmoving tides of man's irresistible spirit have now swept over the shattered ruins of scme of these sinister aberrations and dark conspiracies of the rebels against light-though they have not as yet entirely obliterated them. And the tides are now whirling around the bastions of the remaining dictatorships of the earth. They will surely succomb. They cannot, in the long run, win in the contest for man's heart and man's

Man has struggled through the long, weary centuries to free himself from the bondage of nature. He will not voluntarily and for long submit to the bondage of man. Neither dictatorship nor racialism nor statism nor militarism can or will command the fortunes of the human race. They represent the sunk wreckage of the past which the storms of our day have dredged up again from the bottom of their buried depths and have set them afloat again dangerously along the ship lanes of the world,

The coming age will be a great age for America. The next hundred years at least seem likely to be known, I believe, as the "American Century," in the same sense as the 19th was "The Century of Great Britain." Destiny has singled out our beloved country, the foremost democracy on earth, to give leadership to the world and to lead mankind out of the grave social, political and economic predicament in which it finds itself, I believe that American leadership will prove itself equal to the challange, if it will take counsel of faith and not of fear, and if it will be guided by the the prophetic insights and the wide perspectives of the Founding Fathers of this republic.

I believe that our age will find the formula of toleration which will enable the many envolving and fluid forms of capitalism and socialism te work out their destinies in the one world in which we live. They may be irreconcilable in theory; they need not be in practice.

America will lead in finding the way. The way is not that of a global armament race which wil impoverish the peoples of the earth-ourselves included-and end as such races always end-in the catastrophe of war. The way is rather that of conference, of courageous diplomacy, of giving urgent leadership in the United Nations to a program of speedy and balanced reduction of armament and help to the backward peoples of the earth.

I believe that the American people will earnestly strive to be worthy of the challenge and opportunities of the American Century.

And I believe, too, that it will be a great age for American Jewry if the catastrophe of war does not shatter its security and life. As a minority, we are helpless against the ravages of hate and demagoguery which war and economic depressions unleash. But given peace and economic stability, the American Jewish community will move forward and develop. It will expand its cultural

the reduction of poverty, and the elimi- will make worthy contributions to the

If the American Jews of the coming decades will carry on uninterruptedly and with wisdom and discrimination, putting first things first, and accentuating the positive and indispensible enterprises of Jewish life, they will make the numerically largest Jewish community in the world and the greatest in history also one of the greatest in terms of faith, culture and scholarship. What may endanger our Jewish future here is not conscious communities or deliberate assimilationist tendencies such as characterized Jewish communities elsewhere and at other times. Rather, an unconscious drift and a carefree relaxation of all disciples-not out of conviction but out of sheer indifference-such as belonging to synagcgues but not attending them, or sending children to Sunday Schools which are so limited as to time that they cannot really give them an adequate Jewish education, or in very many instances, not giving them any instruction at all, or homes which are emptied of all Jewish content.

Too many of our people want an easy-going religion, one which does not challenge or disturb them, a religion without any spiritual travail, without any stab of thought or conscience, without any sacrifices, the religion of selfpampering people. No religion has ever survived in that kind of an emotional and intellectual vacuum, Judaism least

It is a great virtue in our people that they are generous in heartcharitable and responsive to all human need and suffering. It is a noble tradition of Israel and a byproduct of a religion which, forcmost among all religions of mankind, made charity and loving-kindness central in its code of human conduct. But Judaism is much more than charity, and the charitable impulse alone will not preserve our faith and our people, "This Book of the Law all not depart out of your mouth, but you shall meditate on it day and night, that you shall be careful to do according to all that is written in it; for THEN you shall make your way prosperous, and THEN you shall have good success.' No Jewish community ever survived for long which did not cultivate learning and study and Jewish which did not cultivate the prescribed way of Jewish life, at least in its essentials. The axe must never be permitted to exalt itself over the man who wields it . . .

What we should fear most is the rise of a generation of prosperous Jews who have no spiritual anchorage, or a generation of clever, restless Jews of quick ferment and high voltage, rooted in no religious tradition, reverent of no moral code, ignorant of all Jewish learning and held to social responsibility by no inner spiritual restraint, who will range and bluster all over the American scene from literature and art to politics and government and will commit their fellow Jews in the eyes of the American people. Such floating mines are a danger to any people, but especially to a minority people.

If American Jewry of tomorrow will restore what has become peripheral in our life to the center again-th∈ synagogue, the school, the academy and the religious disciplines of Judaism-If it will recapture the wisdom of our ancient teachers who admonished us that the study of the Torah outweighs all other commandments for it leads directly to them all—then American Jewry is desto enjoy a