



## The Abba Hillel Silver Digital Collection

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**MS-4842: Abba Hillel Silver Papers, Series II, 1894-1985, undated.**

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Rabbinical activities, The Temple-Tifereth Israel, correspondence, 1919-1930, 1957-1963; membership, 1923; newsletter, the Messenger and the Temple Bulletin, 1952-1962; newspaper clippings, 1894-1924; notes, playscript, undated; prayer cards, 1924, 1953; press releases, 1935, undated; programs, 1907, 1917, 1925, 1931, 1963; reports; 1927, undated

10/16/19  
Dear Dr. Silver

Receiving your note today - will make reservation  
for room for you at Blackstone Hotel for Thursday  
the 23<sup>rd</sup>. The church is the form of invitation - will see  
you <sup>arrive</sup> at hotel on the 23<sup>rd</sup> - Please let me know when  
you arrive - The guests at the banquet will be non-  
sectarian and the leading citizens of Chicago -  
Thanks for your help - Sincerely Henry Horner

GENERAL CHARLES G. DAWES

MR. JULIUS ROSENWALD

MR. B. F. SUNNY

MR. A. D. LASKER

MR. MARTIN A. RYERSON

COLONEL ABEL DAVIS

MR. J. E. FORGAN

MR. A. H. LOEB

MR. E. J. BUFFINGTON

MR. A. G. BECKER

REQUEST THE PLEASURE OF YOUR COMPANY

AT A DINNER

ON THURSDAY EVENING, OCTOBER THE TWENTY-THIRD

NINETEEN HUNDRED AND NINETEEN

AT SEVEN O'CLOCK AT

THE BLACKSTONE

TO HEAR MESSAGES FROM

HONORABLE FRANK O. LOWDEN

GOVERNOR OF ILLINOIS

HONORABLE HENRY J. ALLEN

GOVERNOR OF KANSAS

RABBI ABBA H. SILVER

IN BEHALF OF THE

JEWISH WAR SUFFERERS IN EASTERN EUROPE

YOUR PROMPT ACCEPTANCE

ADDRESSED TO

COLONEL ABEL DAVIS

WILL BE APPRECIATED



G.A.A.  
Sylvanara,  
Seal Harbor, Me.

August 25, 1919.

Miss Edna Goldsmith,  
1538 East 117th Street,  
Cleveland, Ohio.

Dear Madam:-

Accept my sincere thanks for your cordial invitation to visit the Temple Womens Association in Cleveland, which I found here the day before yesterday on my return from Canada.

Unfortunately the engagements which I have already made, and the work already undertaken for next autumn and winter, make it impossible for me to accept your agreeable and very attractive invitation.

I remain, with sincere regrets,  
Yours truly,

*Amy van Dyke*

U. S. DEPARTMENT OF LABOR  
BUREAU OF IMMIGRATION  
WASHINGTON

February 10, 1923.

ADDRESS REPLY TO  
COMMISSIONER GENERAL OF IMMIGRATION,  
AND REFER TO

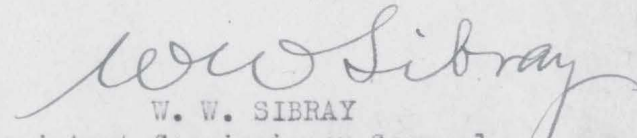
No.

Mr. Harry E. Martin,  
The Guardian Savings & Trust Co.,  
Cleveland, Ohio.

Sir:

In reply to the inquiry contained in your letter of January 22, you are advised that aliens of the Hebrew race are classified as such in immigration statistics no matter from which country they come, the same as are all the races. In other words, an alien of the Hebrew race coming from Russia is included with the Hebrews; a Russian from Russia with the Russians, a German from Russia with the Germans; etc; also a Hebrew from England or any other country is included with the total number of the Hebrew race.

Respectfully,

  
W. W. SIBRAY  
Assistant Commissioner General.

GET/pc



**THE GUARDIAN  
SAVINGS AND TRUST COMPANY**

CAPITAL AND SURPLUS  
EIGHT MILLION DOLLARS



MEMBER FEDERAL  
RESERVE SYSTEM

CLEVELAND, O. March 21, 1923

Mr. William S. Adler,  
624 Union Bldg.  
Cleveland.

Dear Mr. Adler:

Many days ago you asked me to get some information for you from the Bureau of Immigration on the method of classifying Hebrews in the tabulation of immigrants. I enclose a letter that came to our office a few days ago, at which time the sheets upon which I had your address were in the hands of another individual.

I trust the enclosed information answers the question you put to me.

Cordially yours,

*Harry J. Martin*  
Publicity Department

*3/28/23.*  
*Mr. Silver, thought you might be interested in the attached. Please return the letters after they have been read.*  
*Sincerely Mr. S. Adler*  
*624 Union Bldg.*



**THE GUARDIAN  
SAVINGS AND TRUST COMPANY**

CAPITAL AND SURPLUS  
EIGHT MILLION DOLLARS



MEMBER FEDERAL  
RESERVE SYSTEM

CLEVELAND, O. January 22, 1923

Mr. G. J. Norris,  
Assistant Supervising Inspector,  
Bureau of Immigration,  
Department of Labor,  
Washington.

REC'D. BU. OF IMMIGRATION

JAN 25 1923

MAIL AND FILES

My dear Sir:

We made use of material supplied by you in a chart showing immigration into the United States during the fifteen months before December, 1922. A question was put to us last week by a Cleveland business man, and I want to pass it on to you for possible reply.

His question was, Why are Hebrews listed separately when they come from Russia, Germany, Poland and other countries, whereas peoples of Teutonic blood are listed according to the countries whence they come?

I shall be glad to get your answer to this.

Very truly yours,

*Harry D. Martin*  
Publicity Department

SEARS, ROEBUCK AND CO.  
Chicago

November 8, 1927

Mr. S. Goldhamer, Director,  
The Jewish Welfare Federation,  
507 Hanna Building,  
Cleveland, Ohio.

My dear Mr. Goldhamer:

Due to my absence from the city I  
asked Mr. Kepess to frame a reply to your letter  
which I find here upon my return. I concur fully  
in everything that he states.

I would not have been able to  
formulate my views and present them in so direct  
a manner as Mr. Kepess has done, and I prefer to  
send you his letter rather than to send one less  
forceful over my own signature.

If I can be of further service to  
you in connection with this cause, please command me,  
although I have no doubt that it is a hopeless case  
to endeavor to get the B'nai B'rith to recede from  
its position.

With kindest personal regards, I am

Faithfully yours,

(Signed) Julius Rosenwald

P.S.

I am also enclosing a letter just received  
from Mr. Samuel A. Goldsmith.



JEWISH HOME FINDING SOCIETY OF CHICAGO

1800 Selden Street

Chicago, November 3, 1937

Mr. Julius Rosenwald,  
Homan and Arthington Sts.,  
Chicago, Ill.

My dear Mr. Rosenwald:

Mr. Goldhamer's letter about the Jewish Orphan Home of Cleveland is very interesting indeed.

The B'nai B'rith program for the care of dependent children of Districts 1 and 2, comprising about 12 states, is in my opinion unsound. I regard the present drive for large sums of money with which to build a new children's institution in Cleveland as a grave mistake. The program as far as methods of child-care are concerned is in total disharmony with current progressive thought and contrary to the best judgment of our foremost thinkers on the subject. But aside of the question of method, namely, family home care as against institutional training for children of tender age, as important as that question undoubtedly is, there are more fundamental social policies involved in the B'nai B'rith program. As unfavorable as is the effect of the orphanage on the community of Cleveland, of which Mr. Goldhamer writes, the effect upon other communities is much worse, I believe. It has not only relieved other communities of their rightful responsibility for their dependents but because of its position within the Districts it serves, the Cleveland orphanage has fostered antiquated, if not wrong, ideals in social service and has been a reactionary rather than a progressive force in the field of child care. In imitation of the Jewish Orphan Home, a number of communities within the Districts have established low standard inadequate institutional facilities of their own. I can point to Milwaukee, for instance, without fear of contradiction.

As a piece of social service, the B'nai B'rith is violating every fundamental principle of that service when it takes children out of their natural setting and treats them as a separate entities apart from their families as it perforce must do when children are transported several hundreds of miles from their homes to Cleveland. As strongly as I believe in family home care for children, I would be as much opposed to a foster home program for 12 states concentrated in Cleveland or in any other one place, as I am to an institution so located.

I can see no good reason why a fraternal organization like the B'nai B'rith should assume the responsibility for the dependents of Cleveland, Milwaukee, Omaha, Columbus, and so forth, any more than I would expect the Order to look after Chicago's dependents. Chicago would most certainly decline the honor of



having a Jewish fraternal children's institution located here in order to serve large territories outside of the city. And it would resent even more the intrusion of such an organization for the purpose of caring for part or all of our dependent children. Chicago, like any other self-respecting community, must consider its dependent population as the exclusive obligation and responsibility of the local community.

I believe that the B'nai B'rith has a legitimate field in rural communities where Jewish families are too few to permit independent organizations and where financial and other resources are inadequate. But I do not believe that the Order is meeting the situation by taking a few dependent children here and there. It is but fair to assume that the bulk of the children in the Jewish Orphan Home come from Cleveland and other organized Jewish communities, that the children coming from rural communities form but a comparatively small proportion of the population, probably not more than 25% or 30%; probably fewer than that. I have good reason to believe furthermore that a goodly number of the children coming from rural communities have perfectly good and capable mothers and that in many instances the children are sent to the institution either on economic grounds or because of lack of social service to bring about an adjustment of the child in his own home and community. And if there are problems of child dependency in the rural communities, it is reasonable to assume that there must be other social problems equally important and equally deserving of attention. Why wouldn't the B'nai B'rith engage in a program of rural social work in all of its branches? Such a program would be worthy of admiration, respect and support. As far as the care of dependent children in the rural communities is concerned, even that job at the present, is being done but half-way on account of the age, requirements and other limitations which admission to the orphanage entail. What does the B'nai B'rith do when it finds a child in need of care in one of the small communities who does not meet with the age requirement of the institution or who is physically and mentally so handicapped that the institution will not have him.

Would it not be more practical to have the rural children in need of care outside of their own homes, looked after by organized communities nearest their homes rather than in Cleveland? I am sure that Chicago would not hesitate in caring for children coming from its adjacent territory, if the B'nai B'rith were willing to cooperate, and I feel that other communities would do the same.

The B'nai B'rith could learn a very valuable lesson from the American Legion; that organization has adopted a progressive nation-wide child-care program without any large investments in institutions as originally planned.

If you build a new institution for 350 or 200 children and then follow an enlightened policy, one in accord with the general trend of the times, it wouldn't be long before the new institution will prove to be a white elephant on your hands. You can maintain a children's institution only by hiding your head in the sand.

Very sincerely yours,

(Signed) Jacob Kopecs



BUREAU OF JEWISH SOCIAL RESEARCH

114 Fifth Avenue

New York

November 2, 1927

Mr. Julius Rosenwald,  
c/o Sears-Roebuck and Company,  
Chicago, Illinois.

Dear Mr. Rosenwald:

In line with correspondence which we had in the past concerning the development in Jewish Child Care Work in Baltimore, Maryland, you might be interested in another experience that one of our children's surveys brought about in Central and Western New York.

About fifty years ago the Jewish communities of Buffalo, Rochester, and Syracuse got together and established a children's institution in Rochester. This has been known as the Jewish Orphan Asylum Association of Western New York. The institution went through successive stages until about in 1916 the present plant, three beautiful buildings, was erected at 1170 Genesee Street, Rochester.

There has been of late years a diminishing population so that at the time of our study last spring the institution that had been built for fifty children was housing only twenty-eight. In the mean time, it might be said that a rival orthodox institution had grown up in Rochester and some smaller institutions in both Syracuse and Buffalo. We studied the situation from the following points of view:

1. To ascertain whether or not it was possible for the Home to continue along its present lines of action, namely, to receive what we might generally term average, normal children from the three communities concerned?
2. Whether or not there would be a sufficient number, and the correct type of problem children, either health problems or behavior problems, who in our judgment might be committed to institutional care in the Genesee Home?
3. If there was not to be sufficient number of normal or problem children what should be done about the Home?

Mr. Julius Rosenwald

We found in our study that there were 513 Jewish children "known" to the public and private agencies of the three cities. Among the public agencies we included the Board of Education, and by "known" we mean recognized as a special cases. These were not dependent children, by any means. As a matter of fact we found that there were no normal dependent children who might be committed to the Home, and that there were very few problem children who might be committed, and that, therefore, there might not be sufficient need, ultimately, of this sort of institution.

Two weeks ago I met with the Buffalo group, and then on Sunday, the 16th, with the entire Board which is made up of representatives of the three cities. I placed the facts before them, first before the Buffalo group because most of the children in the Home came from Buffalo. Both the Buffalo group, and later the entire Board, agreed with us that there was no necessity for continuing this plant, and that the plant ought to be sold after the community of Buffalo had been given about two years in which time to absorb the children now in the Home, and to adequately begin a foster home program in Buffalo.

I have written you about this matter because I understand you are keenly interested in these situations.

With kindest regards,

Yours very sincerely,

(Signed) Samuel A. Goldsmith  
Director



THE WHITE HOUSE  
WASHINGTON

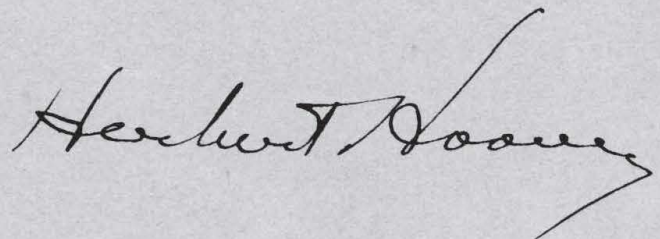
May 22, 1930.

Dr. Abba Hillel Silver,  
The Temple,  
East 105th Street at Ansel Road,  
Cleveland, Ohio.

My dear Dr. Silver:

I cordially congratulate you and the congregation of The Temple upon the happy occasion of its eightieth anniversary. The service of religion inspires many of the noblest human qualities, and is one of the strongest bonds of unity in our National life. I send you my best wishes for long continuance and success in these labors.

Yours faithfully,

A handwritten signature in dark ink, reading "Herbert Hoover". The signature is written in a cursive style with a long, sweeping tail that extends to the right.

Dear Alfred -

ATTENTION! Rabbi Moses J. Gries'  
Confirmation Class of 1907

\* \* \* \*

Just fifty years ago we met  
For Confirmation blessing-  
YOU, the Kleins, the Blochs and Rich  
The Kohns and Misses Messing.

To mark this date we'll celebrate  
One-half a century later  
With a collation on this occasion  
And we'll let Damon's cater.

The date - June 23rd - it's Sunday brunch  
The time is noon - yes, twelve o'clock  
Come rain or shine, the party's yours-  
And be prepared to get a shock

From grey hair, bald heads, double chins  
Extend to where the chest begins-  
And bring your dear, devoted spouse-  
The fun and drinks are "on the house".

\* \* \* \*

Price: \$3.50 per person  
R.S.V.P. by Monday, June 17, 1957  
with your check made to  
Effie O. Vactor  
15810 Van Aken Blvd.,  
Shaker Heights, Ohio.

Damon's  
Fairmount at Cedar

# The Temple

UNIVERSITY CIRCLE AT SILVER PARK

Cleveland 6, Ohio

TELEPHONE: SWEETBRIAR 1-7755

MILTON MATZ  
ASSOCIATE RABBI

ABBA HILLEL SILVER  
DANIEL JEREMY SILVER  
RABBIS

LEO S. BAMBERGER  
EXECUTIVE SECRETARY

July 11, 1962

My dear May:

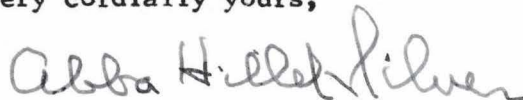
I received your letter of July 7th. I was pleased to learn that you are planning to visit Russia with an Advanced Study in Russian Group from Indiana University. I am sure that you will learn much when you are there.

As regards the eight books which you have been advised to take along as gifts for any Russian new friends which you might meet, I would suggest that you select books on general subjects, not religious books such as you suggest -- prayer books, mazuzahs, tallis, etc. They have, unfortunately, proved embarrassing to Jews who have received them from American visitors and recently there was quite a blow-up about it in Moscow.

You will have no trouble finding the synagogues in Moscow, Leningrad or any of the other cities in the Soviet Union if you ask your guide to take you there.

With all good wishes, I remain

Very cordially yours,



ABBA HILLEL SILVER

AHS:bfm

Mrs. Charles Simon  
Indiana University  
Bloomington, Indiana



# The Temple

UNIVERSITY CIRCLE AT SILVER PARK

Cleveland, Ohio 44106

TELEPHONE: SWEETBRIAR 1-7755

MILTON MATZ  
ASSOCIATE RABBI

ABBA HILLEL SILVER  
DANIEL JEREMY SILVER  
RABBIS

LEO S. BAMBERGER  
EXECUTIVE SECRETARY

December 4, 1963

Mrs. Maurice Goldstein  
3373 Dellwood Rd.  
Cleveland 18, Ohio

Dear Mrs. Goldstein:

The tragic, sorrowful weekend has passed. The super-human task of making wise and correct decisions in a matter of hours was accomplished. The implementation of these decisions was successfully completed only because of you and the other members of the committee.


I know that your devoted labor was prompted by your love and respect for our late beloved and revered Rabbi Abba Hillel Silver, and you must have received a full measure of personal satisfaction for a job well done.

I could not let another day go by without expressing to you a sincere "Thank you" for your magnificent cooperation.

With all good wishes,

Sincerely,

THE TEMPLE

  
Bertram J. Krohngold  
President

BJK:ca

# The Temple

UNIVERSITY CIRCLE AT SILVER PARK

Cleveland, Ohio 44106

TELEPHONE: SWEETBRIAR 1-7755

MILTON MATZ  
ASSOCIATE RABBI

ABBA HILLEL SILVER  
DANIEL JEREMY SILVER  
RABBIS

LEO S. BAMBERGER  
EXECUTIVE SECRETARY

December 5, 1963

Mrs. Maurice Goldstein  
3373 Dellwood Road  
Cleveland 18, Ohio

Dear Lee:

I want to thank you through this note for your helpfulness in the arrangements for the memorial service for Rabbi Abba Hillel Silver. We made great demands upon you, and you freely and generously gave of your talent and energies. I was deeply touched by your noble efforts.

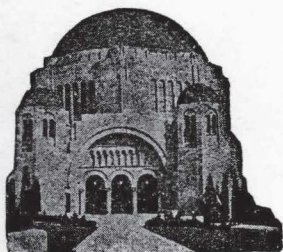
Please accept my deepest gratitude.

Cordially,

  
MILTON MATZ

MM:ld





# The Temple

## THE SECOND ONE HUNDRED

Dear Friend:

I know that you will be as pleased as I am to know that since my last communication to you another one hundred members have subscribed to The Temple Plan by which the total indebtedness of The Temple will be liquidated in a short time.

Our members have taken warmly to the simple, easy and altogether fair plan which, while burdening no one, will, through the cooperation of everyone, lift from our beloved institution a heavy load of debt which has seriously hampered its work.

A loyal group of Temple volunteers is in the field soliciting our membership. If you have not yet subscribed, you may wish to save the volunteer the time required to make a personal call on you by signing the enclosed subscription blank. I should be very grateful to you indeed if you would sign it and return it to me.

Most cordially yours,

Abba Hillel Silver

Eli Attie  
Mrs. Henry Auerbach

Louis Balantzow  
C. A. Barnett  
W. J. Bass  
Irwin G. Bercu  
Max Bernstein  
Leon F. Bialosky  
Louis S. Bing, Jr.  
Joe Bloomfield  
Phillip Bogen

George J. Chertoff  
Dr. Samuel S. Cohen  
Lester H. Colbert

Milton T. Daus  
N. I. Dryfoos

A. B. Efroymson  
Milton R. Emrich  
Harry Epstein

Abe B. Feder  
Lloyd Feder  
Marcus Feder, Jr.  
Carl S. Felder  
Harry Freedman  
Max Freedman

Joseph Friedman  
Paul Friedman  
S. M. Friedman  
George W. Furth

Samuel L. Gerson  
Jack F. Goldman  
Michael Goldner  
Toby Goodman  
Max E. Gottlieb  
E. H. Gottfried

Joseph Hartzmark  
George H. Hays  
Irving K. Heller  
Irving Hexter  
Paul L. Hexter

Jay Iglauer

H. H. Kabat  
Irving Kane  
Milton Kane  
Abram M. Kaplan  
William I. Katz  
Arthur Keller  
Peter E. Klein  
Sam H. Klein  
Samuel L. Kloppe

Morton B. Koblitz  
Herman Kohn  
Allan Kramer  
Martin J. Kutz

H. Jack Lang  
Albert B. Lefton  
Samuel A. Levin  
Isadore R. Levy  
A. Lewenthal  
William H. Loveman

Henry A. Marks  
Edward W. Meister  
Arthur J. Miller  
Alex Miller  
Dave Miller  
Dr. Morton Morgenstern  
Max Myers

Sol A. Neben

Harry Pessell  
Nathan E. Polster

Miss Esther Reiter  
Harry Resnick  
George Richman  
Miss Flora Rohrheimer

Joe Rotbart  
Joseph Rothschild

Garry Sands  
Joseph M. Sands  
Lawrence J. Saunders  
S. H. Schachtel  
David Schonberg  
Lester A. Schonberg  
S. E. Schumann  
Phillip M. Segelin  
Milton Shagrin  
Louis Stearn  
Morton J. Stone

Joseph H. Tyroler

Louis A. Unger  
Mort A. Unger

Loren B. Weber  
Adrian Weiss  
David E. Weitz  
Louis L. Weitz  
Paul Wintner  
Howard E. Wise  
Victor L. Wise  
Albert A. Woldman  
Nat Wolf  
Dr. James Wolfstein

P.S.—YOUR SUBSCRIPTION IS DEDUCTIBLE FROM YOUR INCOME TAX.

P.S.—THE NAMES OF THE FIRST ONE HUNDRED SUBSCRIBERS ARE LISTED ON THE REVERSE SIDE.



## THE FIRST ONE HUNDRED

H. F. Affelder  
J. H. Altman  
Milton P. Altschul  
Charles Auerbach

B. Benson  
Dr. Samuel S. Berger  
J. M. Berne  
Philip Bernstein  
M. L. Bernstein  
Mrs. L. M. Bialosky  
Mrs. Helen E. Bing  
H. A. Bondell  
Leonard L. Broida

Sam Cobert  
Ralph A. Colbert  
N. R. Cornsweet  
Jerome N. Curtis

N. L. Dauby

Herbert Eaton  
Isaac Evans

Harry A. Felber  
T. L. Felber  
Louis Feldman  
M. S. Fine

Mrs. Jesse Fishman  
S. W. Flesheim  
Eugene H. Freedheim  
Julius Fryer

Dr. M. E. Gans  
E. L. Geismer  
Harry Gershen  
Max Geschwind  
Charles Ginsberg  
Dr. Lester G. Glick  
H. G. Gouder  
Edward J. Greene  
Mrs. Isadore Greenstein  
Robert H. Gries  
Jos. H. Gross

Edgar Hahn  
Stuart H. Halle  
J. Heller  
Leon H. Henry  
Harry L. Himmel  
Dr. S. Hollander

Joseph L. Jaffe

Marvin A. Kane  
Bert Keller  
J. H. Kitay

Nathan Klausner  
Allen Klivans  
Howard J. Klivans  
H. D. Koblitiz  
J. B. Kohn  
Morton C. Kohn  
Richard H. Kohn  
George J. Koller  
Bertram J. Krohngold  
Walter L. Krohngold

Arthur A. Lederer  
Harry Leff  
J. W. Lerner  
Carol Levison  
Max Lieber  
Everett Loeb  
Nathan Loeser  
A. M. Luntz

E. J. Meisel  
Eugene B. Meister  
A. F. Mellman  
Mrs. H. F. Morgenstern  
Herman Moss

J. E. Neubauer  
L. W. Neumark  
William Nye

L. G. Oppenheim

M. H. Rich  
H. A. Rosenberg  
J. E. Rosenthal  
I. J. Rossman  
I. Rothstein

Jack J. Schachter  
Lottie Schmith  
Mrs. N. Schmith  
Nathan Seidman  
Joseph T. Selzman  
Judge Joseph H. Silbert  
Dan Sherby  
Theodore T. Sindell  
Morris Soldow  
Jesse F. Solomon  
Samuel Stillman  
J. P. Stotter

Adolph Weinberger  
S. J. Weingarten  
Sidney N. Weitz  
William J. Willkoff  
A. C. Winkelman  
S. D. Wise  
Eugene E. Wolf

*Rick*

*Good to know  
found it  
222-4456  
1406 6/6/61  
for a hidden  
406 6/6/61*



1922

# The Temple

CLEVELAND, OHIO

ABBA HILLEL SILVER, RABBI

## MEMBERSHIP CARD

**For the year ending September 1st, 1923**

Mr. Jerome Newbauer

The bearer of this Card, as a member of The Temple,

is entitled to -Two- Seats at the

**Branch Synagogue, East 97th Street and Euclid**

For the New Year and Atonement Day Services.

PLEASE SHOW THIS CARD TO THE USHER



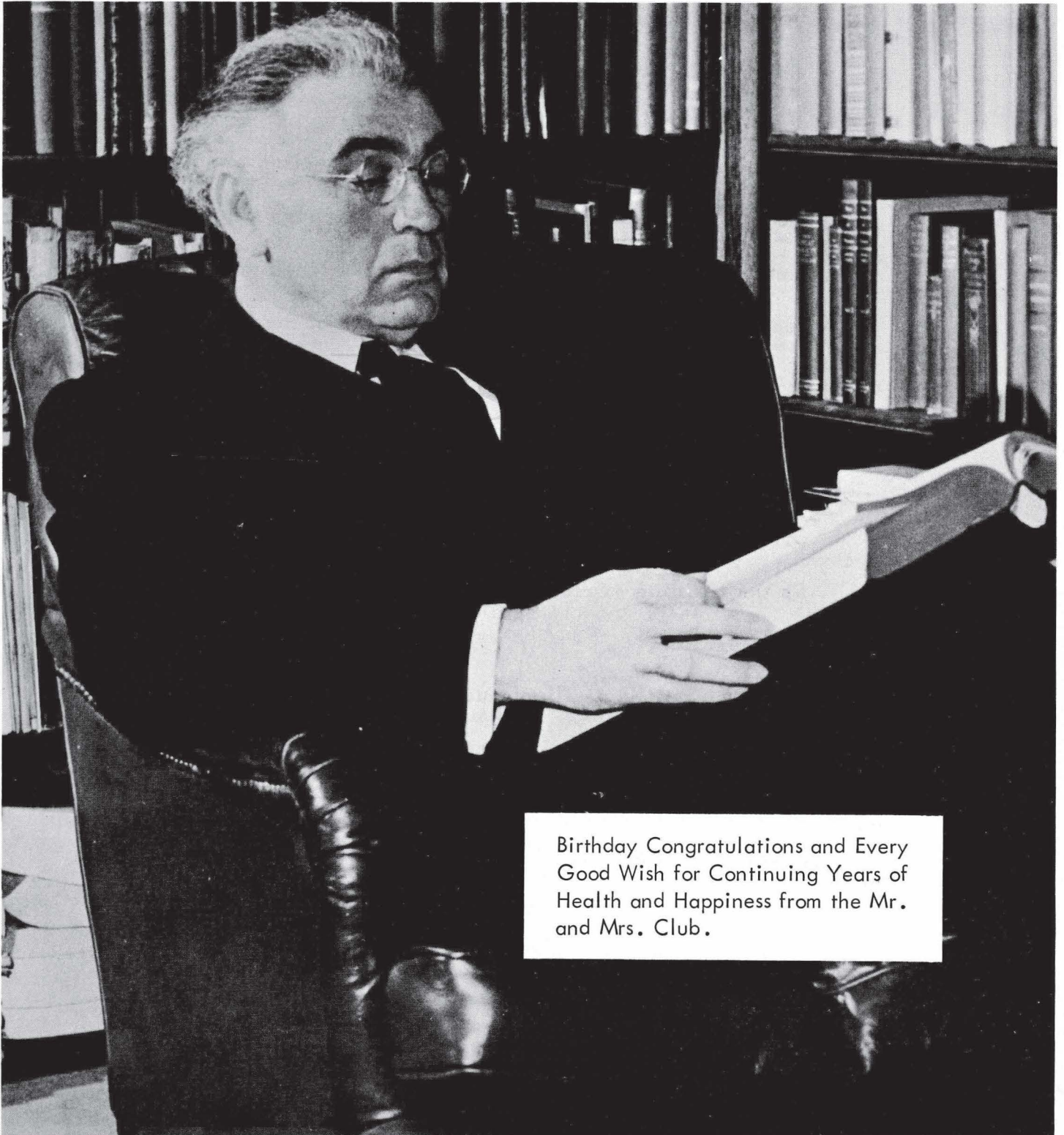
# The Messenger

*Official Publication of the Mr. and Mrs. Club of The Temple*

1963

January

5723



Birthday Congratulations and Every  
Good Wish for Continuing Years of  
Health and Happiness from the Mr.  
and Mrs. Club.



## The Temple

UNIVERSITY CIRCLE AT SILVER PARK

Cleveland 6, Ohio

TELEPHONE: SWEETBRIAR 1-7755

MILTON MATZ  
ASSOCIATE RABBI

ABBA HILLEL SILVER  
DANIEL JEREMY SILVER  
RABBIS

LEO S. BAMBERGER  
EXECUTIVE SECRETARY

I am delighted to send a word of greeting to the Mr. and Mrs. Club of the Temple through the medium of "The Messenger". I have watched with deep satisfaction the work and progress of the Mr. and Mrs. Club through the years. I have entertained the highest hopes for it as a vital organ of our Temple for carrying out its cultural and religious program, for the encouragement of fellowship and as the training ground for the future leadership of our congregation.

A great institution must never grow old -- except in years. It must replenish itself constantly, and its young people must furnish the new energy and vision of tomorrow.

ABBA HILLEL SILVER

## RABBI ABBA HILLEL SILVER

BY ALBERT AND NANCY PICKUS

The month of January has been set aside to honor Rabbi Abba Hillel Silver on the occasion of his seventieth birthday. On the twentieth of January, we will have the opportunity to join with representatives from all over the world in a formal expression of our thoughts at this momentous event.

Born in 1893, Dr. Silver spent his first nine years in Neinstadt-Scherwindt, Lithuania, one of six children of Rabbi Moses and Dinah Silver.

In 1902, Rabbi Moses Silver brought his family to America and settled on New York's lower East Side. Young Abba's life there was extremely happy as he spent his days in the quest of knowledge under the tutelage of his father, himself a third generation rabbi, who chose to devote his life to teaching and scholarship.

It was in these early years that Abba Hillel Silver first displayed and developed his great leadership qualities. With his older brother, Maxwell, he formed the first Zionist Hebrew-speaking group in America and at age thirteen succeeded Maxwell as its president. He was a natural leader, firm, steady, but inspiring loyalty and obedience from those around him. The firmness of his word was often softened with his strong sense of humor.

In 1911, he was graduated from high school as one of the top students in his class. He then enrolled in Hebrew Union College to pursue his chosen profession. At the same time, he matriculated at the University of Cincinnati so that he might complete a general course of study. He received degrees from both institutions in 1915; nine years of college work completed in four years.

Rabbi Silver's first post after graduation was in Wheeling, West Virginia. This was a most fortunate choice as it was here that he met Virginia Horkheimer, whom he later married. As wife and helpmate, she has inspired her husband with confidence and trust, and has always been there to give him the love and encouragement he needed. Together they have raised two fine sons; Daniel, our associate rabbi; and Raphael, a Cleveland real estate developer and contractor.

In 1917, Abba Hillel Silver received an appointment to our beloved Temple, the congregation to whom he has devoted himself for over 45 years.

He took a leave of absence during World War I when he served the Allies in France and received the Academic Palms as Officier de l'Instruction Publique.

After the war, he again devoted himself to The Temple and its growth, not only in size, but in stature, always emphasizing worship and education, so that now our Temple can well be proud of its many facilities. Its school, library, and museum are unequaled anywhere.

The Rabbi's own hunger for knowledge and scholarship grew and he took time to write and to study. He has produced seven books, the most recent one, Moses and the Original Torah, was published in 1961.

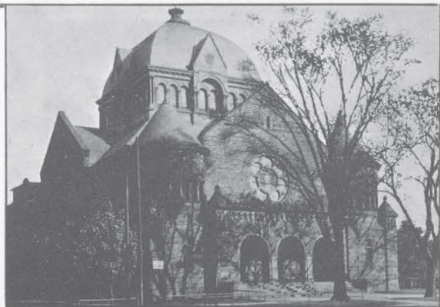
Perhaps his greatest achievement lies in his role in the creation of the State of Israel. As president first of the American Emergency Committee for Zionist Affairs, and later of the Zionist Organization of America, he fought long and hard to aid the birth and growth of Israel from its predecessor state, Palestine. In appreciation for his years of work, the Z.O.A. has dedicated Kfar Silver, an agricultural training institute, in his honor.

Rabbi Silver has been the recipient of many honors and awards, too numerous to mention in such short space. He has given the invocation at the presidential inauguration. He is a past recipient of the Welfare Federation's Eisenman Award and of the National Conference of Christians and Jews Human Relations Award.

An outstanding figure in our world, Rabbi Silver is yet a simple and human man with a profound regard for others and a deep and abiding faith in God.



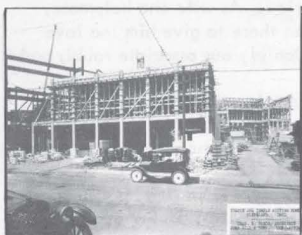




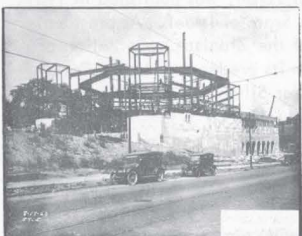
The Temple E. 55th  
Present Temple Begun  
Spring 1923



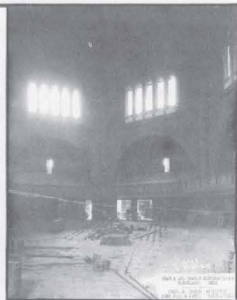
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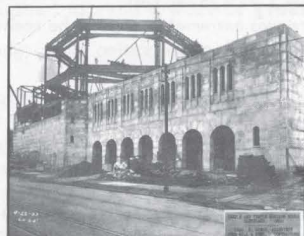
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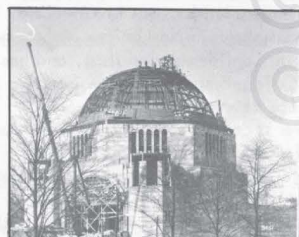
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Main Sanctuary  
Near Completion August 1924



September 1923



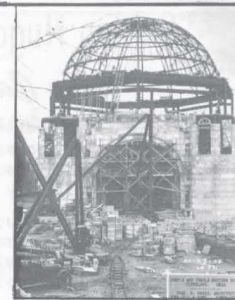
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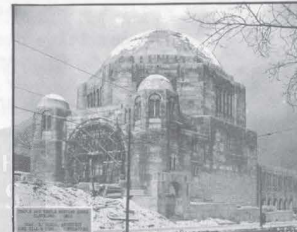
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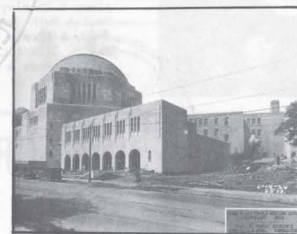
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October 1923



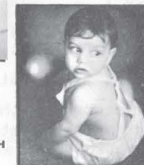
February 1924



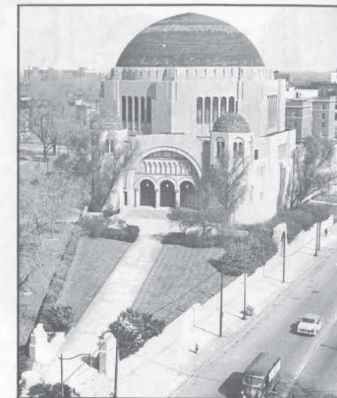
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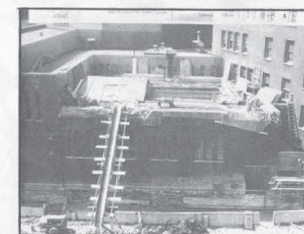
JONATHON AND MICHAEL



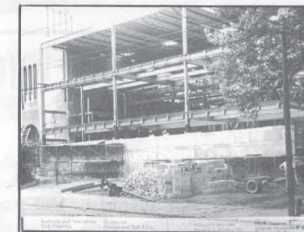
SARAH



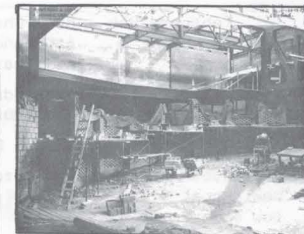
Present Temple  
Additions 1957



July 1957



September 1957



October 1957



## "Golden Nugget"

by Carl & Norma Becker

We took our partners and Skipped to My Lou,  
We Formed squares and circles too,  
Bob Howell helped us with all the calling,  
We Skipped to My Lou My Darling.

At the Golden Nugget we all had fun,  
We danced with each and everyone,  
The weather outside didn't keep us home,  
Down to The Temple we did come.

The end of the evening we had a snack,  
There wasn't a thing that we did lack.  
Names were picked for door prizes too,  
And the Limbo was performed by a few.

The committee did a job that was dandy,  
Headed by Bergman, Cissy and Sandy,  
Entertainment by Ron, Jane and Paul  
Were excellent and enjoyed by all.

Workers all, and workers one,  
Did a job that was second to none.

Co-chairmen Jerry and Shirley Teitler  
and Lou and Ellie Tuber and their staff:  
Carl & Norma Becker, Gary & Nancy Gerson,  
Bob & Judy Gordon, Howard & Lois Israel,  
Herb & Marla Linsi, Larry & Evelyn London,  
Howard & Margo Weinshenker, Al & June  
Weltman; and Howard & Ellen Heller, Mur-  
ray & Marilyn Edelman, Gene & Barbara Max-  
ter, Dave & Rita Pearlman; and Howard & Judy  
Weiner, Mike & Eve Art, Phil & Phyllis Barnes,  
Jimmy & Shirley Chessin, Al & Jackie Jaffee,  
Paul & Ruth Jacobowitz, Jerry & Judy Libava,  
Sandy & Gladys Wasserman; and Jay & Joan  
Klein, Dick & Lenore Green, Herb & Harriet  
Levine, Merv & Helen Orlean and Fred & Helen  
Shapiro.

## "RELIGION AND AMERICA FORUM"

by Herb & Harriet Levine

"Religion and America" will be the topic of a Forum on each of the four Friday evenings in February, 1963. Sponsored by The Temple Men's Club and The Temple Women's Association jointly, the programs are:

- February 1st - Dr. Perry Miller, Prof. of American History, Harvard University, "The Founders and their Faith";
- February 8th - Rev. Charles E. Sheedy, C. S. C., Dean, College of Arts and Letters, Notre Dame University, "Catholicism and America";
- February 15th - Dr. Edwin T. Dahlberg, Past President, Nat'l. Council of Churches of Christ, "Protestantism and America";
- February 22nd - Rabbi Daniel Jeremy Silver, "Judaism and America";

Attendance at each forum is open to the public, with registration for the entire seminar at \$1.00. Tickets are available at The Temple office. A social hour will follow each forum session.

## News-makers

by Chuck & Betsy Cohen



Birds have flown south, squirrels have stored their nuts, and bears are hibernating, but our hearty species of Mr. and Mrs. Clubbers continue on their merry way, undaunted by winter's presence.

Getting away for a change of scenery recently were Ronnie and Diane Ball to New Orleans for a medical convention; Rima Raab to Detroit; Don and Marcia Wolf, and Stan and Marilyn Lowitt, both to Chicago; and Phil and Irene Levitt and their family to Pittsburgh. Lucky Bob and Joan Wasserman will soon escape these wintry climes by taking a cruise to the sunny Mediterranean.

Helping their parents welcome in the New Year are the brand new sons of Gene and Carol Shipley, Merv and Nancy Whitman, Lee and Sally Moses, and Loren and Lynn Mintz; and the daughters of Don and Lyn Marg, and Gerald and Elaine Strom.

Looking forward to new tax deductions in 1963 are Harlan and Sandy Hertz, Ted and Jane Schreiber and Vic and Merle Vertes.

Joining the club of snow shovelers are Mike and Eve Art who have a new home.

Good luck to Dave and Rita Pearlman on the opening of their new shop.

Congratulations to Al and Phyllis Levine and Chuck and Carole Rosenblatt, both celebrating their tenth wedding anniversaries.

Good wishes to Aggie Janovitz and Eddie Ault who were recent hospital patients.

## Upcoming

- Jan. 20 Rabbi Abba Hillel Silver's Anniversary Service and Dinner
- Feb. 1 TBC and TWA Institute - "Religion and America"
- Feb. 3 Father-Daughter Luncheon
- Feb. 8 TBC and TWA Institute
- Feb. 10 Mother-Son Luncheon
- Feb. 15 TBC and TWA Institute
- Feb. 20 TBC Annual Brotherhood Dinner and Focus
- Feb. 22 TBC and TWA Institute
- Mar. 2 Mr. and Mrs. Club Dinner Dance
- Mar. 15 Mr. and Mrs. Club Adult Education evening



## Take A Peek

"Through the Looking Glass"

March 2, 1963

Annual

Dinner - Dance

Beechmont Country Club

## The Temple Mr. & Mrs. Club

### Adult Education Evening

"ROOM FOR A VIEW" - II

Friday March 15, 1963

8:00 P.M.

Gries Memorial Chapel



Let's Follow!  
and see

We Need You **NOW**  
For Our Musical Comedy  
Next **APRIL**

- |               |            |             |
|---------------|------------|-------------|
| * Stage Crew  | * Lighting | * Orchestra |
| * Carpenters  | * Painters | * Singers   |
| * Wardrobe    | * Make-up  | * Dancers   |
| * Hospitality | * Sound    | * Actors    |

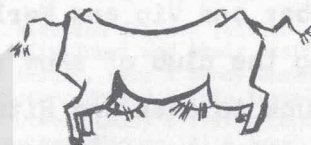
To Work On This Greatest Of All  
Temple Mr. & Mrs. Club Institutions!!

Call:

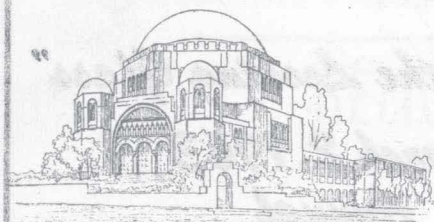
Sy & Lois Gross 382-7656

Marty & Elaine Arsham 442-5485

What it Eats!™



THE TEMPLE  
MR. AND MRS. CLUB  
UNIVERSITY CIRCLE AT SILVER PARK  
CLEVELAND 6, OHIO



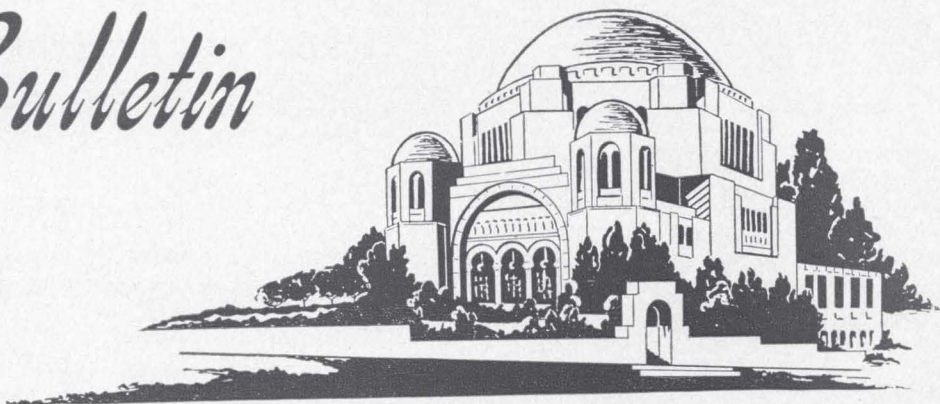
"BIRTHDAY SERVICE"  
January 20th  
10:30 A.M.



# The Temple Bulletin

Published Weekly by

The Temple  
Cleveland, Ohio



Vol. XXXVIII

JANUARY 20, 1952

No. 12

## Sunday Morning Service

10:30 o'clock

### RABBI SILVER

will speak on:

## The Importance of My World

Concluding lecture in series, "An Album of Importance"

Friday Evening Service

5:30 to 6:10

Saturday Morning Service

11:15 to 12:00

### ARMED SERVICES COMMITTEE FORMED

Because of the increasing number of men and women entering the armed services of our country, The Temple has organized a committee to solicit the names and addresses of all Temple members or children of Temple members who are in the armed forces. We should like to send The Temple Bulletin regularly to all such persons, and from time to time on the occasion of certain holidays, The Temple plans to send small remembrances.

Mrs. Maurice S. Miller is Chairman of the committee. Serving with her are

Mrs. J. B. Bloomfield and Mrs. I. B. Silber representing The Temple Women's Association, Leon H. Henry representing the Men's Club, Mr. and Mrs. Joel I. Bennett representing the Mr. and Mrs. Club, and Harry Koppel representing the Alumni Association. Ex-officio members are Mrs. Irwin Yoelson and Rabbi Earl S. Stone.

Plans for the work of the Committee will be made at its first meeting, Monday evening, January 21st. In the meantime information concerning service men and women may be sent

to Mrs. Maurice S. Miller, 2872 Washington Blvd., YE 2-0436.

### THANK YOU!

The flowers which will grace the altar on Sunday morning, January 20th are the gift of Mrs. Bert Keller in memory of her mother, Mrs. Pauline Rose.



# The Temple Bulletin

## The Temple

Congregation Tifereth Israel  
(Founded 1850)

### Rabbis:

**Abba Hillel Silver, D.D., Litt.D., D.H.L., D. HUM.**

**Earl Stanley Stone, M.H.L.**

Assistant Rabbi  
Director of Religious Education

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

Executive Secretary  
**LEO S. BAMBERGER**

Librarian  
**MIRIAM LEIKIND**

Organist and Choir Director  
**A. R. WILLARD**

Editor  
**ELIZABETH RICE**

A. M. Luntz.....President  
L. W. Neumark.....Vice-President  
A. B. Efroymson.....Treasurer

Published weekly, except during the summer vacation.  
Entered as second-class matter November 12, 1931, at the  
Post Office, Cleveland, Ohio, under the Act of March 3,  
1879. Fifty Cents per Annum. Member, Union of American  
Hebrew Congregations.

Ansel Road and East 105th Street  
SWeetbriar 1-7755

### RABBI SILVER CONCLUDES SERIES

On Sunday morning Rabbi Silver will deliver the final address in the series, "An Album of Importance", speaking on the subject, "The Importance of My World".

Beginning December 2nd, the series included discussions on "The Importance of My Self", "The Importance of My Family", "The Importance of My Neighbor", and "The Importance of My Country". The concluding address on January 20th brings to a close this stimulating discussion of the individual's relationships to all facets of society.

### MUSIC FOR SUNDAY

Organ	<i>Toccata in D minor</i>	Nevin
	<i>Pastorale</i>	Matthews
	<i>Solitude</i>	Lemare
	Mr. Willard	
Opening Psalm		
	<i>Ma Tovu</i>	Grim
The Service		Thatcher
	<i>Bor'chu - Sh'ma -</i>	
	<i>Michomocho - Kedusha</i>	
Silent Devotion		Thatcher
	<i>May the Words</i>	
	The Choir	
Before the Address		
	<i>"Cry aloud - spare not" -</i>	Patton
	<i>from Isaiah</i>	
	Mrs. Babb	

## JUNIOR HIGH DEPARTMENT PARENT-TEACHER MEETING

Wednesday, January 23rd, 8:15 P.M.

### Program

8:15 - 9:00 Classroom Meeting with Teachers  
9:00 - 9:45 General Assembly, Mahler Hall  
Rabbi Abba Hillel Silver  
Rabbi Earl S. Stone  
9:45 Music by Junior High School Children  
(in honor of Jewish Music Month)

### Refreshments

## ALUMNI PLANS WINTER SPORTS AFFAIRS

The Temple Alumni Association announces that they are beginning the New Year with an informal affair at Sleepy Hollow. A winter picnic is planned for Sunday, January 27th, at 3:30 p.m. Winter sports, including hiking, ice skating, etc., have been arranged. Additional games will be held indoors. Supper will be prepared at an open barbecue pit. Community singing and dancing will follow.

Chairman for the program is Sylvia Weiss. Assisting her are Jordan Perlman, Sheldon Gerson, Doris Goldberg, Sheldon Katz, Yetta Zwelling, and Aileen Biales. Miss Biales is President of the Senior Class of The Temple High School, and the class has been invited to participate with the Alumni Association in this affair.

For transportation arrangements and other information, get in touch with Sylvia Weiss, FA 1-4024.

## HIGH SCHOOL PARENTS' DISCUSSION GROUP

The High School Parents' Discussion Group, originally scheduled for December 18th, will be held on Tuesday, January 29th, at 8:15 p.m. at the home of Mr. and Mrs. Harry Bassichis, 2988 Scarborough Road.

Rabbi Stone will discuss the influence of Rabbi Hillel on Jewish history and thinking. The discussion will be based on the recent book, "Hillel", by Rabbi Ely Pilchek which was recently reviewed in The Temple Bulletin.

Co-Chairmen of the High School Religious School Committee are Mrs. Charles Estrin and Mrs. Harry Bassichis.

## ACKNOWLEDGMENT

Mr. B. D. Zevin, president of The World Publishing Company, has presented to the Library of The Temple a copy of the Bruce Rogers World Bible which the company published in 1949 and of which a limited edition of 975 copies has been issued. This folio Bible is of noble proportions and is in the great Bible tradition in composition, type face, quality of paper and binding. It was magnificently conceived and executed. It is a rare and beautiful example of American book-making craftsmanship. The Temple is very grateful to Mr. Zevin for this Bible which now takes its place alongside of other copies of important Bibles in the Library of The Temple.

## MR. AND MRS. CLUB

Monday, January 28, 8:15 P.M.

MAHLER HALL

### Speaker:

LOUIS B. SELTZER  
Editor, Cleveland Press

Open to Members and Their Parents

## TEMPLE MEN'S CLUB

Comparative Religions Course

"PROTESTANTISM"

### Speaker:

REVEREND HARRY B. TAYLOR  
Minister of Church of the Covenant

Friday Evening, January 25th  
8:15 p.m., Gries Memorial Chapel



**ADDRESS OF DR. ABBA HILLEL SILVER  
BEFORE THE NATIONAL CONFERENCE OF  
THE UNITED JEWISH APPEAL**

Saturday, December 15, 1951 — Atlantic City, New Jersey

I should like to address myself this evening to a few questions. Why are we here? Why are we raising money for Israel? How long will we have to continue to do it? What do we hope to accomplish by it? These are fair questions, and fair and frank answers are called for. The answers are not all new, but they bear repeating. Events today move so rapidly and the climate of events changes so rapidly and new interests break in upon us with such clamorous insistence that we are prone to forget what was so clear and luminous to us only a short while ago, and what was to us then of such vast, urgent and cardinal importance.

We are here through no compulsion. The summons to which we responded appealed to us. We have been coming to similar convocations for some time now. We are aware that there is a momentous task which must be completed in behalf of our people and that the crisis which alerted our generation and requisitioned our leaders and their faithful followers for urgent service is not yet over.

Much has been accomplished—extraordinary, stirring and memorable. Much yet remains to be accomplished—and the permanence and enduring success of what has been done depends inexorably upon what is yet to be done. To stop mid-way is to fail all the way. We shall have solved some problems only to have created others and more serious ones.

Thus, for example, we have emptied the detention camps of Europe and other danger zones in Moslem lands. We transported our refugees to Israel. That is an enormous and praise-worthy achievement. But it is only a partial achievement. Unless these refugees are permanently settled and established, housed, fed, clothed, healed and integrated as productive citizens in their new home, we shall have done little more than prolong their abnormal existence, sharpen their unhappiness into resentment and turbulence, and created grievous and dangerous problems for the infant State of Israel. We shall have succeeded only in transferring the problem from alien soil to the soil of Israel where we alone, in the sight of the world, will be held responsible for all that transpires.

We builded a State—we and our brothers in Israel; we with our resources, they with their resources and blood. That is the most magnificent achievement in our history. We are as yet too near the event properly to appraise it. To see big things in their true perspective, one must see them from a distance. Few events in the whole story of mankind have such breathtaking glory about them, but there is the danger that in the common air and through the traffic of everyday usage, that glory may soon be tarnished. Where in the whole world today can one see a more colorful and inspiring pageant of a people's redemption, of building and ingathering, of social vision and prophetic design, of the reclamation of man, of soul and of soil than one sees today in Israel?

Quite unconsciously we of this generation proved ourselves to be of an heroic mold. This is our great age. We shall long be remembered in times that we shall not see for what we wrought in our day. We did something which in the long and weary centuries our forefathers did not or could not do. We stopped putting patches on an old gabardine, patches of relief, of charity, of intercession, of protest, of illusions. The Jewish people of our generation broke its chains and fought its way to freedom. It set about building a new life for itself, and hewed out of the stubborn rock of circumstances a new world for itself—free, proud, strong with the inner strength of self-reliance and self-esteem. There is epic grandeur to what we have builded after two thousand years. There is no splendor comparable to that of the people of Israel now risen from its immemorial crucifixion.

But what we have builded with zeal and vision, and with true line and plummet is not yet finished. It is far from finished. Even the foundations have not yet all been securely laid. Neither politically nor economically nor socially has the State been durably established. A day and a year are sufficient in which to destroy a state. A generation and a century are not too long a time in which to establish it. The builders in Israel have been like the builders of the walls of Jerusalem in the day of Ezra and Nehemiah; "everyone had his sword girded by his

side and so builded." There is no peace as yet on the borders of Israel. The political tensions are mounting. The Middle East is in ferment. The drain of the military budget upon the resources of the new state, the burden of absorbing annually myriads of impoverished immigrants, added to the unfavorable balance of trade which is characteristic of any pioneering country of limited natural resources and of incipient industrial development, are seriously threatening the economic stability of the State. Nor are the solutions of these problems made any easier by the inner conflicts and maladjustments within the State, the clash of cultures and backgrounds, the political dogmatism and fragmentation which, unfortunately, are the inevitable by-products of a new world in the making out of the human material which the Galut deposited upon the shores of Israel.

The enemy is waiting for a collapse of this structure. Because he believes in the imminence of such a collapse, he has been maneuvering against every attempt to conclude peace. If now we stop half-way in the work of completing and strengthening this edifice which we have so nobly begun, we shall be blindly playing the enemy's game. We shall be letting down disastrously the gallant builders in Israel, they who do the actual work—"the carpenters and builders, the masons and the hewers of stone", they who relied so much on our steadfastness and our loyal supply and provision. We shall also be betraying ourselves into the world's scorn and contempt, which attitude could prove dangerous to our status in the world tomorrow.

When we pleaded through the years with the conscience of the world for the right to rebuild our national home, we presented not only valid arguments for the justice of our claim, but we also asserted our full confidence in our ability and in our capacity to build a state. The nations of the world were skeptical. Jews are not state-builders. They are very skillful and resourceful in other people's homes. In their own they will have neither the physical stamina to do the spade-work, to dig the ditches, to clear the wilderness, nor the skill to set up a government of their own, nor the courage to defend it, nor the statesmanship to preserve it, nor the spiritual hardihood to persevere. We undertook to reason with them against their pre-judgments and disparagements. Give us the chance, and we will demonstrate! Give us the chance and we will make good! To some of their strictures we were able to reply at once by pointing to the quality, skill and efficiency of our pioneering work already done in Palestine by



Jewish labor of hand and mind and spirit. The War of Liberation which was fought by the poorly equipped and vastly out-numbered army of Israel against the armies of five aggressor nations who invaded Palestine simultaneously, demonstrated to an astonished world the unsuspected and unsurpassed fighting prowess and sacrificial valor of the men and women of Israel. Israel was also not found wanting in skill to set up a functioning government in the midst of war and economic dislocation and to undertake along with it the colossal task of absorbing hundreds of thousands of immigrants streaming in from all parts of the world.

What remains to be demonstrated is whether we possess the statesmanship to preserve the State, and whether the Jews of the world possess the spiritual hardihood to persevere in the long, hard pull ahead. This is the severest test of all. It is our strength which is being tested, our wisdom and our staying power. We who were long-suffering in exile and servitude must learn to be long-enduring for freedom. We who were patient with oppression and degradation for so long, and paid such a frightful price in substance and in blood, must be patient with the needs and requirements of a free, sovereign Jewish State, only three years old. If we fail in this, we fail in all, and we shall then stand condemned in the scornful eyes of the world, as pretentious braggarts, who imposed upon the credulity of the world, who were never really competent to build and maintain a land of their own and who are justly fated to national homelessness. It does not require great imagination to realize what this conclusion once reached would do to the dignity and the status of the Jews everywhere in the world, and to future generations of Jews who will pity and condemn our blindness and obtuseness. We have reached the point of no return!

Why are we here? To see that this does not happen! While we did not build the State of Israel to win the world's approbation, we will not permit it to go under to justify the world's disapprobation. What we set our hands to do in love and faith and high enthusiasm, we shall complete in self-respect and loyalty and honor.

We shall stand by the State of Israel through its present trials and difficulties, because, in helping to create it, we assumed tremendous commitments which will not be fully discharged until the State of Israel is strong and secure and safely launched upon its historic career.

We shall stand by the State of Israel because many of its present crushing burdens are those which we ourselves placed upon its shoulders. It is we and Diaspora Jewry generally who sent 600,000, mostly penniless immigrants, many of them aged and many more dependent, in three short years, to the shores of Israel, and asked the government of Israel to receive them, care for them, rehabilitate them and give them permanent homes and opportunities for livelihood. The State of Israel eagerly welcomed them, but at what staggering cost to itself in terms of lowering the standard of living for its people, in terms of austerities, of shortages of food and the necessities of life, of rationing, of inflation, of overcrowding, of tensions and strains and the ever-present menace of economic disaster. Economically, they now find themselves in a grim Valley Forge. Are we really free to disengage ourselves of responsibility for the burden which we placed upon the State? Would our sense of Jewish solidarity and the high ethical mandates of our history permit it?

We shall stand by the State of Israel, for its role as an immediately available sanctuary and refuge for the presently homeless and menaced of our people is still greatly in demand. And who is bold enough to predict the future? The overwhelming testimony of our history derived from all climes, all ages, all peoples, and all cultures warrants no dogmatic optimism. A careful look around our world today will persuade no one that we are on the threshold of the millennium.

We shall stand by the State of Israel for it will welcome in the future as in the past some, perhaps many of our people, who will go there out of choice in quest of complete fulfillment and integration, peace of soul and warm fellowship in the congenial environment of their own kith and kin. That land of enchantment has always drawn to it sons and daughters of our people from the East and from the West, and the pilgrim and the spiritual wayfarer, as with a powerful magnet.

We shall stand by the State of Israel, for we are allied to our people there in destiny for all time. We were one people before the State was created; we remain one people now and forever. The mystic cord has not been parted. The re-establishment of the center of its national life in Israel can only serve to strengthen the age-old bond of unity. Why should timorous Jews now wish to weaken that bond, confound our ancient loyalties, and reduce an organic

Jewish community into a wreckage of disjected members? Who will profit from such dismemberment? Why should our clearly defined, accepted and acknowledged, different but not opposing political allegiances estrange us? On the contrary. We share with the Jews of Israel such correspondence of spiritual outlook, of democratic ideals, of fundamental conceptions of the sacredness of human personality and the unalienable rights of man, which are all derived from our common religious traditions as to make us natural allies, as well as strong and dependable allies of the rest of the free world.

Our own beloved country, the United States of America, has industriously sought out allies in every part of the world and has poured out vast substance to strengthen them in order to cement a firm union with them for a common defense. As taxpayers, we American Jews have contributed out of our resources not insignificantly to the billions which our government has paid out in aid, grants and subsidies to buttress the economies of many nations, large and small. If, in addition, the Jews of America contribute out of their substance and generosity additionally to the economic strengthening of the State of Israel, the most progressive and dependable democratic state in the most critical strategic area in the world today,—if they reenforce a State whose survival is vital to the cause of the free world and, is at the same time indispensable to the security of the Jewish people, are we to be blamed for it or acclaimed? Can anyone deny that we share with our people in Israel a common defense against evil forces which would destroy us as Jews—as they have attempted so often in the past and at times with such terrible success? Has Israel not already demonstrated its great service to our people in one of its darkest hours when it offered asylum to hundreds of thousands of our people who otherwise would have been doomed? Need we apologize for wishing to strengthen that State and cement our union with our people there? Why, then, do some Jews and their readily available non-Jewish mouthpieces distort and misrepresent our motives, bear false witness against the honor and loyalty of our citizenship, and charge us with irresponsible pressure upon our government to cause it to act against its own best interests in giving assistance to the State of Israel? What is their purpose? Is it to cause the hands of Moses to fall while his people are engaged in the battle with Amalek, and so cause them to suffer defeat at their hands?



What stronger friend has our country in that part of the world? Shall America repeat the tragic blunder of Great Britain which for years sacrificed the legitimate rights of the Jewish people in Palestine and dishonored her pledges and commitments in order to woo and appease the Arab world, only to find herself in the end hated and betrayed by the whole Arab world? The White Paper of '39 which was intended to put an end for all time to the hope of a Jewish State in Palestine, only served to usher in the rapid and fateful disintegration of British influence in the entire Middle East. The influence of the free world in that area of fateful political arbitrament in the coming years will likewise not be achieved through any program of appeasement at the expense of Israel. What is indicated is not small-time political juggling and boundary gerrymandering, but large-visioned statesmanship which will give maximum support to the hard-pressed but intrinsically sound and dependable State of Israel, as well as maximum support to the backward Arab states to improve the lot of their people, raise their standard of living, health and education, and so revive the whole Near East and usher in an era of great development and prosperity for all. The Arab world, once convinced by the affirmative attitude and co-operation of the Great Powers that the State of Israel is there to stay, strong and defended, will make peace—a peace which will be a boon to them as well as to Israel. Together they will command the resources, the manpower, the technical skill and the enterprise to revolutionize that vast, rich, but neglected section of the earth. Together, in cooperation, they will achieve what in hostility and conflict they can only forfeit.

Why are we here? To see that all this comes about! And until all this does come about, to insure that our own help and support, which we ourselves control, will continue uninterruptedly. We cannot control or direct the world's support, and from experience we have learned that its understanding of a situation is frequently tardy and insufficient.

Herein lies the answer to the second question: why are we raising money for Israel? At the moment money is the life-blood of the whole enterprise. It should not be overlooked that in its present financial straits, Israel is no different from other nations, some of them much greater, older and richer—Great Britain, for example, and France and Italy. They all find themselves in grave economic distress, and they have turned for help not once but many

times in recent years, and again this year, to the United States. In the five-year period between 1945-1950, our government extended to foreign countries nearly 19 billion dollars in grants and 10½ billions more in credits.

Nor is the economic history of Israel different from the history of our own country at the time of its founding. Commenting on the financial difficulties which confronted the American Colonies before the Revolution, the Beards write in "The Rise of American Civilization":

For goods bought in English markets, the colonists had no large supply of precious metals with which to pay; they were always heavily in debt for commodities purchased and capital borrowed. Efforts to secure specie, bills of exchange, and acceptable materials by means of which to discharge their obligations in London kept them at their wits' ends . . . Turn and twist as they might, the colonist continually labored under the disabilities of chronic debtors.

Of their difficulties during the Revolution, they write:

Between 1775 and 1779, the Congress issued about two hundred and forty million dollars in bills to be redeemed by the states on a quota basis, a huge total almost equalled by the emissions of the local legislatures, making in the end over four hundred and fifty millions in such notes.

The next resort was domestic and foreign loans. Certificates, similar to modern bonds, were sold in the home market through loan offices set up in the states . . . To this unstable pyramid was attached a mass of certificates issued by military officers and by supply agents to pay for food, clothing, and other goods impressed for the use of the army. After the conflict was advanced a little way, help was obtained from abroad. Small subsidies, in the form of gifts, were secured from France and Spain. These were followed by regular loans . . . It is difficult to believe that the Congress could have staggered through the Revolution if it had not procured such generous financial assistance from the government at Paris . . . The confusion that reigned in the operations of this fiscal system defies description. As paper money was poured out by the Congress, it fell rapidly in value: in 1779 one paper dollar was worth only two or three cents in specie. Attempts to stabilize it were futile; it slipped almost steadily downward into the abyss, until at length there was no term of contempt so expressive as "not worth a continental" . . .

Of the period after the Revolution, the Beards write:

Seven years of war, waged by an improvised Continental Congress without traditions, authority or strength, had thrown all economic functions into confusion and disorganized society in every direction . . .

In an equally chaotic condition were the current finances. The Congress in due course made requisitions on the states to pay its bills, but it was fortunate if it

received in any year one-fourth of the amount demanded, and during the last 14 months of its life, less than half a million in paper money was paid into the treasury—not enough to meet the interest on the foreign debt alone.

Such is the history of all countries who had to pass through the rugged stages of pioneering days or the upheavals of wars and revolutions. Why some of us expected that the new State of Israel would be spared these inevitable experiences has always been a mystery to me.

The answer to our third question: how long will we have to continue to do it? does not entirely rest with us. Assuredly as long as we shall ask of Israel to accept and harbor homeless or endangered fellow-Jews from this or that part of the world—and as long as those whom we have already sent there are still a financial burden upon the State—so long will we have to give our support. As long as the war danger exists on the borders of Israel and there is need for costly defense measures to insure survival, so long will we want to assist in ways which will lighten the burden.

As rapidly, however, as the country, through its expanding industry, trade, commerce and agriculture, reaches a point of economic safety and balance, just so rapidly will the need of outside aid in the form of campaigns subside. The citizens of Israel and their government are straining their every nerve, working with heart and brain under a high intolerable strain and stress to set their house in order, and to make their country self-sustaining as quickly as possible. They make mistakes, to be sure. How could it be otherwise? And we have a right to insist that they learn from their mistakes and abandon methods which retard the country's progress. We must not hesitate to offer honest criticism even when some of their leaders do not like it—and in their pique make foolish and mischievous statements. There is no immunity from criticism in a free world by citizens of one's own country or by those of another, especially when large-scale and continuing support is solicited from citizens of another country, and their favorable opinion and good will are vital to its progress and stability. Friendly criticism which is involved in the very nature of any covenant of cooperation should be welcomed and carefully weighed by both sides. The Israeli are anxious to become self-dependent and not rely indefinitely upon assistance from without even if it is given willingly by their fellow-Jews. When that time arrives, there will be no further need for campaigns to assist the Israeli economy. Jews may then



Cleveland 6, Ohio  
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% Bureau of Jewish Education  
Mr. Nathan Brilliant

CLEVELAND 6, OHIO  
Ansel Rd. at East 105th St.  
The Temple  
*The Temple Bulletin*

Entered as Second Class Matter at the Post Office,  
Cleveland, Ohio

wish to continue to invest private capital in Israel which form of useful and profitable investment we hope will continue indefinitely. But all this has to do with fruit-time; ours is still seed-time.

And as to what we hope to accomplish by it all: why, nothing more or less than the survival of our people in freedom, in security and in dignity in the world. We wish to remain on the stage of history as a great and significant people. What moves us today is the same vision which, like a pillar of fire, guided our forefathers through the wilderness to the Promised Land in the days of Moses and Joshua, and in the battle-days of the Judges and the wars of Saul and David—the vision which remained undimmed in the Babylonian exile and was redeemed with the return from captivity, the vision which was defended by the Maccabees and consecrated in the heroic deaths of those who defied the might of Rome, the vision which burnt athwart the darkness of two thousand years of exile, and in our day, shone over the nameless graves of six million of our martyred dead only to blaze forth in full resplendent glory, and come to rest at last in Israel redeemed and rebuilt.

We want to build in Israel a society and a way of life which will match the grandeur of that vision and give meaning to our constancy and point to our millennial sacrifices.

The creation of the State of Israel has already accomplished much for us. It has given sanctuary to hundreds of

thousands of our people for whom the great world, with its vast, empty spaces, crying for human settlement and development, could find no room. It has infused the sorely tried and languishing spirit of our people with a new hope, a new dignity and a new zest for life. We are rediscovering the essential Jew, the Jew of history who could hurl thunderbolts of revelation across the world, defy empires and mold the civilization of mankind. Our children are growing up in a new atmosphere of respect for the Jew, and therefore, with a new sense of respect for themselves. The psychic curse of the Galut is being exorcised.

This is being accomplished. Much else will yet come to be. Much else will yet flow out of this historic act, but we are not qualified to prophesy. A great past does not always mean a great future, but a great past plus a great present offer a reasonable prospect for a great future. It would be strange indeed if the Jews in Israel, reacting to the impact of their historic surroundings invested with prophesy and the example and promptings all about them of greatness and excellence of former generations of ancestors, challenged by their own good fortune in escaping from slavery to freedom and being reborn, as it were, into a new life, and eager to vindicate themselves and their people in the eyes of the whole world—it would be strange indeed, if they would not in time produce incomparably precious values which will, again as in the early days, enrich and bless mankind.

**The Temple Gratefully  
Acknowledges The  
Following Contributions**

**TO THE LIBRARY FUND:**

In memory of Rabbi Simon Fine by Mr. and Mrs. Jack B. Dworken; in honor of the birthday of Mrs. Harry Korack by Mrs. Tylle D. Newburgh; in memory of Dr. Henry M. Biel by Mrs. Albert L. Rosenberg and daughter, Beryl; in memory of Michael Cohen by Mrs. Albert L. Rosenberg and daughter, Beryl; in memory of her father, Harry Goldstein, her mother, Mary Goldstein, her sisters, Sara Goldstein Van Camp, Lillian Goldstein Rudolph, and Mary R. Goldstein, and her brother, Joseph A. Goldstein, by Tobiah Goldstein.

**TO THE FLOWER FUND:**

In memory of Dr. Bertram Averbach by Mrs. Philip Averbach's Sewing Group; in memory of Mrs. Ann Frankel by Al E. Frankel and his children and grandchildren; in memory of Mrs. Rachel Klinger by Mrs. E. G. Spitz; in memory of Mrs. Mary Slavin by Mr. and Mrs. Elmer Brown, Mr. and Mrs. Manuel Gerdy, and Dr. and Mrs. Harris NeCamkin.

**TO THE SOPHIE AUERBACH  
SCHOLARSHIP FUND:**

In memory of Dr. Henry M. Biel by Mr. and Mrs. Alfred A. Benesch; in memory of Rabbi Simon Fine by Mr. and Mrs. Alfred A. Benesch; in memory of Henrietta and Max Eisenberg by The May Company employees; in memory of Dr. Henry Biel by the 4B Class of Belvoir School.

**TO THE FLORA ROHRHEIMER  
MEMORIAL FUND:**

In memory of Flora Rohrheimer by Mr. and Mrs. Edward Berger; in memory of Flora Rohrheimer by Mrs. A. S. Maschke.

**TO THE MILDRED JACOBS  
MEMORIAL FUND:**

In memory of Mildred Jacobs by Mr. and Mrs. Harry Ratner.

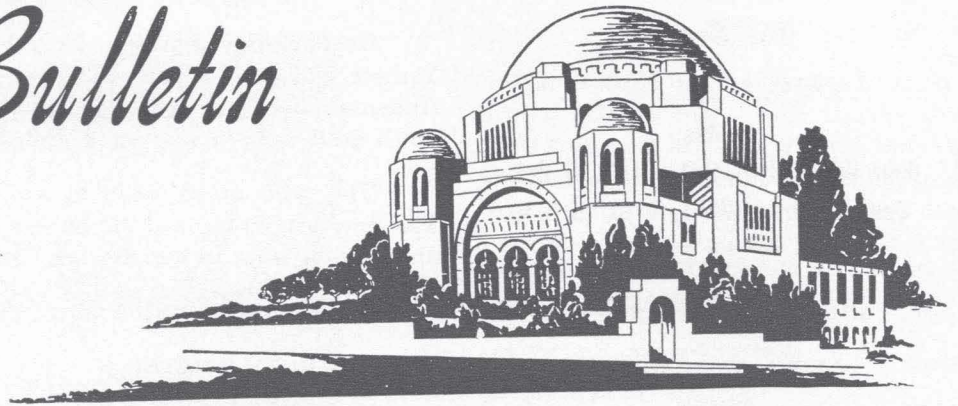
**TO THE TOMMY DIENER  
MEMORIAL FUND:**

In memory of Dr. Henry M. Biel by Mr. and Mrs. Stanley Diener.



# *The Temple Bulletin*

Published Weekly by  
*The Temple*  
Cleveland, Ohio



Vol. XLIII

MAY 5, 1957

No. 31

## **Sunday Morning Service**

**10:30 o'clock**

**RABBI ABBA HILLEL SILVER**

will speak on

## **With Our Eyes Toward The Future**

The address which Dr. Silver delivered before the General Assembly of the Union of American Hebrew Congregations in Toronto, Canada, last Wednesday

Friday Evening Services  
5:30 to 6:10

Saturday Morning Services  
11:15 to 12:00

## The Temple Bulletin

### The Temple

Congregation Tifereth Israel  
(Founded 1890)

#### Rabbis:

Abba Hillel Silver, D.D., Litt.D., D.H.L.

Daniel Jeremy Silver, A.B., M.H.L.

Associate Rabbi  
Director of Religious Education

Asst. Director of Religious Education  
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Published weekly, except during the summer vacation.  
Entered as second-class matter November 12, 1931, at the  
Post Office, Cleveland, Ohio, under the Act of March 3,  
1879. Fifty Cents per Annum. Member, Union of American  
Hebrew Congregations.

Ansel Road and East 105th Street  
SWeethriar 1-7755

#### MUSIC FOR SUNDAY

Organ	Fantasia in D Minor	Merkel
	In Springtime	Stebbins
Opening Psalm—Mah Tovu		Algazi
Bor'chu (Congregational)		Sulzer
Sh'ma - Boruch (Congregational)	Traditional	
Michomocho (Congregational)		Sulzer
Kedusha		Grimm
Silent Devotion—May the Words		Mann
Mr. Humphrey and Choir		
Before the Address - Duet		
My song shall be ever		Mendelssohn
of Thy mercy		
Miss Wischmeyer, Mr. Humphrey		
Oleny - Vaanachnu		Goldstein

#### MAKE-UP SERVICE ELEMENTARY DEPARTMENT

Pupils of the Elementary Department of the Religious School will have an opportunity to make up one absence by attending services on Saturday, May 4th at 11:00 A.M. in The Temple.

Students are requested to sign up for credit in the School Office immediately after attending the Service.

#### ACKNOWLEDGMENT

The flowers which will grace the altar on Sunday morning, May 5th are contributed by Mr. and Mrs. William E. Newman, Ft. Lauderdale, Florida, in memory of their beloved daughter, Patricia Anne.

#### HEBREW CLASS GRADUATION

On Saturday morning, May 11th, the Special Hebrew Department of The Temple Religious School will present the Class of 1957 for graduation. These students have attended Special Hebrew Classes from the third through the ninth grades, both mid-week and on the Sabbath.

The graduation Services will take place at 11:00 A.M. in The Temple. The new graduates will conduct a Special Sabbath Morning Service under the direction of Mrs. Lillian Barben, Supervisor of the Temple Hebrew Department.

The following are members of the 1957 graduating class:

RUTH AMSTER  
ENID BARON  
PAULA BLOCH  
GAIL MALEVAN

SUSAN SCHWARTZ  
MARC STERN  
BARBARA VICTOR  
ELAINE ZIPP

#### HIGH SCHOOL ORATORICAL CONTEST

The Annual Oratorical Contest of The Temple High School was held in Gries Memorial Chapel on Sunday morning, April 21st.

The discussions were based on the subject "The Significance of the Bible Today." Peter Bergman, First Prize Winner, selected "Pathways to Peace" for his oration; Bruce Friedman, who won Second Prize, spoke on "The Three Menaces"; Joyce Hurwitz, Third Prize Winner, and David Polatsek, who received Honorable Mention, spoke on the respective subjects "From Faith to Faith" and "The Message of The Bible."

The Judges, Mrs. Morton Bialosky, Dr. William B. Levenson and Mr. Norman Sugarman commended all of the contestants and it was the opinion of many that this was one of the finest Oratorical Contests ever held, not only because of the excellent choice of subject matter, but also because of the excellent performance by all of the participants.

#### RELIGIOUS SCHOOL COMMITTEE ANNUAL LUNCHEON MAY 13

On Monday, May 13th at 12:30 P.M. at the Wade Park Manor, the Religious School Committees of The Temple will hold their annual luncheon.

The Temple is grateful to the many members of these Committees who devote so many hours of time to the work of our Religious School. Included in their various responsibilities are assistance with enrollment of new pupils, hospitality at all parent-teacher meetings as well as at all social functions of the School, costuming for the various programs throughout the year, a special Holiday Committee which sets up the miniature Succah Contest, assists in the outdoor Succah, etc., an active Committee for the Annual Father-Son and Mother-Daughter affairs, Room Mothers for the entire Religious School, and assisting the confirmands on Confirmation Day, to mention only a few.

Co-chairmen of the Religious School Committee for the Elementary and Junior High Departments are Mrs. Edward Friedman and Mrs. Allyn Kendis; and for the High School Department, Mrs. Abe E. Amster and Mrs. Carl Friedman.

#### TEMPLE HIGH SCHOOL WEEK-END

Camp Wise, Painesville, Ohio

Friday, May 3 — Sunday, May 5

Social . . . Athletic . . . Recreational . . . Religious

#### MR. AND MRS. CLUB SHOWS WIN APPLAUSE



#### "TALENT SHOW"

On Wednesday evening, April 24th, the Mr. and Mrs. Club of The Temple opened its 1957 Talent Show, "Tomorrow Night" in Mahler Hall at The Temple.

Those in attendance were rewarded with a delightful evening of song and comedy.

The show, which was a take-off on the Steve Allen TV show "Tonight" was presented by a fine cast composed of Gladys Schoen, Ruth Hahn, Marleen Siegel, Sue Schlessel, Marilyn Caplane, Marlene Kurson, Robert Deutsch, Lionel Greenbaum, Marvin Dorfman, Larry Caplane, Stan Morgenstern, Ken Schlessel, Michael Art, Al Borowitz, Beverly Rabnick, Jerome Levy, Hinda Apple.

The Special Committee in charge of the evening were Allyne and Isabell Gottlieb, Chairmen; Marshall and Sue Nurenberg, and Irving and Gloria Fine, Vice-Chairmen.

The Show was written by Irving Fine, Mort Smith, Bernard Wyner, Al Borowitz, Sanford Curtiss, Nelson Lackritz, and Roland Kraus; Produced by Bernard Wyner and Directed by Illyne Gottlieb and Irving Fine.

To the long list of participants, both seen and unseen—advisors, business managers, technical and musical directors, choreographers, costume and make-up staffs, audio and lighting directors, typists, decoration, refreshment, telephone, and publicity committees, as well as the Orchestra and the Ushers. The Temple extends thanks for the fine effort and tireless work which produced this very entertaining evening.

#### ARTS AND CRAFTS SHOW

As an added attraction to the "Talent Show" program, awards for the prize winning entries in the First Arts and Crafts Show of the Mr. and Mrs. Club, which was featured during the week of April 21st in the Temple Museum, were presented.

Professionally judged by Mr. Paul Travis, the following winners were selected from the many excellent entries:

##### OIL PAINTING:

1st Prize—Max Balkin  
2nd Prize—Molly Teitelbaum  
3rd Prize—Pauline Biskind

##### PHOTOGRAPHY:

1st Prize—Robert Selden  
2nd Prize—Stanley Levy  
3rd Prize—Martin Fried

##### ENAMELING:

1st Prize—Dick Gilson  
2nd Prize—Abe Gerson  
3rd Prize—Myrtle Giveiter

##### WATER COLORS:

1st Prize—Max Balkin  
2nd Prize—Rae Phillips

##### CERAMICS:

1st Prize—Esther Litt

##### JEWELRY:

1st Prize—Terry Kovel  
2nd Prize—Ralph Kovel

##### ETCHING:

1st Prize—Joe Rosin

##### CANDLE MAKING:

1st Prize—Elaine Gross and Beverly Wallach

##### MISCELLANEOUS

##### TELESCOPE:

1st Prize—Stanley Kempner

##### WOOD BLOCK:

1st Prize—Dr. Myron Levenson

Much appreciation is extended to the contestants and the "behind the scenes" workers for their fine work in making this first Arts and Crafts show so successful: Chairmen, Al and Helen Borowitz; Vice-chairmen Theodore and Idarose Luntz; Publicity, Morris and Phyllis Levine; Hanging, Art and Lee Friedman; Telephone, Allan and Jan Newman; and to Martin Fried who made the above picture available to the Bulletin.

#### THANK YOU MR. SPIVAK

The Temple Building Fund Committee acknowledges with thanks the contribution of Mr. Lawrence E. Spivak to The Temple Building Expansion Fund which he made following his visit to The Temple as guest of The Temple Men's Club on the "Meet the Press" program.

Accompanying Mr. Spivak's contribution was his comment:

" \* \* \* Your Temple is one of the most beautiful I have ever seen, and I am sure the addition will be just as beautiful. I would like very much to own a brick or two in the new project, and I would be grateful if you would use the enclosed towards that end.

Cordially,

/s/ Lawrence E. Spivak."

#### THE TEMPLE ALUMNI ASSOCIATION

Friday Evening

May 10, 1957 — 8:30 P. M.

#### MARVIN HELF

#### "INSIDE RUSSIA"

Slides will be shown

at the home of  
Margaret Leuten  
23750 South Woodland

#### CONFIRMATION REHEARSAL DATES

Saturday	May 11	9:00 a.m.
Thursday	May 16	4:30 p.m.
Thursday	May 23	4:30 p.m.
Friday	May 24	4:30 p.m.
Saturday	May 25	9:00 a.m.
Friday	May 31	4:30 p.m.



## "THE PARTING OF THE WAYS"

A Symposium

on the occasion of the 50th Anniversary Celebration of the Dropsie College

April 29, 1957

DR. ABBA HILLEL SILVER

I regard it as an extreme honor to have been invited by the President of The Dropsie College to participate in its celebration of the 50th Anniversary of its founding.

This great institution of learning has been a well-spring of Jewish scholarship and has made most valuable contributions to study and research in those areas of spiritual life which are so vital for the progress of mankind.

I should like to congratulate this noble institution upon completing a half century of creative work in the service of God and man.

I am also deeply honored in having been invited to share in a symposium with two of the great scholars of our country, Professor Solomon Zeitlin and Professor Morton Enslin. I am somewhat uncomfortable to be numbered among them, for my career, unlike theirs, has not been especially dedicated to the field of technical scholarship. In their presence I am a layman—and as a layman I speak this evening.

My views are more fully elaborated in my book *MESSIANIC SPECULATION IN ISRAEL* which was published in 1927 and *WHERE JUDAISM DIFFERED* which was published last Fall.

When we speak of the 'parting of the ways', referring, of course, to the separation of Christianity from Judaism, it is clear that all of us have in mind no competitive assessments. We are interested in an objective analysis of the differences which led these two great religions to follow independent courses through history. Each system of thought has its own texture and pattern and each faith its own perspectives. Differences should not obscure the underlying unity of the human race or the common needs of human life which all classic institutions and beliefs of mankind aim to serve or the urgency for their close cooperation to achieve their common purposes.

When Jesus came into Galilee, "spreading the gospel of the Kingdom of God and saying the time is fulfilled and the Kingdom of God is at hand," he was voicing the opinion widely held that the year 5000 in the Creation calendar, which is to usher in the sixth millennium—the age of the Kingdom of God—was at hand. It was this chronologic fact which inflamed the Messianic hope of the people.

Jesus appeared in the procuratorship of Pontius Pilate (26-36 C.E.). The first mention of the appearance of a Messiah in Josephus is in connection with the disturbances during the term

of office of the procurator Cuspius Fadus (c.44 C.E.). It seems likely, therefore, that in the minds of the people the Millennium was to begin around the year 30 C.E.

Be it remembered that it is not the Messiah who brings about the Millennium; it is the inevitable advent of the Millennium which carries along with it the Messiah and his appointed activities. The Messiah was expected around the second quarter of the first century C.E., because the Millennium was at hand. The time spoken of in Daniel "for a time, times and a half" was now fulfilled. Prior to that time he was not expected, because according to the chronology of the day the Millennium was still considerably removed.

The central theme of the preaching of Jesus and of John the Baptist, whom Jesus hailed as the Elijah who was to announce the advent of the Millennium, as well as of the disciples of Jesus, was repentance. The day of repentance will precede the actual Millennium. Only those who would repent would be spared the purging and cleansing process antecedent to the Millennium—"the wrath that is to come."

Jesus' essential mission was apocalyptic, not prophetic. His concern was not to reconstruct society but to save it from the winnowing and retributive judgment which was imminent in the van of the approaching Millennium. The ethical counsel which he gave to his followers was for a world in extremis and it was to help them survive the terrors to come and to be admitted into the Kingdom, the new order of existence which the Millennium would usher in.

Jesus was impatient because the people did not seem to realize its imminence: "Ye hypocrites, ye know how to interpret the face of the earth and the heaven; but how is it that ye know not how to interpret this time?"

"Verily I say unto you, there are some of them that stand here, who shall in no wise taste of death till they see the Son of Man coming in his Kingdom."

Jesus' attitude toward the Law was determined by his views concerning the approaching End. He did not oppose the Law in part or in whole. He did not seek to abrogate it. It was not necessary. The incoming Millennium would of itself do away with the Law entirely. However, "until all things be accomplished," the Law must be obeyed. Not, however, as most men obey it, formally and mechanically, but with a soul-searching intent and

intensity, so that it may prove a real help to that spiritual lustration required for initiation into the Kingdom. Jesus' real attitude to the Law is admirably summed up in Matt. 5:17-20:

Think not that I am come to destroy the Law or the prophets; I am come not to destroy but to fulfill. For verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever shall break one of these least commandments and shall teach men so, shall be called least in the kingdom of heaven; but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. But I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

Jesus proceeds to indicate what he means by a righteousness which exceeds the righteousness of the scribes and Pharisees. In no instance does he call for a new Law or the abrogation of the old Law, but for the correct "intensive" attitude toward the existing Law.

Why should men fulfill the law with such inner intentness? Not that they will thereby bring the Kingdom about. The Kingdom comes through the grace of God, not through the works of men: "For it is your Father's good pleasure to give you the Kingdom." Its advent is pre-ordained in the cosmic scheme. It is inevitable. It cannot be hastened or retarded. But those who will fulfill the Law in truth and in sincerity will be spared the "pangs of Messianic times" and will be privileged to enter the Kingdom.

There is nothing in all this that would bring about a parting of the ways with Judaism. While these beliefs did not contribute essential Jewish doctrine, they were part of a fairly familiar Agada whose time, according to the belief of Jesus and his followers, had finally come.

But a parting of the ways *did* take place, and that fairly early, perhaps within half a century of the crucifixion. Why?

Paul, alone, is not responsible for the break. It would have taken place without Paul. Paul found Christians and apparently even organized Christian societies already in existence in some of the cities which he visited in his missionary activities. These may still have regarded themselves as Jewish, but already as hyphenated Jews—as Jewish-Christians—and were swiftly moving toward the inevitable separation.

Paul insured the spread and, to a large extent, the survival of Christianity, by adding to the simple, unblended Messianic message of Jesus and of his followers in Jerusalem, a redemptive, salvationist message, which was more familiar and appealing to the Gentile world. He directed his message

principally to the pagan world or to Jewish proselytes from the pagan world, who were fully acquainted, through the numerous mystery cults about them, with similar salvationist hopes. By combining Judaism's monotheism, its relentless attack upon polytheism and idolatry, its lofty and cleansing moral idealism with a Messianic faith, strongly salvationist in character, whose major accent was upon redemption and the promise of immortality—Pauline Christianity was able to make a strong impact upon the Greco-Roman world, long in the throes of a spiritual crisis resulting from the break-down of its ancient beliefs. Where Judaism, in its proselytizing efforts—and they were not inconsiderable—could attain only a limited success, because it would not yield in its requirements for the total acceptance of the Law on the part of those who sought full proselytism, Christianity of the Pauline school, making no such requirements, scored heavily.

But even without Paul, a parting of the ways would have taken place, earlier, of course, in the Diaspora, but not much later in Palestine.

A Messianic movement must either succeed, which in the very nature of things is not possible, or, failing to convert the parent body to its Messianic views, must separate from it or be rejected by it.

Messianic beliefs, in a variety of fluid forms, were current among Jews—not necessarily all Jews—around the beginning of the common era. Such beliefs are reflected in pre-Christian apocalyptic literature and are also to be found in the Dead Sea Scrolls. They made an especial appeal to the mystically-minded among the people. They were not frowned upon by the authoritative Judaism of the day, nor were they regarded as unorthodox. On the other hand they were not held to be dogmatic teachings of the faith, denial of which was heretical. Some Jews rejected the whole Messianic complex; others were simply indifferent to it. As long as no Messiah appeared, and no practical consequences were drawn, the believer would go unchallenged. It was a phase of folk-faith, of popular tradition, of Agada.

But the actual appearance of a Messiah meant, apart from its political and social implications, a concretizing of this revolutionary Agada, into a definitive creed, sect and discipline within the nation. This, official Judaism could neither ignore nor accept.

For very serious consequences for faith and practice flowed from such a Messianism, now translated from an expectation into a reality.

The coming of the Messiah meant the ushering in of the Millennium. With the Millennium all the laws of the Torah as we stated above, are

automatically abrogated. There is no longer any need for them, now that the Kingdom of God has been established. The sole purpose of the ceremonial law, of rites and rituals, was to purify the hearts of men. It is a matter of history that anti-nomism in one form or another, timid or audacious, attended every important Messianic movement in Israel. In the early propaganda of such movements the abrogation of laws served the purpose of a symbolic demonstration that the Millennium was definitely on the way, if not actually arrived.

This was the case with the first Christian fellowship in Jerusalem. There were conservative elements in it who hesitated to take the bold step of abrogating some or all of the basic ceremonial laws of the Torah. There were others who remained ambivalent in their attitude, denying freedom from the Law to themselves, but permitting it to Gentile converts. The strong trend, however, moved by the very logic and dynamics of the movement rapidly and inevitably toward abrogation. Paul himself wrestled tortuously in his soul, long and unsuccessfully, with the problem of remaining loyal to the Torah and at the same time carrying on an energetic universal evangelism for his Christ faith. He finally concluded that the Gospel and the Law were irreconcilable, and that the coming of Jesus spelled "the end of the Law" (Rom. 10:4). He accordingly "died to the Law" (Galatians 2:19).

"Dying to the Law" meant a rejection of the Torah. A rejection of the Torah meant a decisive break with Judaism—for no sect could remain within Judaism, or ever did remain within Judaism, which rejected the Torah completely. Paul's break came within two or three decades of the death of Jesus. Other Jewish-Christians in and outside of Palestine, did not make the break—and it was a voluntary break—that early. They "died to the Law" more slowly—the Ebionites, for example, as late as the second century—but they died nevertheless. A Messianic movement, in the tense interim period between the appearance of the Messiah and his expected early return, which was bent upon the rapid conversion of the Gentile world, would not long impede itself with the Mosaic ceremonial Law, so alien and so burdensome to the Gentiles—a Law which the approaching Millennium would soon do away with anyhow.

The parent body of Judaism did not accept the Messianic views of Jesus' followers. The latter remained a relatively small group within Palestinian Jewry; but it was from the very start a separate group. It was made so in the first place, not by any external pressure, but by its own distinctive fellowship, as a mystic union with

their risen Lord; by its special rites of initiation which probably developed very early—baptism and the Communion meal—by its own manual of instruction, and recruiting, its separate prayer meetings as well as by the form of its social and economic life wherein all things were shared in common. The Jerusalem fellowship came to be linked with similarly-minded communities outside of Palestine and was dependent upon them for support. These communities, because of their large infiltration of Gentile converts, became increasingly less "Jewish" and less Torah-minded.

There were, of course, also external pressures which progressively isolated this Jewish-Christian brotherhood. It was suspect and held in disfavor by many from the very first. Its Messianic faith was a discredited one in the eyes of the people, for it had failed of its objective. Jesus, whom his followers proclaimed as the Messiah had been crucified, and the Millennium had not materialized. That this Messiah had risen from the grave and was now seated at the right hand of God and would soon return to judge the earth—a conviction now held by these Messianists, no longer as part of an indefinite and visionary saga, but as a present fact focused in the specific personality of a man by the name of Jesus—must have outraged many Jews both Pharisees and Sadducees. Any Agada, however inspiring and beautiful, when suddenly presented as an actual and concrete reality, may grievously shock and offend even those who cherished it. To the Sadducees especially, this claim of the Jewish-Christian was particularly obnoxious; for the Sadducees denied the resurrection of the dead altogether.

Furthermore, there were some among the Jewish-Christians in Jerusalem who shared views about the Law similar to those which Paul came to express so vigorously and to more receptive ears in the racial melting-pot cities of the Diaspora. Any such denigration of the Torah, or any attempt to abrogate any of its laws, either by the authority of a new revelation, or by the technique of allegory employed to suspend the literal meaning of a law, would naturally arouse sharp hostility, especially in Jerusalem, though violent opposition and riots developed also elsewhere.

The Apostles and the early disciples in Jerusalem had come to claim, by virtue of the power given to them by Jesus, or through a direct revelation, or by the very fact of baptism, the gift of prophecy. This too was held to be an inevitable by-product of the Messianic age. The prophet Joel had proclaimed that in the latter end God would pour out his "spirit on all flesh; your sons and your daughters shall prophecy; your old men shall dream



dreams and your young men shall see visions; even upon the men-servants and the maid-servants in those days, I will pour out my spirit." (Joel 3.1-2) The miracle of Pentecost—the very day commemorating the giving of the Law at Sinai—which was attended by extraordinary natural phenomena reminiscent of Sinai—recorded in Acts 2, when the Holy Spirit suddenly descended upon the Apostles and some hundred and twenty disciples—was intended to substantiate the belief that the Messianic age had actually arrived, and that the Apostles and disciples were now possessed of prophetic power and authority.

At the time of Jesus, the authoritative teachers of Judaism, while not denying the possibility of the reappearance of prophecy, the Bible clearly certifying such a contingency—were no longer willing to stake the future of their faith on the chance appearance of men who might pretend to superior divine authority and who might utter prophetic oracles which would not be in keeping with the long established principles of Judaism, perhaps even in defiance of them. They were unwilling to base a law or doctrine or their abrogation upon reputed miracles which might be exploited to confirm heresies.

They therefore maintained that prophecy had actually ceased in Israel with the last three Biblical Prophets, Haggai, Zachariah and Malachi. They held that, at the time of the destruction of the first Temple, prophecy was taken away from the prophets and given to the Sages. (B.B.12B). An extreme view was expressed by one rabbi: "at the time of the destruction of the first Temple, prophecy was taken away from the prophets and given to fools and children," (ibid)—this as if in pointed rejoinder to Paul and other Christian preachers, who exhorted their followers to prophecy: "now I want you all to speak in tongues, but even more, to prophecy," (1 Cor. 14.5). It might be noted in passing, that the Christian Church itself, which soon came to be plagued with false prophets, imposters and pretenders, who endangered its own orthodox doctrine, soon put prophecy under restraint.

The position came to be held in normative Judaism, that the sage, the skilled interpreter of the Torah, was superior to the prophet. (B.B. 12A). The purpose of the rabbis was not to deny the prophetic spirit but to insist that whatever further truths or new insights were required by subsequent ages, could very well be drawn by trained and devout minds out of the deep well of the Torah itself, whose waters were inexhaustible.

The claim of the early Christians therefore to have come into possession of the gift of the Holy Spirit—to have prophetic authority and the authority

of revelation—carrying with it the authority also to abrogate or suspend Biblical laws, was a direct challenge to the accepted views long held by the authoritative representatives of Judaism.

A prophet was assured privileges under the Law, which were not possessed by any other religious teacher. A prophet, whose credibility was well established, could, for example, order the temporary suspension of any law of the Torah, short, of course, of the prohibition of idolatry, in order to meet an emergency, and the people were obligated to obey him. (San. 90A). The claims of the early Christians was therefore a challenge not alone to Pharisaism, which was then energetically developing a system of Halacha, based on a carefully devised technique of interpretation, as apposed to new revelations—but also of Sadduceism, which would naturally resent any modification of the Written Law.

The early Christians were, of course, aware that Jesus had abrogated no law of the Torah. But, as the need for relenting upon the rigors of the Law, especially the laws of Sabbath observance, circumcision and prohibited foods, became urgent in the rapid process of winning over Gentile converts, the authority of new revelations was rapidly invoked. The Gentile brethren in Antioch, Syria and Cilicia are informed by the Church in Jerusalem that on the authority of the Holy Spirit they need no longer practice the rite of circumcision. (Acts 15.28) (See also Col. 2.11). Peter sees a heavenly vision which declares unto him that all foods are permissible. (Acts 10.10 f.). And on the authority of Jesus, himself, it was soon maintained "that the Son of Man is Lord also of the Sabbath" (Mark 2:28) and that, therefore, it is a matter of personal preference for Christians whether they wish to observe the Sabbath or not. (Rom. 14.5 f.).

The admission of Gentiles to full membership in the 'ecclesia' of the faithful without the necessity of observing any laws of the Torah except the so-called Noachian laws (Acts 15) and the free sharing by them of the Holy Spirit (Acts 10.) meant to all intents and purposes the early abandonment of the Law for nearly all its members. It would be found impossible to maintain a united fellowship—one church—the dream of all the faithful—with one part committed to Torah observances and the other uncommitted, and, in fact, critical of them. The opening of the doors of proselytism to the Gentile world on the sole basis of faith in the resurrected Christ, (Rom. 10.4 f.), whose revelation superseded the Torah, was a critical innovation which was bound to turn what was at first a Jewish sect, into a new non-Jewish religion.

It is difficult to establish exactly

when the concept of Incarnation became part of the Christian faith, probably very early. Paul thinks of Jesus as the pre-existent Christ, identified with the Holy Spirit, who had now assumed a human body. "God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8.3). John thinks of Jesus as the Logos—the Word which was made flesh, "and dwelt among us" (John 1.14). Matthew and Luke speak of Jesus "as begotten of the Holy Spirit" (Matt. 1.18; Luke 1.35).

Certainly, no one who is acquainted with the determined and persistent struggle for a pure monotheistic faith among the people of Israel since the days of Abraham, Moses and the Prophets could have assumed for a moment then or since that Judaism would find lodgement for the concept of a God who came down to earth, assumed human form, and suffered death for the salvation of men—a doctrine which Jesus himself never taught. These ideas were known to the Jews long before the time of Jesus, and had been rejected by them. They were popular and current in the ancient world. Judaism had resisted these notions for centuries. The Jewish people could not but reject such a doctrine unless it was prepared to abandon the most treasured and essential conviction for which it had struggled through the centuries and of which it believed itself to be the covenanted guardian and spokesman to the world. It could not accept a renewed mythologizing of God, which it had resisted for a thousand years, even though the concept of a born, dying, and resurrected God might now be presented as a metaphysical idea and not as a concrete event which took place on a specific date in history or as a trinitarian conception of monotheism.

A contributing factor, too, to a parting of the ways, was the fact that the Jewish-Christians were pacifists, and would have no part in the people's resistance movement which culminated in the revolt against Rome. In the beginning of the Jewish revolt against Rome in 66 C.E., the Christian group in Jerusalem fled to Pella, a Gentile center in Trans-Jordan, as they did once again, later on, during the Bar Kochba revolt in 135 C.E.

The destruction of the Temple severed another important link between the Jewish-Christian and official Judaism. The event was quickly seized upon by Christian propagandists as proof of God's displeasure with and rejection of Israel.

All these factors combined to surround the Jewish-Christians in Jerusalem in quick time with a host of enemies. Many clashes ensued. The first fateful outburst resulted in the slaying of Stephen.

Basically a parting of the ways was inevitable also because normative Judaism of the first century was not apocalyptic in character, or salvationist, or pacifist or other-worldly. Its main concern was not with sin, grace, redemption and justification, but with a way of life which would express in practice the prophetic ideals of doing justly, loving mercy and walking humbly with God, and the building of the good society on earth.

In its historic evolution, Judaism moved not from prophecy to apocalypse but from prophecy directly to the men of the great synagogue, from the Torah to its interpretation at the hands of Scribes and Sages. The Five Books of Moses are not an apocalyptic text. There were of course mystic and apocalyptic elements among Jews of the Second Commonwealth—Essenes, and other groups—"Anavim (the Humble Ones, Hashaim (the Silent Ones), Zenuim (the Chaste Ones)—and their numbers probably increased in the turbulent post-Maccabean centuries, but their numbers were always very small and their ideas never constituted the mainstream of Judaism.

Prophetic and Rabbinic Judaism was predominantly interested in the mundane progress of man and society, while the apocalyptists were interested in the time-table of the approaching End. The one sought a moral reformation of society; the others hoped for its miraculous transformation through divine intervention.

As we indicated earlier, there were expectations among Jews in the first century of the coming of the Messiah, due to a popularly entertained belief that the year 5,000, the beginning of the Millennium, was at an end. Many Jews entertained the hope of a national Messiah who would bring to Israel freedom and to mankind universal justice and peace. That this belief constituted the keystone in the arch of first century Judaism is nowhere indicated. There were rabbis as late as the fourth century who denied the coming of a Messiah altogether. "The Jews have no longer any Messiah to expect, for they have already had him in the days of Hezekiah" (San. 99A). There were others, like Rabbi Samuel, who stripped the Messianic idea of all of its apocalyptic accretions: "There is nothing that will be different in the Messianic times from the present, except freedom from foreign domination" (Ber. 34B). The social order will not be subjected to any radical change.

It is very significant, that while entertaining the hope of the coming of a Messiah, Judaism never accepted any specific Messiah. The Jewish people must have sensed that the idea, inspiring as a hope, was hopeless as a reality. An actual Messiah is always

an unfulfillment, an anti-climax. His appearance in history has had, time and again disastrous consequences for the people. Judaism does not stand or fall with the belief in the Messiah.

Thus any group which made a materialized Messianism central in its belief would find itself inevitably drifting outside the mainstream of Jewish life and thought. Judaism, in spite of Messianic and eschatological hopes, which were maintained by some or by many Jews around the first century of the common era, continued as a religion dedicated principally to social progress and to the men's duties to reconstruct themselves and society to conform to the ethical precepts of the Torah.

Judaism is not constructed around any drama of redemption. There is no term in the Hebrew language for "salvation" in a sacramental, redemptive sense. The idea that man needs to be "saved" either from the toils of life or from some Original Sin or from the prison house of matter or from baleful astrological influences is not part of Judaism.

Saviour and Redeemer in the Christological sense are not to be found in the Bible.

Judaism's primary concern was to teach man not how sin came into the world, but how to avoid sin and how to repent of sin once having succumbed to it. All men are capable of sinning because all men are endowed with free will.

Because there is no Original Sin, there is no need for a Redeemer. The doctrine of atonement through the suffering of another is nowhere found in the Hebrew Bible.

Man does not need saviours. Nor does man need mediators between himself and God. "No one comes to the Father, but by me" (John 14:6) is a concept alien to Judaism. Man needs help in his moral struggles—encouragement, hope, confidence. Such help comes from turning to God, and it is at all times available. Through repentance and amendment man's moral effort becomes the channel for the in-flow of the grace of God.

Nor is faith alone sufficient to make atonement for man's sins. It is "deeds which make atonement for men" (Ta'an. 16a).

In Judaism a man is made upright by his faith in God and by his good works, the former being demonstrated by the latter. His spiritual life is not consummated by faith in God—it begins there, and it is ethical conduct which brings him near to God.

Asceticism, non-resistance to evil, and other-worldliness, were never strong features in the pattern of historic Judaism, as they undoubtedly were in

the pattern of first century Christianity.

A faith predominantly eschatological gives rise to a way of life and a set of precepts different from one which has no such sovereign interests. The former will urge men to forsake this world, be in it, but not of it. It will urge them to abandon their possessions, to choose poverty, to seek escape from the trammels of society in the life of religious seclusion, to avoid, wherever possible marriage and the begetting of children. It will instruct them not to resist evil nor revolt against any form of tyranny or slavery, for all these evils will soon pass away in the new world order which is swiftly approaching. Judaism, in which the eschatological element played no decisive role whatsoever would naturally reject such a code in its entirety—and did.

Christianity from the outset was overwhelmingly ascetic in outlook. Even marriage was disapproved of in the early Church. In fact, among the great religions of mankind, it is in Christianity and Buddhism that celibacy received its highest endorsement. At best marriage was tolerated as a concession to human frailty.

To marry and to beget children in order to preserve the race is a divine command in Judaism. "Be fruitful and multiply" (Gen. 1:28) is the first commandment of the Bible.

Judaism rejecting all forms of dualism did not encourage acts of mortification or self-removal from society as a way to holiness. One need not and should not renounce what is lawful.

In Jesus' mystical outlook, the world was fast coming to an end and there was no point in resisting evil. It would automatically cease with the Millennium and the imminent establishment of God's Kingdom. Man's chief concern should therefore be not to fight evil, but to prepare himself for the new age.

Normative Judaism did not subscribe to doctrines of nonresistance and pacifism. It demanded action from its devotees. It taught that there is evil in society and that it is man's duty to overcome it—if need be, by force, though force is by no means the only way by which evil can be overcome. It is not enough to improve oneself; one must also seek to improve one's environment. The only refuge from the cruel wrongs of the world is in the effort to set them right. There is no ethics of resignation in Judaism.

When Jesus declared, "My Kingdom is not of this world" (John 18:36), he correctly defined the nature of his gospel. But Judaism's Kingdom of God referred to the reign of the one true God on earth, to the conversion of all peoples to faith in Him alone, and to the establishment of universal justice and peace.



THE TEMPLE  
Ansel Rd. at East 105th St.  
CLEVELAND 6, OHIO

## The Temple Bulletin

**Make your reservations now!**

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**The Temple Men's Club**

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Election of Officers and Board

A Night of Fellowship

Delicious Dinner

Open to prospective and TMC Members — \$3.00 per person

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##### TO THE ABBA HILLEL SILVER CHARITABLE AND EDUCATIONAL FUND:

In memory of the birthday on April 14, of  
esteemed brother-in-law, Dr. Samuel S. Berger,  
by Gladys Littman.

##### TO THE FLOWER FUND:

In memory of Mr. Samuel S. Weber, by  
Mr. and Mrs. Milton Polshek and Mr. and  
Mrs. Leonard R. Lichtig.

##### TO THE RICHARD ALLAN FISHEL HONOR KEY FUND:

In honor of the 60th birthday of Mr.  
Clarence Fishel, by Dr. and Mrs. A. V. Bar-  
tow; in honor of the birthday of Mr. Clarence  
Fishel, by Mrs. Leona Siegel and Mr. and  
Mrs. Benjamin A. Kaatz; in honor of the birth-  
day of Mr. Clarence Fishel, by Mr. and Mrs.  
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##### TO THE IGNATZ ASCHERMAN MEMORIAL FUND:

In memory of wife and mother, Pauline  
Schulhof, by Mr. Charles Schulhof and Mr.  
and Mrs. Joseph M. and Edythe R. Rothlein,  
New York.

##### TO THE SOPHIE AUERBACH SCHOLARSHIP FUND:

In memory of mother, Ann Sampliner  
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In honor of the 70th birthday of Mrs.  
Herman Moss, by Mr. and Mrs. Lambert  
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In memory of Mr. Max S. Fried, by Mrs.  
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In memory of the birthday of Cora Lederer,  
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##### TO THE RAY S. GROSS LIBRARY FUND:

In memory of the birthday of mother, Ray  
S. Gross, by Mrs. Victor L. Wise.



Saturday, September 22, 1894 - Cleveland Plain Dealer  
Dr. Isaac M. Wise on the occasion of the dedication of The Temple.

I rejoice when they say to me, let us go to the house of the Lord. A pious bard of old sang in yonder land of holy song. So, I feel, brethren, you rejoice now when you are assembled in the gorgeous structure to consecrate it to be your tabernacle. Here it stands, at the northern entrance of our country, to proclaim to all, to announce to posterity, Israel is faithful to the eternal God and His law. You rejoice - I feel it - and I rejoice with you on this gala day of the congregation. If we ask for the reason of this marvelous inspiration which comes to all, it seems to me, as King David said in his address to the people in behalf of his son, Solomon, and the temple to be erected (I Chronicles XXIX), "The work is great, but not for man is this palace, but for Almighty God, Hehoveh Elohim."

So I feel and imagine your joy and your gladness in this solemn moment of dedication worship, and rejoice with you in holy harmony. This to me is the appearance of the Shekinah, the fire from heaven descending up on the new altar. This holy inspiration consecrates this palatial Temple to a place erected to Jehovah Elohim, consecrated forever. So may be and remain your souls and hearts consecrated forever to Jehovah Elohim.



Sermon at Temple  
1903

1903.

CLEVEL

## HOME IS THE ROCK OF HOPE

Rabbi Gries Draws Les-  
sons From the Old  
Hearthstone.

Parents Should be Wil-  
ling to Die for  
Children.

"Home and Parent" was the theme taken by Rabbi Gries at his morning sermon at The Temple yesterday. In part he said:

"I speak of the home as a soldier of civilization. We think of home as the place of peace and content. The home should manifest the strong, the soldier, the aggressive spirit. It should be a ford for the guidance and upliftment of human civilization.

"Family and home are the unit. It was with the Greeks and the Romans and the ancient Jews. It was the unit of ancient society. Although some declare that the home is passing, that the individual is the unit of modern society and others emphasize organization and the tendency to the formation of ground of individuals, Carroll D. Wright still declares the family is the fundamental unit of civilized society.

"School nor church cannot take the place of parent. Tutor, nurse nor maid should be in place of the parent. School and home divide the child between them. They must co-operate. Parent must help the teacher and teacher should know and help the parents. Home is the great teacher. It is the first teacher of the first grade lessons of life. It must implant the essential virtues, obedience, respect, love of truth and honor, willingness to serve.

"Mothers' clubs are good; we welcome them. We should have fathers' clubs as well. Clubs for fathers and mothers to study the true interests of the home and the child. I know men are absorbed in their business, they become too tired.

"What interest have we in life greater





their business, they become too tired.

"What interest have we in life greater than our children? Let us bequeath to our children less money and more character, more mind, more heart, more soul. Father and son, mother and daughter should be true companions. Sacrifice all things out of the home to be a true father and a true mother. Woman should not be household drudge. Man should not be business slave. Home is all-important. Father and mother are willing to give their life for their children. We need not die for our children, we should live for them.

"The true ideals of home should be not money and not pleasure, but heart and soul. At home teach reverence, honor for the aged, the father and the mother, respect for the holy things of life, interest in the nobler ideals and purposes. Establish a happy children's hour. It has power to bless every home. It will renew our own heart and soul life. Israel was saved by the home more than by the synagogue and the school.

"America believes in the home. We establish schools for our children and create clubs for men and women. We seek public amusement and public interests that lead away from some of them against the home. There is no substitute for the home. Human beings were destined to grow in the home as a flower in the garden beneath the sunshine.

"Let us be against the tendencies that weaken and destroy the home. The rich and the well-to-do and the poor need better homes. The home life cannot be lived in public. It demands privacy. The life of the family is sacred. There should be full freedom for life to touch life. Lyman Abbott speaks the truth, 'Four walls and a roof may make a home.'

"Bad homes are the cause of vice and crime among the poor and the unfortunate. Most of the boys and girls in the reformatories come from homes not good. To every child, let there be a home. I believe in the power of the home spirit. It makes the morality of a city. If all the homes of Cleveland were good homes we would have no shameful manhood, no dishonored womanhood, no depraved childhood, and we should be free from the sins and vices that are the disgrace of our civilization. If we truly care for our home and truly love our children, parents would not be indifferent and homes would not be passive. There would be more of the soldier spirit. We would fight against the immoral and for the moral and the clean and the pure.

"America needs men; strong, masterful men to master our problems of industry, commerce and government. What use are masterful men if they be not men of character, men of heart and men of soul. The mighty republics and the world empires that once conquered the nations are no more. Corruption and leannessness destroyed them. The democracy will live, not by commerce and industry, nor by dominion world-wide. It will live if it rest upon the rock of righteousness. Our ideals are not world power but world justice and world happiness.

"The nation is made up of men and women; they make it righteous or unrighteous. We must go back to the home, the maker of character. The true nation rests upon the true communities, which in turn rests upon the true family. We need the home true and pure."

WRHS









# The Jewish Independent

A WEEKLY NEWSPAPER

CLEVELAND, OHIO, FRIDAY, NOVEMBER 29, 1912

Per Year, \$1; Copy, 5 Cents.

Fourteenth Volume, No. 14

## IT WAS A GREAT DAY FOR <sup>Jewish</sup> ~~Independent~~ TEMPLE TIFERETH ISRAEL

11-29-12  
Commemoration On Sunday Of Rabbi Moses J. Gries' Twenty Years Of Service

### DAY OF MANY DELIGHTFUL SURPRISES

Sixty-five Thousand Dollars Pledged Toward A New Temple—The Rabbi Presented With An Auto, A Beautiful Statuette, Many New Members, And Flowers

It was a great day for Tifereth Israel. So many incidents were crowded into one day's events on Sunday that to record them all faithfully would require every page of The Jewish Independent.

Things began moving early in the morning and kept up practically without interruption until about eleven o'clock at night. And there "was something doin' every minute."

The occasion was the commemoration by the congregation, Sabbath school pupils and Alumni Association of Rabbi Moses J. Gries' twenty years' service for the Temple. In the morning Rabbi Gries preached his twentieth anniversary sermon; in the afternoon a "white parade" of seven hundred chrysanthemums carried by the seven hundred Sabbath school pupils marched down the aisle and handed the rabbi the flowers as tokens of love. These same children unveiled a portrait which through the day had been covered by the Stars and Stripes, and presented it to the Temple. This picture was the gift of Rabbi Gries' grandchildren. In other words, of the few pupils of the Sabbath school whose parents had been confirmed by Rabbi Gries. A little later in the afternoon the Alumni Association had a meeting, a dinner, a general jollification and good time in the assembly room and long before eight the crowd began to gather for the evening's festivities and surprises. This part of the day's pro-

gramme capped the climax of a busy, happy day, for it was in the evening when the great surprises were sprung, the presentation of a marble statue of Lessing's Nathan der Weise, by the Alumni Association, an electric automobile by the congregation and a long list of new members by the Membership Committee. But the greatest surprise of all was the announcement by President Martin A. Marks that the sum of \$51,200 had been quietly collected among a few members of the congregation as a nucleus for a new temple further East, and before the audience filed out of the room this sum was raised to \$65,000.

Of course Rabbi Gries was happy, so was Mrs. Gries and all the members of the congregation.

#### ANNIVERSARY SERMON.

The Temple looked its prettiest on Sunday morning. Green leaves made up the decorations everywhere, relieved on the pulpit platform with palms, while a large American flag graced the choir loft immediately above the pulpit. Rabbi Gries preached a beautiful and at the same time a powerful anniversary sermon, detailing his and the congregation's accomplishments in twenty years. Twenty years of the life of a people, said he, with all the infinite experiences of love, of sorrow, all the sacred association of happiness, of blessings. A rejoicing like this, he said, is saddened al-

(Continued on Page 6.)



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## Rabbi Gries Resigns From His Pastorate



RABBI  
MOSES  
J.  
GRIES

## GRIES RESIGNS AS RABBI OF TEMPLE

Announces He Will Step Out  
at End of Twenty-Fifth  
Year of Service.

Delivers Message to Congre-  
gation at Ceremony for  
New Year.

On the eve of the Jewish New Year, and on the threshold of his twenty-fifth year of public service as a minister, Rabbi Moses J. Gries last night tendered his resignation to the executive board and members of The Temple, E. 55th street and Central avenue S. E.

Rabbi Gries' action was entirely

unexpected. His message, as he read from the pulpit, was the first knowledge of his intention given the congregation.

Every pew in The Temple was occupied. All had come to celebrate the opening ceremonies of the New Year. And it was not until Rabbi Gries had nearly concluded his address that the audience realized the purpose of the address.

Rabbi Gries was born in Newark, N. J., forty-eight years ago, and early in boyhood became an orphan. When 11 he applied for entrance to the Hebrew Union college, Cincinnati, but because of his age was refused admission until three years later.

**Held One Other Charge.**

He held one other charge at Chattanooga, Tenn., before coming to Cleveland.

Rabbi Gries is vice president of the Central Conference of American Rabbis, and holds executive offices in many of Cleveland's charitable institutions. His resignation becomes effective next June. Although no action had been taken upon the resignation by the executive board of The Temple, which held a special meeting yesterday afternoon, it is expected that a successor to Rabbi Gries will be chosen during the next six months.

Addressing his remarks to the executive board and members of the congregation, Rabbi Gries last night said in part:

Twenty-five years will soon be completed since, with the enthusiasm and energy of youth, I came to The Temple and to Cleveland. Those twenty-five years have been crowded with eventful experiences, with unceasing endeavor, and may it not be said with modesty

and truth, have been crowded with a full measure of achievement and genuine success.

The Temple's membership, which numbered 125, has increased 500 per cent. to more than 700. The children of the Sabbath school, numbering eighty, have increased 1,000 per cent. to nearly 900, making the largest school in any Jewish congregation in the world. More than 1,000 boys and girls have been confirmed, forming an alumni association with wonderful possibilities. The Women's Association, in useful service and activity, is, I believe, first in rank among the Temple sisterhoods of the country.

It is a source of profound gratification to record that The Temple has won an honored place among the congregations of the land, by reason of its spirit and service, its

initiative and originality in plans and policies and because of its marvelous story of constant growth and activity. The Temple is recognized as "The Open Temple," open for worship to all, open for instruction to all, open for fellowship with all.

The important tasks and the epochal development of the immediate future, will demand from your rabbi unceasing labor with undiminished strength.

I have long and carefully considered the step I am about to take, and had not family sorrow intervened, I would have communicated my purpose to you last season. For manifest cause, I would delay this declaration of my resolution, but my duty to you and myself compels this present announcement.

Twenty-five years I have lived a public life and for the public, with little thought of self and family. Now, in justice to myself and in fulfillment of my duty to my wife and children, it is wise that I choose a life less public. It is imperative that I secure freedom from the drive, pressure and tension of my present life, and particularly from the strain and excitement incident to the enthusiasm of preaching and the earnestness of public address.

I have resolved, at the end of this twenty-fifth season's service with The Temple, to retire from The Temple pulpit and from the ministry. Holding sacred the memory of the first religious service following the dedication of The Temple, namely, the confirmation and the blessing of your children, it is my desire to end my public ministry on next confirmation, with the blessing of the children.

It has been the joy of my life to serve, and I hope to be privileged to continue a life of useful service, as a layman in our community and in the city of Cleveland.

I rejoice that it has been my good fortune to participate in the life of

The Temple and of Cleveland, during the epochal years of their transformation.

I rejoice in the new, progressive spirit of our community, in its deepened social enthusiasm, and in its firmer grasp and larger understanding of philanthropic and educational problems. I rejoice in The Temple's leadership and helpful cooperation, in its inspiring public service as an organization, and, through its representative individuals, in its moral force for the nobler civic life of Cleveland, and in its influence for true religious liberty, for genuine liberalism in religion, and for sincere fellowship among men.

To the officers and to the members of The Temple, may I express my sincere gratitude for twenty-five years of perfect trust and confidence, and for twenty-five years of earnest and enthusiastic cooperation.

May The Temple ever continue the exponent and the exemplar of a sincere, progressive and liberal Judaism—with the blessing of God.



# THE JEWISH REVIEW AND OBSERVER

DEVOTED TO THE INTERESTS OF THE JEWISH PEOPLE

Vol. L. No. 41

CLEVELAND, OHIO, FRIDAY, SEPTEMBER 19, 1924

\$1.00 Per Year---Single Copy 5c

## TIFEREH ISRAEL HAS HAD NOTABLE RABBIS

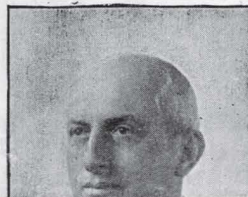


RABBI ABBA HILLEL SILVER.

Rabbi Abba Hillel Silver was born January 28, 1893, and graduated from the Hebrew Union College and University of Cincinnati in 1915. He occupied the pulpit of the Temple Leshem Shomayim, Wheeling, W. Va., from 1915 to 1917, where by his excellent work he won the highest esteem of the members of his congregation and the community of Wheeling.

He received the call to the pulpit of The Temple in Cleveland in July, 1917. During his residence in this city Rabbi Silver has achieved much

Continued on page 2



## TEMPLE WOMEN'S ASSOCIATION HAS DONE SPLENDID WORK

Work Of Organization, Which Grew From Small Group, Covers A Wide Field Of Activities

### WOMEN HAVE ACCOMPLISHED MUCH

The Temple Women's Association, with a membership of 1,700, is one of the outstanding activities of The Temple and is doing a magnificent and most commendable work.



MR. MARCUS FEDER  
President

When The Temple was erected on East 55th street and Central avenue it was recognized that women's work is a prominent factor in congregational success, and a Temple Women's Auxiliary was formed in the latter part of 1896. Much good work was accomplished under the able leadership of Rabbi Moses J. Gries.

On February 19, 1897, at the call of the president of The Temple, Martin A. Marks, the women of the congregation met at The Temple to form an organization.

Rabbi Moses J. Gries presided and a committee was appointed to perfect plans. On February 26, 1897, the Temple Women's Association was organized, with Rabbi Moses J.

increasing since its reorganization in 1913, when Mrs. Siegmund Joseph became its president, and undertook the task of leading the association, involving the most arduous personal effort.

One of the important activities of the organization is the community sewing and quilting.

Groups meet every Tuesday from 9:30 a. m. to 3:30 p. m., beginning in October and continuing during the month of May and longer if necessary. The quilting group is the oldest of all the activities of the association. The members are skilled and loyal workers, and the quilts they turn out are of the most excellent quality. The attendance is regular. It must be an unusual circumstance that will keep a member away. The community sewing group consists of several departments. These groups sew for the various philanthropic institutions of the city and are always ready to respond to an emergency call.

The Women's Exchange is responsible for two annual scholarships for the Hebrew Union College, which it has always made good. Funds for this purpose being raised by means devised by the members.



## DEDICATION EXERCISES AT NEW TEMPLE BEGIN TONIGHT

The dedication of the New Temple and the religious school building of Congregation Tifereth Israel will take place tonight, Saturday and Sunday, September 19, 20 and 21.

The program of the dedication services is as follows:

Dedication service, tonight at 7:30 o'clock. Sabbath service, Saturday morning, September 20, at 10 o'clock. Children's service, Sunday morning, September 21, at 10 o'clock. Fellowship meeting, to be held in the Mahler Alumni Hall, Sunday evening, September 21, at 7:30 o'clock.

The Temple religious school opened in the New Temple building on Sunday morning, September 14.

## NEW TEMPLE IS SPLENDID ARCHITECTURALLY

The New Temple is not only a building of much architectural beauty and distinction, but also an unique structure in America synagogue architecture. The land on which it stands is triangular in shape, with the street at one side at a much higher level than the parkway on the other side, this giving many interesting chances of level to the mass of the building, and tending to make the temple proper, which is set on the high point, tower still more over the rest of the group.

Although there are several distinct units in the plan, they are grouped into a continuous mass of general triangular shape, with the temple itself looming on the apex of the triangle. The administration quarters, comprising the library, rabbi's study, memorial chapel, the religious school rooms, numbering thirty; the large gymnasium, the assembly rooms, with their appropriate names, and the offices are behind the temple at different levels.

The group will be completed in the future by a large auditorium in the extreme rear. The exterior is of marked simplicity and dignity. The style of architecture is Byzantine, and the material used for the exterior is Indiana limestone and tile roof. There are marble columns between the windows and marble over the entrance doors. There are three sets of entrance doors, with numerous emergency exits in the balcony and main temple, with exits also into the administration building which sep-

## TEMPLE HAS HAD ENERGETIC PRESIDENTS



BENJAMIN LOWENSTEIN.

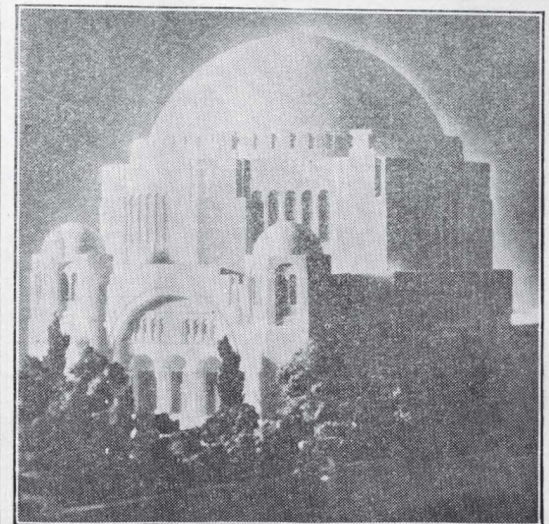
Mr. Benjamin Lowenstein, one of Cleveland's well known residents, was born in Wilkes-Barre, Pa., in 1859, and resided in Philadelphia from 1862 to 1883. Mr. Lowenstein went to Canton, O., where he was engaged in business from 1884 until 1897, when he came to Cleveland and became connected in business with

Continued on page 2

## 74 YEARS OF ACTIVITY IS CROWNED WITH NEW TEMPLE

Sturdy Band Of Pioneers Organize Tifereth Israel Congregation In 1850

### SOUTHERN PHILANTHROPIST AIDED



THE NEW TEMPLE

Chas. R. Greco, Architect.

John Gill & Sons, General Contractors.

In the early days the Jewish community of Cleveland was a very small one, but what it lacked in numbers it made up in steadfastness of purpose. Although these pioneers had many struggles to encounter they were loyal and devoted to their Judaism and among the first things they established were congregations.

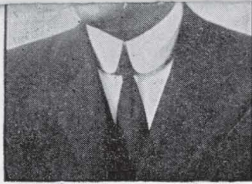
On May 26, 1850, Congregation Tifereth Israel was organized with forty-seven charter members, comprising the following:

Jacob Arnstein, Frederick I. Cohen, Joseph Davies, George A. Davis, H.

rected at the dedication of The Temple, East 55th street and Central avenue, in 1894.

The Huron Street Temple was dedicated December 14, 1855, and the first Hebrew and Sunday school was organized in 1858. The teachers were Mr. B. F. Peixotto, Mr. Jacob Engelhart, Miss Hannah Cohen, who upon her marriage was the late Mrs. J. S. Perley; Miss Louise Koch, who was the wife of the late Mr. Jacob Goldsmith, and Miss Lehman. A choir and organ became features of the congregational service in 1861.





RABBI MOSES J. GRIES.

Rabbi Moses J. Gries, for twenty-five years rabbi of The Temple, was born in Newark, N. J., January 25, 1868, and died October 30, 1918. His parents died when he was a child, and at the age of 11 years he sought admission into the Hebrew Union College of Cincinnati but was refused on account of his youth. He persevered, however, and three years later he matriculated.

He was graduated at the age of 19 from the Hebrew Union College, having attended the University of Cincinnati while pursuing his theological studies.

His first charge was at Chattanooga.

Continued on page 2

#### DR. AARON HAHN.

Dr. Aaron Hahn, rabbi of The Temple from 1874 to 1892, was born in Bohemia in 1848 and was educated abroad. He came to Cleveland in 1874 to accept the position as rabbi of Tifereth Israel congregation, which place of worship was then on Huron road.

After he retired from the position of rabbi in 1892 he entered the legal profession and at present is a member of the law firm of Mooney, Hahn, Loeser & Keough. During his residence of fifty years in Cleveland Dr.

Continued on page 2.



DR. AARON HAHN

Gries as chairman, and the following advisory board of fifteen, Miss Mary Bloch, Miss Fannie Hays, Miss Fanny Schloss, Mrs. Herman Stern, Mrs. Sam Deutsch, Miss Julia Halle, Miss Esther Kornhauser, Mrs. M. J. Mandelbaum, Mrs. A. Tuteur, Mrs. M. B. Schwab, Mrs. S. H. Einstein, Mrs. Sam Weil, Mrs. Adolph Liebenthal, Mrs. B. Mahler and Mrs. E. Rosenfeld.

The object of the association is to do women's work for The Temple. Membership was open to families of the members. No dues were charged for membership at this time. The committees comprised the following: Chair, congregational, social, decoration and pictures, floral offerings,



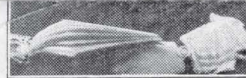
MRS. SOL R. BING  
Past President

mothers' meetings, Sabbath school, Sabbath school entertainments, festival services, visiting the sick and new members of The Temple. The association has representatives on the Temple board. Tifereth Israel Congregation was the first in this country to adopt this policy. The association also has representatives on the Sabbath committee, and have co-operated with the public worship committee in the selection of the choir, the selection of the pictures, reproductions of the master painters on Jewish subjects that adorned the walls of the old temple parlors and school rooms, were secured through the influence of the women's association.

The weekly floral offerings on the altar in commemoration of the anniversary of the death of a loved one, birth, wedding or other anniversary, and the altar decorations on the holidays are taken care of by the floral committee of the association, who take them to sick members of the congregation, either in their homes or at hospitals.

The women of The Temple, in commemoration of the fiftieth anniversary of the foundation of the congregation, which occurred in October, 1900, presented a handsome memorial window to The Temple.

The activities of The Temple Women's Association have been constantly



MRS. SIEGMUND JOSEPH  
Honorary President

The flying squadron, reorganized in December, 1923, is composed of 100 women and is now called the flying squadron service committee, who are women that will respond readily when called upon to serve. This band of women will be depended upon to perform the various functions connected with Temple activities.

The inauguration of the annual Lincoln birthday celebration with a banquet and an interesting program following for the members of the congregation, is a social feature that is eagerly looked forward to from year to year.

The junior orchestra, comprising boys and girls from 8 to 16 years old, established eight years ago, has offered an excellent opportunity for young people to attain a musical education. Previous to the war there was a senior orchestra, but war service demanded many of the young men, so it was discontinued, but it will be inaugurated in the New Temple in the near future. The concerts given by the junior orchestra within the past few years have been unusually fine. The Temple Women's Association provides The Temple alumni with chaperones when any affair is given by that organization. It also makes provisions along social lines for college boys and girls away from home and giving them an opportunity to attend religious service.

The literary group has studied many fine plays during the year and many plays have been presented. These literary afternoons conclude

Continued on page 2.



MISS EDNA GOLDSMITH  
Past President

arates the temple, school, and assembly room.

The interior of the temple is faced with Guastavino tile, which is considered to be acoustically perfect. The exterior dome is of concrete construction on steel trusses. The interior dome is entirely self supporting. The entrance motif which faces the point of the triangle consists of a monumental arch with rich inserts of various colored marbles, and marble columns surrounding the three imposing entrance doors.

The remainder of the edifice is of banded courses of limestone of subtle variation in shade treated in a very simple and dignified manner. The play of light and shade is secured by variations in the surface and inserts of marble, rather than by projecting moulding and cornices, which is typical of the style employed.

The group is dominated by the large dome surmounting the temple. This is covered with yellow tile that is resplendent in the sunlight.

The interior is finely finished in quarter sawed white oak, except the ark, which is constructed of black walnut.

The main temple auditorium is a seven-sided, domed chamber, lighted by a group of five arched windows on each side. At night the artificial light comes through the windows. There are no lighting fixtures of any kind. The lighting is indirect, with the source hidden from the audience, just below the stained glass windows in the upper portion of the temple. These windows are lighted from the back by an artificial light effect which will be had on the windows at all times. The interior is treated entirely in soft shades of brown and tan. The ark is of elaborate design, with polychrome decorations.

The organ, which was constructed by the Kimball Organ Company of Chicago and which is one of the finest church organs in America, is located in two units on either side of the ark. The organ is a four-manual organ with five chests.

The choir will be above and behind the ark, completely screened from the audience in the temple. The organ will also be hidden. Experts have said that the form of the auditorium in the main temple is ideal from an acoustical standpoint. The seating capacity of the temple is 1,900. There are rest rooms in front of the temple proper for ladies and gentlemen.

The vestibule walls and floor are

Continued on page 3.

Twelve  
Pages  
Today



MARTIN A. MARKS.

Mr. Martin A. Marks, who served as president of The Temple for twenty-four years, was born in Madison, Ind., February 6, 1853, attending the public schools of that city until he was 13 years old, when it became necessary to assist his father. He was compelled to lay aside his school-books. He had cherished the wish of securing a good education and enter into the legal profession as his life work, but he was doomed to disappointment in not being able to carry out his plan.

He entered his father's store in Madison, Ind., while still a youth, and later became a member of the firm, which was A. Marks & Son of that city, taking an active part in business circles of Madison. He was also closely identified with public affairs, originating many innovations for municipal progress and development, and was second to none in the displaying of that public spirit so necessary in every community.

Continued on page 2.



A. LEWENTHAL

er, Isaac Englehart, J. Englehart, Isaac H. Frank, Isaac Greenbaum, H. Ginter, David Hexter, David Heller, L. Hexter, Meyer Hexter, Selig Hexter, Louis Heiman, George Isaacs, Isaac A. Isaacs, S. Kahn, Isadore Kalisch, David Kaufman, Cauffman Koch, David Koch, Asher Lehman, Moses Liebenthal, Alexander Loeb, Cauffman Loeb, Sam Loeb, A. Luria, W. Lowenstein, Moses Moses, Sam Moses, Moses Nusbaum, E. Pincus, Wolf Riglander, Michael Schaffner, Solomon Schaffner, Moses Schwab, Louis Schwarzenberg, Sigmund Stein, Samuel Weil, Isaac Wertheim, L. Wolf, Marks Wolf.

The first place of worship was a little one-story building located at 47 Lake street, between Bank and Seneca streets, now Lakeside avenue, between West 6th and West 3d streets.

Services were held from 1851 to 1855 in a hall in Kelley's block on Superior street.

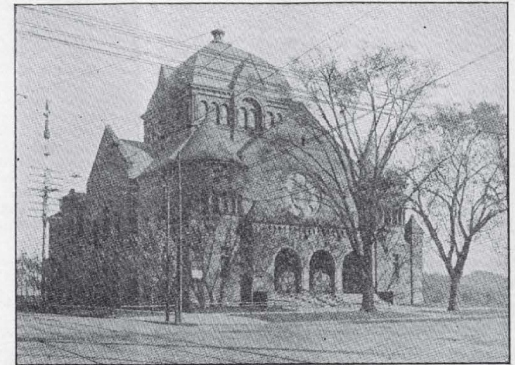
The first officers of the congregation were: President, Mr. Alexander Schwab; vice president, Mr. Cauff-

eredicated by Dr. Max Liebenthal of Cincinnati on August 23 of the same year. It was enlarged in 1866.

The next step toward reform was the adoption of a new revised prayer book in 1867, written by Dr. Merzbacher. Rev. Gustav M. Cohen was elected cantor, instructor and leader of the choir and Sabbath school teacher in 1866, at a salary of \$1,200 a year. Minhag America, written by Dr. Isaac M. Wise of Cincinnati, was introduced into the service of the congregation in 1866. Dr. Jacob Mayer of Cincinnati was elected rabbi for a term of five years at a salary of \$3,000 a year, and reforms speedily followed one another.

The Huron Street Temple was again enlarged and redecorated, on May 21, 1874, it was rededicated by Dr. Isaac M. Wise.

Dr. Mayer resigned in 1874, and during the same year he was succeeded by Dr. Aaron Hahn, who occupied the pulpit till 1892, when he resigned and was succeeded by Rabbi Moses J. Gries of Chattanooga, Tenn., who occupied the pulpit until 1917,



EAST 55TH STREET TEMPLE

man Koch; secretary, Mr. E. Pincus; treasurer, Mr. George A. Davis; trustees, Messrs. David Hexter, Sam Loeb, J. Englehart and Wolf Riglander.

The first rabbi of the congregation was Isador Kalisch, who held that position from 1850 until 1855, at a salary of \$400 a year. He was reader, preacher and teacher.

The first burial place of the congregation was on Willet street, which was purchased in 1851. On March 2, 1854, the congregation received a bequest of \$3,000 from Judah Touro, the great Jewish philanthropist of New Orleans, which made it possible for the struggling congregation to buy a permanent site and build a temple.

A lot on Huron street where the Sheriff Street Market is now located was purchased May 11, 1854, for \$4,000. The service of Judah Touro was recognized forty years later when a memorial tablet to him was

when he was succeeded by Rabbi Abba Hillel Silver of Wheeling, W. Va.

Steps were gradually being taken for the erection of a new building and affairs had assumed such a favorable shape that the Huron Street Temple, which had been the house of worship of the congregation for nearly forty years, was sold for \$28,000 and the lot at Central avenue and East 55th street was purchased.

Rabbi Moses J. Gries came to Cleveland November 20, 1892. He was elected for a term of three years. Following the election of Rabbi Gries, a building committee was appointed to take charge of the erection of the new temple.

The committee comprised Messrs. Julius Felss, chairman; M. A. Marks, Jacob Goldsmith, M. Ullman, Leopold Einstein, Dr. S. Wolfenstein, Kaufman Hays, Sol Sloss, Marcus Feder, H. Einstein, F. Muhlhauer, I.

Continued on page 3.



## Tifereth Israel Has Had Notable Rabbis.

(Continued from page 1.)

### RABBI A. H. SILVER.

good for the congregation and for the community at large.

His support can always be counted upon in all movements for the betterment of humanity. Rabbi Silver, who is not only prominent in local affairs, but also occupies a prominent position in national movements, is a director of the Intercollegiate Menorah Association, vice president of the Zionist Organization of America, member of the executive board of the Central Conference of American Rabbis, member of the board of delegates of the Union of American Hebrew Congregations, member of the commission of education, Union of American Hebrew Congregations, trustee of the Young Judaea Organization, member of the board of directors of the Cleveland Federation of Jewish Charities and of the Welfare Federation of Cleveland, member of the executive board of the Consumers League of Ohio, director of the Cleveland Humane Society, honorary member of Cleveland Council, Boy Scouts of America, a trustee of the Legal Aid Society, a member of the Ohio board of Near East Relief and honorary trustee of The Temple Women's Association.

Rabbi Silver went to France during the war, at the request of the governments of the United States and France, and was decorated by the French government for conspicuous service. Rabbi Silver is a lecturer of national reputation.

### RABBI M. J. GRIES.

nooga, which he held from 1889 to 1892, when he was elected rabbi of Tifereth Israel Congregation of this city, which was then located on Huron road where the Sheriff Street Market is now located. At that time the congregation had 125 members, and the Sabbath school was attended by eighty children.

One year later steps were taken to build the new Temple, East 55th street and Central avenue, which was dedicated in September, 1894. Under the able leadership of Rabbi Gries great things were accomplished by the congregation, which was the first institutional synagogue in the world.

After a service of twenty-four years to the congregation, Rabbi Gries announced on New Year's evening, September 28, 1916, his intention of resigning from the active ministry at the conclusion of twenty-five years' service.

In June, 1917, after confirming his twenty-fifth class, he retired from the pulpit, but he continued to manifest his intense interest in the congregation, and in many of the civic and social problems of the city.

When Rabbi Gries retired from the ministry one of the means of expressing the high esteem in which

field of social endeavor. His ministry was not confined to any one denomination, but it embraced every humanitarian effort. He was liberal in his religious ideas, and progressive in his social vision.

He married Miss Frances Hays, daughter of the late Mr. and Mrs. Kaufman Hays, June 15, 1898. This marriage was blessed with two sons, Messrs. Robert and Lincoln.

What he had striven for and accomplished is an open book. His life was as clear as the day, and as clean and pure as the waters of a running brook. He was always imbued with the highest ideals and worked unceasingly to attain them. He gave himself unstintingly to his work, even to the detriment of his health. He did much to overcome prejudice. He showed the Jews in a light in which they had never appeared before to non-Jews, and while prejudice may never be entirely eradicated it has been greatly lessened in the minds of thinking men and women through the efforts of Rabbi Gries, who knew that prejudice was entirely wrong and he was determined to wipe it out.

His life was crowned with those noble actions that will be an everlasting monument to him.

### DR. AARON HAHN.

Hahn has accomplished many fine things as rabbi and lawyer.

He is a gentleman of profound learning and studious habits. He is highly esteemed as a citizen of Cleveland. Under his leadership as rabbi the congregation gained many new members. Dr. Hahn has written several books on Jewish themes. He has always taken a keen interest in philanthropic movements.

## Temple Women's Association Has Done Splendid Work.

(Continued from page 1.)

with a social hour during which refreshments are served. Many fine lectures and musicales have been given under the auspices of the Temple Women's Association.

A noteworthy feature of the work of the association is "The Baby's Prayer," presented to the parents on the birth of a child, pink for boys and blue for girls, with the name of the baby and date of birth, and signed by Rabbi Silver. The record of the date of birth and the child's name is kept in a large handsome register book at The Temple.

The special decoration committee sees to the decorations for particular functions. The hospitality, reception and entertainment committees look after the social events. The publicity committee is faithful in giving the necessary publicity to the organization. The sale of Uniongrams is in the hands of a competent committee and the people are being educated to use them instead

mittee—Child welfare, Mrs. Walter Goldsmith; civics and legislation, Mrs. Julius Fryer; education and literature, Mrs. Edward Joseph; home economics, Mrs. Adolph Born; music, Mrs. Harry Arnstine; philanthropy, Mrs. Harry Koblitz; American citizenship, Mrs. Nathan Rosewater; art, Mrs. Sol Bing; Camp Fire, Mrs. Sam Hartman.

Members of the board of directors—Mrs. Fred Abel, Mrs. Henry Auerbach, Mrs. Henry Bauman, Mrs. Sol Bing, Mrs. S. M. Bloch, Mrs. Adolph Born, Mrs. M. J. Bowman, Mrs. Joseph Buchman, Mrs. H. S. Devay, Mrs. Harry Feigenbaum, Mrs. Arthur Fischer, Mrs. Julius Fryer, Miss Edna Goldsmith, Miss Esther Einstein, Mrs. Walter A. Goldsmith, Mrs. E. S. Goldstein, Mrs. S. Goldhammer, Mrs. A. Graver, Mrs. Joseph H. Gross, Mrs. Charles Jaskulek, Mrs. Simon Klein, Mrs. Harry Koblitz, Mrs. Max Koch, Mrs. S. Korach, Mrs. Saul Levine, Mrs. Carol Levinson, Mrs. Gladys Lederer, Mrs. A. Lewenthal, Mrs. Melville Liebenthal, Mrs. Benjamin Lowenstein, Mrs. Nathan Liebshutz, Mrs. Sidney Marx, Mrs. Herman Moss, Mrs. Joseph Mendelson, Mrs. Ben New, Mrs. Lester Miller, Mrs. R. C. Norberg, Mrs. Lena Prentke, Mrs. Louis Rheinheimer, Mrs. Morris Rich, Mrs. Ben Rich, Mrs. Samuel Rosenthal, Mrs. I. E. Rosenberg, Mrs. Nathan Rosewater, Mrs. Henry Roth, Mrs. I. Sands, Miss Ida Schott, Mrs. A. H. Silver, Mrs. Sarah Sampliner, Mrs. Jesse P. Solomon, Mrs. Camillo Fassig, Mrs. A. E. Weinberg and Mrs. Walter Weil.

The Temple Women's Association is affiliated with the National Federation of Temple Sisterhoods, the Ohio State Federation of Temple Sisterhoods, the Co-operative League of Jewish Women's Organizations and the Federation of Women's Clubs of this city. It has a representative on the Educational League.

The officers, directors and various committees are indefatigable in their work in behalf of the organization, and it is largely due to this beautiful spirit that the association has achieved its high rank among women's organizations not only in the city but throughout the country.

## Temple Has Had Energetic Presidents.

Continued from page 1.

### BENJAMIN LOWENSTEIN.

the Landesman-Hirschheimer Co., of which concern at present he is president.

He married Miss Fannie Straus of this city in 1889. Mr. Lowenstein has been trustee of The Temple since 1899, and was elected president of the congregation in 1916.

During his term as president numerous important events have occurred, the most important of which is the erection of the magnificent new temple at Ansel road and East 105th street. Mr. Lowenstein, by his broad and liberal policy, is constantly

the executive board of the Cleveland Humane Society, vice president of the National Conference of Jewish Charities, honorary president of The Temple, one of the founders of the National Jewish Tuberculosis Hospital at Denver, past president of District Grand Lodge No. 2, B'nai B'rith, member of the Approved Order of Red Men, a member of the Chamber of Commerce, a director of the Orphan Asylum for many years, and secretary of the Montefiore Home for Aged and Infirm Israelites for several years.

In the financial world he became a director of the First National Bank, a member of the finance committee of that bank, and a director and member of the executive board of the Guardian Savings & Trust Company. He was a member of the Excelsior, Oakwood, Cleveland Athletic and Automobile clubs, and was also a Royal Arch Mason.

He was a vice-president of the Society for the Care of the Blind, vice president of the Anti-Tuberculosis League, treasurer of the Covenant Endowment Fund of the B'nai B'rith, and member of the executive board of the Union of American Hebrew Congregations. Mr. Marks was chairman of the benevolent committee of the Chamber of Commerce that organized the Cleveland Federation of Charities and Philanthropy in 1913 and was the first president.

He was president of the Cleveland library board, resigning when he moved to Bratenahl. He was a director of the Orphan Home for thirty years, and in April, 1916, he was elected trustee and treasurer of the institution. He was president of the Educational League and a member of the Council of Sociology. He was one of the organizers of the Federation of Jewish Charities in this city and was among those who first conceived the idea of the Cleveland Community Chest.

Mr. Marks was not only a prominent personage in Cleveland, but also in the ranks of American Israel, and was a great benefactor not only to his co-religionists but to the American people in general. By his intelligence and industry he won for himself a high rank among those who had achieved a career of success. His career in the commercial world was an unstained record of honorable and high ideals which he lived up to until his death in 1916.

Mr. Marks would not permit his business to monopolize his entire life. He recognized that success had certain obligations connected with it, and he endeavored to fulfill them to the best of his ability. As president of The Temple for twenty-four years and director of the Orphan Home he did a magnificent work, showing his remarkable ability as a leader.

Mr. Marks was active and intensely interested in all movements conducing to the uplift of humanity. His aid and sympathy could always be counted upon in civic affairs, in moral advancement, religious activities, in educational movements, in

years as a trustee and at present he is the vice president. Mr. Meisel has been a zealous worker in civic and communal movements in Cleveland.

### EMANUEL EINSTEIN, TREASURER.

Mr. Emanuel Einstein, treasurer of The Temple for thirty years, was born in Buchan, Germany, and came to Cleveland fifty-one years ago. He has been a member of The Temple since 1890 and a member of the United Cemeteries board for many years.

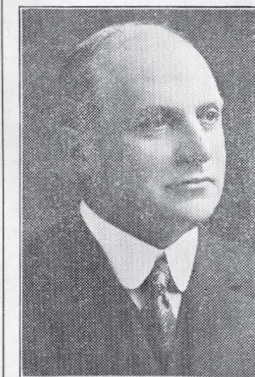
He is most efficient and conscientious in the performance of his duties as treasurer of The Temple and he did excellent work while a member of the United Cemeteries board.

It may be of interest to know that the treasurership of The Temple has been held in the Ullman-Einstein family since 1870. Mr. Moses Ullman held it from 1870 to 1880; Mr. Felix Einstein from 1880 to 1894, and Mr. Emanuel Einstein 1894 to the present time.

### LOUIS M. WOLF.

Mr. Louis M. Wolf, chairman of the building committee of the New Temple, was born and educated in Cleveland and has resided here all his life. He is a member of the firm of Mandelbaum, Wolf & Lang.

He is a member of the B'nai B'rith, Oakwood and Excelsior Clubs and many civic organizations of the city. He has been a member of The Temple for many years, being trustee for several years and vice president. He has done magnificent work as chairman of the building committee, for which he deserves the highest commendation.



L. M. WOLF

Mr. Wolf was a member of the board of trustees of the Montefiore Home for Aged and Infirm Israelites for many years and president of the institution for several years. Under his leadership, numerous excellent innovations have been intro-

## PLUMBING INSTALLATION

IN

Euclid Ave. & 105th Temple

INSTALLED BY

# THE KOBLITZ PLUMBING & HEATING CO.

4900 EUCLID AVE.  
Phone Randolph 6100

5315 LORAIN AVE. S.W.  
Phone Hemlock 1537

## HOLBECK DOOR CO.

1423 Discount Bldg.

Cleveland, O.

FURNISHED THE COMPLETE MILLWORK, CABINETWORK AND DOORS FOR TEMPLE TIFTERETH, ALSO FOR THE ADDITION 82ND ST. AND EUCLID AVE. TEMPLE.



he was held was a testimonial service, given him by the congregation that was attended by a vast concourse of people.

At the time of his death Rabbi Gries was an active member of The Temple, and a member of its board of trustees. He was a pioneer of the open temple, which includes secular as well as religious activities. He was one of the organizers of the Council of Jewish Women, having been its first president.

He was also one of the founders of the Council Educational Alliance and the Federation of Jewish Charities. He was president of the Council Educational Alliance for several years, president of the Central Conference of American Rabbis, president of the Jewish Religious Education Association of Ohio, of which he was one of the founders. He was also a member of the board of trustees of his alma mater, the Hebrew Union College.

Among the organizations in Cleveland of which he was a member was the Chamber of Commerce, Excelsior Club, Oakwood Club, Council of Sociology, City Club, B'nai B'rith and the Educational League, of which he was one of the founders.

He served as president of the Ohio Rabbinical Association, the B'nai B'rith Lodge of this city, and of the Alumni Association of the Hebrew Union College. He was treasurer, vice president and a member of the executive board of the Central Conference of American Rabbis.

Among The Temple organizations to which he gave much effort to promote were The Temple Society, The Temple Women's Association, the Junior Temple Society, The Temple Course, The Temple Sabbath School Sunshine Club, The Temple Club, The Temple Library, The Temple Alumni and other organizations.

During his residence in Cleveland from 1892 until the time of his death in 1918, Rabbi Gries was a prominent factor in the development of both Jewish and non-Jewish institutions in the city of Cleveland. He never considered any sacrifice too great to make in behalf of his fellow men.

Whenever there was any great work to be done, Rabbi Gries could be relied upon to be one of the most active workers.

During his twenty-five years as rabbi of The Temple, Rabbi Gries made achievements that have produced a strong imprint upon the community. Although he was a man of unusual cultural attainments and his services as speaker and lecturer were much in demand, he was regarded as a practical man.

At the time of his death he was a director of the Citizens Savings & Trust Co. and the Cleveland Worsteds Mills.

Rabbi Gries was a leader in American Israel, and in his death the Jews of this country sustained a great loss. Rabbi Gries left the mark of a strong personality upon many of the beneficent institutions in the city. His career was crowned with many notable achievements in the

The credentials committee registers those attending on Tuesday mornings and if a lady is absent a few times in succession, visits are made to find out the cause.

The ladies of the Temple Women's Association raised \$30,000 for the new organ. An intensive drive was made in October, 1923. One hundred women were called into service and there was a response of 100 per cent, having gone over the top in ten days. One of the members keeps the bulletin in the Temple lobby supplied with announcements and the addressograph committee has charge of addressing the bulletins every week and making the necessary changes of address. The chairman on home economics brings much valuable data to the association and the musical chairman provides the musical numbers, when necessary. The Sunshine chairman tells what is done with the Sunshine money brought by the Sabbath school.

The religious activities are most successful. One of the outstanding features of the year being the parents' and teachers' meetings, which were largely attended. The committee in charge also organized a personal service group, which is doing most commendable work. Visiting the sick is a salient feature in the activities of the association.

A committee takes the blind in autos to meetings and other affairs. The Girl Scouts group does fine work. One of the most important groups is the membership and delinquent dues committees. The congregational Seder service, which is such a phenomenal success, is under the supervision of The Temple Women's Association. During the war the organization entered into all spheres of activity in which women were engaged, performing all required duties with unswerving loyalty and zeal.

When the many difficulties confronting the organization during the past few years are considered, the things accomplished are marvelous. With the removal into the new temple far greater achievements will be made, and the future record of the association will be a brilliant one in every respect.

The following are the officers and members of the board:

Honorary president, Mrs. S. Joseph; president, Mrs. Marcus Feder; first vice president, Mrs. M. J. Gries; second vice president, Miss Flora Rohrheimer; treasurer, Mrs. Ralph Rosenfeld; recording secretary, Mrs. Samuel Freedman; corresponding secretary, Mrs. M. Metzenbaum; financial secretary, Mrs. Marcus Goldsmith; auditor, Mrs. Samuel Hartman; honorable trustee, Rabbi A. H. Silver.

Trustees on Temple board—Mrs. Sigmund Joseph, Mrs. Marcus Feder, Mrs. Moses J. Gries, Miss Edna Goldsmith, Mrs. Sol Bing, Mrs. Benjamin Lowenstein.

Representatives on Community Betterment Council—Mrs. Fred Abel, Mrs. Joseph Guggenheim.

Representatives on Federation com-

mitted to be the leader of this large and progressive congregation.

#### MARTIN A. MARKS.

Even as a young man he was intensely interested in charitable work, being elected a director of the Orphan Home, a position he filled with honor until the time of his death.

He was married to Miss Belle Hays, the oldest daughter of Mr. and Mrs. Kaufman Hays of this city, October 28, 1885. After his marriage he resided in Madison for two years. Mr. and Mrs. Marks came to Cleveland in February, 1887.

When Mr. Marks first came here he was a member of the firm of Klein, Marks & Co., wholesale dealers in men's furnishing goods. He became identified with the Northwestern Mutual Life Insurance Company in 1890. After eighteen months the position of manager of the Equitable Life Assurance Society of New York for northeastern Ohio was offered him, which he accepted. He held the position for fourteen years, when owing to ill health he resigned.

After spending several months traveling abroad, he returned to Cleveland much improved in health and resumed active business. When he returned from Europe he became identified with the Cleveland Worsteds Mills, being made a director July 11, 1902. On April 13, 1904, he became a member of the executive committee. January 25, 1905, he became assistant secretary and treasurer, and January 31, 1906, he became treasurer and secretary, holding that position until he died.

He was president of The Temple from 1890 until his resignation, January 26, 1916, with the exception of two years, 1907-1909. In appreciation of his faithful and efficient services in that capacity, a testimonial evening was given him, which was one of the largest affairs ever held in The Temple.

On that evening he was presented with a testimonial book containing resolutions from The Temple, the Sabbath school, The Temple Women's Association and other organizations affiliated with The Temple. He was also presented with a platinum watch.

Under his leadership The Temple made remarkable progress in every direction. It was while Mr. Marks was president that the East 55th Street Temple was dedicated in 1894.

Although Mr. Marks was a Republican, Mayor Tom L. Johnson offered him the position of trustee of the Municipal Traction Company during the stirring street car war here. He declined to serve. Later he also declined the position of director of safety, correction and charity offered him by Mayor Herman Baehr.

During the few years prior to 1912, when he began to withdraw from his many fields of activity, he was a member of the conference called by Roosevelt, who was then president of the United States, on the care of dependent children. He was also one of the founders of the Visiting Nurse's Association, an organizer of the Educational League, member of

the Y. M. C. A., and in all that elevates the standard of living. He had a remarkable genius for doing helpful things that will always have a beneficial influence upon not only Cleveland, but upon thousands living in other cities.

#### ABRAHAM LEWENTHAL.

Mr. Abraham Lewenthal, president of The Temple from 1907 to 1909, was born in Brookhaven, Miss., and attended the University of Mississippi. He practiced law in Brookhaven and has been a resident of Cleveland for twenty-five years.

He was a member of the board of directors of The Temple for fifteen years and chairman of the Sabbath school board for thirteen years. He is a member of the Excelsior Club, the Oakwood Club, Chamber of Commerce and B'nai B'rith.

He was president of the Cleveland City Lodge and District Grand Lodge of the order. Mr. Lewenthal has been a hard and conscientious worker in whatever official capacity he has served.



MAX MEISEL

MAX E. MEISEL, VICE PRESIDENT.

Mr. Max E. Meisel, vice president of The Temple, was born in Cleveland and has been a resident here all his life. He received his education in the public schools of this city and attended Adelbert College of Western Reserve University.

He has been a prominent lawyer of the city for more than twenty years. He was a trustee of the Orphan Home for many years and at present is treasurer of the sinking fund of that institution.

He is a member of the B'nai B'rith, having been president of the lodge in this city and president of District Grand Lodge No. 2 of the order. He is a member of the Excelsior Club and has been prominently identified with Temple activities for many

years. He was a trustee of the Orphan Home for many years and at present is treasurer of the sinking fund of that institution. He is a member of the B'nai B'rith, having been president of the lodge in this city and president of District Grand Lodge No. 2 of the order. He is a member of the Excelsior Club and has been prominently identified with Temple activities for many

#### BARUCH MAHLER.

Baruch Mahler, chairman of the finance committee of the New Temple, was born in Cleveland seventy-one years ago and was educated in the public schools of this city and lived here during his entire life. During his early business career he was engaged in the commission business and later he engaged in railway interests.

He was a member of the board of education of the city of Cleveland, the Excelsior Club, Oakwood Club, Chamber of Commerce, Cleveland Athletic Club, the B'nai B'rith, and president of the Council Educational Alliance when it was first organized.

He was very active at the time Mt. Sinai Hospital was being erected, having been chairman of the finance committee. He did much fine work in that capacity. He was a member of The Temple for many years, being a trustee and chairman of the finance committee of the New Temple, where he did most efficient work.

He was identified with the Chamber of Commerce, the B'nai B'rith, the Federation of Jewish Charities and numerous other organizations.

Mr. Mahler died several months ago. In his death the community sustained a great loss. He was an ardent worker in all movements conducing to the well being of his fellow men.

#### The Temple Contractors.

Among the contractors on the Temple were the following: Charles R. Greco, the architect; John Gill & Sons, general contractors; the George P. Little Co., Inc., Litco acoustical treatment; the George Rackle & Sons Co., art st ne; the Kayline Co., solid bronze lighting fixtures; the Theodore Kundtz Co., seats; the Sheet Metal & Furnace Co., ventilating; the Koblitz Plumbing & Heating Co., plumbing installation; T. H. Brooks & Co., iron work; the Riester & Thesmacher Co., sheet metal; Western Waterproofing Co., waterproofing and frostproofing; Richmond Fireproof Door Co., Kalamein doors and trim; the A. R. Brueggeman Co., heating, ventilating and power piping.

Detroit Jews are planning to have a country club. They have an option on Rambouillet Golf Club, twenty-three miles from the city, which consists of 153 acres, and possesses an 18-hole course. Mr. William Friedman heads a temporary organization committee.

## WATERPROOFING AND FROSTPROOFING

We guarantee to waterproof concrete floors and masonry walls, by installing our complete system of waterproofing using **IRONITE**.

We also specialize in Frostproofing concrete bridges, abutments, piers, retaining walls, reservoirs, tanks and other structures which have become disintegrated through frost action.

## WESTERN WATERPROOFING CO.

510-1900 Euclid Building.

Prospect 510.

CHERRY 1790

Heating and Ventilating in the 105th Street Temple by

## The A. R. Brueggeman Co.

Heating, Ventilating and Power Piping

KEITH BUILDING



# Cleveland's New Temple

Tifereth Israel Congregation Builds Magnificent House of Worship



ABBA HILLEL SILVER  
Rabbi of the Temple,  
Cleveland, One of the  
Most Persuasive Orators  
of the Younger Rabbinate

**W**HAT promises to be a masterpiece of modern architecture, born of a devotion to the cause of Judaism, is the new Temple and Temple Meeting House of Tifereth Israel Congregation, Cleveland. This monumental edifice, now nearing completion, will also be something quite unique in American synagogue building. The purposes for which the Temple is being erected, as recited below, furnish an inspiring example of what sacrifices our brethren will bring in order to preserve the cherished traditions of religion:

**W**ITH the shifting of the Temple population within the last ten years and the change in the character of the Temple neighborhood, it became apparent that if the Temple is to function properly it must find new quarters. For five years the question of location, type of building, architecture and plans were studied. Experts on synagogue architecture and school construction were called into consultation.

It was thought that the Temple should be located at a central point easily reached from all parts of the city inasmuch as the Temple membership, now numbering over 1,200, is city-wide in its makeup. The site on Ansel road and East 105th street, facing Wade Park, situated on a main thoroughfare within one square of Euclid avenue, the chief artery of the city's traffic, was selected. The protection which the park affords and the beauty which it lends to the structure were also determining factors in the selection of the site.

In the study of the style of the building it was thought that the structure ought to body forth the idea of a Jewish house of worship. It was to be distinctive and significant. The exterior is of marked simplicity and dignity, and draws its inspiration from the ancient architecture of Asia Minor. The

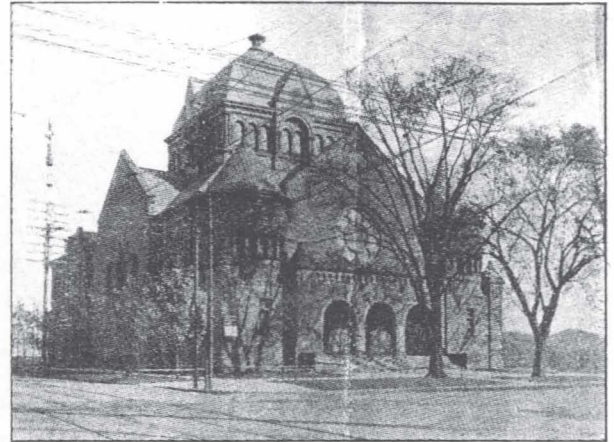
entrance motif, which faces the point of the triangle, consists of a monumental arch with rich inserts of vari-colored marbles and marble columns surrounding the three imposing entrance doors. The remainder of the building is of banded courses of limestone, of subtle variation in shade, treated in a very simple and dignified manner.

**T**HE play of light and shade is obtained by variations in the surface and inserts of marble, rather than by projecting mouldings and cornices, which is typical of the style employed.

The group will be dominated by the large dome which surmounts the Temple. This will be covered with yellow tile which will be resplendent in the sunlight. Two smaller domes, on seven-sided pylons enriched with arches, colonnades and marble inserts, flanking the main entrance, will echo this feature.

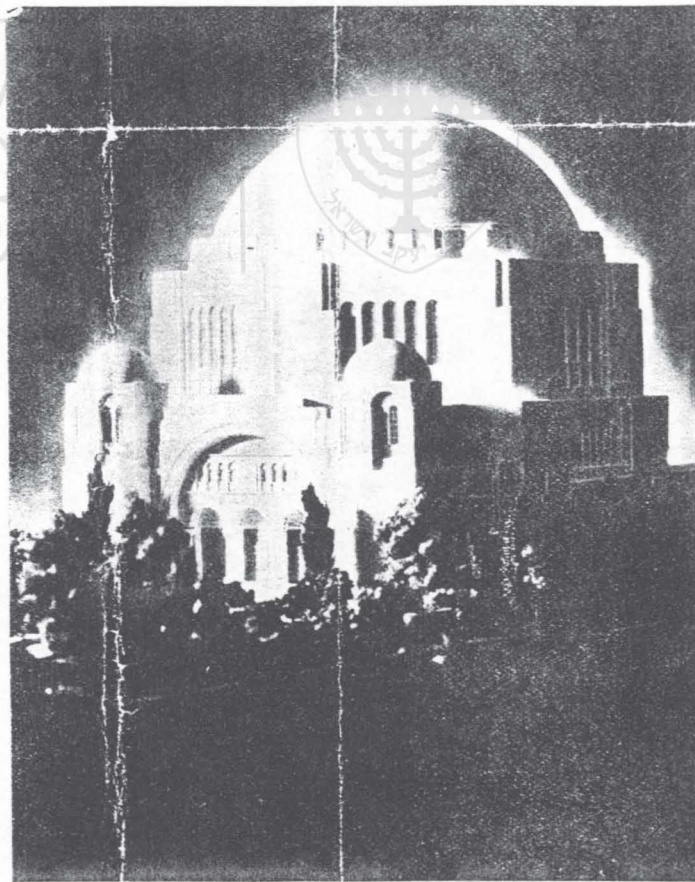
The main Temple auditorium is a seven-sided dome chamber lighted by a group of five arched windows on each side. At night the artificial light will come through these windows, giving the effect of daylight. There will be no lighting fixtures of any sort, the sources of light being entirely concealed. The interior will be treated entirely in soft shades of tan and brown and the interest will focus in the Ark.

This will be an elaborate design in oak with polychrome decoration and above and behind it will be the choir, which will be completely screened from the sight of anyone in the Temple. The organ will also be concealed from view. Experts have declared that the form of the main Temple auditorium is ideal from the acoustical standpoint. The Temple will seat 1,900 people.



THE PRESENT CLEVELAND TEMPLE

Which Bears This Eloquent Inscription: "Thy Gates Shall Be Open Continually"



THE NEW TEMPLE OF CONGREGATION TIFEREETH ISRAEL, CLEVELAND  
Now Nearing Completion at a Cost of \$1,300,000. A Complete School Building With  
a Gymnasium, Library and Club Rooms Attached to the Building, Which Was Designed  
by Charles R. Grace, of Boston

**D**IRECTLY behind the Temple is a wide corridor traversing the whole group, onto which open the administration offices, the library, the rabbi's suite, the trustees' room and the Memorial Chapel. The latter is designed as a memorial to the late Rabbi Gries and will be of considerable beauty architecturally.

To the rear of the Temple, on the parkway level, will be a long arcade screening the gymnasium, which, having a large stage, is also designed as the assembly hall. This will be used for the weekly assembly of the religious school as well as for the various congregational activities for which a large auditorium is required.

In connection with this are locker rooms and shower rooms for use with the gymnasium, dressing rooms adjacent to the stage, as well as storage rooms for the sewing and quilting circles and a large, completely equipped kitchen for congregational dinners.

In the future the group will be completed by the addition of an auditorium adjoining the gymnasium, seating approximately 1,200.

**T**HE usages to which the Temple is to be put determined the planning of the structure. It was the wish to make the Temple a place of worship, a place of study and a place of assembly. A complete three-story school building is therefore being erected, containing thirty-two large class rooms, which will take care of a thousand children in one session, kindergarten, library, reading room and teachers' rooms. The school building is modeled after the latest and best approved school designs and architecture.

The new structure will, if it is hoped, help Congregation Tifereth Israel to carry on its religious and educational service.  
(Concluded on page 336)



The house in Washington, D. C., in which Lincoln died.  
The tomb of Lincoln in Springfield, Ill.

## He Speaks Tuesday

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Rabbi A. H. Silver is not often heard over the radio. But you will hear him Tuesday at 1:15 p. m. from WJAY as one of three prominent speakers in a special Lincoln anniversary broadcast arranged by Mrs. Jennie K. Zwick. With him will be Dr. Arthur J. Culler, president of the Fellowship of Faiths, and President B. J. Rodman of John Carroll University.

The high schools in Cleveland, the Cuyahoga County schools, the schools of Shaker Heights, East Cleveland, Cleveland Heights and Lakewood are planning on dialing in this program.

The broadcast is to be the opening highlight of the second annual Fellowship Week beginning with Lincoln's birthday and ending with Washington's birthday.



RABBI A. H. SILVER  
- STANDIFORD -

Watch for These.

Oliver, and J. H. Roudebush w/ speak.



# Story Of The Historic 1846 Meeting

Here is the call for the meeting which completed the organization of the Anshe Chesed congregation:

"The members of the religious society, called 'The Israelitic Anshe Chesed Society of Cleveland,' are hereby notified to meet at their meeting house, in the

Farmers' Block, in said city, on the 18th inst., at 9 o'clock a. m., to elect the trustees and clerk of said society and to transact such other business as may be needful and necessary to complete the organization of said society under the provisions of an act entitled: 'An act to provide for the appointment of trustees for the control of associated religious societies.' A full attendance of the members is requested.

"Cleveland, May 15th, 1846.

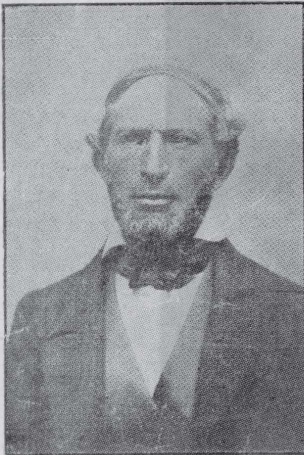
"J. ENGELHART,  
"A. LOWENTRITT,  
"G. STRAUS, Secretary."

Old Jewish pioneers and children and grandchildren of pioneers will be interested in the following names of those who attended the meeting:

A Lewin, A. Lehman, Jacob L. Richard, Michael Wiener, I. Stern, Carl Roskopf, David Heller, D. Frank, J. Engelhart, W. Riglander, R. Strauss, Moses Moses, Michael Baer, L. Ehrlich, Moses Schott, S. Newmark, A. Tuch, L. Erlanger, F. Goldsmith, Jacob Silverman, Joseph Grumpan, I. Ansel, Jacob Frank, S. Thorman, M. Thorman, I. Hoffman, S. Hoffman, G. Straus, L. Colman, A. Lowentritt, M. Alsbacher, N. Tuch, M. Lowenthal, I. Michael, S. L. Stern.

The meeting resolved to incorporate. J. Engelhart, A. Tuch, F. Goldsmith, D. Frank and S. Newmark were elected trustees and Gerson Strauss clerk, who was directed to make out a true record of the proceedings, certify and deliver it for record to the recorder of Cuyahoga county.

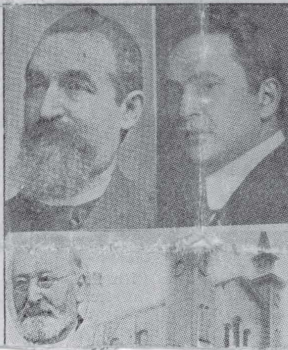
A. Lowentritt was the chairman of the meeting.



A. LOWENTRITT.

This Cleveland pioneer was the chairman of the first Anshe Chesed meeting in 1846.

## Anshe Chesed I



Rabbi Emeritus M. Machol, Rabbi Louis Wolsey, Rabbi G. M. Cohen, Dr. Machol's predecessor and the old Eagle Street Synagogue.



RABBI A. H. SILVER.

## Twelve Presidents Of The Anshe Chesed Congregation From 1846 To The Present Time



FREDERICK GOLDSMITH  
First President, 1846  
1859-60, 1865-68, 1876-78  
1881

J. ROHRHEIMER  
1862

A. SCHWARTZ  
1863

M. LOFSER  
1864

M. J. MOSES  
1870-71

NATHAN NEW  
1872-75

I. REINTHAL  
1879-81, 1891-93

S. SKALL  
1882-90

MOSES HALLE  
1894-95

ISAAC LEVY  
1896 to date

d Payment



1898

## PROGRAM

ORGAN PRELUDE	Mr. Emil Ring
QUINTETTE	Finale from "Traviata" - Verdi Rachel Frease-Green, Sarah Re Qua Vick Claude Selby, William J. Korn and Francis Sadlier
PRAYER	Rabbi Abba Hillel Silver Rabbi-Elect of The Temple
ADDRESS	Dr. William Rosenau, Baltimore, Md. President, Central Conference of American Rabbis
SOPRANO SOLO	
(a) My Star	J. H. Rogers
(b) L'Heure Exquise	Reynaldo Hahn
(c) Chanson Provensale	Eva Bell Aqua Rachel Frease-Green
ADDRESS	Dr. David Philipson, Cincinnati, O.
DUET	Flower Song from "Madam Butterfly" - Puccini Rachel Frease-Green and Sarah Re Qua Vick
ADDRESS	Mr. William R. Weidenthal President, The Temple Alumni Association
ADDRESS	Miss Edna Goldsmith Vice President, The Temple Women's Association
ADDRESS	Mr. Benj. Lowenstein President, The Temple
RESPONSE	Rabbi Moses J. Gries

Paid  
Cts. Received Payment

47

47

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61

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73 219 65

50 219 65

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269 219 90

68

780

400



## THE TEMPLE SERVICE HONOR ROLL

The Temple is proud to publish the names of members' sons who are now serving in all branches of the armed forces of our country.

Name	Stationed At
Pvt. Elwood Carl, son of Mrs. N. Carl.	Patterson Field, Fairfield, Ohio
Robert P. Deutsch, son of Mr. and Mrs. Sigmund Deutsch.	U. S. Navy
Pvt. Robert B. Devay, nephew of Mrs. Joseph Gross	Fort Belvoir, Virginia
Corp. Robert P. Feder, son of Mr. and Mrs. Abe Feder	Fort Louis, Washington
Pvt. George Feil, son of Mr. and Mrs. Harold Feil	Camp Lee, Virginia
Pvt. F. C. Marc E. Graves, son of Mr. and Mrs.	
Marc Goldstein	Fort Bragg, N. C.
Midshipman Kenneth Hausman, son of Mr. and Mrs.	
A. I. Hausman	U. S. Naval Academy, Annapolis
Pvt. Richard Klein, son of Mr. and Mrs. Peter Klein	Patterson Field, Fairfield, Ohio
Pvt. F. C. Paul A. Kluga, son of Mr. and Mrs.	
Samuel Kluga	Ft. Leonard Wood, Mo.
Petty Officer Adam B. Koblitz, son of Mr. and	
Mrs. Morton Koblitz	U. S. Navy
Sergeant Albert Kronheim, ] sons of Mr. and Mrs.	Fort Benning, Ga.
Pvt. Robert Kronheim, ] Jacob Kronheim	Camp Shelby, Miss.
Ensign Sanford Leff, son of Mr. and Mrs. Harry Leff	Washington, D. C.
Lieut. Carl S. Pasternak, son of Mr. and Mrs.	
Nathan Pasternak	Camp Shelby, Miss.
Pvt. Fred Rivchun, son of Mr. and Mrs. Chas. Rivchun	Fort Ord, California
Corp. Asher Rogat, son of Mr. and Mrs. Ben Rogat	Camp Wolters, Texas
Stanley E. Rosenbaum, son of Mrs. Rose Rosenbaum	Camp Shelby, Miss.
Pvt. F. C. Donald Spitz, son of Mr. and Mrs.	
Max E. Spitz	Station Hospital, La Carne, Ohio
Leonard Wolen, son of Mrs. Lillian Wolen	Paris Island, S. C.
Pvt. Robert Zupnik, son of Dr. and Mrs. J. V. Zupnick	Camp Lee, Va.
Lieut. James D. Berger, son of Mr. and Mrs.	
David Berger	Hdqt. Air Corps, Advanced Flying School, Victoria, Texas
Corp. Robert S. Gardner, son of Mr. and Mrs.	
Edward H. Gardner	Fort Knox, Kentucky
Lieut. William A. Klein, son of Mrs. Ignatz Klein	Air Corps Basic Flying School, Enid, Oklahoma
2nd Lieut. Norman Klivans, son of Mr. and Mrs.	
Allan Klivans	Air Corps Technical Training Command, Tulsa, Oklahoma
Petty Officer Richard L. Kux, son of Mr. and	
Mrs. Louis Kux	Great Lakes Naval Station, Ill.
Pvt. Stanley Lerner, son of Mr. and Mrs. J. W. Lerner	Edgewood Arsenal, Baltimore, Md.
Corp. Leonard Schaefer, son of Mr. and Mrs.	
Harry N. Schaefer	Fort Custer, Michigan
Lieut. Irving L. Berger, son of Mr. and Mrs. A. S. Berger	Fort Jackson, South Carolina
Charles J. Eaton, son of Mr. and Mrs. Herbert Eaton	Chanute Field, Illinois
Alan Geismer, son of Mr. and Mrs. Eugene L. Geismer	U. S. Army
Pvt. Alfred Greenberg, son of Mr. and Mrs. Samuel Greenberg	Camp Gordon, Georgia
Robert Haas, son of Mr. and Mrs. Herman V. Haas	U. S. Navy
Capt. Irving Liebow, nephew of Rabbi and Mrs. Silver	La Garde Hospital, New Orleans, Louisiana
Lieut. Harvey J. Mendelsohn, son of Mr. and Mrs.	
A. Mendelsohn	Mitchell Field, N. Y.
Pvt. Monroe Mendelsohn, son of Mr. and Mrs. A. Mendelsohn	Pope Field, Fort Bragg, North Carolina
Pvt. Irving Schnabel, son of Mr. and Mrs. Phillip Schnabel	Fort Knox, Kentucky
Pfc. James Stecker, son of Mr. and Mrs. Samuel H. Stecker	Fort Knox, Kentucky



## TEMPLE SERVICE HONOR ROLL

### ~~Fourth List~~

Name	Stationed At
Cadet Fred Harris Goldstein, son of Mr. and Mrs. Hiram S. Goldstein.....	Camp Shephard, Texas
P. F. C. Benjamin F. Klein Jr., son of Mr. and Mrs. Benjamin F. Klein.....	Army Air Base, Savannah, Ga.
Cadet Leonard Kronheim, son of Mr. and Mrs. Jacob Kronheim.....	Camp Shephard, Texas
Staff Sergeant Alvin Lepon, nephew of Mr. and Mrs. Alfred Weiskopf.....	Camp San Luis Abispo, Calif.
Pvt. Ted Lepon, son of Mr. and Mrs. H. B. Lepon.....	Keesler Field, Biloxi, Miss.
Lieut. Richard J. Mellman, son of Mr. and Mrs. A. F. Mellman.....	Aberdeen Proving Grounds, Md.
Alfred H. Pollak, son of Mr. Jacob E. Pollak.....	Keesler Field, Biloxi, Miss.
Stanley E. Rosenbaum, son of Mrs. Rose Rosenbaum.....	Camp Shelby, Miss.
<i>Disch</i> Cadet Jerome Wm. Scheingold, son of Mr. and Mrs. I. Scheingold.....	Camp Shephard, Texas
Robert Amster, son of Mr. and Mrs. Henry Amster.....	Fort Thomas, Kentucky
Leonard Auerbach, son of Mr. and Mrs. Myron C. Auerbach.....	Camp Tyson, Tennessee
1st Lieut. Alan Black, son of Mrs. Nora Black.....	Camp Indiantown Gap, Penna.
Robert Coblitz, son of Mrs. Lena Coblitz.....	Fort Hayes, Ohio
Morris Delafuente, son of Mr. and Mrs. Sol Delafuente.....	Fort Thomas, Kentucky
Stanley Goldhamer, son of Mr. and Mrs. David Goldhamer.....	Camp Perry, Ohio
Ensign Alvin Haas, son of Mr. and Mrs. Max L. Haas.....	Naval Air Base, San Diego, Cal.
Lieut. Joseph Jaffe, son of Mr. and Mrs. Joseph Jaffe.....	Army Air Base, New Orleans, La.
Myron Metzel, son of Mr. and Mrs. Chas. Metzel.....	Fort Thomas, Kentucky
Raymond Morris, son of Dr. and Mrs. Max Morris.....	Camp Perry, Ohio
Martin Rose, son of Mrs. Florence S. Rose.....	Coast Artillery, Panama
Lieut. Richard Shagrin, son of Mr. and Mrs. Adolph Shagrin.....	Fort Kamehameha, Hawaii
E. Joseph Shube, son of Mrs. H. Shube.....	Camp Perry, Ohio
Air Cadet Bernard Sperling, son of Mrs. Leon Sperling.....	Maxwell Field, Alabama
1st. Lieut. H. S. Tucker, son-in-law of Mrs. I. H. Glanz.....	Fort Bragg, North Carolina
Pvt. Ralph Bing, son of Mrs. Helen Bing.....	Fort Thomas, Kentucky
Elmoe Goldburg, son of Mrs. S. S. Goldburg.....	U. S. Naval Training Station, Great Lakes, Illinois
PFC Donald Herman, son of Mr. and Mrs. I. Herman.....	Fort Hayes, Ohio
Sergt. Erwin H. Kramer, son of Mr. and Mrs. Charles Kramer.....	Indiantown Gap, Pa.
Pvt. Joseph A. Miller, son of Mr. and Mrs. A. Miller.....	Daniels Field, Georgia
Pvt. S. Martin Morris, son of Dr. and Mrs. Max Morris.....	Mitchell Field, N. Y.
Pvt. Oscar Roman, son of Mrs. Rose Roman.....	Ft. Harrison, Indiana
Pvt. Lee Roth, son of Mr. and Mrs. Hyman L. Roth.....	Dale Mabry Field, Florida
Pvt. Felix E. Sytle, son of Mrs. S. Sytle.....	Bradley Field, Conn.
Aviation Cadet Sheridan Winkelman, son of Abraham C. Winkelman.....	Thunder Bird Field, Arizona
Pvt. Bernard Abrahams, son of Mr. and Mrs. Meyer Abrahams.....	Camp Grant, Illinois
Pvt. Arthur Raymond Abt, son of Mr. Arthur L. Abt.....	Camp Shelby, Mississippi
Yeoman 2nd Class Michael T. Cassel, nephew of Miss Martha Markowitz.....	U. S. Naval Training Station, Great Lakes, Illinois
Pvt. Richard L. Cohen, son of Mr. and Mrs. Wm. B. Cohen.....	Ft. Mason, California
Pvt. Robert L. Glueck, son of Mr. and Mrs. I. J. Glueck.....	Camp Grant, Illinois
Yeoman 2nd Class Phil Greenstein, son of Mr. and Mrs. Morris Greenstein.....	U. S. Naval Training Station, Great Lakes, Illinois
Lieut. Edwin M. Joseph.....	Army Air Corps, Officers Training School, Miami Beach, Florida
Yeoman 3rd Class Sanford Levkoff, son-in-law of Mr. and Mrs. Jesse Solomon.....	U. S. Coast Guard, Cleveland
Ph. M. Merle W. Marx, son of Mrs. Dan J. Marx.....	Nat'l Navy Medical Center, Bethesda, Maryland
Pvt. Robert Meisel, son of Mrs. Max Meisel.....	Camp Perry, Ohio
Pvt. Don Newman, son of Mrs. Aaron H. Newman.....	Camp Grant, Illinois
Pvt. Donald Newman, son of Mr. and Mrs. Samuel Newman.....	Camp Perry, Ohio
Cadet Robert Richberger, son of Mrs. Ella Richberger.....	Santa Ana, California
Cadet Richard N. Sloss, son of Mr. and Mrs. Nathan S. Sloss.....	Santa Ana, California
Pvt. Sanford W. Soldow, son of Mr. and Mrs. M. Soldow.....	Camp Wallace, Texas
Pvt. Saul Wallach, son-in-law of Mrs. L. Zoffer.....	Scott Field, Illinois
Pvt. Lawrence Weisberg, son of Mr. and Mrs. E. I. Weisberg.....	Sheppard Field, Texas

Additional names of members' sons now serving in the armed forces of our country should be mailed or phoned to the Temple Office.



Name	Stationed At
Corp. Paul Einstein, son of Mr. and Mrs. Simon Einstein	Keesler Field, Miss.
2nd Class Petty Officer Stanley Feldman, son of	
Mr. and Mrs. J. W. Feldman	U. S. Coast Guard, Oswego, N. Y.
Pvt. Richard D. Friedland, son of Dr. H. S. Friedland	U. S. Army
Pvt. Sanford L. Gottlieb, son of Mr. and Mrs.	
Herman Gottlieb	Keesler Field, Miss.
Pvt. Herbert Greenwald, son of Mr. and Mrs.	
Samuel E. Greenwald	Camp Perry, Ohio
Pvt. Morris G. Lader, son of Mr. and Mrs. Joseph Lader	Camp Perry, Ohio
Pvt. Richard Newman, son of Mr. and Mrs. Samuel	
Newman	Camp Perry, Ohio
Pvt. Charles Simon, son of Mr. S. E. Simon	Keesler Field, Miss.
Pvt. Edgar Simon, son of Mr. S. E. Simon	Air Training Detachment, Syracuse, N. Y.
Lieut. Sidney Stern, son of Mr. and Mrs. Sidney Stern	U. S. Navy, Philadelphia, Pa.

Capt. Archie Abrams—son of the late Mrs. Lena Abrams	Army
Pvt. Arthur L. Amster—son of Mr. and Mrs. Joseph Amster	Army
Pfc. Maxim J. Balkin—son-in-law of Mrs. Leo Reich	Army
Lieut. Frederick C. Berne—son of Mr. and Mrs. J. M. Berne	Army
1/C S. Richard S. Bloch—son of Mr. and Mrs. Louis M. Bloch	Navy
Pvt. Richard A. Bloomberg—son of Mr. and Mrs. Julius Bloomberg	Army
Pvt. Robert H. Bloomberg—son of Mr. and Mrs. Julius Bloomberg	Army
BM 2C Herbert E. Buckman, Jr.—son of Mr. and Mrs. Herbert Buckman	Coast Guard
Lieut. M. B. Chavinson—son of Mrs. Hyman Chavinson, Bellevue, Ohio	Army
Y 3/C. J. Harmon Cohen—son of Mrs. Rae Cohen	Coast Guard
Pvt. Norman Copeland	Army
Pfc. Garson Davis—son of Mr. and Mrs. Ezra Davis	Army
Pvt. Byron M. Edelman—son of Mr. and Mrs. Saul Edelman	Army
Pvt. Milton K. Einstein, Jr.	Army
Lieut. Lee Felder—nephew of Carl Felder	Army
Pvt. Wesley R. Fishel—son of Mr. and Mrs. Clarence Fishel	Army
Pvt. Alan A. Friedman—grandson of Mr. Joseph Harris	Marines
Pvt. Jerome A. Goldurs—son of Mrs. S. S. Goldberg	Army
Cadet Howard Greenberg—son of Mr. and Mrs. Raymond B. Greenberg	Army Air Corps.
Pvt. Richard Grodin—son of Mr. and Mrs. Ben Grodin	Army
Pvt. Edward I. Gross—son of Mr. Sam Gross	Army
Pvt. Marvin S. Gynn	Army
Lieut. William W. Herman—son-in-law of Mr. and Mrs. A. Weinberger	Army Air Corps.
Pvt. Horace Hilb—son of Mr. and Mrs. Michael Rukin	Army Air Corps.
Ensign Harry R. Horvitz—son of Mr. and Mrs. Sam Horvitz	Navy
Pvt. Marc Jaskulek—son of Mr. and Mrs. Robert Jaskulik	Army Air Corps.
Frank E. Joseph	Army
Pvt. Ralph Katz—son of Mr. and Mrs. Samuel H. Katz	Army
Lieut. (S. G.) Samuel S. Kaufman	Coast Guard
Ensign Howard J. Klivans—son of Mr. and Mrs. Allen Klivans	Navy
Cadet Ralph Kloppe—son of Mr. and Mrs. Sam Kloppe	Navy Air Corps.
Pvt. Roland Kraus—son of Mr. and Mrs. Milton Kraus	Army
Pvt. Marvin Lee Krichman—son of Mr. and Mrs. Marcus Krichman	Army
Lieut. H. Jack Lang	Army
S 1/C Don G. Lebby—son of Mr. and Mrs. Morley Lebby	Coast Guard
Staff Sgt. Leonard Lebby—son of Mr. and Mrs. Morley Lebby	Air Corps.
Capt. Lawrence F. Levenberg	Army Air Corps.
Capt. Louis Lieberman	Army
Capt. Wm. J. Loeb—son-in-law of Mr. and Mrs. Walter A. Goldsmith	Army
Pvt. Richard Luntz—son of Mr. and Mrs. Abe Luntz	Army
Sgt. Richard L. Lurie—son-in-law of Mr. and Mrs. Jacob Singer	Army
Major Oscar Markey	Army
Pvt. Leonard Marks—son of Mr. and Mrs. Jacob Marks	Army
Sgt. Max J. Maser—son-in-law of Mr. and Mrs. Max Polensky	Army
Ensign Lester T. Miller, Jr.—son of Lester Miller	Navy
Pvt. Howard S. Nickman—son of Mrs. Simon Nickman	Army
Pfc. Robert W. Pollack—son-in-law of Mr. and Mrs. Abe Gerson	Army
Pvt. Jerome Posner—son of Mrs. B. Posner	Army
Pvt. Marvin Posner—son of Mrs. B. Posner	Army
A/C James Reich—son of Mr. and Mrs. Herman J. Reich	Navy Air Corps.
Pvt. Charles Redfield—son of Mrs. Charles Rosenfeld	Army
Pvt. Irvin A. Rose—brother of Mrs. Frieda R. Sands	Army
Pvt. Arthur Roth—son of Mr. and Mrs. M. I. Roth	Army
Ensign Henry E. Roth, Jr.—son of Mr. and Mrs. Henry E. Roth	Navy
Pvt. Marvin Salovon—brother of Goldie Salovon	Army
Pvt. Roy S. Sampliner—brother of Mr. Mark Sampliner	Army
Pvt. Harold W. Scher—brother of Louis M. Scher	Army
Capt. H. Charles Schock	Army
Yeoman Elmer I. Schwartz—son of Mr. and Mrs. J. Schwartz	Navy
Pvt. Sidney Schwarz—nephew of Miss Esther Einstein	Army
Pvt. Barnett Segelin—brother of Philip Segelin	Army
Cadet Robert S. Seidman—son of Mr. and Mrs. Charles H. Seidman	Army Air Corps.
Pvt. John Sloss—son of Mr. and Mrs. Edgar Sloss	Army
Pvt. Eugene B. Squires—son of Mr. and Mrs. Louis L. Squires	Army
Capt. Leo Walzer—son of Mr. and Mrs. Alfred Walzer	Army
Pvt. Robert Weiskopf—son of Mr. and Mrs. E. A. Weiskopf	Army
Major Myron A. Weitz	Army
Major James Wolfstein	Army



4.

A/C Robert Aronson, son of Mrs. Eli Aronson	Army Air Corps
Pvt. Sherman Z. Bernon, son of Mr. and Mrs. Isadore Bernon	Army
Pvt. Emanuel Bondell, son of Mr. and Mrs. Harry Bondell	Marine Corps
Sgt. H. Shander Carran, son-in-law of Mr. and Mrs. Wm. Bassichis	Army Air Corps
Cadet Robert C. Coplan, son of Dr. and Mrs. M. Coplan	Navy Air Corps
Pvt. Joel N. Copperman, son of Mr. and Mrs. Isadore Copperman	Army
Pfc. Garson Davis, son of Mr. and Mrs. Ezra Davis	Army
Pvt. Urvan G. Epstein, son of Mr. and Mrs. Harry Epstein	Army
Pvt. Robert M. Evans, son of Mr. and Mrs. Isaac Evans	Army
Major Joseph L. Fetterman	Army
Pvt. William E. Fields, son of Mr. and Mrs. Saul Feigenbaum	Marine Corps
Y 2/C Irwin Fishman	Coast Guard
P. O. Milton L. Friedlander, son-in-law of Mrs. Augusta Greenwald	Navy
S/Sgt. Joseph R. Friedman, son of Mr. and Mrs. S. Friedman	Army
Lieut. Rowland H. Fineman, son of Mr. and Mrs. Saul Fineman	Army
Lieut. Jack J. Fuerst	Army
Pvt. Edward Ginsberg, son of Mr. and Mrs. Charles Ginsberg	Army
Capt. Morton Goldhamer, son of Mr. and Mrs. Samuel Goldhamer	Army Air Corps
Cadet Robert Goldhamer, son of Mr. and Mrs. Samuel Goldhamer	Army Air Corps
Pvt. Jay Goodman, son of Mr. and Mrs. N. M. Goodman	Army
Capt. Elmer F. Goel, son of Mr. and Mrs. Louis Goel	Army
Lieut. William V. Gordon, son-in-law of Mr. and Mrs. Charles Mitzman	Army
Pvt. George V. Goulder, son of Mr. and Mrs. Herbert Goulder	Army
Pvt. Richard J. Goulder, son of Mr. and Mrs. Herbert Goulder	Army
Lieut. Edward D. Green, son-in-law of Mr. and Mrs. Harry Gershen	Army Air Corps
Pvt. Burton W. Greenwald, son of Mr. and Mrs. Harry Greenwald	Army
Pvt. James H. Greenwald, son of Mr. and Mrs. Harry Greenwald	Army
Pvt. Daniel Gutter	Army
Pvt. Robert Horovitz, son of Mr. and Mrs. Sam Horovitz	Army
Midshipman Harry R. Horvitz, son of Mr. and Mrs. Samuel A. Horvitz	Navy
Corp. Eugene A. Kane, son of Mr. and Mrs. A. J. Kane	Army
A/S Irwin Ketterson, son of Mrs. Esther Ketterson	Navy
Pvt. Alan R. Klein, son of Mr. and Mrs. Simon Klein	Army
Pvt. Donald Klein, son of Mr. and Mrs. Israel Klein	Army
Lieut. Zoltan Klein, son of Mrs. Mary Klein	Navy
Ensign Howard J. Klivans, son of Mr. and Mrs. Allen Klivans	Navy
Pvt. Robert J. Koblitz, son of Mr. and Mrs. Albert Koblitz	Army
Lieut. (J. G.) Arthur P. Korach, son of Mrs. S. Korach	Navy
A/C Leonard Kozman, son of Mr. and Mrs. Harry Kozman	Army Air Corps
Pvt. Robert Landau, son of Mr. and Mrs. Louis Landau	Army
Lieut. Joseph J. Levin, son of Mr. Samuel A. Levin	Army
Cadet James S. Levy, son of Mr. and Mrs. I. R. Levy	Army Air Corps
T/Sgt. Ben Lewkowitz, son-in-law of Mr. and Mrs. Max Geschwind	Army
Pvt. Clarence H. Marcuson, son of Mrs. M. Marcuson	Army
Pvt. Melvin R. Mathes, son of Mr. and Mrs. Melvin Mathes	Army
Pvt. James Russell Mellman, son of Mr. and Mrs. Alvin Mellman	Army
Pvt. Jerome B. Metzel, son of Mr. and Mrs. Charles Metzel	Army
Major Michael L. Mitchell, son-in-law of Mr. and Mrs. B. F. Klein	Army
Pvt. Robert Morgenstern, son of Mrs. Sam Morgenstern	Army
Lieut. (J. G.) Robert F. Politzer, son of Dr. and Mrs. J. M. Politzer	Navy
Pvt. Wallace Rich, son of Mr. and Mrs. Lawrence Rich	Army
Pvt. Harold R. Rosen, son of Mr. and Mrs. Benjamin R. Goldman	Marine Corps
Pvt. Leonard C. Rosenberg, son of Mr. and Mrs. Sam Rosenberg	Army
Pvt. Al Saks, grandson of Mr. and Mrs. H. Livingston	Army
Lieut. Stanley S. Saks, son of Mr. and Mrs. Harry Saks	Army
Lieut. Abner Schwartz, son-in-law of Mr. and Mrs. Maurice Sessler	Army
Lieut. Charles A. Schwartz, son of Mr. and Mrs. Emanuel Schwartz	Army
S/Sgt. Herbert V. Sharlitt, son of Mr. and Mrs. Michael Sharlitt	Army
Lieut. Marvin S. Siebert, son of Dr. and Mrs. Jacob Siebert	Army
Capt. Samuel Siegel	Army
Sgt. Alex Siegler, son-in-law of Mr. and Mrs. Jay Marx	Army
Pvt. Herbert Spitz, son of Mrs. Coleman Spitz	Army
Lieut. Arthur L. Stern, son of Mrs. Joseph L. Stern	Army Air Corps
Corp. Bernard Task	Army
Sgt. Herbert Trattner, son of Mr. and Mrs. Aaron Trattner	Army
Lieut. Bert A. Treister, son of Mrs. Max Treister	Army
Lieut. Melvin J. Treister, son of Mrs. Max Treister	Army
Pvt. Nathan G. Treister, son of Mrs. Max Treister	Army
Pvt. Lee M. Warner, son-in-law of Mr. and Mrs. Arthur Hoffman	Army
Pvt. B. Walter Weiskopf, son of Mrs. Mathilda Weiskopf	Army
Pvt. Richard S. Weiskopf, son of Mr. and Mrs. E. A. Weiskopf	Army
Pvt. Bertram L. Wintner, son of Mr. and Mrs. Alex Wintner	Army
Cadet Burton R. Benjamin, son of Mr. and Mrs. Sam Benjamin	Coast Guard
O. C. Quentin M. Bresnick, son of Mr. and Mrs. Maurice D. Bresnick	Army
Pfc. Edward Dworkin, son of Mr. and Mrs. Jacob Dworkin	Marine Corps
Lieut. Howard S. Filston, son of Mrs. Sara Filston	Navy
Pvt. James H. Goulder, son of Mr. and Mrs. Eli Goulder	Army
Pvt. Edwin N. Horwitz, son of Mr. and Mrs. Louis B. Horwitz	Army
Pvt. Robert Landau, son of Mr. and Mrs. Louis Landau	Army
Pvt. Robert M. Levin, son-in-law of Mr. and Mrs. Sidney Rosenbaum	Army
Pvt. Stanley J. Neuman, son of Mrs. Laura Neuman	Army
A/C James Reich, son of Mr. and Mrs. Herman J. Reich	Army
Pvt. Don Roth, son of Mr. and Mrs. H. E. Roth	Army
Pfc. Edward M. Rothschild, son of Mr. and Mrs. Isadore J. Rothschild	Army
Pvt. Robert A. Rothschild, son of Mr. and Mrs. Max M. Rothschild	Army
Pvt. Edward Sadek, son-in-law of Mr. George Koller	Army
A/C Marvin Salovon, son of Mrs. Goldie Salovon	Army
Lieut. Donald J. Stiefel, son of Mrs. Sophie Stiefel	Army
Pvt. Rodney Upright, son of Mr. and Mrs. Isaac Upright	Army
Pvt. Louis E. Weitz, son of Mr. and Mrs. Sidney N. Weitz	Army
Sgt. Al Ziessman, son-in-law of Mr. and Mrs. Myron C. Auerbach	Army



Pvt. Norman S. Alperin, son of Dr. and Mrs. M. O. Alperin.....Army  
Cadet Arthur Aptel, son of Mr. and Mrs. Jack Aptel.....Navy  
Pvt. Jack Boksenbom, son of Mrs. S. Boksenbom.....Army  
Ensign Walter P. Deutsch, son of Mrs. Viola S. Deutsch.....Navy  
Lieut. Max J. Eisner, son-in-law of Mr. and Mrs. Joseph Sands.....Army  
Cadet Jerome H. Fishel, son of Mr. and Mrs. Alvin S. Fishel.....Navy  
Lieut. David Fishman.....Army  
Capt. Robert Hays Gries.....Army  
Pvt. Elmer Koenig, son of Mrs. I. Koenig.....Army  
A/C Robert W. Manheim, son of Mr. and Mrs. Samuel Manheim.....Navy  
Pvt. Robert M. Mielziner, son of Mr. and Mrs. Louis M. Mielziner.....Army  
Cadet Sherman Sackheim, son of Mr. and Mrs. Max B. Sackheim.....Army  
Pvt. Irving Sadugor, son-in-law of Mr. and Mrs. Daniel Klaus.....Army  
Pvt. Alvin Salovon, son of Mrs. Goldie Salovon.....Army  
Pvt. Paul Schoenberger, son of Mr. and Mrs. S. P. Schoenberger.....Army  
Pvt. Willard H. Spiegle, son of Mr. and Mrs. Wilton Spiegle.....Army  
Pvt. Barton J. A. Wander, son of Mr. and Mrs. Emanuel Wander.....Army  
Pvt. Richard J. Abrams, son of Mr. and Mrs. Bert Abrams.....Army  
A/C Sheldon D. Baum, son of Mrs. Miriam B. Baum.....Army  
Pvt. Herbert Bernsteen, son of Mr. and Mrs. M. L. Bernsteen.....Army  
A/C Robert Flesher, son of Mr. and Mrs. Rowland Flesher.....Army  
A/S Herman W. Goldner, son of Mr. and Mrs. Michael Goldner.....Navy  
Pvt. Stanley F. Klein, son of Mr. and Mrs. Benjamin F. Klein.....Army  
A/C Howard Koosed, son of Mrs. Leonard Koosed.....Navy  
Pvt. Norman Kyman, son of Mr. and Mrs. David Kyman.....Marines  
Capt. John Lyman.....Army  
Sgt. William Mendelson, son of Mr. and Mrs. Joseph Mendelson.....Army  
A/C Nelson S. Nathanson, son of Mr. and Mrs. M. P. Nathanson.....Army  
Pvt. Marvin Perla, son of Mrs. Ella Perla.....Army  
Corp. Lewis Pollock, son-in-law of Dr. and Mrs. Ed Freedman.....Army  
Capt. Robert Roskoph, son-in-law of Mr. and Mrs. M. L. Bernsteen.....Army  
Corp. Hyman Roth.....Army  
Pvt. Donald R. Arnold, son-in-law of Mr. and Mrs. S. S. Reich.....Army  
Pvt. Herbert S. Ascherman, son of Mr. and Mrs. Leo Ascherman.....Army  
Pvt. Charles Barnett, son of Mr. and Mrs. Charles Barnett.....Army  
Pvt. Edward Baumuel, son of Mr. and Mrs. Alex G. Baumuel.....Army  
Pvt. Henry Becker, son-in-law of Mr. and Mrs. Harry Himmel.....Army  
Pvt. Thomas L. Felber, son of Mr. and Mrs. Tobias L. Felber.....Army  
Chaplain Morton Fierman, son of Mr. and Mrs. Sam Fierman.....Army  
A/C George W. Furth, Jr., son of Mr. and Mrs. George W. Furth.....Army  
Corp. Harvey Gibbs, son of Mr. and Mrs. Louis Gibbs.....Army  
Pvt. Ted Goldstein, son of Mr. and Mrs. H. Goldstein.....Army  
Cadet Gordon A. Herstam, son of Mr. and Mrs. Nathan Herstam.....Marines  
A/C Leonard Himmel, son of Mr. and Mrs. Harry Himmel.....Army  
Pvt. Paul Klein, son of Mr. and Mrs. David Klein.....Army  
Pvt. Allan S. Kohn, son of Mr. and Mrs. Morton C. Kohn.....Army  
Corp. Alvin Krenitz.....Army  
Pvt. Richard J. Lepon, son of Mr. and Mrs. H. B. Lepon.....Army  
Pvt. Jerome N. Lichtig, son-in-law of Mr. and Mrs. William Bryar.....Army  
A/C Earle Monroe Lieberman, son of Mr. and Mrs. J. M. Lieberman.....Army  
A/C Arthur L. Mandelzweig, son of Mr. and Mrs. H. H. Mandelzweig.....Army  
Pvt. Arnold Nathanson, son of Mr. and Mrs. M. P. Nathanson.....Army  
Pvt. Robert Rothschild, son-in-law of Mr. and Mrs. H. Amster.....Army  
Pvt. Howard Senor, son of Mr. and Mrs. S. H. Senor.....Army  
Pvt. Julian Steuer, son of Dr. and Mrs. Henry Steuer.....Army  
Ensign Paul Lewis Stone, son of Mrs. Alma Stone.....Navy  
Pvt. Richard J. Taplinger, son-in-law of Mr. and Mrs. H. Serlin.....Army  
Pvt. Edwin Richard Weitz, son of Mr. and Mrs. Julius D. Weitz.....Army

A/C Myron Boim, son of Mr. and Mrs. S. E. Boim.....Army  
Pvt. James E. Brown, son of Mr. Philip P. Brown.....Army  
Pvt. Norman M. Brown, son of Mr. and Mrs. E. E. Landy.....Army  
Pvt. Martin Evans, son of Mr. and Mrs. Isaac Evans.....Army  
Pvt. Jay Feder, son of Mr. and Mrs. A. B. Feder.....Army  
A/C Byron Frankel, son of Mr. and Mrs. M. Frankel.....Army  
Pvt. Frederick Heiber, son-in-law of Mr. and Mrs. Robert Jaskulek.....Army  
Pvt. Leonard C. Horovitz, son of Mr. and Mrs. S. A. Horovitz.....Army  
Pvt. Bernard R. Kaufman, son-in-law of Mr. and Mrs. I. J. Schmertz.....Army  
Pvt. Jerome Lefkowitz, son of Mrs. Harry Lefkowitz.....Army  
Pvt. Jack Lerner, son of Mr. and Mrs. J. W. Lerner.....Army  
Pvt. P. E. Price, son of Mrs. B. W. Price.....Army  
A/S Sanford Robbins, son of Mr. and Mrs. Max Robbins.....Navy  
Pvt. Jerome S. Rose, son of Mr. and Mrs. Albert Pocrass.....Army  
Pvt. Richard J. Rose, son of Mr. and Mrs. Sam Rose.....Army  
A/S Rita Roth, daughter of Mr. and Mrs. S. Roth.....WAVES  
Pfc. Marvin Schaefer, son of Mr. and Mrs. H. N. Schaefer.....Army

next list in  
next page



Pvt. Richard Bloomfield, son of Mr. and Mrs. Joseph Bloomfield. . . . . Army  
 Pvt. Albert S. Brown, son of Mrs. M. J. Brown. . . . . Army  
 Corp. Irving L. Caplan, son-in-law of Mr. and Mrs. Henry A. Pollack. . . . . Army  
 Pvt. Robert Davis, son of Mrs. E. W. Davis. . . . . Army  
 Pfc. Archie Drost, son-in-law of Dr. and Mrs. Herman Applebaum. . . . . Army  
 Lt. Raymond V. Feldman, son of Mr. and Mrs. Louis R. Feldman. . . . . Army  
 A/C Earle R. Flesher, son of Mr. and Mrs. Roland R. Flesher. . . . . Army  
 Corp. Richard H. Folkman, son of Mrs. Zella G. Folkman. . . . . Army  
 Lt. Jacob B. Franz, son-in-law of Mr. and Mrs. Charles Weiskopf. . . . . Navy  
 Pvt. Howard Gottlieb, son of Mr. and Mrs. H. J. Gottlieb. . . . . Army  
 Pvt. Robert Haas, son of Mr. and Mrs. Louis C. Haas. . . . . Army  
 Pvt. Gerald Handel, son of Mr. and Mrs. Louis Handel. . . . . Army  
 A/S Michael M. Kane, son of Mr. and Mrs. A. J. Kane. . . . . Navy  
 A/C Alvin Koblitiz, son of Mr. and Mrs. Albert Koblitiz. . . . . Army  
 Pvt. Robert S. Korach, son of Mrs. Frank Leiter. . . . . Army  
 Lt. Al Lederman, son-in-law of Mr. and Mrs. Morris Lubin. . . . . Army  
 Pvt. Burton S. Lifson, son of Mr. and Mrs. Nathan Lifson. . . . . Army  
 Pvt. Gerald G. Marans, son-in-law of Mr. and Mrs. M. A. Krichman. . . . . Army  
 Pvt. Bert Marks, Jr., son of Mr. and Mrs. Bert Marks. . . . . Army  
 Pvt. Charles R. Miller, son of Mr. and Mrs. Arthur Miller. . . . . Army  
 Pvt. James Oppenheim, son of Mrs. May Oppenheim. . . . . Army  
 A.S. Melvine R. Pollack, daughter of Mr. and Mrs. Henry A. Pollack. . . . . WAVES  
 Lt. I. M. Randolph, son-in-law of Mr. and Mrs. Louis C. Haas. . . . . Army  
 A/S Sanford Robbins, son of Mr. and Mrs. Max Robbins. . . . . Navy  
 Aux. Betty Rosenfeld, daughter of Mr. and Mrs. Morton Rosenfeld. . . . . WAAC  
 Pvt. Maurice Roth, son of Mr. and Mrs. M. I. Roth. . . . . Army  
 Corp. Elmer S. Rubin, son of Dr. and Mrs. I. S. Rubin. . . . . Army  
 Lt. Stanley M. Seidman, son of Mr. and Mrs. Nathan Seidman. . . . . Army  
 Pvt. Jack Shaw, son-in-law of Mr. and Mrs. William Cohen. . . . . Army  
 A/C Gerald J. Spitz, son of Mr. and Mrs. P. J. Spitz. . . . . Army  
 A/C Charles D. Wallach, son of Mr. and Mrs. Arthur Wallach. . . . . Army  
 Pvt. Robert G. Wirtshafter, son of Dr. and Mrs. M. Wirtshafter. . . . . Army

Ensign Arthur B. Auerbach, son of Mr. and Mrs. Alex Auerbach. . . . . Navy  
 Pvt. James E. Benjamin, son of Mr. and Mrs. Sam Benjamin. . . . . Army  
 Pvt. Stanley R. Berland, son of Mr. and Mrs. D. Berland. . . . . Army  
 A/C Myron Boim, son of Mr. and Mrs. S. E. Boim. . . . . Army  
 Pvt. Louis B. Fodor, son of Mr. and Mrs. Alex Fodor. . . . . Army  
 A/S Joseph Garson, son of Mr. and Mrs. G. A. Garson. . . . . Navy  
 Corp. Irving M. Glick, son of Mr. and Mrs. M. Glick. . . . . Army  
 Major Marc Grossman. . . . . Army  
 Pvt. Irwin Haiman, son-in-law of Mr. and Mrs. Maurice Jaffee. . . . . Army  
 Lt. Ralph S. Hollander, son of Dr. and Mrs. S. Hollander. . . . . Navy  
 Pvt. Alan J. Klein, son of Mrs. David F. Klein. . . . . Army  
 Corp. Elmer G. LaVetter, son-in-law of Mr. and Mrs. Morton C. Kohn. . . . . Army  
 S/Sgt. Maurice Maschke, Jr., son of Mrs. Maurice Maschke. . . . . Army  
 Pvt. Stanley W. Morgenstern, son of Mr. and Mrs. S. P. Rosenthal. . . . . Army  
 Pvt. Melvin Phillips, son of Mr. and Mrs. L. W. Phillips. . . . . Army  
 Pvt. Herman B. Polen, son of Mr. and Mrs. Max Polensky. . . . . Army  
 Pvt. Marvin Resnik, son-in-law of Mr. and Mrs. Max Polensky. . . . . Army  
 A/C Norman E. Robbins, son of Mr. and Mrs. Max Robbins. . . . . Army  
 Pvt. Leonard Ronis, son of Mr. and Mrs. Max Ronis. . . . . Army  
 Pvt. Robert A. Stern, son of Mrs. Edna Stern. . . . . Army  
 Pvt. Lester A. Schonberg, son of Mr. and Mrs. David Schonberg. . . . . Army  
 Pvt. James M. Senior, son of Mr. and Mrs. S. H. Senior. . . . . Army  
 Capt. S. S. Sogg. . . . . Army  
 Pvt. Richard Spero, son of Mr. and Mrs. Martin Spero. . . . . Army

Pvt. Morton Dowby, son of Mrs. A. M. Dowby. . . . . Army  
 Pfc. Harvey Dworken, son of Mr. and Mrs. Jack B. Dworken. . . . . Army  
 Pvt. Lawrence Cohen, son-in-law of Mr. and Mrs. Rubin Peretz. . . . . Army  
 Pvt. William Davis, son of Mrs. E. W. Davis. . . . . Army  
 Pvt. Harvey Fisher, son of Mr. and Mrs. L. S. Fisher. . . . . Army  
 Lt. Col. Philip W. Frieder. . . . . Army  
 Midshipman Sanford Glanz, son of Mrs. I. H. Glanz. . . . . Navy  
 A/C Judd H. Gross, son of Mr. and Mrs. Sidney Weiskopf. . . . . Army  
 A/S Warren Glauber, son of Mr. and Mrs. H. F. Kaprall. . . . . Navy  
 Pfc. Donald J. Goodman, son of Dr. and Mrs. Joseph H. Goodman. . . . . Army  
 Lt. Robert G. Handel, son-in-law of Mr. and Mrs. P. L. Steinberg. . . . . Army  
 Pvt. Herbert Heller, son of Mr. and Mrs. Jack Heller. . . . . Army  
 Pvt. Robert N. Heller, son of Mr. and Mrs. Jack Heller. . . . . Army  
 Pvt. Willard J. Hertz, son of Judge and Mrs. David Ralph Hertz. . . . . Army  
 Pvt. Lawrence M. Kahn, son of Mr. and Mrs. Ben Kahn. . . . . Army  
 A/S Leonard Kanter, son of Mr. and Mrs. Abe Kanter. . . . . Army  
 Lt. Edwin S. Kessler, son of Mr. and Mrs. Julius Kessler. . . . . Army  
 Pvt. Joseph J. Klein, son of Mr. and Mrs. Benjamin Klein. . . . . Army  
 Pfc. Roland M. Kraus, son of Mr. and Mrs. Milton Kraus. . . . . Army  
 A/S Godfrey Lefton, son of Mr. and Mrs. Jack Lefton. . . . . Navy  
 Pvt. Sol Levine, son of Mrs. Robert Levine. . . . . Marines  
 Pvt. Joseph B. Miller, son of Mr. and Mrs. Louis D. Miller. . . . . Army  
 S-2/C Ralph L. Miller, Jr., son of Mr. and Mrs. Ralph Miller. . . . . Navy  
 Pvt. Ted Moses, son of Mrs. Rita Moses. . . . . Army  
 Sgt. Robert J. Newman, son of Mr. and Mrs. Harry H. Newman. . . . . Army  
 A/C Jay Oppen, son of Mrs. Herman Oppen. . . . . Army  
 S-2/C Henrietta Peretz, daughter of Mr. and Mrs. Rubin Peretz. . . . . WAVES  
 Pvt. Rudolph L. Pins, son of Mrs. M. L. Wiener. . . . . Army  
 A/C A. John Rose, son of Mr. and Mrs. S. Rose. . . . . Army  
 Pvt. Bernard J. Rothkopf, son of Mrs. M. Rothkopf. . . . . Army  
 Maj. Melville H. Rubin, son-in-law of Mrs. F. P. Shields. . . . . Army  
 Pvt. Fred Sands, son of Mr. and Mrs. Garry Sands. . . . . Army  
 Corp. Fred P. Shields, son of Mrs. F. P. Shields. . . . . Army  
 Pvt. Lawrence H. Skall, son-in-law of Mr. and Mrs. A. E. Frankel. . . . . Army



Capt. Nathan Alpers, son-in-law of Mr. and Mrs. S. A. Amster.....Army  
 Capt. Louis H. Brooks.....Army  
 Lt. Walter J. Cohn, son-in-law of Mr. and Mrs. S. A. Amster.....Army  
 Lt. Harvey L. Epstein, son-in-law of Mr. and Mrs. J. M. Gombossy.....Army  
 Lt. Jerome A. Gans, son of Mr. and Mrs. Arthur Gans.....Army  
 Pvt. Edward Gardner, son of Mr. and Mrs. Louis Gardner.....Army  
 Pvt. Robert D. Gardner, son of Mr. and Mrs. Louis Gardner.....Army  
 A/S Jack A. Gellin, son of Mr. and Mrs. Harry Gellin.....Navy  
 Pvt. Gordon S. Golder, son of Mr. and Mrs. Leon Golder.....Marines  
 A/C Robert J. Kahn, son of Mr. and Mrs. Lester L. Kahn.....Army Air Corps  
 Pvt. Kenneth R. Kern, son of Mr. Benjamin Kern.....Army  
 S/2C Robert R. Kohn, son of Mr. and Mrs. J. B. Kohn.....Navy  
 Pvt. Paul N. Kyman, son of Mr. and Mrs. Sam Kyman.....Army  
 Pvt. Herbert Neubauer, son of Mrs. Jerome Neubauer.....Army  
 Pvt. Joseph N. Rich, son of Mr. and Mrs. Nathan Rich.....Army  
 Pvt. Irving Ruben, son of Mrs. Minnie Miller.....Army  
 Major Carroll Ruben, son of Mrs. Minnie Miller.....Army  
 Pvt. William Sacks, son of Mr. and Mrs. William H. Sacks.....Army  
 Cpl. Merrill D. Sands, son of Mr. and Mrs. Joseph M. Sands.....Army  
 Pvt. Theodore L. Schoenberger, son of Mr. and Mrs. S. P. Schoenberger.....Army  
 A/C Milford M. Uberstine, son of Mr. and Mrs. M. S. Uberstine.....Navy Air Corps  
 Pvt. Arnold Alexander, son of Mr. and Mrs. Max Alexander.....Army  
 A/S Charles Bellin, son of Mr. and Mrs. Hyman E. Bellin.....Navy  
 Lt. (J. G.) Edward H. Chesler, son of Mr. and Mrs. Louis Chesler.....Navy  
 P. O. Howard I. Chesler, son of Mr. and Mrs. Louis Chesler.....Navy  
 Sgt. Marvin M. Chesler, son of Mr. and Mrs. Louis Chesler.....Army  
 Pvt. William G. Evans, son of Mr. and Mrs. Isaac Evans.....Army  
 A/S Natalie Fierman, daughter of Mr. and Mrs. Sam Fierman.....WAVES  
 Pvt. James S. Grossman, son of Mr. and Mrs. Isadore Grossman.....Army  
 Pvt. Charles Hacker, son-in-law of Mr. and Mrs. Joseph Dubin.....Army  
 Pvt. Robert Keller, son of Mr. and Mrs. Bert Keller.....Army  
 Ensign Eugene L. Klein, son of Mrs. Mary Klein.....Navy  
 Lt. Victor S. Pollak, son of Mr. and Mrs. J. E. Pollak.....Navy  
 S-2/C Norman E. Robbins, son of Mr. and Mrs. Max Robbins.....Navy  
 Lt. Simon Rosenberg, son-in-law of Mrs. Max Treister.....Army  
 S-2/C Ernest E. Tallisman, son of Mr. and Mrs. A. G. Tallisman.....Navy  
 Sgt. Morton L. Waldman, son of Mr. and Mrs. B. Waldman.....Army

533





## WELCOME NEW MEMBERS

The Temple is happy to welcome into its fold the following ninety new members. We are proud to have them in our fellowship. We trust that they will find inspiration and satisfaction in their affiliation.

EDWARD ARONS

GEORGE BAUM  
MRS. LEON L. BERGER  
CHARLES BERK  
ALVIN A. BERMAN  
HAROLD BLOCH  
SOL R. BORSTEIN  
LAWRENCE E. BROH-KAHN

HARVEY R. CARL  
MRS. HYMAN CHAVINSON  
BERNARD R. COHEN  
WILLIAM B. COHEN  
HARRY J. DWORKIN  
JACOB DWORKIN

ALVIN S. EICHORN  
LAWRENCE R. ENGLANDER  
MAX EPSTEIN  
CHARLES ESTRIN  
CHARLES M. EVANS  
ROBERT EVANS  
WILLIAM G. EVANS

STUART A. FALK  
JACOB FRANK  
AL. E. FRANKEL  
ALFRED FREED  
DAN L. FRIEDBERG  
LOUIS FRIELICH

DR. JULIAN GALVIN  
DR. HOWARD M. GANS  
EMIL GLAUBER

I. J. GLICKSMAN  
BENJAMIN R. GOLDMAN  
DAVID P. GORDON  
HENRY J. GOTTLIEB  
EDWARD GREEN  
JULIUS S. GROSS  
MARVIN S. GYNN

SANFORD HART  
DR. HARRY HAUSER  
DAN HAYMAN  
JAMES HENDEL  
NATHAN HERSTAM  
SOL HIRSCHMAN  
SIMON HOLLENDER

NATE E. KANTOR  
PHILLIP KASDAN  
ABRAM D. KATES  
NATHAN J. KOGAN  
SAMUEL F. KOMITO  
ALVIN KRENITZ

LOUIS H. LANDAU  
HARRY LASNICK  
ROBERT R. LEVINE  
DONALD B. LOWE

GEORGE MARGULIS  
PAUL MELDEN  
RALPH I. MILLER

GEORGE NATHANSON  
LOUIS NEUGER  
JEROME J. NEWMAN

MRS. YETTA NOVAK  
SANFORD PHILIPS  
MAX POLENSKY  
AARON POMERANZ  
SIDNEY PRIESAND

MRS. EMMA E. ROSS  
HENRY W. ROSEWATER

VICTOR SALOMON  
MRS. RUTH SAMUELS  
LOUIS S. SANDERS  
ALEX SCHNEIDMAN  
SOL SCHOLNICK  
HAROLD B. SCHWARTZ  
IRWIN J. SCHWARTZ  
MICHAEL SHARLITT  
ALBERT F. SHULMAN  
SAMUEL SILBERGER  
SAM SILVERMAN  
MILTON E. SLOMOVITZ  
GEORGE SPREI  
LOUIS L. SQUIRES  
ALBERT C. STEIN  
MRS. JOSEPH L. STERN  
ALBERT SYMONS

BERNARD TASK  
ALBERT M. TEPPER

DR. J. D. WALTERS  
R. N. WIESENBERGER  
MRS. E. J. WOHLFELD  
CLEMENS ZEILENGOLD

## Auspicious Opening Meetings

The new season of activities of both the Temple Women's Association and the Temple Men's Club opened auspiciously during the past week with two outstanding initial meetings.

Close to one thousand members of the Men's Club and their friends filled Mahler Hall to capacity last Sunday evening, and were held spell-bound by the magnificent address of Cecil Brown, noted foreign correspondent, radio commentator, and author. Mr. Brown related his personal experiences in the sinking of the battleship "Repulse," from which he miraculously escaped death. His grim and sober message to the people of America was profoundly stirring.

A delightful surprise was afforded the audience by the debut of the Temple Men's Club Orchestra of

twenty-five pieces under the leadership of Carl Graver. Much credit for the formation of the orchestra is due Dr. Morton Morgenstern.

The Membership Campaign, under the chairmanship of Mr. Herman Meshorer, already has passed the 650 mark of last year, and will undoubtedly reach the highest membership goal of Men's Club history.

Rabbi Milton Steinberg of the Park Avenue Synagogue, New York, opened the Temple Women's Association season last Wednesday afternoon with a scholarly and fascinating address, using his book "As A Driven Leaf," as a text for a discussion of Jewish life in the early centuries of the Common Era. A very large group was in attendance and enjoyed the afternoon's program. A delightful social hour and tea followed.



## ADDITIONAL SUBSCRIBERS TO THE TEMPLE AMORTIZATION FUND

The Temple is pleased to acknowledge and to add the names of the following members who have contributed to the Temple Amortization Fund since the publication of the last list. The Temple expresses its deep gratitude to these loyal and helpful members of our congregation.

HARRY ALLEN  
SAMUEL S. AUB  
MRS. ADOLPH BORN  
PHILLIP P. BROWN  
WILLIAM B. COHEN  
MILTON E. ECKSTEIN  
CHARLES M. EVANS  
WILLIAM G. EVANS  
DR. JOSEPH FETTERMAN  
HARRY J. FISHER  
LOUIS S. FISHER  
HENRY FRANKEL  
MAX S. FRIED  
DR. M. B. GALVIN

J. J. GOGOLICK  
A. J. GOODMAN  
AUGUSTA GREENWALD  
HERMAN V. HAAS  
H. S. HEINER  
LOUIS G. HERMAN  
MRS. ROSE HIRSCHHEIM  
MURRAY JONAS  
RALPH S. JOSEPH  
ALBERT KAHN  
EDWARD M. KLINE  
LOUIS KUX  
JACK LAMPL

FRANK LEITER  
JACK H. LEFTON  
MRS. ROSE LIEBENTHAL  
JACOB MARKS  
I. MAUTNER  
LOUIS MIELZINER  
CHARLES S. MILLER  
LESTER I. MILLER  
JOSEPH MISHELL  
J. A. NEUMAN  
SAM S. ROSENTHAL  
WINFRED G. SPIEGLE  
HARRY R. WIESENBERGER

## ADDITIONAL GIFTS

We are proud to record four additional contributions of substantial amounts to the Amortization Fund which have been received by The Temple recently from Mr. N. L. Dauby, Mr. A. M. Luntz, the S. D. and May Wise Foundation, and one anonymous gift from one of the most charitable women of our congregation.

Contributions are steadily coming in in all amounts. If you are not as yet among those who have helped to free the Temple of debt, may we now count upon your gift to this worthy cause?

### “Share Your Car” to Temple

With gas rationing in prospect and tire conservation, members are urged to cooperate with the war effort by sharing their cars with their neighbors for all Temple functions. We suggest that the common sense principle of “group riding” be applied equally to attendance at religious functions as it is to all other purposes.

### High School - College Departments Opened

Registration and opening sessions of the Temple High School and the Temple College were held last Sunday morning with splendid enrollments in both departments. Registration will continue this coming Sunday. Mr. Lawrence Broh-Kahn, former Rabbi and scholar, has been added to the faculty of the Temple High School.

A High School Social and Tea

Dance has been arranged for Sunday afternoon, October 25th, to which all confirmants of the past three years are invited.

### Read Your Temple Bulletin!

The Temple Bulletin contains all information regarding the activities of The Temple and its constituent organizations. It serves as a valuable medium of contact between the organizations and their memberships.

In line with the national effort of conservation, the Temple Women's Association, the Temple Men's Club, and the Temple Alumni Association will endeavor to reduce special mailings of announcements, letters, etc., to a minimum, and will rely exclusively on the Temple Bulletin to publicize their meetings and programs. Members of all the Temple organizations are urged to read the Temple Bulletin regularly, and to save it for reference.



*Now It Can Be Told!*

THE SENSATIONAL STORY OF NAZI PRISON LIFE  
**"MY TROUBLE WITH HITLER"**

By

**JAY ALLEN**

Veteran Foreign Correspondent who spent four months  
in Nazi military prisons.

Presented under the auspices of  
**THE TEMPLE MEN'S CLUB**

**WEDNESDAY EVENING NOVEMBER 5th 8:15 P. M.**  
Mahler Hall

MUSICAL PROGRAM BY BEATRICE JOYCE  
popular operatic, stage and radio soprano

BECAUSE OF THE WIDE-SPREAD INTEREST IN THIS LECTURE  
THE MEN'S CLUB IS OPENING THE MEETING TO ALL MEMBERS  
OF THE TEMPLE AND THEIR FRIENDS.

Free to members of The Men's  
Club and their ladies

Nominal Charge of fifty cents  
to non-members and guests

*No One Should Miss This Extraordinary Meeting*

**Alumni Forum Attracts  
Record Crowd**

The opening Alumni Forum was greeted with an enthusiastic response last Sunday evening, when more than three hundred young people assembled in Mahler Hall to hear Rabbi Silver in an informal question and answer "Evening With The Rabbi." An interesting and stimulating period of discussion was enjoyed by all. A delightful social hour and dancing followed.

Several group activities were announced by the president, Mildred Heller. The Discussion Group, under the leadership of Rabbi Harris, will hold its first session next Friday evening in the Temple Parlor. An overflow number signed up for the newly-formed Music Appreciation Group. The Bowling Group will meet at Cedar and Lee Alleys on Tuesday evenings at 9:15 o'clock.

The Temple Alumni Association will celebrate this year its fortieth anniversary. It has ushered in this banner year with a greatly increased membership, and two very excellent affairs: the Fall Dance and the opening Forum.

**Tribute to Edna Goldsmith**

The twenty-eight sisterhoods in twenty-six Ohio cities that comprise The Ohio Federation of Temple Sisterhoods have over-subscribed The Edna Goldsmith Scholarship Fund at The Hebrew Union College, Cincinnati. Miss Goldsmith is one of the founders of the national movement for state federation of sisterhoods, honorary president of the Ohio Federation, past president and honorary trustee of The Temple Women's Association, honorary trustee of The Council of Jewish Women, and a member of the Board of Governors of The Educational League.



## OUR HONOR ROLL

The Temple is proud to present the names of another one hundred members who have loyally responded to the plan to liquidate The Temple indebtedness. Since the publication of the last list and as a result of the appeal which was made during the High Holyday Services, these names are now added to the Honor Roll of our Temple. In the near future we expect to publish another list and we urge upon all those who have not yet responded to do so now. *Subscriptions are deductible from income tax.*

A. D. ABRAMS  
HARRY I. AMBUS  
MRS. JOHN ANISFIELD  
A. P. ANNAN  
LEO M. ASCHERMAN

MRS. ALFRED F. BAUM  
ALFRED A. BENESCH  
A. S. BERGER  
J. J. BLOCH  
LOUIS M. BLOCH  
JULIUS BLOOMBERG  
LOUIS A. BLOOMFIELD  
WILLIAM BRYAR  
H. BURSTEIN

I. R. COPPERMAN

M. T. DAVIS  
HAROLD J. DEUTSCH  
RAYMOND DEUTSCH  
WILLIAM DEUTSCH  
LOUIS DOLIN

WILLIAM E. FERTEL  
CLARENCE FISHEL  
H. A. FISHEL  
GABRIEL H. FLEISHMAN  
ESTATE OF SADIE FORSCH  
CHARLES FOX  
PHILIP FRIEDER

D. J. GARSON  
LOUIS GIBBS  
MRS. I. H. GLANZ  
DAVID GOLDHAMER  
HARRY M. GOLDWASSER  
S. GREENFIELD  
ISADOR GROSSMAN  
MARC J. GROSSMAN

PAUL H. HAMEL  
ROY M. HEXTER  
ROBERT HINDS

WALTER C. JACOBSON  
MORRIS JAFFE  
ROBERT JASKULEK

HENRY KABER  
S. KANGISSER  
B. R. KERN  
S. W. KERN  
HARRY KIEFER  
B. F. KLEIN  
DAVID KYMAN  
SAM KYMAN

EDWARD E. LANDY

SAMUEL A. LEVIN  
SOLOMON LEVIN  
ALAN L. LITTMAN  
MRS. JENNIE M. LITTMAN

E. MARGULIS  
SOL M. MARKS  
HERMAN S. MESHORER  
SYLVESTER G. MILLER  
MOSES H. MOSS

E. N. NEWBURY  
HARRY H. NEWMAN  
MRS. I. NUSSBAUM

J. E. POLLAK  
ERNEST N. POLLOCK

CHARLES D. REICH  
HERMAN J. REICH  
NATHAN G. RICHMAN  
DR. WILLIAM RIGELHAUPT  
SAM ROGOFF  
SIDNEY B. ROSENBAUM  
A. L. ROSENBERG  
IRVING ROTH  
JACK P. ROTH

DR. JACOB SALTZMAN  
HARRY N. SCHAEFER  
I. J. SCHMERTZ  
ELMER SCHMITH  
HERBERT S. SCHMITH  
DAVE L. SCHUMANN  
S. J. SCHWENGER  
MAURICE SESSLER  
WILLIAM N. SKIRBALL  
DR. I. B. SILBER  
JOSEPH S. SILBER  
MERLE L. SPEER  
S. H. STECKER  
DR. HENRY B. STOTTER  
MRS. STELLA E. SYCLE

ALEXANDER A. TREUHAFT  
MRS. SOPHIE L. TUTEUR

I. JOSEPH UNGER

M. E. WEINER  
EDWARD I. WEISBERG  
CHARLES A. WEISKOPF  
E. A. WEISKOPF  
ARCHIE A. WEISS  
BEN WEISS  
ALEX S. WINTNER

MRS. HARRY YETRA

AN ANONYMOUS DONOR



(Kindly Use Ansel Road School Entrance)

## ADDITIONAL SUBSCRIBERS TO THE MORTGAGE FUND

Since the publication of the last list a few weeks ago, The Temple is pleased to add the names of the following members who have loyally responded to the appeal to help clear The Temple of its mortgage indebtedness.

David Cowan  
A. L. Federman  
Harry K. Fox  
Arthur Friedman  
Emanuel Friedman  
Leo Friedman  
Herman Gottlieb  
Mrs. Louis J. Grossman

William I. Guggenheim  
Philmore J. Haber  
A. J. Kane  
Mrs. Melville Liebenthal  
Maurice Rohrheimer  
Mrs. Charles Rosenfeld  
Ira Saks  
Carl Schultz

Edgar J. Sloss  
Louis D. Sterns  
A. L. Steuer  
Dr. C. M. Weidenthal  
Edgar H. Weil  
Anonymous  
Anonymous

May we remind our members that subscriptions to The Temple Mortgage Fund are deductible from income tax. If you have not yet subscribed, why not do so now?



of themselves? Every play is not only a work of art or literature, but is the representation of life as seen by another. Why cannot that person be a good citizen even though he is a dramatist? No play is sent from the stage into vacuum. It goes out into the hearts and heads of an audience and therefore has a social responsibility."

Here is the key to unlock the mystery of the theater and open the door of art to enter into the very heart of the question to which man seeks and needs an answer: Is the theater purely for entertainment or an agency of culture? No one will deny that it is entertaining and should be diverting. Whether serious or gay, whether in the form of comedy or tragedy, we have the right to feel that the drama gives some relief from the sorrows, problems and troubles of life by inviting us to follow the experiences of the characters introduced by the dramatist to his audience. But what a travesty and how demoralizing if the theater aims at nothing higher and more durable than the hollow laughter and the confused emotions which senseless obscenities and unconscionable vulgarities are studiously created to stir.

A total inappreciation of the function of the theater is evident in the view that nothing mean, vicious, immoral should be presented on the stage. Let only the good, heroic, innocent, spiritual types be allowed to show themselves to the audience, is the demand of the silly reformer of the stage. Whatever life discloses in all the glory and greatness of noble and consecrated character, as well as the sordidness and violence of base and faithless natures, is material which the dramatist has the right and duty to use. But the good and bad, the sincere and sordid, the heroic and the cowardly must never be presented as unrelated to life and to the increasing purpose of righteousness toward which all creation moves.

Some dramatists today introduce virtuous characters, the personifications of sobriety and frugality and call to the footlights representatives of patriotic, charitable and religious institutions only to ridicule them. Morality is so inverted that sometimes the harlot, the libertine, the sneak and the corruptionist are idealized and glorified.

All the facts of life, even the most degrading and intolerable, are material out of which the dramatist may weave his plot, provided the ends of a better life, a finer culture, greater progress motivate the playwright, the producer and the actor in their respective parts. If the evil be shown in a way that it will accentuate the good, then it is appropriate for presentation.

Above all, the thought of Dr. Burton must never be overlooked in estimating the function of the drama, "No play is sent from the stage into a vacuum. It goes into the hearts and heads of an audience and therefore has a social responsibility."

#### THE CHIEF CORNERSTONE OF THE SYNAGOGUE

The decision of Congregation Tifereth Israel of Cleveland, Ohio, one of the largest in the United States, to abandon social activities which have no direct relation to the synagogue and religious service has been characterized as nation-wide in its interest and significance. When it is remembered that the Cleveland temple was the first in Jewry to organize the institutional activities within the synagogue, including in the congregational program a swimming pool, gymnasium, basketball teams, etc., it is a safe conclusion to reach that the present recognition of the mistake of former years is justified by experience, reflections and conditions that ought to be carefully considered by all Jewish communities. The committee in Cleveland that recommended the abandonment of the organized social, recreational and cultural program outside of the spiritual and religious needs

of the congregation, has done a service to the cause of Judaism to clarify our Jewish attitude toward the sanctuary, to intensify our duty to our faith, and to provide the program of the Jewish life in the future that will function with satisfaction to us all.

The philosophy back of the temple center movement may have captivated the imagination of some of our Jewish leaders, but it has not borne good results in practice. That the whole of the Jewish life ought to be integrated around the synagogue which should supply opportunities for the needs of the whole of life may promise much, but in the judgment of leaders in Cleveland, Pittsburgh, Brooklyn, New York, San Francisco and other places, in fact the young and old attracted to the synagogue to enjoy the swimming pool and the gymnasium do not to any appreciable degree remain to pray.

The committee in Cleveland reports, as published in the Jewish Daily Bulletin (May 31), six reasons for the decision to abandon the temple center and to concentrate on religious, ethical and spiritual activities that properly belong to the House of God.

1. The center does not seem to attract the members of the temple families. It appeals largely to the unaffiliated Jews of the community, making it virtually a neighborhood settlement.

2. The center cannot compete with the clubs in the realm of entertainment and recreation with which the members of the temple are generally affiliated. This makes the temple a competitor to the regularly organized recreational centers.

3. The crowding of many secular activities into the life of a congregation frequently causes men to lose sight of the real purposes of a religious institution. The voice of the synagogue is drowned out in the midst of the tumult and noise of many activities which can be carried on as well, if not better, elsewhere.

4. The hope that young people would be attracted to worship and religious study through the magnetism of dances, plays, athletics and parties has not been realized. The appeal of the synagogue is not heightened through the bait of amusement.

5. It has not been found possible successfully to transform the large congregation into a congregational clubhouse, wherein all ages and groups will meet for their social intercourse. As a result, most of these social gatherings in the larger temples are attended by representatives of only one or two groups in the congregation, and not at all of the entire congregational family. This has a tendency to emphasize distinctions and separateness within a congregation, rather than the hoped-for fellowship.

6. The time, money and energy expended in carrying on an extensive center program are inordinately great and are a heavy tax upon the rabbis of a congregation. In many congregations the rabbi has been forced to become a practical manager instead of a religious guide and teacher.

The temple should in the future devote itself exclusively to the role which it alone can perform in a community, namely, as a House of Prayer and a House of Religious Study.

All in all, the temple should aim to express its essential genius and not to cater to the varied and conflicting tastes of its membership. It should devote itself to quality rather than to quantity. It means nothing to Judaism or to the life of a Jewish community if the precincts of a temple are crowded with people coming for entertainment which can be supplied to them as well, if not better, in theaters, moving picture places, dance halls, social clubs, etc. A few souls inspired in the temple to seek the higher things of life, a few Jews taught loyalty to the sacred ideals of Israel, a few men sent out into the community as representatives of the best in Jewish life, are a greater triumph by far for the synagogue than multitudes who may have been receiving entertainment and amusement within its walls.



## HISTORY OF THE TEMPLE

Congregation Tifereth Israel, or The Temple, as it is generally known, was organized on May 26th, 1850 with forty-seven charter members. It now numbers fifteen hundred members and is among the two or three largest Reform Jewish Congregations in America.

The first place of worship was a little one story building located at 47 Lake Street. From 1851 to 1855 Services were held in a hall on Superior Avenue. In 1855 the Huron Street Temple was dedicated and in 1894 The Temple at East 55th Street and Central Avenue was dedicated. Today the congregation worships in its beautiful new Temple at East 105th Street and Ansel Road which was dedicated ten years ago and which is an object of artistic pride to the entire city of Cleveland.

The Temple has been a pioneer in many activities in liberal Judaism in America. Its first Sunday School was organized in 1858. Sunday morning lectures were inaugurated in 1886. As early as 1894 The Temple established University extension courses, popular lectures, The Temple Forum, a library and many other features which have since come to be part of the average congregation in America. It was the first congregation to give women official representation on the Temple Board.

During the past sixty years the congregation has had but three spiritual leaders: Dr. Aaron Hahn, 1874 to 1892; Rabbi Moses J. Gries, 1892 to 1917; and Dr. Abba Hillel Silver, 1917 to the present time.

The Temple at present conducts a religious school which numbers 1150 children with a staff of sixty-four teachers. The school offers a systematic course of training from the kindergarten grade through a three year high school and a two year college course.



May - 1934

THE TEMPLE BOARD OF TRUSTEES

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Vice-President  
Treasurer  
Secretary

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S. P. Schloss  
Jesse Solomon  
Sidney N. Weitz  
Samuel D. Wise



# The Temple

DANIEL JEREMY SILVER - RABBI

STUART GELLER  
Associate Rabbi

STEPHEN A. KLEIN  
Assistant Rabbi

LEO S. BAMBERGER  
Executive Secretary

UNIVERSITY CIRCLE AT SILVER PARK • CLEVELAND, OHIO 44106 • 791-7755  
BRANCH: 26000 SHAKER BLVD. • BEACHWOOD, OHIO 44122 • 831-3233

Friday Nov. 27, 1964

Yahrzeit Rabbi A. H. Silver

The Silver voice is hushed - the massive frame  
Has now returned to dust from whence it came  
The kindly eyes - a twinkle, full of mirth  
Were closed a year ago and Mother Earth  
has shrouded Rabbi Silver far from harm  
Within her bosom, comforting and warm  
And those of us who knew him till the end  
As mentor, teacher & devoted friend  
Are blessed to follow in the path he trod  
A mortal man with Stature of a God





1) 7th first year month was in January. 2nd 1858-  
English

2) Income 1857-8 = \$753.23 Nov. 214.

3) Heb. Sunday schools voted Oct 31 - 1858. (2 schools)  
Heb. on 4 afternoon Sunday  
Moral Inst - Sunday morning

4) Jacob Cohen - first teacher, 1858, elected.  
Elected Chazan - \$100 -

5) R. Haim - elected Pres = \$75 -

6) Geo. G. Harris - Treasurer from 1858 to 1859.

7) Oct. 16 - 1858 - Conv. in Consolidation -

(Mr) 2 Cong. met - Nov. 20, 1859  
Ladies in gallery: President adopted by 2  
Census but silence thereafter

8) 1st 2nd and 3rd added  
omitted. Nov. 30 - 1859. Fight impeachment  
April 9 - 1860, brand sustained by vote  
9 12 to 9.

9) Sept. 1860. Motion to abolish p's lost

10) Hon. Mr. Banks was <sup>not</sup> elected -



Re-opened in Dec. 1860 - Temple reports  
Conf. report for Union - in harmony - not  
aggravated -

Feb. 21-1861 - Request from Aush. Church  
for meeting on negroes

WRHS





11/ Family pens. Jan. 6-1861  
    { Choir  
    { Organ

12/ How a Shamas was elected. - Apr. 14-1861

13/ how members Apr. 14-1861-

14/ S. Hyman - a turbulent fellow.

15/ In 1861 - <sup>Aug. 23</sup> Syn. renovated & consecrated - July-Aug. 1861  
    by Rev. Mr. Lilienthal - given silver goblet -

16/ Many members. Aug. 11-1861

17/ Sept. 22-1861 Question of abolishing 2nd day  
    Yom Tor. raised

18/ Echo, and wa. - also. 29. 1861-

19/ The Poln dispersed with - 1863

20/ Price of seats. Aug 30 1863-

21/ Question whether an plate should be bought - Sept 27, 1863

22/ 12. Hays, Jac. Mandelbaum - elected members Oct. 4-1863



- 13/ Hel. Kacher engaged for \$200. Oct. 18-1863
- 14/ Buy a good Shofar - Sept. 4-1864.
- 15/ The new men were S. Hyman, J. Mann. M. Liebenthal.  
(Jan. 15. 1865)
- 16/ Attempt made to induce members to keep store  
closed on Sabbath. (April 16, 1865)
- 17/ In 1865. Membership was still 44.
- 18/ Oct. 15-1865 Vote to engage minister. unless  
as high as \$150 - a year. Reform. at a salary  
\$1500 - 2000
- 19/ Charity from meager funds - Mar. 25-1866
- 20/ Another attempt to merge Congregat. Apr. 15, 1866  
voted down by T.D.
- 21/ # June 21-1866, Important. A body of 734  
men of Jewish descent with an stipulation  
that Rev. J. M. Cohen to elected Reader  
+ Teacher - \$1200-
- 22/ 1866 discussion abt. new Prayer book. Aug. 26 (Congreg)  
July 29 (Board)  
Prayer book adopted - was invited  
to come - struggle - Resignations!  
# Mr. Wise came Sat. Oct. 6-1866 to introduce it -



18-19-20

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מאמר זה נכתב על ידי ד"ר יעקב גולן, מנהל מרכז המחקר והמחקר.

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کار، زبان، علم

منه ١٨٤٦ - ١٨٤٧



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 Umpire - אדער  
 Coach - אדער  
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אברהם ארד הולדים יתחיל ערבין  
 יבנות ארד שפה קטנה עולם העצמאות.  
 הם ונין קיאה צימית, שירה וקרב.  
 צדה צה ואלו עמור ואמת הצדה אלכס  
 ההדורה. חבצו עמור עמור ערבין ואל  
 גרס אל גמלים כבדו עמור אל גמלים  
 (באקטור) ואל ואל קדש, נה הבדלה  
 שאל העצמות הקטנים גרס (אלו גמלים)

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WRHS  
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דקר  
דקר  
התעמלות (2)  
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בין שכל קבלת תלמידים מוכנה וזכרון  
העיקרים שאני רוצה להקדים על כך  
שהתלמידים הצעירים לא יתקשו בזה ואם  
ואם לא יתקשו, החדש, אבל בן התלמידים  
המבוגרים שאלו יתקשו בתקלה. ואני  
מאד רוצה לדבר עם הורים אלה הורים ביום  
לאבן העצבים אכן צריך לדעת אצלם עליהם.  
בכך לאור האורח להורים לא תהיה  
הערים, אבל אורה יהיה מסתובב ירי אס  
אשר בבני אלה כחשישם וזכרון.  
בין שהתלמידים האלה יתקשו יסור לעצמם  
בין אלה שם בזה העתידים והם יהיו  
יתקשו וצריך להאמין להם ולא יאמין  
לעצמם הם כחשישם וזכרון. והתלמידים  
מאד רוצים להם צעדים בקבלתם ואם לא  
היה קל להם ואם לא היה להם בן  
יהיה להם  
במשך כל האלף הנהגה כזוהי עתה עליהם  
ואם צריך טיפול ערסם לעצמם של התלמידים  
ואם מספר התלמידים שאלו שאלו  
התלמידים הם שכל התלמידים הקבוצה  
הוא יקבלו בחסות. בתוך התלמידים  
ואם תהיה אור השמש התלמידים באולם  
ואם לא שם שם ואם לא שם ואם לא שם.





CONTRIBUTORS TO THE "END THE CAMPAIGN WITH VICTORY"  
TEMPLE MORTGAGE FUND

A. M. Luntz	\$2500
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W. Fine 500 - ✓  
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S. Stecker 250 (500)  
~~Joe Saks~~ 2



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S. H. Wise  
Evelyn Pollack  
L. H. Epstein  
Dr. S. Saks  
3155 Laurel Rd  
H. Rothstein  
Arthur Fischman

✓ Bert Keller - will phone and  
Klopper Bros. - will  
Stanley Feil - will phone Ed Krenel \$2.5000  
Joe Saks





~~To the Hon~~

Answer

~~Mr. Roth~~



Cleveland in 1850  
 Cleveland in 1930  
 Huron Rd. Temple  
 The East 55th St. Temple  
 The New Temple (Ansel Rd.)

Dr. Aaron Hahn  
 Rabbi M. J. Gries ) Rabbis  
 Rabbi Silver )  
 Rabbi Feuer )

Jacob Rohrheimer )  
 Alexander Schwab )  
 Henry Richman )  
 Kaufman Hays )  
 Morris Ullman )  
 Marcus Grossman )  
 Martin A. Marks )  
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#### T. W. A. Presidents

#### Mens' Club Presidents

#### Alumni Presidents

Louis Wolf - Chairman Building Committee  
 New Temple

Marcus Feder ) only two remaining members  
 Julius Feiss ) of building committee  
 E. 55th St. Temple

Emanuel Einstein  
 Joseph Guggenheim  
 Harry Levy  
 Mrs. George Furth  
 Mrs. Henry Marks  
 Mrs. Henry Auerbach  
 Barney Mahler  
 Miss Jones  
 Mrs. Lowenstein

Breaking of Ground New Temple  
 Laying of Corner stone "  
 Farewell Service for Rabbi Gries  
 Mr. Janke's Sunday School Class 1873



Simson Thorman - 1st Jewish Settler  
 Dr. Isadore Kalisch - Cantor



## GUIDING PRINCIPLES OF REFORM JUDAISM

### 1. JUDAISM AND ITS FOUNDATIONS

1. Nature of Judaism. Judaism is the historical religious experience of the Jewish people. Though growing out of Jewish life, its message is universal, aiming at the union and perfection of mankind under the sovereignty of God. Reform Judaism recognizes the principle of progressive development in religion and consciously applies this principle to spiritual as well as to cultural and social life.

Judaism welcomes all truth, whether written in the pages of scripture or deciphered from the records of nature. The new discoveries of science, while replacing the older scientific views underlying our sacred literature, do not conflict with the essential spirit of religion as manifested in the consecration of man's will, heart and mind to the service of God and of humanity.

2. God. The heart of Judaism and its chief contribution to religion is the doctrine of the One, living God, who rules the world through law and love. In Him all existence has its creative source and mankind its ideal of conduct. Through transcending time and space, He is the indwelling Presence of the world. We worship Him as the Lord of the universe and as our merciful Father.

3. Man. Judaism affirms that man is created in the Divine image. His spirit is immortal. He is an active co-worker with God. As a child of God, he is endowed with moral freedom and is charged with the responsibility of overcoming evil and striving after ideal ends.

4. Torah. God reveals Himself not only in the majesty, beauty and orderliness of nature, but also in the vision and moral striving of the human spirit. Revelation is a continuous process, confined to no one group and to no one age. Yet the people of Israel, through its prophets and sages, achieved unique insight in the realm of religious truth. The Torah, both written and oral, enshrines Israel's ever-growing consciousness of God and of the moral law. It preserves the historical precedents, sanctions and norms of Jewish life, and seeks to mould it in the patterns of goodness and of holiness. Being products of historical processes, certain of its laws have lost their binding force with the passing of the conditions that called them forth. But as a depository of permanent spiritual ideals, the Torah remains the dynamic source of the life of Israel. Each age has the obligation to adapt the teachings of the Torah to its basic needs in consonance with the genius of Judaism.

5. Israel. Judaism is the soul of which Israel is the body. Living in all parts of the world, Israel has been held together by the ties of a common history, and above all, by the heritage of faith. Though we recognize in the group-loyalty of Jews who have become estranged from our religious tradition, a bond which still unites them with us, we maintain that it is by its religion and for its religion that the Jewish people has lived. The non-Jew who accepts our faith is welcomed as a full member of the Jewish community.

In all lands where our people live, they assume and seek to share loyally the full duties and responsibilities of citizenship and to create seats of Jewish knowledge and religion. In the rehabilitation of Palestine, the land hallowed by memories and hopes, we behold the promise of renewed life for many of our brethren. We affirm the obligation of all Jewry to aid in its upbuilding as a Jewish homeland by endeavoring to make it not only a haven of refuge for the oppressed but also a center of Jewish culture and spiritual life.

Throughout the ages it has been Israel's mission to witness to the Divine in the face of every form of paganism and materialism. We regard it as our historic task to cooperate with all men in the establishment of the kingdom of God, of universal brotherhood, justice, truth and peace on earth. This is our Messianic goal.



## 2. ETHICS

6. Ethics and Religion. In Judaism religion and morality blend into an indissoluble unity. Seeking God means to strive after holiness, righteousness and goodness. The love of God is incomplete without the love of one's fellow-men. Judaism emphasizes the kinship of the human race, the sanctity and worth of human life and personality and the right of the individual to freedom and to the pursuit of his chosen vocation. Justice to all, irrespective of race, sect or class is the inalienable right and the inescapable obligation of all. The state and organized government exist in order to further these ends.

7. Social Justice. Judaism seeks the attainment of a just society by the application of its teachings to the economic order, to industry and commerce, and to national and international affairs. It aims at the elimination of man-made misery and suffering, of poverty and degradation, of tyranny and slavery, of social inequality and prejudice, of ill-will and strife. It advocates the promotion of harmonious relations between warring classes on the basis of equity and justice, and the creation of conditions under which human personality may flourish. It pleads for the safeguarding of childhood against exploitation. It champions the cause of all who work and of their right to an adequate standard of living, as prior to the rights of property. Judaism emphasizes the duty of charity, and strives for a social order which will protect men against the material disabilities of old age, sickness and unemployment.

8. Peace. Judaism, from the days of the prophets, has proclaimed to mankind the ideal of universal peace. The spiritual and physical disarmament of all nations has been one of its essential teachings. It abhors all violence and relies upon moral education, love and sympathy to secure human progress. It regards justice as the foundation of the well-being of nations and the condition of enduring peace. It urges organized international action for disarmament, collective security and world peace.

## 3. RELIGIOUS PRACTICE

9. The Religious Life. Jewish life is marked by consecration to these ideals of Judaism. It calls for faithful participation in the life of the Jewish community as it finds expression in home, synagogue and school and in all other agencies that enrich Jewish life and promote its welfare.

The Home has been and must continue to be a stronghold of Jewish life, hallowed by the spirit of love and reverence, by moral discipline and religious observance and worship.

The Synagogue is the oldest and most democratic institution in Jewish life. It is the prime communal agency by which Judaism is fostered and preserved. It links the Jews of each community and unites them with all Israel.

The perpetuation of Judaism as a living force depends upon religious knowledge and upon the Education of each new generation in our rich cultural and spiritual heritage.

Prayer is the voice of religion, the language of faith and aspiration. It directs man's heart and mind Godward, voices the needs and hopes of the community, and reaches out after goals which invest life with supreme value. To deepen the spiritual life of our people, we must cultivate the traditional habit of communion with God through prayer in both home and synagogue.

Judaism as a way of life requires in addition to its moral and spiritual demands, the preservation of the Sabbath, festivals and Holy Days, the retention and development of such customs, symbols and ceremonies as possess inspirational value, the cultivation of distinctive forms of religious art and music and the use of Hebrew, together with the vernacular, in our worship and instruction.

These timeless aims and ideals of our faith we present anew to a confused and troubled world. We call upon our fellow Jews to rededicate themselves to them, and, in harmony with all men, hopefully and courageously to continue Israel's eternal quest after God and His kingdom.



ARE YOU COMING TO  
**THE TEMPLE PICNIC?**  
AT EUCLID BEACH

Tuesday, June 19th, All Day  
**GAMES - BASEBALL - RACES - PRIZES**  
REUNION

**Come with the Kiddies and come early**

A PICTURE OF THE TEMPLE RELIGIOUS SCHOOL CHILDREN  
WILL BE TAKEN ON THE BALL GROUNDS AT 2 P. M.

**SEE THAT YOUR CHILDREN ARE THERE**

1 cake -  
3 day balls -  
1 pk cream -

1 cake -  
3 day balls -  
1 pk cream -  
Admission  
Admission  
Admission



Rashi - שמות

Jerusalem - ירושלים

Abraham <sup>h. Chy</sup> הלוי - אברהם

nochman - נחמן

Abraham Jacob - אברהם יעקב

Abraham Haki - אברהם חקי

Trace Abrahamel - אברהם אל

$$\begin{array}{r} 647 \\ 240 \\ \hline 887 \end{array}$$

$$\begin{array}{r} 887 \\ 507 \\ \hline 380 \end{array}$$

$$\begin{array}{r} 171 \\ 40 \\ \hline 211 \end{array}$$

$$\begin{array}{r} 165 \\ 240 \\ \hline 405 \end{array}$$

$$\begin{array}{r} 111 \\ 023 \\ \hline 134 \end{array}$$

$$1121$$

$$6 \times 10$$



SAME PEOPLE CLAMORING FOR RIGHT - TO - WORK FOUGHT UNEMPLOYMENT INSURANCE

Rabbi Abba Hillel Silver

Perhaps the various groups, who have become so concerned about a free citizen's right to work... could tell us how to insure the right to work for the over five million unemployed who are able-bodied, competent and who wish to earn a living for themselves and their families, and who are denied their right to work during recessionary periods in our economy.

The same group of people now clamoring for the theoretic right to work, in 1930 fought bitterly in this state against the enactment of unemployment insurance which has proven such a lifesaver in successive periods of recession and which today many responsible people, including the President of the United States, are urging benefits be extended.

Even in those desperate years when 16,000,000 of our people were unemployed and heads of families were selling apples on the street corners in order to earn a few pennies for bread for their families, our unemployment insurance proposal was fought bitterly by the powerful business organizations in Ohio on the grounds that it was un-American, radical, socialistic and that it rewarded idleness.

I assume that is the same people who are today seeking to destroy the effectiveness of organized labor in Ohio through a misleading device and formula of the so-called 'right-to-work' amendment.

Every man in a free society should have the right to work. But every man, once he finds employment, also has the moral duty to join an organization of fellow workers which achieved for him through its organized efforts the favorable conditions he enjoys in his employment and affords him protection for the future. Everyone is morally obligated to share in the responsibilities if they wish to avail themselves of the rewards of collective effort. The theoretic 'right-to-work'--which no one questions-- is qualified by man's moral responsibility to assume the obligations which assures him the very things which he seeks in his employment.

Organized labor, of course, is not without its shortcomings. At times they are most unreasonable. But so is management. It has been gratifying to note the courageous and statesmanlike action which responsible leaders of labor have taken in an attempt to clean the house of labor of its grafters and corruptionists.

Of this I am persuaded: It has been my conviction for many years that no free society and no free economy can long endure in the modern world without a strong organization of its working people. A strong labor movement not only protects workers against exploitation but, at the same time, will save capitalism and free enterprise from those very abuses which ultimately destroy it.



Scene opens with chorus in background

Five men dressed as scribes are seated in semi-circle  
In front of each man is a large sign with the names of  
the five books of Moses.

Genesis-Exodius-Leviticus-Numbers-Deuteronomy

Hebrew lettering-----

(Bereshis) (Shamos) (Vayikra) (Bamidbar) (Deborim)

As curtain opens

Chorus sings: Ki Mitzion tagtze toroh (Repeat)

U-dvar adonoy mi-rushalayim

Voice from  
chorus:

(Loudly & slowly) For out of Zion shall go forth the  
Torah, and the word of the Lord from Jerusalem.

Chorus: And this is the story of a man who accepted the Torah  
and who recognized the word of the Lord.

Bereshis: Bereshis, in the beginning. In the village of Neinstadt,  
Lithuania on January 28, 1893 the cry of a new born babe  
was heard. Another male child had been born into the Silver  
Family, who might, (as if there were any question) carry on  
the rabbinic traditions of his family unto the fifth gener-  
ation. He was born into a family steeped in Jewish lore,  
a family whose firm belief that Eretz Israel would some day  
be re-established with God's blessing as a Jewish nation.

Background  
music(Zum Gali,  
Gali)

The family migrated to United States in 1901 and settled in  
New York City under the guidance and with the encouragement  
of his father, an Ardent Zionist, Abba Hillel at the tender  
age of 11 organized the first Junior Zionist group in America.

Chorus sings: Che chalutz L'man advoda  
Avoda Le' man che chalutz



Background  
Zum gali gali

In 1904 young Silver attended the first convention of the Federation of American Zionists, as a delegate of the Herzl Club. With confidence and maturity beyond his years he demanded increased financial support ~~for~~ for the Zionist youth movement. He was already casting his shadow over the movement to which he would devote so much time and energy and upon which his influence would be immeasurable. In 1915 saw Abba Hillel Silver graduate from Hebrew Union College at Cincinnati, and upon his ordination he became the fifth generation rabbi in his family.

Solo:

Etz chaim he, ha-machezikim ba

V'somcheha mayushor

D'rachecha darche no-am

V'chal N'sivosecha sholom

Chorus:

Hashivenu adonoy

Elecha v'nashuvo

Hadesh, Hadesh Yamenu

Hadesh yamenu k'kedem

Bereshis

And this is Bereshis, the beginning, of Abba Hillel Silver.

Shamos

V'ele shamos b'nai Yisroel, and these are the names of the sons of Israel. One son who has placed his indelible ~~x~~ imprint on Jewish life, not only in his own community, but throughout the world. Two years after his ordination, he was called to the ~~pulpit~~ pulpit by the Temple and here he has remained for 40 years. His courageous spirit and liberal tendencies soon made him a leader in humanitarian endeavors, not only in Cleveland, but Ohio and the nation.

Music

Chorus hums - "Set me as a seal upon thy heart"

Shamos

But man cannot live by bread alone. On January 2, 1923 Rabbi Silver married the young woman, to whom 30 years later, in a





voice overcome by emotion, he was to pay the most beautiful tribute a wife can receive. Turning to Virginia who has been his guiding light and inspiration he said "She has been the music and the lyrics in my Song of Songs".

On March 25, 1928, the cry of a new-born babe was again heard in a Silver household. Virginia had presented the Rabbi with a son (and God willing, he might become the sixth generation rabbi in the family-which he did). The son was named Daniel Jeremy, who after being ordained, and serving in the armed forces was called to the Temple to share the pulpit with his illustrious father. On January 18, 1931 another son was born to Rabbi and Mrs. Silver. He was named Raphael David. And now it seems that the Abba Hillel Silver family was complete.

Chorus say:

Rozenkes un Maudlen

Vayikra

Vayikra El, and the Lord called. The calling was more than just being a rabbi to minister to the spiritual needs of a congregation. His calling was a creed based on the text from the prophet Micah;

"And what the Lord doth require of thee:

Only to do justly, and to love mercy, and to walk humbly with thy God".

His strong sense of justice led him to sponsor the first unemployment insurance law in Ohio. President Hoover appointed him to the Unemployment Relief commission. For seven years he served as co-chairman of the United Jewish Appeal. He was head of the Jewish Welfare Fund from 1935-1941.

Chorus sing

Ahavas alom bais yisroel

Amcha achavta, achavta

Torah U-Mitzvos hukim u-mishpatim  
Osanu Osanu L'madita



Music continues soft humming by chorus

With all this activity going on, Rabbi Silver realized that education was necessary if the coming generations were to appreciate and understand their Jewish heritage. He founded The Bureau of Jewish Education and was its first president from 1924-1931. He instituted Friday evening services at the Temple. A high school department for further Jewish education was organized. New innovations were pioneered; Special children services on High Holy Days, Father and Son and Mother and Daughter Banquets, Public Temple Seda, week-day Hebrew instruction, Boys choir and lecture courses for adults. And still Rabbi Silver found time for his Zionist ~~xxxxxx~~ activities to which he was so deeply devoted.

A great rabbi once said,

"Thine is not the duty to complete the task,

But neither art thou free to desist from it".

And this was the calling, Vayikra, of Abba Hillel Silver.

Chorus sings Hodu on eretz V'shamayim

Vayerem Keren L'amo

T'chila l'chol chasidov

Livenay yisroel am k'rovo

~~Halleluyah~~ Halleluyah, Halleluyah

Bamidbar

Bamidbar, in the wilderness. For forty years the Israelites wandered through the wilderness. For 40 centuries mankind ~~xxxxx~~ has wandered, not in a physical wilderness, but the wilderness of bigotry, prejudice and ignorance. In every generation leaders have come forth to guide the people into the sunlight of enlightenment. Our generation has been blessed with such a leader. From the day Abba Hillel Silver organized



the first Herzl Club until today his influence and zeal have been motivating factors in the development of the Zionist movement. In 1920 he attended the first Zionist conference in London. Before the final session had been closed, Rabbi Silver was accepted as the spokesman for American Zionists. In 1939 he assumed the leadership of the United Palestine Appeal and the United Jewish Appeal. In 1943 Rabbi Silver ushered in a new note in the political philosophy of Zionism. Already well known for his courage and liberal tendencies, he dared to criticize not only the State Dept. but President Roosevelt himself for their attitude regarding Zionism and its aim for a Jewish Homeland. Zionism had left the passive stage and embarked on a course of activism. With Rabbi Silver as the spear head the American Jewish Conference passed a resolution calling for the establishment of a Jewish Commonwealth. Now that the mold had been cast Rabbi Silver devoted himself to making his dream, his peoples' dream, the dream of centuries come true.

On May 8, 1947 Rabbi Silver as spokesman for the Jewish people addressed the United Nations and said,

Chorus

"We have builded a nation in Palestine. That nation now demands its independence. It will not be dislodged. Its national status will not be denied. We are asked to make an enormous sacrifice to attain that which, if not interfered with, we would have attained long ago. In ~~xxx~~ sadness, and most reluctantly, we are prepared to make this sacrifice. Beyond it we cannot, we will not go.



His efforts reached a climax when he addressed the United Nations on May 14, 1948, and as spokesman for Jews all over the world, announced the proclamation of Israel's independence.

Chorus sings Shma Ysroel adonoy elohenu adonoy echod.

Bamidbar Bamidbar--And Rabbi Silver led his people to a clearing in the wilderness, where the sunlight could shine down upon them and reflect for all the world to see--

Chorus sings Hinay mah tov u-ma-nayim)  
Repeat  
Shevet achim gam yachad.)

Deborim Ayle ha-debarim, and these are the words. From the fury plea as a youthful delegate to the first Zionist conference in America, to his declaration before the United Nations, our Rabbi has proven the speech is Silver, in more ways than one. Should one care to look through the records the comments on his brilliant oratory are high unbelievable. When this oratory is combined with a keen perception of justice, it is not hard to understand that wherever Rabbi Silver is called upon to speak, people flock to hear him. John Gunther in his book "Inside USA" refers to Rabbi Silver as "The first citizen of Cleveland". In addition to his major addresses which have been published in the book "Vision and Victory", he has authored several books which have been widely acclaimed, among which are "Religion in a Changing World", "The World Crisis & Jewish Survival", and his latest book, "Where Judaism Suffered". Life Magazine recently include Rabbi Silver as one of the 12 leading religious leaders in United States. At the inauguration ceremonies for President Eisenhower in 1953, Rabbi Silver delivered the invocation. In 1955 he was reminded "Thine is not the duty to complete the task, but neither art thou free to desist from it", and so to all the other activities



which demanded his attention, he assumed the national leadership of the State of Israel Bond Campaign.

Song

And this is "deborim". The book is not finished. There are many pages to be filled. Pages that in years to come will tell a wondrous tale of a wondrous leader, who had a dream and endowed that dream with his own spirit and so brought it to life.

May God grant time so that there may be many pages added to this book of deborim, pages filled with achievements reflecting credit and glory to Rabbi Silver, his family, The Temple, and the Jewish people.

Chorus -all

AMEN.

Chorus sing

May the words of my mouth and the meditations of my heart be acceptable unto thee, Oh Lord, my Rock and my Redeemer.





OUR TRIBUTE  
by  
Jonas Deutsch

Directed by Mrs. Sol A. Papurt  
Music directed by Mrs. Jonas Deutsch

Scene opens on chorus. In front of chorus are three men around an hour glass. The men represent the past, the present, and the future. As curtains open the chorus is humming and the quartet sings "May The Words of My Mouth."

Quartet: "May the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my Strength and my Redeemer.

Chorus: Amen.

Three Scribes: We are the scribes. We record man's achievement of the past, his effort of the present, and his hopes and aspirations for the future.

Scribe of Past: In my records are the deeds of the valiant. The leaders of men's minds. Those who labor in the vineyard of The Lord. The contribution to humanity and world progress.

Chorus: We pray Thou, look into the sands which have passed through this glass and interpret for us each grain so that we may get us a heart of wisdom and understanding.

(As scribes peer into hour glass the chorus sings "V'Anachnu Ko-oriim")

Chorus: "Va-a-nach-nu Ko-reem  
U-mish-ta-cha-veem u-mo-deem  
Lif-ney mel-ech mal-chay ham-lo-cheem  
Ha-ko-dosh bo-ruch hu.

Scribe of Past: I see a temple dedicated to the service of God and man--the date--over 100 years ago. Grain of sand has covered grain of sand. Let me see-- 1917--The world in flames--A brilliant young scholar--a young rabbi is called to The temple-- A young rabbi--a silver-tongued orator--a champion of human rights--sponsor of the first unemployment insurance law in Ohio--co-founder of the Bureau of Jewish Education--courageous leader--a zealous Zionist--a firm believer in Eretz Yisroel as the salvation of the Jewish people--a leader in world Jewry whose voice cries out against injuries in high places and low--a dreamer who breathes life into his dreams and brings them to reality--

Chorus: Tell us more, Scribe. What else can be seen before the sands of time cover the visible past.



Scribe of Past:

An institution--great leaders--a model for other Jewish institutions--a training school for religious school leaders--Father-Son and Mother-Daughter banquets--a new edifice dedicated --Friday evening services--Outstanding Jewish library--High School department for further education--This is not all--The sands flow swiftly but they cannot cover that which is good.

Jeremy Dworkin:

But tell us, Scribe, good is not done by buildings alone. They are but stone and mortar which house the spirit.

Marianne Weitzman:

There must be a guiding light, an inspiring force, a leader who breathes life into the edifice.

Scribe of Past:

Though the sands flow rapidly they cannot cover the name--it is clear--all which I have read in the hour glass surrounds the name like steel particles around a magnet. The name? A-b-b-a H-i-l-l-e-l S-i-l-v-e-r.

Chorus:

(immediately breaks in with) "Mah Tov" "

"Ma to-vu, Ma to-vu,  
Ma to-vu o-hal-ech-a ya-ak-ov

Boys:

Mish-kno-se-cho Yis-ro-el  
Mish-kno-se-cho Yis-ro-el

Barbara Nadel:

Va ani b'rov chas-d'cha  
Ovo, ovo be-sech-a  
Esh-tach-ave, Esh-tach-ave,

Chorus:

El ha-chal Kod-sh'cha

Boys:

Be-yi-ro-sech-o

Chorus:

Va aneni-b'e-mes  
Yish-echo-yish-echo.

Scribe of Present:

You have done well, Scribe of The Past, but there is much more to the thread which runs through the life of this community.

Chorus:

Tell us what else you see before the sands of time cover and hide from your view that which we would hear.

Scribe of Present:

A Temple--growing in stature--Thier rabbi established as leader in Reform ~~Jawx~~ Jewry--President of the Central Conference of American Rabbis--National Chairman of the United Jewish Appeal--lecturer in leading Universities--organizer of the Anti-Nazi Boycott--Author--President of the Zionist Organization of America--Leader in the establishment of the State of



Israel--Stirring speech before the United Nations--honored by Jew and Gentile as Cleveland's outstanding citizen--

Chorus: Continue, Scribe. There are things we would hear.

Gary Tomarkin: What transpires within the walls?

Phillip Carl: Can you tell us more?

Scribe of Present: I see a religious school. It grows in numbers--trained teachers--progressive course of study--Hebrew--History--traditions--Higher education--A pride in Universal Heritage--Many pupils entering the rabbinate--Inspired teaching--careful supervision.

Chorus: Can you tell us, Scribe, about which grain of sand all these gather as like unto a magnet?

Scribe of Present: It still stands brightly and clearly--still gathers other grains of sand with its force of magnetism. The name I clearly read--ABBA HILLEL SILVER.

Boys: "V'u-lai lo ha-yu'ha-d'var-im me-olam, v'u-lai  
V'u-lai lo Hish-kam-ti im sha-char la-gan,  
l'av-do v'ze-at a-pai

Jerry Sien: Me-o-lam lo ta-har-ti vi-t'che-let shok-ta  
u-v'-tom (Instrumental music)

Girls: Shel Ki-ne-ret She-li  
Hoi, Ke-ne-ret she-li  
He-ha-yit o cha-lam-ti cha-lom

Quintet repeats last 3 lines; Chorus hums.

Rollie Fried: Tell us, Scribe of the Future, what it is that you can see.

Eddy Levine: There is still sand in the hour glass.

Renee Weintraub: Tell us the meaning of the grains which soon will fall into the past.

Scribe of ~~the~~ Future: As the twig is bent so shall the tree grow. The future is an opaque wall to those who do not learn from the past. To the humble, to the understanding, comes wisdom--wisdom which helps to guide mankind through the darkness of the future into the sunlight of the present until shadows of the past enfold and place into history our dreams and aspirations.

Chorus: Your thoughts are beautiful and true, Scribe, but what is it you see?



Scribe of Future:

I see a Temple still growing--growing in service and inspiration--I see a rabbi placing his mantle of wisdom and humility on the shoulders of children inspired by his teaching--I see the children growing to maturity and living better lives--lives reflecting the preachments of a great leader--I see a community where respect for fellow men will grow as young men and women follow in the footsteps of their ~~xxx~~ leader and teacher--I see--but enough, I see all these grains as they drop into the past, drawn by some irresistible force to join those already surrounding the group whose center is--

Chorus:

Abba Hillel Silver

Scribe of Future:

Let us sing in the spirit of hope in the future.

Chorus:

Ka-di-ma(3 times) ha-po-el  
Hey-hey Ka-dima ha-po-el  
Ka-di-ma hey  
Ka-di-ma hey  
Ka-di-ma ha-po-el  
Hey Hey Ka-di-ma Ha-poel  
La-la-la etc. Kadimah ha-aliya

Toni Newmark:

Dear Rabbi:

A poet once wrote about "footprints on the Sands of Time." We are proud that our lives may reflect some of the ~~xxxxxx~~ footprints which you have already made on the "sands of time". We are grateful for the guidance and inspiration which you have given us and hope that we may grow up to be finer men and women because we have had the privilege of receiving from you the spiritual heritage which you so ably exemplify.

Alan Klass:

Fifteen years ago you expressed the thought that we are all builders, and even though our building may not be perfect we must continue to build for our future. At that time you quoted a great rabbi, saying "Thine is not the duty to complete the task, but neither art thou free to desist from it."

Jane Rose:

In this spirit and on this happy occasion we ask that you be granted many years of health and happiness so that you may continue the work which is so near and dear to you.

Pres. of Student Council: Gift Presentation

Chorus:

Happy Birthday



Silver

Scene opens with chorus in background

Five men dressed as scribes are seated in semi-circle

In front of each man is a large sign with the names of the Five Books of Moses.

Genesis - Exodus - Leviticus - Numbers - Deuteronomy

Hebrew lettering---Bereshis---Shemos---Vayikra---Bamidbar---Devarim

As curtain opens--

Chorus: (sings) Ki Mitzion taytze toroh (repeat)  
U-dvar adonoy mi-rushalayim

Voice from (loud and slow) For out of Zion shall go forth the Torah, and  
Chorus: the word of the Lord from Jerusalem.

Chorus: This is the story of a man who accepted the Torah and who recognized  
the word of the Lord.

Bereshis: Bereshis, in the beginning. The village of Neinstadt, Lithuania--  
January 28, 1893--the cry of a new-born babe. Another male child  
in the Silver Family--a boy to carry on the rabbinic traditions.  
He was born into a family steeped in Jewish lore. Before him  
were four generations of rabbis. He was born into a family who  
firmly believed that Eretz Israel would some day be reestablished,  
with God's blessing, as a Jewish nation. 1901--The family  
migrated to the United States. They settled in New York City.  
A new world--A new life--But still the love of old ideals.

(Background music: Zum Gali Gali)

Under the guidance and with the encouragement of his father,  
Abba Hillel, then just eleven years old, organized the first  
Junior Zionist group in America.

Chorus: (sings) He chalutz L'man advoda  
Avod le'man he chalutz

(Background: Zum Gali Gali) 1904, young Silver attended the  
first convention of the Federation of American Zionists. With  
confidence and maturity beyond his years he demanded increased  
financial support for the Zionist youth movement. His was already  
a respected voice in the movement to which he would devote so  
much time and energy. These were years of study and learning.  
1915 saw Abba Hillel Silver graduate from Hebrew Union College  
at Cincinnati, and upon his ordination he became the fifth  
generation rabbi in his family.

Solo: Etz chaim he, ha-machazikim ba  
V'somcheha mayushor  
D'rachecha darche no-am  
V'chal N'sivosecha sholom

Chorus: Hashivenu Adonoy  
Elecha V'nashuvo  
Hadesh, Hadesh Yamenu  
Hadesh yamenu K'kedem



Bereshis: And this is Bereshis, the beginning of Abba Hillel Silver.

Shamos: Viele shamos b'nai Yisroel, and these are the names of the sons of Israel. Today we are honoring one son of Israel whose name will long be remembered in Jewish life. Two years after his ordination, he was called to the pulpit of The Temple. He has been leader of The Temple for 40 years. His courageous spirit and liberal tendencies made him a leader in humanitarian endeavors, not only in his own community, but throughout the world.

Chorus: (hums) "Set me as a seal upon thy heart"

Shamos: Man is not made to live alone. On January 2, 1923 Rabbi Silver married the young woman who was to share his life. Years later in a voice overcome by emotion, he was to pay her the most beautiful tribute a wife can receive: "She has been the music and lyrics in my Song of Songs."

In March 1928, a child was born in the Silver household. A son named Daniel Jeremy--a son who was one day to share the pulpit with his father. On January of 1931 another son was born. He was named Raphael David. He was to become an important member of his father's congregation and community.

Chorus: Rozenkes un Mandlen

Vayikra: Vayikra El, and the Lord called. Throughout his life Dr. Silver listened to God's call. His was a creed based on the text from the prophet Micah:

"And what doth the Lord require of thee:  
Only to do justly, and to love mercy, and to walk  
humbly with thy God."

His strong sense of justice led to all types of projects which made for a better community. He helped to sponsor the first unemployment insurance law in Ohio. President Hoover appointed him to the Unemployment Relief Commission. For seven years he served as co-chairman of the United Jewish Appeal. He was head of the Cleveland Jewish Welfare Fund for many years. Wherever men were in need, Dr. Silver was prepared to go to their aide.

Chorus: (sing) Ahavas Alom bais Yisroel  
Amcha achavta, achavta  
Torah U-mitzvos hukim u-mishpatim  
Osanu Osanu L'madita

(music continues soft humming by chorus) Those in need must be helped. The young must be taught. Dr. Silver has taught over 4000 confirmands, eleven of these have in their turn become rabbis; many more are now teaching in our School. The Temple Religious School has been recognized as the finest in America.

Those in need must be helped  
The young must be taught  
The adult must be challenged to think and to pray

Dr. Silver reintroduced much of Judaism's color into the service.



He is known as one of America's most famous orators. His sermons are forthright and dynamic. Under his leadership, thousands have been led to a better understanding of their faith and their community responsibilities.

Dr. Silver has made The Temple preeminent in America. It is the largest American synagogue. Its pulpit is world-famous. Its school, a national model. Stimulated by Dr. Silver many of its members have taken on weighty responsibilities in the large Jewish and Cleveland communities.

To be confirmed at The Temple is a rare privilege. Seated here are some 90 young people who will this year receive Dr. Silver's Confirmation blessing. May their lives be a tribute to his teachings.

And this was the calling, Vayikra, of Abba Hillel Silver.

Chorus: (sings) Hodu ol eretz V'shamayim  
Vayerem Keren L'amo  
T'chila L'chol chasidov  
Livenay yisroel am K'rovo  
Halleluyah, Halleluyah

Bamidbar: Bamidbar, in the wilderness. For forty years the Israelites wandered through the wilderness. For 40 centuries mankind has wandered, not in a physical wilderness, but in the wilderness of bigotry, prejudice and ignorance. In every generation leaders have come forth to guide the people into the sunlight of enlightenment. Our generation has been blessed with such a leader. From the day Abba Hillel Silver organized the first Herzl Club, until today, his influence and zeal have been motivating factors in the development of the Zionist movement. In 1920 he attended the first Zionist conference in London. Before the final session had been closed, Rabbi Silver was accepted as the spokesman for American Zionists. In 1939 he assumed the leadership of the United Palestine Appeal and the United Jewish Appeal. In 1943 Rabbi Silver ushered in a new note in the political philosophy of Zionism. Already well known for his courage and liberal tendencies, he dared to criticize not only the State Dept. but President Roosevelt himself for their attitude regarding Zionism and its aim for a Jewish Homeland. Zionism had left the passive stage and embarked on a course of activism. With Rabbi Silver as the spear head the American Jewish Conference passed a resolution calling for the establishment of a Jewish Commonwealth. Now that the mold had been cast Rabbi Silver devoted himself to making his dream, his people's dream, the dream of centuries come true.

On May 8, 1947, Rabbi Silver as spokesman for the Jewish people addressed the United Nations and said:

Chorus: "We have builded a nation in Palestine. That nation now demands its independence. It will not be dislodged. Its national status will not be denied. We are asked to make an enormous sacrifice to attain that which, if not interfered with, we would have attained long ago. In sadness, and most reluctantly, we are



prepared to make this sacrifice. Beyond it we cannot, we will not go."

His efforts reached a climax when he addressed the United Nations on May 14, 1948, and as spokesman for Jews all over the world, announced the proclamation of Israel's independence.

Chorus: (sings) Sh'ma Yisroel Adonoy Elohenu Adonoy echod.

Bamidbar: Bamidbar--And Rabbi Silver led his people to a clearing in the wilderness, where the sunlight could shine down upon them and reflect for all the world to see--

Chorus: (sings) Hinay mah tov u-ma-nayim) Repeat  
Shevet achim gam yachad )

Deborim: Ayle ha-debarim, and these are the words. From the fiery plea as a youthful delegate to the first Zionist conference in America, to his declaration before the United Nations, our Rabbi has proven that speech is Silver, in more ways than one. Should one care to look through the records, the comments on his brilliant oratory are nigh unbelievable. When this oratory is combined with a keen perception of justice, it is not hard to understand that wherever Rabbi Silver is called upon to speak, people flock to hear him. John Gunther in his book "Inside USA" refers to Rabbi Silver as "The First Citizen of Cleveland." Life Magazine recently included Rabbi Silver as one of the 12 leading religious leaders in the United States. In addition to his major addresses which have been published in the book "Vision and Victory", he has authored several books which have been widely acclaimed, among which are "Religion in a Changing World", "The World Crisis and Jewish Survival", and his latest book, "Where Judaism Differed". In this book he gives a keen insight on Judaism as a way of life, placing special emphasis on overcoming religious differences and working toward the goal of brotherhood. At the inauguration ceremonies for President Eisenhower in 1953, Rabbi Silver delivered the invocation. In 1955 he was reminded "Thine is not the duty to complete the task, but neither art thou free to desist from it", and so, in addition, all the other activities which demanded his attention, he assumed the national leadership of the State of Israel Bond Campaign.

Chorus: (sing) May the words of my mouth and the meditations of my heart be acceptable unto thee, Oh Lord, my Rock and my Redeemer.

And this is "Deborim". The book is not finished. There are many pages to be filled. Pages that in years to come will tell a wondrous tale of a wondrous leader, who had a dream and endowed that dream with his own spirit and so brought it to life.

May God grant time so that there may be many pages added to this book of Deborim, pages filled with achievements reflecting credit and glory to Rabbi Silver, his family, The Temple, and the Jewish people.



Bereshis: Rabbi Silver, in the tradition of our people "The Book" is never closed. When we reach the final pages of Deborim we turn once again to Bereshis with renewed hope, faith, and strength. Even now we who stand before you, today, on the threshold of adulthood are eager to begin our lessons under your guidance and love.

We repeat the prayer of Deborim--"May God grant time so that there may be many pages added to this Book of Breshis--pages filled with achievements representing the beginning for many more young people like ourselves.

All: (Chorus) AMEN





VI  
VII  
VIII  
IX  
X

I  
II  
III  
IV  
V

## Baby's Night Prayer

*Before in sleep I close my eyes,  
To Thee, O God, my thoughts arise;  
I thank Thee for Thy blessings all  
That come to us, Thy children small;  
O keep me safe throughout the night,  
That I may see the morning light.*

*Sh'ma Yisroel*

*Adonoi Elohenu Adonoi Echod*

*Hear, O Israel,*

*The Lord Our God, The Lord Is One.*

NAME

BORN

The Temple - Cleveland

RABBI

ה'תר"ל  
The Temple  
Women's  
Association  
Mem - xxiii



## A PRAYER OF RECONSECRATION

**E**ternal God and Father! We thank Thee for Thy favor which has preserved and sustained us and permitted us to reach this hour. We look back in grateful reminiscence upon the years since first we pledged our hearts to one another and to Thee.

**W**e thank Thee for the joys unnumbered with which Thou hast sweetened our lives; and likewise, we praise Thee for the trials through which we have passed. Our times are in Thy hand; we know that Thou wilt guide and sustain us even unto the end.

**A**s Thou hast blessed us in the past, so continue to bless us in the years to come. May it be Thy will that these be years of health and contentment in the circle of our family and loved ones, of mutual devotion and service, of love and of peace.

**W**e consecrate ourselves anew unto one another in love and faithfulness, in truth and uprightness, willing to share each other's burdens, in health and in sickness, in adversity and in prosperity till death do us part, and may God help us. Amen.

▼

A prayer repeated during a Service of Reconsecration held at The Temple on Sunday morning, January fourth, nineteen hundred fifty-three, for men and women who were united in marriage by Rabbi Abba Hillel Silver during his thirty-five years of ministry in the congregation.

**The Temple**

Cleveland 6, Ohio



THE TEMPLE TO CELEBRATE THE EIGHTY-FIFTH ANNIVERSARY  
MAY 19, 1935

The story of the eighty-five years of the existence of the Temple is a fascinating one. It is one with the story of the upbuilding of Reform Judaism in America.

Almost from the very beginning of its history the Temple has been in the forefront of American Jewish congregations. It has been a leader and a pioneer in the development of Jewish religious life in this country.

In 1837, one year after Cleveland received its charter as a city, it welcomed its first Jewish settler, Simson Thorman, who came from Bavaria. Others soon followed. And within a few years there was a goodly sized Jewish community growing and developing and struggling to establish itself and to build up its communal institutions.

In 1839 the first permanent religious organization was established, called the Isernietish Society. There was much difference of opinion within the ranks of this religious body which finally resulted in its division into two congregations, the Anshe Chesed Congregation (The Euclid Avenue Temple) and the Tifereth Israel Congregation (The Temple).

Tifereth Israel was established as a congregation on May 26th, 1850. It had forty-seven charter members. Worship was conducted for a time in the homes of its members. Then for several years, until 1855, services were held in a hall in Kelley's block on Main Street, now Superior Avenue. A bequest which the congregation received from the noted Jewish philanthropist, Judah Touro, enabled it to purchase a lot on Huron Street and build its own house of worship which was dedicated in 1855. During this period the following served as teachers and cantors: Isadore Kalisch, Wolf Fassbinder, Jacob Cohen and Gustav M. Cohen. Dr. Jacob Mayer was the first ordained rabbi and he was succeeded by Dr. Aaron Hahn who served the Temple for eighteen years.

Rabbi Moses J. Gries came to Cleveland to assume the spiritual leadership of Tifereth Israel in 1892. By this time the congregation had outgrown its Huron Street Temple, and a lot for a new Temple was purchased at Wilson and Central Avenues. The new Temple was dedicated on September 21st, 1894 by Isaac Mayer Wise. This dedication marked a new beginning in the growth and development of Tifereth Israel and of its rise to leadership among Reform congregations in America.

The transition toward reform was not a hurried process, but a slow, gradual development which took place not without difficulty and struggle. A suggestion made in 1859 that two traditional prayers be left out of the service met with great opposition, but was carried. The suggestion, however, to abolish the ceremony of the priestly blessing was vetoed. In 1861 a radical step was taken with the introduction of family pews, choir and organ. The same year the question of abolishing the second day holiday services was raised and tabled. It was not until six years later that this was finally done. In 1866 the reform prayer book, the "Minhag America," of Dr. Isaac Mayer Wise, was adopted, but not until after a serious struggle during which a number of members resigned from the congregation. The first Confirmation service was held in 1868, a class of eight boys and eight girls being confirmed. In 1869 a motion to remove hats in the Temple was passed. The final step toward reform was taken with the introduction of the Sunday lectures by Dr. Hahn in 1886.

The coming of Rabbi Gries to Cleveland and the building of the new Temple at Central Avenue and E. 55th Street marked the beginning of a period of great organizational activity in the life of the congregation. A number of subsidiary organizations came into existence including the Temple Society, which conducted university extension classes and popular lectures; the Temple Women's Association; and the Temple Alumni Association.



Under the leadership of Rabbi Gries the Temple developed into the first Institutional Synagogue in the United States, sponsoring a varied program of activities including lectures, clubs, athletics and other educational and recreational features. The organizing ability of Rabbi Gries also reflected itself in the initiation of other organizations, not directly connected with the Temple, but which owed their existence to his leadership such as the Cleveland Council of Jewish Women, the Educational League, the Council Educational Alliance and the Jewish Religious Education Association of Ohio, of which Rabbi Gries was the first president.

In June 1917 Rabbi Gries retired from active service and Rabbi Abba Hillel Silver was installed as Rabbi of The Temple. Since that year the congregation has experienced a tremendous growth and a number of significant changes have taken place. The most important of these was the building and dedication in September 1924 of the present magnificent house of worship, generally regarded as one of the most beautiful religious structures in the country. The membership of The Temple has increased from 850 to 1500 families and the enrollment of the Religious School from 863 to 1150. The Temple Religious School has a faculty of sixty instructors.

1924, the year of the dedication of the new Temple, witnessed the introduction of the Friday Evening Services, the organization of the Temple Men's Club and of the Temple High School Department. The teaching of the Hebrew language was introduced as an integral part of the work of the entire school. That year Mr. Solomon Blum was appointed Director of Religious Education and Activities.

Rabbi Silver joined with Rabbi Wolsey in the organization of the Normal School for the training of Religious School teachers, now the Jewish Teacher's Institute, and was largely instrumental in the establishment of the Bureau of Jewish Education, whose president he was for the first eight years of its existence.

In 1927 Rabbi Leon I. Feuer came to the Temple to assist Rabbi Silver and to assume charge of the educational work of The Temple. The Religious School was departmentalized, the Junior High School holding its sessions on Saturday morning instead of Sunday morning. That year the traditional Saturday morning Service was reintroduced.

In 1929 a new and radical experiment in Temple life was inaugurated, when the annual meeting of the congregation adopted the New Temple Policy, aiming at the intensification of the religious and cultural activities of The Temple and the elimination of the purely recreational. Thus Tifereth Israel once again demonstrated its pioneering spirit, being the first congregation in the United States to attempt a definite formulation of the function and place of the synagogue in modern American life.

The Temple College Department was established in 1927.

For the past eight years the Temple has been conducting a Forum which brings to Cleveland some of the foremost leaders of thought in the United States.

The Temple Library is one of the most important congregational libraries in the country having on its shelves thousands of volumes on Jewish history and literature as well as many Jewish periodicals and an excellent reference department.



The Temple is honoring Rabbi Abba Hillel Silver upon the completion of forty years of service with the congregation. Dr. Silver has made the pulpit of the Temple internationally famous. Under his leadership, the Temple has become an outstanding institution in America's Jewish life.

Dr. Silver was elected to the Temple in the spring of 1917. At that time, the Temple's membership numbered 725 families. By the close of his forty years, the membership of the Temple had almost quadrupled, numbering today 2450. It is the largest Temple in the U. S. A.

The Temple in 1917 was located at 55th Street and Central Avenue. Within five years, a new Temple had been completed at Ansel Road and 105th Street. The present Temple building is considered to be one of the finest synagogue structures in America.

Dr. Silver brought into the life of the Temple a more positive attitude towards religious practices and observances. Hebrew was re-introduced into the services. Reading from the Torah at the Sabbath Services was begun again. Friday Evening Vesper Services were instituted. A Sabbath Morning Service was re-introduced.

Dr. Silver has, during the years, consistently applied himself to the improvement of standards of religious school education. He introduced the study of Hebrew into the curriculum. He brought into the school the best of modern educational philosophy and practice, so much so, that the Temple school has become a model throughout the country. In 1927, a Temple high school was established. It pioneered for the reform movement a three-year program of post-confirmation religious training. A special program of educational mid-week Hebrew instruction was instituted. Mid-week pre-confirmation classes were introduced. These Dr. Silver has personally taught during his four decades of service. Over 4,000 young people have been confirmed by Dr. Silver. Eleven confirmands have chosen the Rabbinate as a profession and have graduated from the Hebrew Union College.



During Dr. Silver's tenure, the Temple Women's Association grew from a few hundred to its present membership of 1900. In 1925, he inaugurated a Temple Men's Club which has made substantial contributions to the cultural and adult education programs of the congregation. In 1949, a Mr. and Mrs. Club of young members of the congregation was organized - a group who pioneered in increasing the interest of the younger members of the congregation in the religious, social, and cultural activities of the congregation.

A War Memorial Alcove was dedicated in 1947. In it were remembered with gratitude, the records of the high seven hundred men and women of the Temple who served in the armed forces of the United States in the second World War. The windows for this Alcove and for the adjacent Chapel were executed by the internationally famous artist, Arthur Szyk.

In 1950 as a part of its Centennial celebration, the Temple completed a museum for Jewish religious art and music. It was the first of its type in any congregation in America. It has, today, an unusually fine collection of Jewish ceremonial art and sacred music.

In 1953, the Temple bought the land adjoining to it to the west and dedicated a park to Dr. Silver. When completed, this park will become a fine addition to the Cleveland Cultural Center of which the Temple is a part. Presently, the congregation is completing preparations for a new wing of classrooms and an auditorium.

Dr. Silver's impact on Judaism and on the Jewish communities everywhere cannot be measured only by his congregational activities. He has been actively identified with the great social and education movements of our day. He has been called "the father of unemployment insurance in Ohio". He has been active in many humanitarian efforts for relief and rehabilitation. He served for seven years as national co-chairman of the United Jewish Appeal. He headed the Cleveland Jewish Welfare Fund from 1935-41. In 1956, he received the Eisenman Award from the Jewish Community Federation. He founded the Cleveland



Bureau of Jewish Education and was its first president from 1924-32. His colleagues in the American Rabbinate elected him president of their organization in 1945. He has been the recipient of awards of merit and honored as the man of the year by many national organizations and fraternities.

Dr. Silver is the author of 'Messianic Speculations in Israel' in 1927, 'The Democratic Impulse in Jewish History' in 1928, 'Religion in a Changing World' in 1930, 'World Crisis and Jewish Survival' in 1941, 'Vision and Victory' in 1949, and 'Where Judaism Differed' in 1956. Dr. Silver earned his doctorate at the Hebrew Union College in 1925 and an honorary degree of Hebrew letters in 1946. He is the recipient, also, of honorary degrees from several other American universities. During World War I, Dr. Silver was decorated by the French government for services to the Allied cause. In his book 'Inside U. S. A.', John Gunther called Dr. Silver "the first citizen of Cleveland".

Dr. Silver is especially known as the leader and spokesman of Zionism in America. During the years following the second World War when the issue of Palestine had reached a critical stage, Dr. Silver climaxed years of devotion by serving as president of the Zionist Organization of America, chairman of the American Zionist Emergency Council, and chairman of the American Section of the Jewish Agency for Palestine. It was he who directed these organizations in their struggle for the establishment of the State of Israel. He was the representative of world Jewry at the Assembly of the United Nations. He had the honor to present the cause of the Jewish people and to see the triumph of his position in the favorable resolution of the United Nations on November 29, 1949 and the proclamation of the State of Israel on May 14, 1948. In honor of his service, a community and agricultural school in Israel have been named - Kfar Silver. His voice continues to champion the cause and needs of the Jewish people throughout the world.



# The Temple

Moses J. Gries, Rabbi

Cleveland, O.

1907

5667

WRHS







Confirmation Service



## Confirmation Service

Sunday, May 19, 1907

Ten o'clock

Organ Prelude—Theme—( <i>Mosenthal</i> )	ORGANIST	
Anthem—Holy, Holy, Holy—( <i>Gounod</i> )	CHOIR	
Organ—Solemn March—( <i>Meyerbeer</i> )	ORGANIST	
Welcome	THE RABBI	
Blessed Be Ye Who Come—( <i>Gounod</i> )	CHOIR	
Opening Prayer	EFFIE OPPENHEIMER	
Lord into Thy Sacred Dwelling	CHILDREN	
The Offering of Flowers	MYRA JASKULEK	
The Teachings of Judaism		
LEONA ALT	LILLIAN GREENFIELD	HELEN NUSBAUM
FLORENCE BIALOSKY	EDITH JOSEPH	DINAH OPPER
ESTHER EINSTEIN	ELSIE KAUFMAN	LENA OSTERYOUNG
ROSALIA FEDER	HILDA KLEIN	MARY SPITZ
ESTELLE FELDERBAUM	HARRY LEDERER	MOLVIN STEUER
HATTIE FOX	BEATRICE MYERS	MYRA TUTEUR

## The Scrolls of the Law

The Bible	VIVIAN GOLDSMITH
Exhortation	LAWRENCE RICH
Taking out of The Scrolls	ARTHUR STRAUSS
Blessing and Commandments	EUGENE LANDSMAN
Commandments and Blessing	WINFERD SPIEGLE
Return of The Scrolls	ALFRED GOLDSMITH
Lord, What Offering Shall We Bring	CHILDREN

## The Laws of Judaism

The First Table of the Law	NELLIE FRIEDMAN
The Second Table of the Law	RUTH KOHN
And Thou Shalt Love the Eternal, thy God	DORA MESSING
Thou Shalt Love Thy Neighbor as Thyself	RUTH SCHWARZENBERG
Do Not to Thy Neighbor, What is Hateful to Thee	ETHEL SPERO
Response—Incline Our Hearts to Keep Thy Law—( <i>Gounod</i> )	CHOIR

## Confirmation

The Meaning of Confirmation	SELMA JACOBS
Solo—Draw Near All Ye People—( <i>Mendelssohn</i> )	MR. WILLIAM J. CORNS
Response—Cast Thy Burden Upon the Lord—( <i>Mendelssohn</i> )	CHOIR
Sermon	RABBI MOSES J. GRIES
Anthem—Send Out Thy Light—( <i>Gounod</i> )	CHOIR
Closing Prayer	EDNA NEUMAN
Confession of Faith	CHILDREN
Father, See Thy Children	
Largo—( <i>Handel</i> )	MR. HENRY HAIMAN, Violinist
	PROF. EMIL RING, Organist
The Blessing—Jevorechecho	

## Benediction



## Confirmation Class

1907

Edward Black  
Louis Bloch  
Harry Bryer  
Arthur Coblitz  
Sidney Fishman  
Richard Fuldauer  
Arthur Fuldheim  
Alfred Goldsmith

Irma Adler  
Leona Alt  
Gertrude Baer  
Florence Bialosky  
Miriam Blum  
Ouida Davis  
Rosetta Desenberg  
Esther Einstein  
Rosalia Feder  
Estelle Felderbaum  
Mildred Fishel  
Hattie Fox  
Nellie Friedman  
Bertha Glick  
Vivian Goldsmith  
Hilda Goodman  
Lillian Greenfield  
Selma Jacobs  
Myra Jaskulek  
Edith Joseph  
Elsie Kaufman  
Hilda Klein

Eugene Landsman  
Harry Lederer  
Fred Peiser  
Maurice Prince  
Lawrence Rich  
Jay Riegelhaupt  
Irving Silverman  
Winferd Spiegle  
Arthur Strauss

Miriam Klein  
Ruth Kohn  
Lillie Kraus  
Mabel Marx  
Mabel Mendelson  
Dora Messing  
Pearl Messing  
Beatrice Myers  
Edna Neuman  
Helen Nusbaum  
Dinah Oppenheimer  
Effie Oppenheimer  
Lena Osteryoung  
Myrtle Reich  
Ethel Spero  
Molvin Steuer  
Mary Spitz  
Stella Schwartz  
Ruth Schwarzenberg  
Myra Tuteur  
Irma Weiner

Be ye holy, for I, the Eternal, your God, am holy

## Announcements

Parents and friends are urged to attend the Closing Exercises of the Sabbath School, Sunday, June 2nd.

Classes in Open Session, 9:30-10:15 A. M.

Addresses and Reading of the Roll of Honor, 10:30 A. M.

Sabbath School and Congregational Picnic, June 18th.

Sunday Services for the year 1906-7, end with Confirmation.

Saturday Services, 10:15 A. M., continue through the whole year.





# *Farewell Testimonial*

IN HONOR OF

*Rabbi Moses J. Gries*

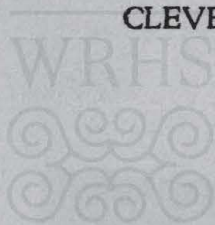
1892-1917

AT THE TEMPLE

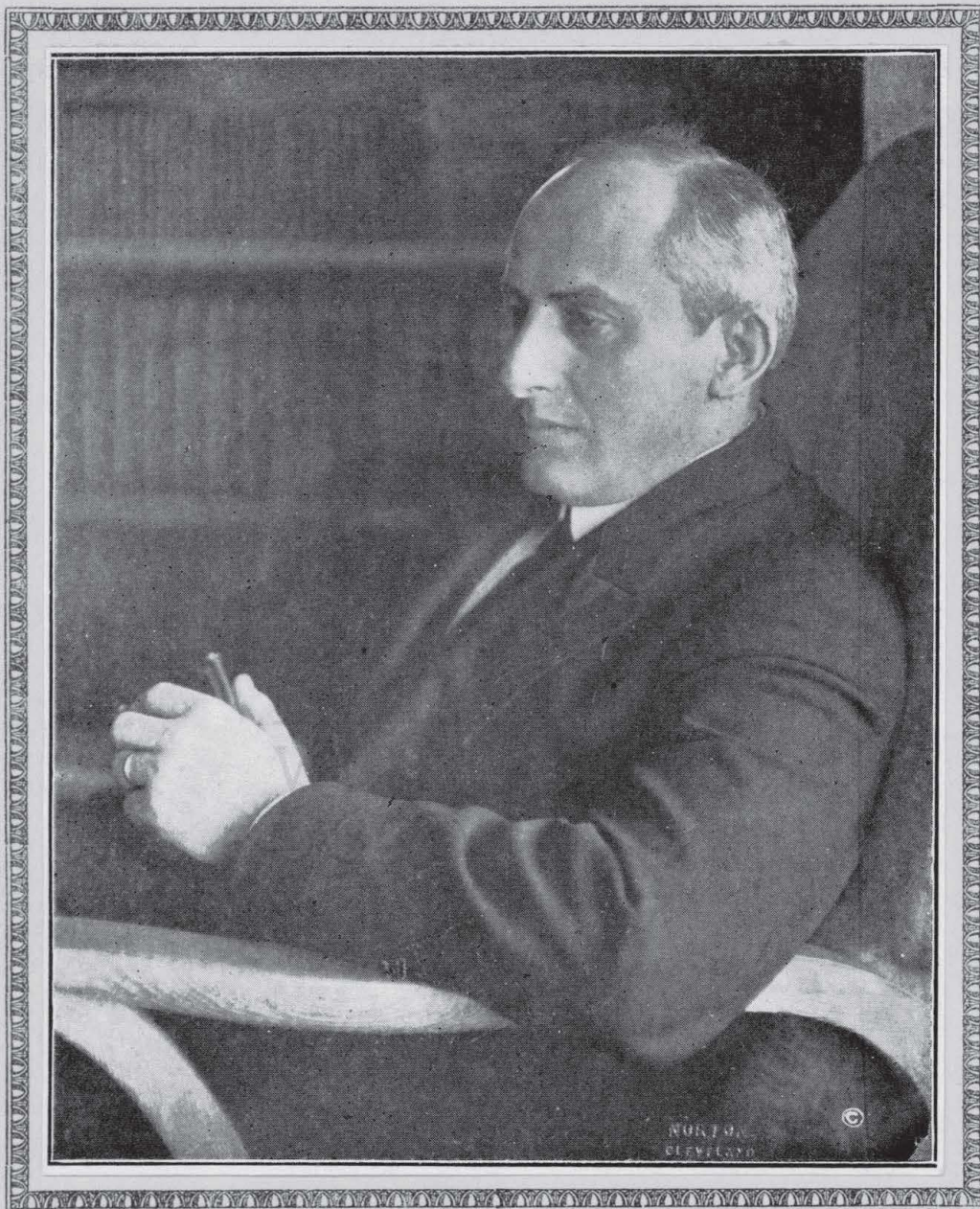
SUNDAY, JUNE THIRD, 1917

AT EIGHT P. M.

CLEVELAND







*Rabbi Moses J. Gries*



**The Diamond Jubilee**  
*of*

**The Temple**

CONGREGATION TIFERETH ISRAEL



**The Temple Religious School**

Sunday, May 24th, 1925

AT TEN O'CLOCK and TWO O'CLOCK

IN MAHLER ALUMNI HALL



## Program

Directed by Miss Edna Goldsmith

Hymn 95.....The School

The History of The Temple.....Rabbi Abba Hillel Silver

The Passing of The Ages.....

1850—Enid Silverman  
1875—Enid Strauss  
1900—Elsa Rosenwasser  
1925—Clementine Flesheim

### CORNER STONE OF THE NEW TEMPLE:

“Dedicated to the Service of the one God,  
the fellowship of all His Children and the  
Prophetic Mission of His People Israel.”

### BUILDERS

Richard A. Bloomberg	Katherine Hahn	Lillian Lederer
Madge Cohn	Caroline Heller	Paul Mahler
Robert S. Cowan	Hazel Haas	Max Meisel, Jr.
Bernard Feigenbaum	Katherine Hass	Sidney L. Mier
Jane Feigenbaum	Louis Hexter	Betty Silverman
Emily L. Flesheim	Roy B. Kleinman	Miriam Strauss
Allan Geismer	Robert Koblitz	Caroline Weil

The Temple Hymn.....Union Hymnal, Page 205

The Spirit of The Temple.....John Goldsmith

“Be a Blessing”.....Janet Moss  
To the Memory of Rabbi Moses J. Gries

Hymn 75.....The School

## RIGHTEOUSNESS

Righteousness.....Robert Meisel  
Righteousness.....Alice T. Hahn  
Justice.....Dorothy Sloss  
Wisdom.....Betty Geismer  
Law.....Jane Meisel  
Peace.....Nancy Dryfoos  
Education.....Louise Weil

Hymn 16.....The School

## KNOWLEDGE

Knowledge.....Richard Haber  
Knowledge.....Betty Cohn  
Ann Lederer  
Torches of Light.....Marcia K. Grossman

Hymn 27.....The School

## FELLOWSHIP

Fellowship (Verse).....Karl Joseph  
Love.....Ruth Feigenbaum  
Understanding.....Edith Hexter  
Fraternity.....Helen Koblitz  
The Star of David.....Suzanne K. Goldsmith  
Jean Miller

Hymn 113.....The School

## PEACE

Peace (Verse).....Robert Hyman Bloomberg  
Peace.....Jane Haber

Hymn 74.....The School

## THE SEVENTY-FIFTH BIRTHDAY

Participating in the program are

Grandchildren, great-grandchildren and great-great-grand-  
children of Founders and Presidents of The Temple.

Verses arranged from words written by the revered Rebecca Markowitz  
Cassel.

Costumes for the Passing of the Ages designed by Mrs. Eugene J. Stern.

Symbols made by Miss Jeanette Brown and Mr. Jacob Burke.



## THE TEMPLE

(Music of Hymn 205)

*"Dedicated to the service of the one God, the fellowship of all His children, and the prophetic mission of His people Israel. Tifereth Israel Congregation."*

Temple of Tifereth, House of Israel,  
Reared to serve Jehovah and His Truth to tell,  
Altar where the Torah is enshrined with love  
And the Light Eternal burns for God above.  
Temple of Tifereth, House of Israel,  
Reared to serve Jehovah and His Truth to tell,

Temple for God's children, gates that open wide  
So that all may enter and with Truth abide.  
Offering peace and comfort, to mankind good will  
And new strength when striving duties to fulfill.  
Temple for God's children, gates that open wide  
So that all may enter and with Truth abide.

Temple consecrated to the mighty cause,  
Peace and right pursuing, teaching man God's laws,  
Justice and Devotion, truths that are divine,  
Blessings have they brought us in this Holy Shrine.  
Temple consecrated to the mighty cause,  
Peace and right pursuing, teaching man God's laws.

—Words by Edna Goldsmith.





*Max and Fannie Oppenheimer*

# GOLDEN WEDDING ANNIVERSARY

*July 13th, 1931*

*3035 Washington Boulevard*

*Cleveland Heights*

*Mr & Mrs S Koch*

*Solicit the pleasure of your Company  
to the Receptions of their Niece*

*at Weisgerber's Hall*

*Wednesday Even g. July 13, 1881*

*at six o'clock*

*Max Oppenheimer*

MANHATTAN N.Y.

*Fannie Oppenheimer*

CLEVELAND O.



## SHOWER

Evening, July 8,  
Miss Martha  
Mr. Paul Ed-  
couple had left  
hat they had  
erved.

ends and had  
afternoon at  
ere on their way  
fts were received.  
resent were:

Sager, Mr. and  
Mr. and Mrs.  
and Mrs. H.  
Mrs. J. Dort,  
Oldach, Miss  
Watson, Miss  
and Mrs. P.  
Mrs. Reuben  
Mrs. Edward  
ia Reinker, Mrs.  
Mrs. Job Raquet,  
t, Mr. and Mrs.  
Mr. and Mrs.  
Miss Adeline  
and Mrs.  
M. Maeller,  
Miss Wilma  
Miss Dorothy  
omas.

## ENTERTAINS

con entertained  
s Birthday club  
e 27. Luncheon  
ollowing mem-  
there: Mrs.  
h, Mrs. M.  
Miss L.  
amer, Mrs.  
f. Bracken,  
n, Mrs. C.  
hreagle, Miss  
Myer, Mrs.  
Th

## POPULAR COUPLE MARRIED

Nearly one hundred of the friends and relatives of the contracting parties attended the very pleasant and beautiful wedding of Mr. Max Oppenheimer, of Mansfield, to Miss Fannie Kurz, of this city, at Weisberger's Hall. Rev. Dr. Hahn officiated. Mr. Oppenheimer is a prominent clothier of Mansfield, and Miss Kurz is the popular niece of Mr. S. Koch, of Cleveland. In addition to those present from the city might be mentioned Mr. and Mrs. J. Koch, Philadelphia; Mr. J. Gottschalk, Chester, Pa.; Mrs. A. Beringer, of Eufaula, Ala.; Mr. Miller, of Mansfield; Mr. Geo. Goodhart, of Massillon; Miss N. Goodhart, of Montgomery, Ala.; Mr. W. A. Lownie, of Buffalo; Mr. and Mrs. Dunkelspeil, of Alliance; Mr. J. Kahnheimer, of Cardington, and others. There were no bridesmaids. The bride was attired in a very graceful dress of old gold, made entrain, and trimmed with orange blossoms. She wore diamond ornaments. The toilets of the lady guests were marked by taste and elegance, but space will not permit particular mention; perhaps the most noticeable, however, being those worn by the Misses Strauss, Richmond and Kahnheimer. After the general reception and congratulations that followed the wedding the guests were invited to the banquet from where a sumptuous collation awaited them. This was followed by toasts and responses, and the remainder of the evening passed in dancing. At the bride's home was displayed an elegant assortment of presents, the gift of admiring friends. Mr. and Mrs. Oppenheimer will take up their future home in Mansfield.

COLUMBUS, July 12 \* test va-

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mild and yet certain.

Send address for i  
positive proof of its  
remedy has ever met  
to our knowledge, for  
Price \$1 per bottle  
druggists have it or  
sent to any address  
prietors, DR. B. J.  
Enosburgh Falls,

HITECTURE  
NEW HOTEL

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## TOWN

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MANSFIELD MERCHANT  
WEDS IN CLEVELAND

Quite a number of Mansfield people went to Cleveland on Wednesday to witness the union of Mr. Max Oppenheimer, of the firm of W. Oppenheimer & Co., Alliance and Mansfield, to Miss Fanny Kurz, niece of Simon Koch, a worthy and well known business man of Cleveland. The contracting parties were both formerly residents of Alliance, where they have a large circle of friends, all of whom join us in extending to them our most hearty congratulations and well wishes for a long and prosperous life. Mr. and Mrs. Oppenheimer were made the recipients of many costly and beautiful presents from friends in Philadelphia, Pittsburgh, Cleveland and other places. Now that Mr. Oppenheimer has secured so valuable a prize as Miss Kurz for a wife, and that they have started out together in a new department of life with a bright future and buoyant hearts, we hope they may be permitted to pass together many years of happiness, and when the summer of life is passed may the brave husband be able to sing with propriety: "But to me you're the same as you were, Fanny, when you and I were young."

## STEUBENVILLE

Frisky Forgers.—Busy Burglars.  
Special Dispatch to the News.  
STEUBENVILLE, July 12.—Rob-  
ndsey and Morriso

## GARFIELD

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day, July 15, at 8 o  
best at moderate price

CLEVELAND & PITTSBURGH RAILROAD CONDENSED TIME CARD SUNDAY, JULY 3, 1881 (Daily Except Sunday)	STATIONS.	
	Cleveland	Hudson
	Raver	Allia
	Bayat	Wellsv.
	Pittsburg	
STATIONS		
Pittsburg	Wellsvill	Bayard
Alliance	Ravenna	Hudson
Cleveland		



# 1881-1931

Moonlight in uncle's garden—  
The lyric lilt of a bird—  
A clasp of hands in the darkness,  
But never a spoken word:

The choice of a horse and buggy,  
Or the joy of devoted bliss,  
The troth of this wondrous couple,  
Sealed with a youthful kiss.

Mansfield, Norwalk, Cleveland—  
As pioneers they came;  
And as devoted citizens,  
In Cleveland, they remain.

A bit of joy and sadness,  
Of happiness and pain,  
Discouraged—yet as quickly  
Their hope returned again.

Their children both revere them;  
Their grandchildren, tho' small,  
Adore the very footsteps  
That echo thru the hall.

And now the shrine that Love built  
So green in days of old,  
Is lovelier than ever,  
Tho' mellowed into gold.

To those who have the privilege  
Of friendship with these two  
There's been a bond as loyal  
As is given to very few.

And on this day of homage,  
To mark the path they trod,  
We bow in humble gratitude  
And offer thanks to God.



Mr. Stanley Rubinstein  
Class 8AI - 1963

At this sad time when Jews and Gentiles throughout the world mourn the death of our beloved Rabbi Abba Hillel Silver, (1893-1963) it is appropriate for our class to take time out from our regular studies to think of this great man and remember his teachings. Compiled here are a few quotations, taken from his speeches, sermons, and books, which give us some insight into his ideals and his beliefs. They are by no means a complete study of the Rabbi's views or standards, but they are a key to help us open a small door to the wonderful teachings that will live for many years in the hearts of Jews, even though Rabbi Silver is no longer here to teach us directly.

#### DEDICATION OF TEMPLE

Dedication Sermon of The Temple - September 19, 1924, p.8.

...For these things then, my friends, may this synagogue stand: for God, for God in man, for justice, for peace---peace among peoples, peace among races, peace among creeds, peace among all the children of God, for the Torah, for Jewish learning, for Jewish loyalty, for Jewish honor...

#### SOCIAL JUSTICE

October 1926 , p.5

...Remember that whereas society has enabled you, in some measure; to reach the heights, the millions and the masses are still groping in the dark of the valley....it is your sacred duty to take the torch that has been placed in your hand and descend into the valley.

#### LINCOLN

A Saint of Democracy p. 643

Blessed indeed is the man who becomes the hero of the people's legend. Blessed is the man whose personality becomes blended with the personality of his people, and whose life is nurtured and expanded by his people's life long after his earthly career is ended...

#### LIBERALISM

Liberalism at the Crossroads - December 13, 1928 p.5.

... The liberal here will have a hard road to travel. His way must always be the way of groping, experimentation, compromise and moderation----the way of progress. .... His philosophy must always be the unheroic philosophy of the half loaf, as against the extremist's philosophy of the whole or nothing... he will miss in his life the glow of self-righteousness, and the glamour which surrounds those who believe themselves to be in possession of the absolute truth and the perfect program... But the liberal's way is nevertheless the only way of social salvation....

#### PRESIDENCY

A Catholic President in the White House? May 17, 1959 p. 94

A man should be elected to office because of his character, his ability, and the issues which he represents--not because of his religion, and no man should be defeated for office because of his religion.



## ISRAEL-ARAB RELATIONS

Speech before th U.N. October 1947 p.9

...Neighborliness, however is a two-sided affair.. Sincerely and without reservation we bring the offer of peace and friendship. If it is met in the same spirit,...blessings will redound to all. If not, we shall be compelled to do what any people must do under such circumstances, defend our rights to the utmost...

## ISRAEL AND WORLD JUDAISM

Hebrew Union College 1950 p.9

Moving from opposite directions but facing one another,..the Jews of Israel and the Jews of the Diaspora should strike through the rocks of separation to build a two-way connecting spiritual and cultural conduit...

## JUDAISM AND THE INDIVIDUAL

...We must make stern demands upon our people if Judaism is to survive....

## THOUGHTS FOR THE FUTURE

Gleanings of an Abundant Harvest A Great Age Nov. 21, 1953

Ours is a great Age, and I believe that 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 stopped.

## RABBI SILVER AND THE TEMPLE

newspaper 1932 Tribute to Rabbi Abba H. Silver

"Take nine-tenths of the tributes to Rabbi Silver and give them to the Temple. The Temple is greater than any one man."



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## THE NEW TEMPLE POLICY

The new policy for Temple activities which our Congregation adopted last May has evoked a truly remarkable response throughout the country. Press and pulpit have been discussing it at great length and in most appreciative terms. It has been hailed as an epoch-making event in the development of American Jewish congregations. It seems as if the entire organized religious life of our country, both Jewish and non-Jewish, had been waiting for some representative congregation to take the initiative and courageously lead the way.

We have elsewhere stated the reasons which induced our Congregation to abandon its community center activities and to concentrate upon those values for which a Synagogue exists, -- worship, religious education and ethical guidance. The Temple is convinced that Judaism is potent enough to make its appeal to the minds and hearts of men, both young and old, directly and forcibly and that it does not require the bait of amusement to lure men to it and to hold their interest and loyalty.

We wish our people to think of the Synagogue reverentially, as a place of spiritual uplift, as a fountain-head of inspiration for magnificent living, as a center of light and learning and not as a place of entertainment and recreation.

We must gauge our influence not by the noise and bustle of multifarious and largely unfruitful activities which may be carried on within the Temple precincts, but by the readiness of men and women to turn to the Temple for the things of the spirit and by their eagerness to share in the larger life of Jewish responsibilities and human idealism.

It is not contemplated to curtail any activities of the Temple which are directly in line with its essential purposes. Rather it is hoped that such activities will be increased and intensified. Only activities of a purely secular and recreational nature which are aimed at entertaining people and which contribute little or nothing to their spiritual life will be discontinued.

We shall devote ourselves even more painstakingly than heretofore to the enrichment of our worship and to the development of a full program of religious education for young and old. All of our organizations will carry on as heretofore but with a determination to bring their programs into more vital relationship with the ideals for which a Temple ought to stand.

The Temple hopes to serve its members not less, but more in those reaches of human life where a religious institution can best serve in fulfillment of its historic function and essential genius.

It remains now for us to carry this new Temple policy into effect.



We call upon the men and women of our Congregation to participate more actively than ever before in the religious and cultural life of our Congregation, to bring to the Synagogue an increased measure of their devotion, faithfulness and peity, and to avail themselves of those opportunities for knowledge and inspriation which the Synagogue offers.

The quality of our work during the coming years will alone vindicate the position which we have now taken.





## SECOND YEAR TEMPLE POLICIES

A year ago The Temple adopted a new policy for its activities. It declared that the synagogue, in consonance with its ancient tradition, should be a place for religious worship and religious education only and that within its walls there was neither room nor necessity for recreational and other secular activities. It expressed the hope that it would play not a less but a much more vital role in the life of our people if it confined itself to the service of those ideals for which the synagogue stands and if it effectively carried on its proper work of ethical guidance and Jewish education.

This declaration of policy was a genuine innovation in the organized religious life of our country. Practically all religious institutions, panic-stricken by the manifold and diverse interests of modern life with which they found themselves forced to compete, had fallen in with the policy of sponsoring any and all types of activities which would lure their members back within the confines of church and synagogue. The step which The Temple took in abandoning such activities was hailed throughout the country as courageous and epochal by pulpit and press, by Jewish and non-Jewish leaders alike. It seemed as if organized religion had been waiting for some large and representative congregation to take the lead. The Temple has blazed a trail which is bound sooner or later to be followed by others.

But the mere declaration of a new policy is not enough. The Temple last year tried to put its new policy into effect by placing a strict and exclusive emphasis upon its religious and educational program. We have reason to feel that our experiences of last year have in a large measure vindicated our new policy. Our religious services, were, of course, excellently attended. Our lecture courses were enthusiastically received. The programs of our various organizations proved to be educational, meaningful and stimulating. The work of the various departments of our religious school was highly satisfactory. Our young people were not at all dissuaded from attending Temple religious and educational meetings by the fact that amusements and entertainments were no longer used as a bait to attract them.

We shall, however, not rest content. We shall strive earnestly during the coming year and in succeeding years to intensify and to improve upon our work, and to expand our religious and educational activities.

We are grateful for the loyal support which we have received from our members in the past. We are confident that this fine spirit of loyalty will be offered in even greater measure in the future. It is our faith that young and old alike will come more and more to look upon Tifereth Israel as their spiritual home and that they will be drawn to it as to a radiating center of light, truth and inspiration.



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Mrs. Lottie Schmith	2.00	Mrs. Mildred Wintner	10.00
Mrs. A. Weisenberger	18.75	Mrs. Hortence Aub	5.00
Mrs. Leon Mellman	18.75	Mrs. Rhoda Eaton	18.75
Mrs. Max Ozer	5.00	Mrs. David Glasser	3.00
Mrs. L. Carl	5.00	Mrs. Henry Kaber	15.00
Mrs. Morton Jacobs	3.00		
Mrs. Alice Goodman	6.25		
Mrs. M. Bialosky	6.25		
Mrs. L. Kendis	2.00		
Mrs. Leo Oppenheimer	25.00		
Mrs. Jessie Hays	25.00		
Mrs. M. L. Sampliner	10.00		
Mrs. Chas. Barnett	4.69		
Mrs. Ira Saks	1.00		
Mrs. H. Auerbach	5.00		
Mrs. Heller	5.00		
Mrs. S. S. Quittner	5.00		
Mrs. Nathan Schmith	1.00		
Mrs. M. H. Rich	5.00		
Mrs. W. Krohngold	18.75		
Mrs. Sam Gerson	5.00		
Mrs. Nora Black	5.00		
Mrs. M. B. Sckheim	2.00		
Mrs. R. Felsman	5.00		
Mrs. Wm. Deutsch	18.75		
Mrs. Jeannette B. Feder	37.50		
Mrs. Abe L. Luntz	75.00		
Mrs. Robert Selden	4.64		
Mrs. Mort. Koblitz	5.00		
Mrs. Helen E. Bing	37.50		
Mrs. B. Lowenstein	25.00		
Mrs. Gilbert Mendelson	5.00		
Mrs. Eidth Hays	5.00		
Mrs. M. Rapport	1.00		
Mrs. Chas. A. Stone	10.00		
Mrs. R. S. Sampliner	10.00		
Mrs. E. A. Cazerres	5.00		
Mrs. E. Dryfoos	5.00		
Mrs. Arthur Miller	3.00		
Mrs. Louise Heller	25.00		
Mrs. Oscar Markey)			
Mrs. I. Morris )	5.00		
Mrs. Sol Maurice	5.00		





Congregation Tifereth Israel, or The Temple as it is generally known, was organized on May 26th, 1850, with forty-seven charter members. It now numbers 1500 members, the largest congregation in America.

The Temple has been a pioneer in many activities in liberal Judaism in America. It was the first Reform Jewish congregation in Cleveland. Its Sunday School was organized in 1858. Sunday morning lectures were inaugurated in 1886. It was the first Temple in the United States to foster the Temple Center idea. As early as 1894 The Temple established university extension courses, popular lectures, The Temple forum, a library, a Gymnasium and many other features which have since been adopted by many congregations in America. It was the first congregation to give women official representation on the Temple Board.

During the past fifty-two years the congregation has had but three spiritual leaders: Dr. Aaron Hahn, 1874 to 1892, Rabbi Moses J. Gries, 1892 to 1917, and Dr. Abba Hillel Silver, 1917 to the present time.

The Temple at present conducts a religious school which numbers 1410 children, with a staff of 69 teachers. It is the largest religious school in the State. The school offers a systematic Jewish education from the kindergarten grade through a three year high school course. The high school is a post-Confirmation course. The average age of the children confirmed at The Temple is fifteen and a half years. The Temple was the first to make Hebrew compulsory in all the grades of the school.

Besides the Religious School, The Temple conducts for its children during the week many clubs and study groups, under competent leaders, such as Arts and Crafts club, a Boys Choir, a Fine Arts Group, Junior Dramatics, a Junior Orchestra and numerous other clubs in which special emphasis is laid in programs and in activities on Jewish values. The Temple joins with other religious bodies of the city in the maintenance of a Training School for Jewish Teachers.

The Temple carries on its activities through three major units - The Temple Women's Association, The Temple Men's Club and The Temple Alumni Association.

The Temple Women's Association, which comprises 1700 members, is most active in the life of The Temple. It donated the new Temple organ which cost thirty thousand dollars, as well as the furnishings of the ladies' parlor and the equipment of the kitchen. One of the fine activities of the Association is the Tuesday Community Sewing, when a group of 200 women assemble to sew for the many charitable institutions of the city. The Association co-operates with the work of the Religious School, arranges for the celebration of all Jewish holidays and helps to foster a spirit of good-fellowship in the congregation.

The Temple Men's Club was organized three years ago and now numbers 660 members. Its chief activity has been the monthly programs which it arranges. Prominent men from all parts of the country are invited to deliver addresses at these meetings. A Good Fellowship meeting, attended by Jew and non-Jew, at which representatives of the Jewish people and of the Protestant and Catholic faiths deliver addresses, has become an annual ~~institution~~ institution with the Men's



Club. It also has the annual symposium on vital questions of the day. The Men's Club conducts a class in Jewish History every Thursday evening, and a bi-monthly Current Events Class.

The Temple Alumni Association is composed of all the confirmants of The Temple. It is a very active organization of the younger men and women of The Temple and aims to keep alive among the young people a sense of loyalty to The Temple and all that The Temple stands for. The Alumni Association fosters a Temple Theatre Guild, which from time to time presents worth-while dramatic performances. The Alumni Association also conducts a Jewish History Class for its members.

The Temple maintains a library for its members, containing over 5000 volumes of Jewish and specifically religious interest, and over forty Jewish periodicals. A splendid reference department is available.

The new Temple at East 105th Street and Ansel Road was built at a cost of \$1,350,000. It is acknowledged as one of the finest religious structures in the country. The Temple proper is a large seven-sided auditorium, about ninety feet in diameter and eighty-five feet to the top of the great dome, seating 1900 people. A small artistic chapel, dedicated to the memory of Rabbi Moses J. Gries, is situated off the Ansel Road lobby.

The Religious School building contains thirty-three class rooms, with teachers' room, rest rooms etc. The average size of the class room is approximately eighteen feet by twenty-four feet and each room is scientifically equipped and furnished.

Mahler Hall is a large assembly room, approximately sixty feet by ninety feet. It accommodates 1000 people. It is equipped with a stage which is used for dramatic and musical presentations and with a moving picture booth. Adjoining it are a completely equipped kitchen and pantry, as well as a gymnasium and lockers.

Rabbi Silver completes this June his tenth year as spiritual leader of The Temple. During his ministry the beautiful new Temple was built; the membership of the congregation doubled from 750 to 1500; the Religious School enrollment rose from 905 to 1410; The Temple Women's Association increased its membership from 1000 to 1700; and The Temple Men's Club, now numbering 660 members was formed. Many important innovations, both as regards policy and administration, were introduced. in the curriculum of the School and in the Services of The Temple.