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The Uncommonness of the Common Man: A Tribute to the
Memory of Abraham Lincoln, 1958.

THE UNCOMMONNESS OF THE COMMON MAN**A tribute to the memory of Abraham Lincoln****February 9, 1958****THE TEMPLE****Rabbi Daniel Jeremy Silver**

In the early 1940s the important Swedish export-import firm of Mitán Europäische Handels occupied a suite of offices in Stockholm next to that of our financial attache of the American Embassy. Raoul Wallenberg was, at thirty-two years of age, the youngest director of this company. Scion of an important Swedish family, he had been trained and educated in the best schools on the Continent. His father and his grandfather won for him a place in Swedish aristocracy and a great future in the business world was predicted by all for this bright, agreeable and affable young man. The American financial attache, Mr. Olsen, met Raoul Wallenberg in the course of their business day. They became friends. They found that they had interests in common in arts and architecture, and they quickly became fast friends. By March of 1944 the pendulum of battle had begun to swing towards the Allies. Stalingrad and El Alemein and the Battle of Britain had blunted the sword of the Nazis and there was now sure hope that the day of final reckoning was not far off. But among the problems raised by this turn of events one of the most serious was that of the plight of the one-half million Jews of Hungary. The Hungarian government under Premier Horthy had been from the beginning a willing partner of the Axis. But it had not followed its Nazi leadership in one respect. It had not undertaken a campaign of mass extermination against its Jewish community. Three hundred thousand Jews still remained in the capitol city of Budapest, several hundred thousand more were scattered in cities around the countryside. The American and Allied Jewish communities and the Allied governments feared that in their frustration the wrath of the Germans and of their Hungarian counterparts would be turned

against this defenseless community and that they would be made to feel the burden of this Nazi defeat. It was decided to send an important neutral nation diplomat to Budapest to organize a rescue mission, to bring what succor and help might be brought to these poor people. When Ambassador Johnson called together his staff in Stockholm for suggestions as to this mission, his financial attache suggested the name of his friend Raoul Wallenberg, and Wallenberg was summoned to the Ambassador's office. The mission was explained to him -- its humanitarian possibilities and also its dangers. Now Raoul Wallenberg had a hundred good reasons why he should not undertake this dangerous rescue mission. He had a home to support, a girl in whom he was interested, a business in which he was for the first time beginning to achieve great things. He asked for time. He had no primary concern or responsibility for the Jewish community or for the Jews in Hungary. But he recognized the importance of this mission, and in March of 1944 he agreed to go. In July of 1944 he arrived in Budapest. In January of 1945 the Russian troops reconquered the city. Between July of 1944 and January of 1945 one out of every two Hungarian Jews was either deported, put to death, or sent to one of the death-camps of Auschwitz or Dachau. Between July of 1944 and January of 1945, Raoul Wallenberg managed to hide, save, conceal, succor, free perhaps some fifty thousand Jews. He managed to bring medical aid, comfort, advice to countless thousands more. Unlike the Germans, he had no army behind him. He might have simply allowed himself to hand out medical supplies and food and content himself with sending back despairing reports to his superiors, but day after day, day and night, he exposed himself to danger. Whenever he heard of a death train about to go on its way to one of the camps, he would go down to the station and surreptitiously pass out Swedish protective papers to as many as he could reach and then demand that the Nazis free all those who were protected by a neutral flag. He organized a "Section C" in the Swedish Legation in which he managed to employ six hundred and sixty people and in so doing give diplomatic immunity to them and to their families. It is said that the railroad line between Budapest and Auschwitz was blown up under his

direction. Hour after hour he tirelessly worked to save those people whom he could, and to bring a measure of comfort to others. He organized hospitals, havens, orphanages, relief missions of all types. In December of 1944 the Hungarian government ordered all neutral nation diplomats to stay off the street. The city was being shelled. The military law reigned and it was felt to be unsafe. Raoul Wallenberg would not abide safely in his office. Again he went abroad whenever he was needed, and on a mission in January of 1945, just a week before the Russians reconquered the city, from his office to the central ghetto of Budapest, he disappeared, done to death by the Nazis in all probability, whose plans and schemes he had done so much to foil. Today a statue in his honor features the gateway to the Central Jewish Hospital in Budapest.

Raoul Wallenberg has left behind him a memory rich in blessing and one which the Jewish community of Hungary will not soon forget. I read this saga of heroism recently in an interesting report of a man named Phillip Friedman in which he details many of the acts of heroism by which non-Jews all over Europe saved their Jewish neighbors from Nazi extermination. In this book you see detailed for you a pantheon of non-Jewish heroes who gambled their own lives and often lost the gamble in order to hide and to speed off to safety Jewish friends. The book itself is not well written. It is called Their Brother's Keeper. But it is well worth^{the} reading. It is worth the reading because I think it will reconvince us of the essential worth-whileness of human nature. Our faith was somewhat shattered by the experiences of the Second World War and by the tensions of the Cold War, but reading a saga of heroism as broad in sweep and scope as this does a great deal to make us realize that there are indeed men of good will in all countries, peoples and nations. I was especially taken by one fact which becomes crystal clear as you read through these pages. These heroes come from all walks and levels of society. Wallenberg was a member of the Swedish aristocracy, but you ~~might~~ meet here also Jozafech, who was a down-in-the-cups Polish cattle dealer who hid thirty-five Jews in his barn and in

so doing lost his life. You meet an Italian newspaper editor, a Czech pastor, a French house-wife, a Dutch burgher, a Polish beggar, an Hungarian farmer, and you realize again the universality of virtue, the universality of our humanity, which all too often we forget. This book gives the lie direct to all those pseudo-philosophies and pseudotheologies of snobbery which separate men into classes and which tell us that virtue, courage, heroism can be found only in certain groups, usually our group, while the rest of the people are beneath contempt, outside the pale, rabble, a crowd, the mass, common, ordinary. It is important to keep this basic truth in the forefront of our thoughts. All too often each of us is prone to think of ourselves as somehow better than some group whom we do not know. I think if we are honest with ourselves we will admit that when we think of certain groups in our society, say the Oriental group or the Negro group or the "poor-white trash", we do not expect to find there the same virtues, the same decencies, the same evidence of human dignity that we expect among those whom we consider our equals or our betters. And one of the tragedies of world history is that all too often the philosophies and theologies of men have sanctified and sanctioned such snobbery and such prejudice. We have only to think of the religions of traditional India, religions which sanctified a rigid caste system, the Brahmin - to him belonged all honor, justice and virtue - and the original peoples of India who have been overcome in a later mass immigration were declared to be Untouchables, beneath contempt. It is hard to see how those with whom you are unable to communicate or to eat or to work, how you can expect to find in these peoples the same heroism of spirit, nobility of bearing, which you would expect of those of the upper and more elite class. The Greeks knew a great deal about philosophy, and they gave to us our logic - our whole philosophic system - but they were not wise in the ways of brotherhood, for it was the Greeks who could not see the humanity of the serfs and the slaves. Aristotle, for all his wisdom, could think of the slaves of his day as human tools, an almost sub-human species, and he advocated the religions of his

day because it kept these "animal beings" in line, quiet and supine. Unfortunately this class arrogance has passed over from the Greeks to the Romans and from the Romans to the Middle Ages and to all the Fascist and dictatorial and aristocratic States of our day. Always there is an "in group" and an "out group", some who human, noble, some who are sub-human, boorish, common. ^{To} Read the saga of heroism of Their Brother's Keeper is to realize the essential truth which our faith has struggled to make the world aware. Our Bible starts with a preamble, "All men are created of one set of parents", and the rabbis emphasized this by saying that Adam, the name of the first man, means simply "earth". Adam was made of the earth, of the black earth of clay, the white earth of sand, of the yellow earth of loam. All the races were commingled in him and flow from him. We have an equal parentage, each of us. And the rabbis of our people were happy to point out to some of our over-proud ancestors that Israel makes no claims of birth or blood. We do not claim that there in the Bible inferior races or superior races, chosen peoples or contemptible peoples. Have we not all one Father? Hath not one God created us all? And when our ancestors preened themselves upon their accomplishments and said "Must not we be a specially dowered people?" then the rabbis pointed to them and said, "Look; you are the sons of slaves. God brought you out of serf-dom, out of poverty, out of illiteracy. , you went up out of Egypt a mixed rabble, nothing more. There was then nothing distinctive or cultured or fine about you. What you have accomplished is a tribute to your determination, but it is also evidence that those who still suffer, those who are still in a servile state, have within them the seed of similar accomplishments if men will only give them the opportunity to develop and extend and to flourish." The prophet Amos warned the people of his day that they should not believe that God had any special favor to lavish upon them, for the Jews, he said, pride themselves that God brought them out of the land of Egypt, but they should also remember that He brought the Phillistines out of Crete and He brought the Syrians

out of the mountains of Turkey, and He brought the Assyrians out of the hinterlands of Asia. God's hand is over all of history and all of mankind. His well-being and His love and His providence extend equally to all. The Book of Ruth in our Bible is probably the most attractive and pointed lesson or parable in tolerance ever written. You know of the heroism of Ruth. How, widowed herself, she left her homeland, her friends, the ways and customs and protection which she knew, to return to Bethlehem in Judah with her widowed mother Naomi. With this heroism we are all familiar, but what heightens the significance of this book is that Ruth is pictured as a Moabite woman, and Moab was Israel's traditional enemy. When the Jews left Egypt, Moab inhabited what is today Trans-Jordan. The Bible tells us that Moses asked of the Moabites free passage, peaceful passage through that land, and this passage was denied. Battle ensued, and for the first four or five centuries of Israelite existence there was constant warfare, constant aggravation between the Moabite peoples and the Israelite peoples. So much was hatred built up on each side that, in its only moment of prejudice, the Bible says that the Moabites must be exterminated and none of them must ever be allowed to enter the Covenant of Israel, even unto the tenth generation. The Book of Ruth stands as a protest against this human and perhaps understandable, but nevertheless despicable, bitterness. The heroine is a Moabite. Imagine if an American author would write the Great American Saga, and his heroine would be a Russian member of the Communist party! This is the impact which the Book of Ruth must have had upon the sensibilities of their day. And more than this - the author of the Book of Ruth makes her into an ancestress of King David. David is not only the greatest of the Kings of Israel, but all other kings come from his blood, from his root and stock. Moabite blood is therefor commingled with the blood of Israel's most noble aristocracy. Virtue can be found even among your enemies. What a tribute to the religious genius of our people that they saw fit to canonize this lesson in tolerance into our minds.

Our Bible, our faith, struggles to make us aware of the universality of

virtue. We ourselves struggle each in his own way to become aware of it. Each of us has had experiences in which a light of truth dawned for us, in which we became aware that among certain groups whom we had hardly bothered to consider you could true noble men and women. If we were honest with ourselves we allowed these experiences to destroy our prejudices. If we are dishonest with ourselves we except the individual and say that he or she is not an example, a true example, of the group. When I was in Chicago I lived in a residential hotel. The maid was a woman of small stature, rheumatic. She seemed to be simply another of the hundreds of millions of people who inhabit the face of our globe - a name, a face, little more. I paid little attention to her. I somehow, in my arrogance, dismissed her as unworthy of my concern. One day we began to talk. She told me a little bit about herself. She had married a young man studying for the ministry. It was a decision between his dropping out of the Seminary and her working. She was colored. Few other vocations besides housework were open to her, so she worked. She decided that missionary work was his metier. He could not earn a living wage at it, and so throughout the thirty years of their marriage it has been a constant daily decision in which she gladly and freely works in order that he might fulfil the mission and the vocation which he has chosen for himself. And how many of us, if we are honest with ourselves, know of men and women of the "outside" groups who are sacrificing as parents every luxury of life that their children may be better educated than they were, that they may enjoy the fulness of America's bounty. How many of us know of neighbors from outside groups who have put down every personal concern when we or our families were in need. How many of us know of impoverished families who are supporting a sick, invalided relative or friend. How many of us take to heart the lesson of the birthday of Abraham Lincoln, which we will all be commemorating and celebrating this week.

I wonder, if we had been parents in Springfield in the early 19th century, whether we would have encouraged our children to be friendly with the future

President of the United States. He came of "poor white trash". His father was a ne'er-do-well, rollingstone type of individual who could never long hold any job nor long remain in any place. His mother was an ordinary woman whose past was certainly not above reproach. If one were to add all the school credits earned by his ancestors for three generations they would not equal one high school diploma. Culture, cultivation, these were certainly not to be found in his home. Farmers, smithies, weavers, such were his ancestors. He himself had hardly any formal education. For long he did not know how to dress or how to comport himself in good society. He lived by odd jobs and menial tasks - postal clerk, farm hand, handy man and the like. What a rich opportunity our children would have missed had we counselled them, had we lived in that time, only to consort with children of the better families, had we worried that they were meeting and finding interesting a man of the people. And I wonder how many of us are not guilty of that same type of unconscious snobbishness today. A daughter tells us that she is in love with a man of the people. He is strong, he seems able, and yet we try to dissuade her because we feel that she ought to meet someone of her own set or of her betters. And we are not so concerned that she might not meet a person of the same virtues and same good character among that group. How often do we seek for ourselves entry into social clubs simply because they seem to be of society, of some higher order, without thought to the type of people who make up such social sets. How often do we tell our youngsters and encourage them to mingle with children of the better families, indiscriminately, without wondering and worrying whether these young people are strong worthy heirs of their parents or weaklings, whom we would if they came from other surroundings hardly pause to consider. No, each of us must struggle in his own way to overcome the instinctive, almost preconceived set of social prejudices which we bear. And it is no easy task to overcome these prejudices but it is an essential and of necessary one. It is essential because it is a teaching of our faith and a principle of the moral order. It is essential because it is a

teaching of our democracy and the basis on which freedom of movement through class and caste must operate. It is essential because if we close ourselves from the strong and the able and the talented in all groups we are denying ourselves the friendship, the inspiration and the companionship of truly worthy people.

In our Atomic Age, in this our 20th century it is a matter of sheer survival. No longer can any nation depend upon the brain power and the talents of a small in-group - white, old settlers, Protestant and the like - to fill all the offices, all the professions and all of the positions of leadership and skill. To survive in this Atomic Age, to meet its scientific, its political, its technicological problems, will require the fullest use of every bit of our human resource, and if this human power, this creative power, this mental power happens to lodge in a brown skin or a white skin or a yellow skin, in a man who believes religiously other than you do or refuses simply to believe that which you do, if it happens to lodge in a newcomer or in an old settler, it must be used, it must be developed, it must be put to use. Every time an able man or woman is denied educational opportunity or a job opportunity our national defense is weakened, our hope in the future is vitiated. The prejudices of past ages cannot be tolerated in the 20th century because those nations which continue to enjoy these prejudices will find themselves quickly passed by by nations which are ruthlessly exterminating them and destroying them by law. Now fortunately our country has taken great strides in the past decade or so towards finding the means of fully using these talents, and fortunately the whole burden of our tradition points to a successful culmination. Our government especially has taken the lead. The armed forces have been ruthless in their unwillingness to tolerate prejudice. Today rank, station, is open to men of all shades and tints. The public school systems have been open the last few years and we are slowly adjusting ourselves to this new situation. But if we are to survive we must realize that not only must the government assure each man equality of opportunity that it may share of his mental prowess, but we must be willing to give the able of all peoples their full share of our national blessing -

in education, in the social life, in housing, in economic opportunity and the like. And this will not be easy. It will mean that each and every one of us will have to overcome a great deal of learnt prejudice and instinctive fear. But I firmly believe that we have within us that religious faith, that human faith, sufficient unto the day and unto the problem, that we can confidently hope that through application this problem can be solved, if we will but bestir ourselves, if we will but remember two lessons taught to us by the Great Emancipator whose birthday we are about to observe. He said once, "I am not particularly concerned about who my grandparents were, but I am greatly concerned what their grandson will be.. Pride of ancestry, if it leads us to be noble out of duty, is a wonderful thing, but to rest on that pride, to judge others by their ancestors, is to mistake, to be mistaken as to our standards." And he said also, "I find it difficulty enough to find friends who interest me, who have something to teach me, from whom I may learn. Why should I deny myself arbitrarily the friendship of people whom I would respect?"

If we can keep these two teachings to heart we will have done much to live by the principles of our faith and much to make it possible for our country to live successfully in our new day.

Amen

1) In the early 1940's the export-import house *Mellencamp & Handel* occupied a small office in Stockholm next door to that of the Financial Attache of the U.S. Embassy to Sweden. *Russel Wallenberg* was at 32 one of the co-directors of the ^{firm} business. Son of a well known Swedish family, educated at the best schools, bright and personable, *Russel* was fast establishing himself as a person of some consequence in the business world.

Wallenberg met *Evan Olson* in their building's cafeteria. *Olson* was the U.S. Financial Attache. These two ^{found they had much} ~~men had much~~ ^{in common} ~~in common~~ ^{interest}. Their friendship ripened. They enjoyed one another's company & conversation.

In March of 1944 the advance of the Wehrmacht ^{already} had been planted at Stalingrad and El Alamein. The pendulum of victory had already begun to swing to the Allies. Among the many problems raised by this turn of events was that of the Jews of Hungary. The Hungarian Govt. under *Rosen* *Horthy* although a useful member of the Axis - had not undertaken a Nazi type campaign of extermination against the Jews. But it was felt that in defeat the frustration of the ^{Axis} ~~German~~ ^{armies} ~~armies~~ ^{would turn} against these few hundred thousand ^{Protestant} ~~Protestant~~ ^{Jews} ~~Jews~~. ^{Proposed by} ~~Proposed by~~ ^{some} ~~some ^{prominent} ~~prominent~~ ^{neutral} ~~neutral~~ ^{nation} ~~nation~~ ^{non-Jews} ~~non-Jews~~ ^{who would undertake} ~~who would undertake~~ to go to Budapest to undertake rescue operation for 300,000 Jews of that area.~~

When the American Ambassador asked his staff if they could suggest any such person, *Olson* mentioned his friend *Russel W.* *Russel* was invited to confer with our Ambassador. He did not volunteer for the job - the *US* Ambassador Johnson a hundred good personal reasons he accepted not volunteered the assignment. Johnson spoke to him of service - of the possibility of rescue, he spoke quite frankly of both the possibilities & the dangers, *Russel* asked for time to think it over - ^{he} ~~he~~ ^{saw} ~~saw~~ ^{his} ~~his ^{family} ~~family ^{- a new business} ~~- a new business~~. Yet he saw the real accomplishment such a mission of kindness would achieve, & finally *R.* agreed.~~~~

In July of 1944 R.W. arrived in Budapest. In January of 1945 the Russians liberated the city. Between July 1944 + Jan 1945 the Germans & their Hungarian counterparts destroyed and sent away to the death camps 1 out of every 2 Hungarian Jews. Withheld on duty to call on R.W. in this same period was used - hid - or liberated almost 50,000 other Jews - fed & clothed, & gave medical aid to countless others.

In less than 6 months R.W. established himself as one of the best Greek "heroes of the spirit" to emerge from WWII. He had not asked for this assignment. He could have collected himself with giving out some supplies & sending back despairing reports. Turn & again R.W. risked his life for his charges. Whenever he received word of another death train leaving for Auschwitz or Dachau he would go down to the station & cheer diplomats, immigrants for or may as he could - at it said that he had his from Budapest to his living was blown up under his direction. He gave neutral papers of medical colors which purported to grant him the protection of that neutral flag. He never denounced the ^{process} & one ^{person} foreign Hungarian police brought to his attention. He organized shelter, hospital, home. When in Nov & Dec. of 1944 all neutral were ordered off Budapest's bank, R.W. went to orange grove himself whenever & whenever he had hope of saving a life.

On Dec. of 1944 just before the Budapest Central ghetto was cleared of Germans by Russian Jews - R.W. disappeared - down to death by the German rescue plan he had done so much to foil. We may never know how many lives he managed to save. Yet we cannot but feel awed by the nobility & courage of the man of good will.

1) A recent detail of R.W.'s heroic efforts quite recently in an interesting report by Philip Friedman which detail the many acts of suppression & rescue which were extended to Jews by their fellow Europeans during the dark days of Hitler. This book, There

His diary reflected with Weltering his life. During the Russian
shelling of the city he did appear one morning to his children home in
the Central Club. It is presumed the German used the cover of the
house to do away with the Weltering. To posterity R.W.
left a debt of gratitude & a memory which will always remain
blessed. At its door the Central Jewish Hospital of Budapest features his
statue.

2) A part of the debt of R.W.'s. diary is a mission when I
read recently in the interesting report by Phillip Friedman which
details the many acts of concealment & rescue by which Jews were
saved from their persecutors by generous friends. This book, Then
Brother Kept, is not well written, but it is well worth the
reading. It will go far to balance another loss of faith in
human nature the war experience created. You will meet
a whole galaxy of heroic men & women whose witness testify
that man is made in the image of God ~~not perfect~~ ^{& that men} are capable
of truly noble self sacrifice. Every act of help extended to a Jew was
~~often~~ ^{often} involved danger & if caught one's life was forfeit. That so
many otherwise unknown & undiscovered men & women
prepared such help is a supreme testimony to the potential for goodness
which is in each of us is born.

What impressed me most in the pantheon of human
was that these heroes were drawn from every level & class in
society. R.W. was of Swedish ancestry. Joseph, who had 35
Jews in his barn in France at the cost of his life was a struggling
cultured Jew. Weltering was a man who paid in the aftermath
of a ^{war} ~~small~~ Bulgar, a Hungarian, a Polish Boyar, a
Czech doctor, an Italian newspaper editor, a French housekeeper.
I have rarely had drawn home to me so clearly the importance
of that goodness & virtue which makes man more than a brute.

The Bible has no patience with artificial barriers which separate
man into caste or class. It defies all notions of inferiority which
the medieval superstitions, The supposed cross made the Christians
dear to his people "Are you not also the Egyptians to me, O people of
Israel? Did I not bring up Israel from Egypt & equally the Philistines
from Gath & the Syrians from Kir." The implication of this is
understood when we realize that Phil & Syrians were forced
to become Israelites. The Bible does not permit Israel any pride of
birth or blood

Israel ^{is} ~~is~~ as do all other nations, from a single set
of parents. There was no curtain of glorification drawn over
Israel's ancestors ✓



The beautiful & moving book of Ruth is a powerful protest against any policy of superiority. Ruth is not history but historic fact. The heroism of Ruth is well known. How she loved for her widowed mother-in-law & caused her to leave her ancestral home to return to Bethlehem with Naomi. What highlights the story is that Ruth is pictured as a Moabite woman & Moab was David's traditional enemy. Apparently when Moses had led the Jews out of Egypt, he asked the Moabites who inhabited part of what is today Transjordan for peaceful passage through their land. This was not a successful venture and for the first five hundred years of their history Moab & David were constantly at one another's throat. The Bible shows signs of ~~little~~ ^{unrelenting & unrelenting} ~~hardening~~ ^{hardening} between these people. In Deut. 20 is a law that no Moabite may ever be admitted into David's fellowship - the only such law by the way in all of our Bible. Amos is an American author living in Russia C.P. member as the hero of his novel & you can imagine how this would affect the book of Ruth was undoubtedly received. More - the author made Ruth an ancestor of David - Israel's greatest King & son of all future Kings - thus making the royal blood mixed with that of the enemy. What more powerful protest could have been written to a ~~people~~ ^{people} ~~people~~ ^{people} need of racial aspiration - What more beautiful story in all Bible to teach men that nations & nationalities are not the special possession of any one ~~tribe or nation or country~~ ^{tribe or nation or country} - what a tribute to God, red.

4) The life of Elie Wiesel's mother, but she was never celebrated
as much as if it had been another like the Book of Ruth
as a parable of protest against any assumption of moral superiority. One
can not help but wonder whether the children of Springfield's best
families were not reared away from the Red. His family resided
in the city's poor neighborhood. His father was a
rue do well. Ineligibility made it difficult to settle in any one
place. He could not keep for long any useful employment. His mother
was an ordinary woman whose past was not always
revealed. His grand parents were uneducated dirt farmers &
blacksmiths. When one adds all the credits of Ashkenazi
back to the 3rd generation - they could not have learned
together, single through to David P. Wiesel. For when himself had only
1 year of formal education. His youth was spent doing odd
jobs, mostly ^{quite} manual - kindergarten, toy store operator, foundry -
postal clerk.

Yet somehow out of this unenviable poverty & backwardness grows
a man who more than any other symbolizes all that is
humble in our world. He is a man who has an other kind of
people the meaning of equality before the law.

5) If we are honest about it, each of us has found virtues & nobility
character in every racial group. If we are honest about it, we allow
this to be a way to put our prejudices. If we are too set in our
ways we simply say that so and so is exceptional & is no way
representative of his or her group.

When I was in Chicago, I lived in a residential hotel.
The maid was a woman of plain features & small stature.
She seemed at all times an ordinary woman - another of the
hundreds of millions of human beings on this earth. One day
a few - nothing more. So she remained until one day, she
paused in her work & told me something about herself. She

husband was a preacher, when they were married 30 years ago. It was a question of his leaving the ministry or her setting out to work. She decided. He was offered a mission field. It could not pay a living wage. He felt then by his calling. She has remained at work.

It is truly inspiring to meet the mother & daughter & sons of serving ordinary people. The many parents who have sacrificed all worldly pleasures to provide a decent home & a good education for their children. The families who do not pause to put themselves in way for some unrelated relatives. Friends who drop all their personal cares when a helping hand is sorely needed. I would tell you of a short unassuming woman in middle age who lives in S. D. City. I met her when I was stationed ^{at her home} ~~at the~~ Naval Base there. She is the wife of an assistant professor of history at S. D. State. They live as might be expected on his salary which may decrease. Yet she contributed 6 months of labor a year to charitable causes. From Oct to March she ^{works} ~~works~~ in a downtown store. ^{and of summer} ~~and of summer~~ time she types ~~and~~ ^{and} reads & papers for students. Being a woman of love & cheer & ability she is in some demand as a vocal musician & lecturer. Though by could see some of her doing - every cent is given away. "It's simply my way of working but for all that I have done for us - we have enough."

5) Read or write, or speak or meditate you will find among each group many & more of truly amazing virtues. ~~It is~~ ^{It is} ~~just~~ ^{just} ~~the~~ ^{the} ~~find~~ ^{find} ~~and~~ ^{and} ~~of~~ ^{of} ~~selfish~~ ^{selfish} & ~~become~~ ^{become} ~~men~~ ^{men} & ~~more~~ ^{more} in each group.

5] One of the blessings of dem. living is that it has done much with
stereotyped class prejudices than most other forms of social combat.
We have gone far in endeavor to assure every man equal
opportunities & equal justice.

Yet enough "other side of the track" exclusions & prejudices
remain to be a matter of deep concern. I wonder how many of
us still unconsciously regard off negroes as poor material but a
few moments a class of people from whom little of value can
be expected. I wonder how many of us are so eager for our
children to be with those of the best families - that we pay
little attention as to whether these young people are worthy
& of good character. How many a mother argues long with a
daughter who prefers a strong minded man of the people to
a weaker being of a better class.

My concern is not only for the personal future, but
for the whole structure of our society. The success of our dem.
experiment in living depends to-day on our ability to support &
develop the best talents that we have regardless of color, race
or creed. Every time an able person is denied a job opp. or
an ed. opportunity because of the tint of his skin or the faith
of his father our nat'l security is weakened & our hope
for a successful adaptation to the atomic age lessened. The
fed. white upper classes have simply not enough material
ability to fill all the posts in science, govt., the professions,
& business which must be ~~filled~~ ^{managed}. This is a matter of
national survival. Class prejudice is a dangerous method
the 12th cent could afford - but which to-day will inevitably
lead to nat'l suicide.

The present shall never be to try to develop fully our

human values - is a victory of old prejudice - a victory
that has made contributions to our race will long be
allowed to enjoy their full share of that equality - in ed,
in participation in joy, in housing, in soul life.

6) I am convinced that America will not long in the
past to future glory. In moments of moral crisis, the char-
acter of our people has not been found wanting. The policy of
delay & evasion, of pleasure, of union has been improved
over a decade ago. The youth has taken the lead by example &
honesty & equality are in the armed forces. This social problem is
even now moving toward solution. Much remains to be done.
It will require that each of us learn anew that our solidarity
respect for all men makes it at the heart of our faith - that
we purge our mind of all artificial fears & prejudices and that
man on his merits - not race or his parents' sins.

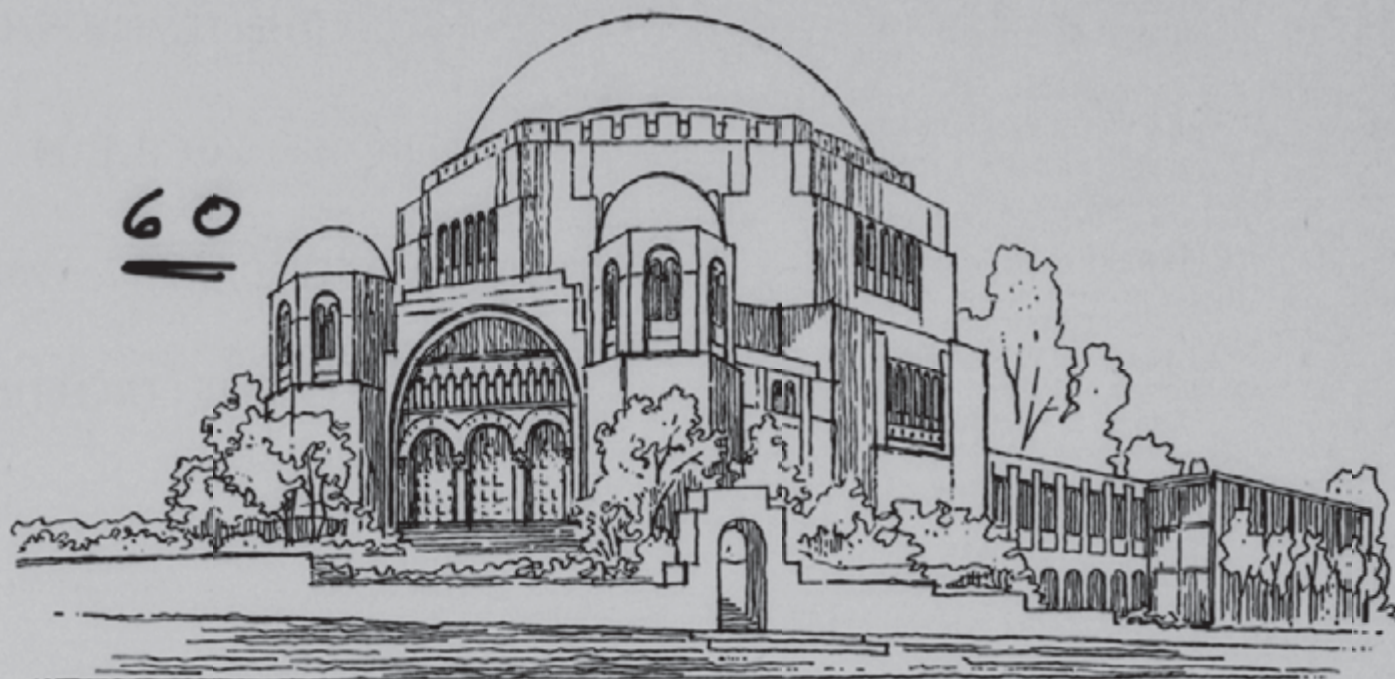
Realizing the value of this ^{peace} which unites
an angel presence, as man our life is
"made up of the unimagined"

THE TEMPLE

CLEVELAND, OHIO

February 9, 1958

Vol. XLIV No. 17



REFLECTIONS ON OUR MOURNING CUSTOMS FROM THE RABBIS' DESK

I hope that you will not consider it morbid if I take this opportunity to discuss some of the practices which surround death and mourning. So many people have asked me concerning our mourning customs that I thought it fitting to devote this column to that subject.

The query I hear most often concerns the list of names which are read during the Kaddish, towards the close of the Friday evening and Sunday morning services. How is this list made up? How does one add names to this list? The names read are, firstly, those of members of The Temple family who have died during the past week. Please note that we do not begin to read out a name until the funeral has actually taken place. Thus if someone had died on Friday and the burial is not to take place until Sunday afternoon, his name would not be added until the following weekend. After the names of those recently departed, a list is read of those the anniversary of whose death occurred during the past week. At The Temple we use for this purpose the regular English calendar. Each weekend the names are read of those whose anniversary occurred in the period from the preceding Monday through the Sunday on which the service is actually taking place. These names are transcribed directly from The Temple **Book of Life**. This volume of memorial contains names inscribed by loving family and friends. If you would wish to so memorialize some dear one, arrangements can easily be made at The Temple Office.

SUNDAY MORNING SERVICE
February 9, 1958
10:30 A.M.

RABBI DANIEL JEREMY SILVER
How To Bespeak INDEPENDENT
THE UNCOMMONNESS OF THE COMMON MAN
A Tribute to the Memory of Abraham Lincoln

In observance of Jewish Music Month, the Choir, under the direction of
Mr. A. R. Willard, will present a distinguished musical service by Isadore Freed

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
11:15 to 12:00

The Kaddish itself is simply a traditional prayer of sanctification, during which we express our continuing faith in God's goodness and kindness. The practice of saying Kaddish for members of one's immediate family is ancient. Kaddish should be said at the services during the first eleven months after the death and on the yearly anniversary. Traditionally this obligation of love rests only upon the men. In Reform Judaism by common practice this custom has been broadened so that both men and women rise for the Kaddish, and in so doing bespeak their respect and enduring love. At The Temple we encourage members of the deceased's family to attend services on the weekend immediately after the burial for this purpose. Many mourners have found the Friday evening services an especially meaningful occasion. It offers a beautiful setting for prayer and a highly suitable occasion for the saying of the Kaddish.

None of these customs are, of course, mandatory. They represent simply a curriculum of mourning, based on traditional modes adapted for modern minds and hearts. The saying of the Kaddish is a discipline of respect and a labor of love. I recommend it to you.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

Organ	
Toccata in G Minor	Rogers
Cantilene in G	Foote
Six Preludes III	Bloch
Opening Psalm—Mah Tov	Freed
The Service	Freed
Bor'chu, Sh'ma-Boruch, Mi Chomocho, Tzur Yisroel, Kedusha, May the Words, Etz Chayim	
Before the Address:	
Havu Ladoanai (Psalm 29)	Weinberg
Mrs. Strasser	
After the Address:	
En Kelohenu	Freed
Let Us Adore—Vaanachnu	Freed

The Temple

Rabbis:

ABBA HILLEL SILVER
DANIEL JEREMY SILVER
Associate Rabbi
Director of Religious Education

HERBERT H. ROSE
Assistant Rabbi

Staff:

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

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Librarian

A. R. WILLARD
Organist and Choir Director

A. M. LUNTZ.....President
LEO W. NEUMARK.....Vice-President
ELI GOLDSTON.....Vice President
MAX EISNER.....Treasurer
EDWARD D. FRIEDMAN.....Associate Treasurer

SUNDAY MORNING SERVICE

In order to stimulate interest in synagogue music, February was declared several years ago to be Jewish Music Month. Each year during this month our Temple choir presents a musical setting for the religious service. This year Mr. A. R. Willard, Director of our choir, has chosen the "Sacred Service" of Isadore Freed.

Mr. Freed has a long career of success in the field of sacred music. He is music director of Temple Israel, Lawrence, Long Island. Many of his original compositions are already famous.

In honor of the birthday of Abraham Lincoln, Rabbi Daniel Jeremy Silver will speak on the theme "The Uncommonness of the Common Man". Rabbi Silver will concern himself with those qualities which make for greatness.

ALTAR FLOWERS

The flowers which will grace the altar on Sunday morning, February 9, are contributed in memory of beloved mother, Rae Synenberg Cohen, on her birthday, by Mr. J. Harmon Cohen.

TEMPLE ALUMNI ASSOCIATION

The Alumni Association announces that on Friday evening, February 21, it is sponsoring an "Evening With the Rabbi". At this time Rabbi Daniel Jeremy Silver will be the guest of the Alumni. The meeting will be held at the home of Stanton Cole, 3199 Morley Road, Shaker Heights, at 8:30 P.M. Refreshments will be served.

THE TEMPLE WOMEN'S ASSOCIATION

OPEN MEETING

WEDNESDAY, FEBRUARY 12, 1958 1:00 P.M. THE WADE PARK MANOR

"GLOBE-TROTTING TEMPLE WOMEN"

Panel

Mrs. Julian Kassen, Moderator

Judge Mary B. Grossman

"Legislation on Racial
Conflicts in South Africa"

Mrs. Robert Morris

"Interesting People
I Have Met"

Mrs. Joseph M. Sands

"Highlights on a Belgian Congo Safari"

Tea and Social Hour Preceding the Meeting

Admission by Membership Card — Guests \$1.00

THE TEMPLE MEN'S CLUB

THIRTEENTH ANNUAL FELLOWSHIP DINNER

WEDNESDAY, FEBRUARY 19, 1958 6:30 P.M. THE OAKWOOD CLUB

Panel Discussion

HOW LABOR AND MANAGEMENT CAN BEST SERVE
THE AMERICAN PEOPLE

Mr. Louis B. Seltzer

Editor, The Cleveland Press
Honorary Chairman

Mr. Nat Howard

Editor, The Cleveland News
Moderator

Mr. Cyrus Eaton

World-Famed Cleveland
Industrialist
Panelist

Mr. John Love

Economic Analyst
and Columnist
Panelist

Mr. John Rooney

Secretary-Treasurer,
CIO Council
Panelist

You are cordially invited to bring a non-Jewish guest.

Reservations — The Temple Office — \$5.00

TEMPLE FUNDS

ABBA HILLEL SILVER CHARITABLE AND EDUCATIONAL FOUNDATION TEMPLE ENDOWMENT FUND

LIBRARY MEMORIAL FUND

FLOWER FUND

SCHOOL AND NURSERY FUND

TEMPLE MUSEUM FUND

PRAYER BOOK FUND

SOPHIE AUERBACH SCHOLARSHIP FUND

In addition there are special funds set up in memory of the following beloved Temple members: Tommy Diener, Richard Allan Fishel, Jennie M. Littman, Judith Meyers, Hilda Krohngold, Herbert Neubauer, Walter Krohngold, Cora Lederer, Ray S. Gross, Hattie D. Rich, Leslie and Linda Haas, Charles Ginsberg, Ignatz Ascherman, Mildred Jacobs, Edith Gross Bialosky, Lillian Berman Miller, William B. Cohen, and Jerome A. Levy.

ABBA HILLEL SILVER CHARITABLE AND EDUCATIONAL FUND

In Memory of:

Archie A. Weiss by Mr. and Mrs. A. A. Margolin and
Mr. and Mrs. Burton A. Weiss and family
Jay B. Goodman by Mr. and Mrs. Arthur J. Miller
Joel M. Rice by Elizabeth R. Carson

Gifts:

By Dr. and Mrs. Irwin E. Yoelson
By Mr. and Mrs. A. B. Efroymson
By Mrs. L. M. Bialosky

PRAYER BOOK FUND

In Memory of:

Jack Gluckman by Mr. and Mrs. Isaiah Rosin, Mr. and Mrs.
Philip Hirschfeld and Dr. and Mrs. Benjamin Chavinson
Sigmund Eichel by Mr. Irwin Eichel
David F. Engel by Mr. and Mrs. Fred H. Henfield
Florence Wiesenberger by Mrs. Arthur Bedford
Jay B. Goodman by Mrs. Arthur Bedford
Arthur Bedford by Mrs. Arthur Bedford
Jay B. Goodman by Mr. and Mrs. Lambert Oppenheim
Jay B. Goodman by Mr. and Mrs. Lester Kahn
Jay B. Goodman by Mrs. Joseph Korach, Mrs. Harry Rose,
Mrs. Morris Spere and Mrs. Louis M. Greene

TEMPLE MUSEUM FUND

In Memory of:

Goldie Kolinsky by Mr. and Mrs. William M. Bassichis
Rae Synenberg Cohen by Mr. J. Harmon Cohen
Annette and Bert Abrams, Thelma Wertheim, Leo Newman
and Goldie Kolinsky by Mr. and Mrs. Milton E. Eckstein

In Honor of:

Mr. and Mrs. Laurence Weinberg by Mr. and Mrs.
Milton E. Eckstein
A. B. Efroymson by Mrs. Garry Sands and Mrs. Leonard Bialosky

Gifts:

By Mr. and Mrs. Merrill D. Sands
By Mr. and Mrs. Joseph H. Gross

FLOWER FUND

In Memory of:

Mr. and Mrs. D. L. Wise by Mrs. H. S. Heiner
Rachel Klinger by Mrs. Edward G. Spitz
Joseph Rothschild by Mrs. Joseph Rothschild
Howard Greenbaum by Mr. and Mrs. Arthur Friedman
Bertha Klein Sandor by Mrs. Margaret Arons
Jay B. Goodman by Mrs. Sidney Syce
Matilde S. Fishel by Mrs. Louis Fishel
Jacob Singer by Mr. and Mrs. Julian I. Huebschman
Jay B. Goodman by Mrs. Herman Leffert
Nathan Kloppey by Mr. and Mrs. Leonard L. Broida
Sigmund Haiman by Mr. and Mrs. Louis M. Greene
Sigmund Haiman by Mr. and Mrs. Michael H. Greene

In Honor of:

Ida Rigelhaupt by Mr. and Mrs. Michael H. Green

A Gift:

By Mrs. Helen E. Bing

SOPHIE AUERBACH SCHOLARSHIP FUND

In Memory of:

Pearl and Aaron Spitz by Rose S. Wolf, Fannie S. Grossman
and Mrs. Julius G. Koller
Mrs. Arthur Wiesenberger by Mr. and Mrs. Edwin I. Coben
Jay B. Goodman by Mr. and Mrs. Carol Levison
Joel M. Rice by Mr. and Mrs. Carol Levison
Mrs. Arthur Wiesenberger by Mr. and Mrs. Carol Levison

(Additional Contributors will be listed in the next Bulletin)

The income of this fund is used to support religious cultural and educational activities both here and abroad.

This fund provides protection to The Temple in case of emergencies. It is also used to expand the activities of the congregation.

This fund makes possible the purchase of books by the library.

This fund provides Altar flowers. These flowers are distributed to members on occasions of illness, bereavement, or joy.

This fund enables the school to purchase new equipment and undertake special projects.

This fund is used to make new acquisitions for the Museum.

This fund is used to secure prayer books.

The Bibles given to Confirmants are purchased from this fund. It makes scholarships available to worthy students.

Jay B. Goodman by Dr. and Mrs. I. J. Goodman
Regina Sheer by Mr. and Mrs. Harry Sacks
Joseph Levinson by Mrs. Joseph Marg
Rose Schartenberg by Mrs. Joseph Rothschild

In Honor of:

Mr. and Mrs. Leon Mitnick by Mr. and Mrs. Morrey S. Smalley
Mr. and Mrs. Albert Federman by Mr. and Mrs. Laurence
Weinberg
Mr. and Mrs. Albert Federman by Mr. and Mrs. Carol Levison

MEMORIAL LIBRARY FUND

In Memory of:

Theodore T. Sindell by Joseph and David Sindell
Al Rosenberg by Mrs. M. Pasternak and Myrna
Jacob Singer by Dr. and Mrs. Max Morris and Dr. and Mrs.
A. M. Pfeffer
Sophie Mason by Mr. and Mrs. Arnold L. Friedman
Charles Pocrass by Mr. D. Richard Rodi
Joel M. Rice by Mr. and Mrs. Harry A. Cohn
Jacob Singer by Mr. and Mrs. Harry A. Cohn
Rose Schartenberg by Mr. and Mrs. Morris Cuttler
Fanny Synenberg by Mr. J. Harmon Cohen
Lt. Arthur Leo Mandelzweig by his mother, brother and sisters
Joel M. Rice by Mr. and Mrs. Irving Kane
Nathan Kloppey by Alex and Samuel Kloppey

HILDA KROHNGOLD MEMORIAL FUND

In Memory of:

Mrs. Jeanne Feder by Mr. and Mrs. Bertram J. Krohngold

JUDITH MEYERS MEMORIAL FUND

In Memory of:

Bertha Klein Sandor by Mr. and Mrs. Justin Spiegle
Bertha Klein Sandor by Mrs. Robert H. Smith
Benjamin Klein and Bertha Klein Sandor by Dr. and Mrs.
Herman J. Sampliner

WILLIAM B. COHEN MEMORIAL FUND

In Memory of:

Joseph Sands and Sam Stecker by Mr. and Mrs. Morton C. Kohn

RAY S. GROSS MEMORIAL LIBRARY FUND

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Ray S. Gross by Irma Green
Mrs. Lloyd Feder by Mrs. V. L. Wise
Ray S. Gross by Mr. Sam M. Gross
Arthur J. Halle by Mr. Sam M. Moss
Ray S. Gross by Mrs. V. L. Wise

HERBERT J. NEUBAUER MEMORIAL FUND

In Memory of:

Anna Lamport, Mrs. Bert Abrams, Mrs. Max Kolinsky and
Viola G. Sire by Mr. and Mrs. Allan Klivans

EDITH GROSS BIALOSKY MEMORIAL FUND

In Memory of:

Mr. and Mrs. P. A. Sampliner by Mrs. Edward Stotter and
Mr. S. E. Sampliner

RICHARD ALLAN FISHEL HONOR KEY FUND

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Mollie Schwartz by Mr. and Mrs. Everett E. Loeb
Annette Abrams, Mollie Schwartz and Mary Shinagle by
Mr. and Mrs. Clarence Fishel
Mollie Schwartz by Mr. and Mrs. Wesley R. Fishel

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CLEVELAND 6, OHIO
EAST 105TH ST. & ANSEL ROAD
THE TEMPLE

The Temple Bulletin

DATES TO REMEMBER

Sunday, February 9 — Sunday Morning Services
Monday, February 10 — Adult Hebrew Classes
Tuesday, February 11 — Temple Women's Association Tuesday Sewing
Wednesday, February 12 — Temple Women's Association Open Meeting
Sunday, February 16 — Sunday Morning Services

THE TEMPLE LIBRARY is open Tuesday through Friday from 9:00 a.m. to 5:00 p.m.; Saturday, 9:00 a.m. to 12:00 noon. The Library will be closed on Sunday mornings until the conclusion of services.

THE TEMPLE MUSEUM will be open at the close of Sunday Morning Services and during all major organization meetings. Arrangements may be made to view the Museum by special appointment at The Temple Office.

THE ISRAELI GIFT SHOP is open during Tuesday sewing sessions. Selections may be made at all times from the display case in the Ansel Road Lobby by contacting The Temple Office.

MR. AND MRS. CLUB

MARCH 1, 1958

SATELLITE BALL

WADE PARK MANOR

Dancing to Raymon Stone's Orchestra

Reservations: Dr. Sidney and Marjorie Sachs

3706 Sutherland Road, Shaker Heights 22

Dinner 7:30 P.M.

\$13.75 per couple