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Cleveland - 1962, 1962.

CLEVELAND - 1962

The First of a Series of Impressions of Our City

The Temple November 11, 1962

Rabbi Daniel Jeremy Silver

If Mr. Gallup and Mr. Roper were to poll Americans on the city where they would prefer to situate themselves, I doubt that Cleveland would get many votes; Clevelanders excepted, of course. The next time that you visit out of town, try a word association test with your hosts. Mention New York and they will answer you the Statue of Liberty, the Empire State Building, Wall Street. Mention Washington and you will hear of the Capitol and the White House and Washington's Monument. Mention Chicago and you will hear of the stockyards, Michigan Avenue; Pittsburgh, steel and the Golden Triangle. Then try Cleveland. I'm afraid you will be met by a sheepish silence.

Cleveland is in many ways the best kept secret in America. A million and a half people situated some place between Pittsburgh and Chicago, in something called "the best location in the nation." But just where is it? Cleveland is in population the eighth largest metropolis in the United States. In terms of industrial output we rank seventh. At one time we out-produced any of thirty-four of the states of the Union. But you will search the history books vainly to find reference to Cleveland. We have produced the sinews of power, but we have not been a seat of power. We have manufactured products, but not headlines. You will find Cleveland only in statistical appendices where there is listed the number of tons of pig iron melted down;

the number of tens of goods transchipped; the volume of manufacture produced. Our history is a balance sheet. Our history is almost entirely economic. And perhaps it is right that it should be so, for Cleveland is an economic child, born of a marriage of convenience between Messabi ore and Appalachian coal. Cleveland began as an industrial park for the great cities of the East, the older cities. Here coal and lime and iron could be brought conveniently and manufactured and the dust of the furnaces would not despoil the air and the price of the goods would not rise so high as to be prohibitive. It was a good marriage, a marriage which was to be fruitful and multiply.

Cleveland is a rather new city. Though surveyed in 1796, Cleveland by the Civil War was still less than fifty thousand in population, but from the end of the Civil War until around 1930 our city grew at a rate faster than any other in the United States. Numbering 46,000 at the end of the war, we numbered 930,000 in 1930. The economic roots were strong, and they were sound and they were healthy. Cleveland produced and reproduced and reproduced itself again. But being a child of the industrial revoltuion, Cleveland, like so much else of this revolution, was awkward and ungainly. We are not an architecturally distinguished city. We have few quaint streets or broad thoroughfares or magnificent plazas. Oh, we have a Public Square, and it is public and square. First grade art and first rate academics came late to Cleveland. It is not so long ago that our magnificent Museum devoted the largest part of its display to stuffed horses and medieval armor, things of interest to the sons of ironmongers and smiths, but certainly not the finest product of human

handiwork and artistry. Our universities have nover played the role in Cleveland that a Harvard has in Boston or a Columbia in New York City. Cleveland was born out of economic necessity; Cleveland has remained largely a business community; Cleveland has supported culturally that which the business community found necessary.

According to grammatic convention, cities are "she's." We might describe Washington as being a vigorous suffragette, determinedly ungracious and uncharming, New York as a smartly dressed, well turned out but cold-eyed sophisticate. We might say that Los Angeles is an exuberant bobby-soxer, arms and legs akimbo, going in all directions. But I'm afraid the only term to describe Cleveland is that she is a middle-aged, house-coated mother, warm and tender but not at all chic, and possessed of far more common sense than cultivation. But, you know, mothers wear well, and Cleveland, though it lacks the glamour of many another center, has a heart and a warmth and an expansive tenderness which destroys much of the cruelty and the coldness which is a concomitant of urban living. We may rate uninspired in terms of architecture, natural beauty or sophistication, but Cleveland has a high rating of decency.

Cleveland has never had a major outbreak of labor violence.

Cleveland has never had a major collision of racial tension. Cleveland early invested itself in the business of education, and its city schools have been among the leaders, the pioneers, in the nation, and we have never compromised there with quality. Cleveland pioneered in many aspects of voluntary social welfare. Our United Appeal was and remains one of the most effective and successful fund raising charitable organizations in the United States. Cleveland has a warm heart, indeed,

one might say that the human being in Cleveland tends to be a little more human and to live a little more humanely. When we are forced to it — for we don't very often talk about Cleveland — we tend to say, "It's a good place in which to live. It's a good place in which to raise children. It's not exciting. It's not adventurous. It's not very cosmopolitan. But it's a good home." And it is. Fifty-two percent of us live in our own homes, the largest percentage of home—owning in the country. More of us live in adequate housing than in any other major city. Our wealth has been rather broadly divided and distributed. Cleveland is a city of surprising affluence. We were founded on economic roots. These roots bore rich, colorful fruit, and this fruit has been enjoyed by a welcome percentage of the population.

Cleveland has faced many crises — the crises of labor, the crises of nationality, the crisis of race. As a city of only 50,000 at the end of the Civil War we had to import the sinew and muscle for our plants, and from that year till the end of the First World War men from every nationality poured into our city: Greek, Italian, Irish and German, Pole and Ukrainian, Slovak and Czech, Hungarian and Rumanian — these all came to our city, and be it said to the ever—lasting credit of our city that they were not turned over to the ruthless exploitation of the robber barons. We had our robber barons, but the constabulary in Cleveland was never turned over to the Union Club. We had in Cleveland a group of civic-minded leaders, men of the law, men of the teaching, men of the cloth, citizens all, who spoke up, and humanism came to Cleveland early and without bloodshed — we had no Haymarket Square riots — and it came to Cleveland intelligently.

Cleveland can be especially proud of the way in which it

treated the foreign-ness of the foreigner. The general pattern was to bleach out this foreign-ness, to insist on Americanization. Cleveland did not. Cleveland established nationality centers. Cleveland insisted on proud unity and proud diversity, and allowed each man to retain his cultural heritage. As symbol of this we have not only the foreign language newspapers and the nationality centers, but the Cultural Gardens, and as token of the success of this pluralism we have an unpredictable political situation, and this in turn makes our city unique. People cannot predict how Clevelanders will vote, because the religion and the family tree of a candidate do not predict how many votes he will garner. Nationality blocs have not been used cynically. I give to you a study of Cleveland completed just six months ago by two trained in the cauldron of New York politics. Among their other punditing they prophesied that Cleveland would have Catholic mayors for the foreseeable future. Of course, both party candidates in the last election were Protestant, and the Democratic Party candidate in the Primary was also a Protestant. Cleveland has consistently fooled the IBM computer, because Cleveland has voted for men and not for points of national origin.

The mother has been virtuous. The mother has been kind. The mother has created a situation in which we could grow up in strength. She has given us schools, and parks, and recreational facilities, and an economic climate. She has given us opportunity and youth and manhood. But I wonder if we — if we, the children — have been grateful in measure to the bounty which has been ours. The cycle of life in Cleveland is centrifugal. The thrust of our life is outward, away. We have slammed the door on the home, picked up our baggage,

walked out without looking back. We hardly bother to pay a weekly visit so that the grandchildren can be petted and fondled. We have removed ourselves bag and baggage. Today as many of us live outside the city line as within it. Now, this suburban movement, this mass exodus has been typical of every major city. But in Cleveland we have raised the pace of this exodus to the nth degree. In Cleveland we lacked a large apartment area which might anchor significant numbers of the professional class and the business class to the community. In Cleveland we lacked a White Way of successful merchandizing institutions and amusements which could attract to the center those who lived without. As a result it is not at all impossible, and indeed it is quite routine for many to be of our city but never to enter it. There is a wall in Cleveland quite as high and quite as impenetrable as the wall which divides Berlin. We are today citizens of a divided city -one half well fed, well housed, well educated, the other suffering a crisis in welfare; the one half boasting the richest suburban metropolis in America, the other suffering with one in fifty of its citizens needing economic or medical help. The one glutted, the other impoverished. The one building swimming pools, the other lacking the funds with which to give adequate support to the families on relief. The wall is real and high, although it is not visible. Its bricks are psychological. Its mortar is emotion. I remember sitting behind a lady at a dirmer one night who said to her companion that she would like to go to the Art Museum but she was afraid to go there. There is the fear of entering the city, and the fear of those who live in the city that if they happen to wander through the suburbs they may be picked up and asked by the police to leave. We are not one city but

two, and we are two cities which must struggle to understand each the other.

May I remind you that the word "civilization" is etymologically derived from "city." It is the city which has always given the energy, the vigor, and the challenge which has permitted civilization. "Suburban" means "less than urban." In Suburbia the doctor visits your home; in the city you have the research hospital and the training school. In Suburbia you build libraries which provide the best sellers; in the city you have the library which provides these volumes and those needed for all branches of research. In the suburbs you have roads; in the city you have railroads and airplane transportation and shipping. In the suburbs you have leisure; in the city you have sport. In the suburbs you have secondary education; in the city you have the graduate university. Only in the city can the clash of ideals, the clash of men, the arena of politics produce great civilization. The city is the challenge, and ultimately the city is the economic future, for it is the city which must attract industry. It is the city which must attract new plants to our community. It is the city which must sponsor the overall regional planning without which this area becomes chaos. A year ago I was at a meeting of the United Appeal, of its Division A. Secretary Celebrezze, then running for mayor of our city, was the speaker. He wanted to make the point that he was there not as a politician running for office but out of a life-long dedication and concern with the values of the United Appeal. He began by saying that after all, no one could fault him for appearing here during election time; there wasn't a vote, after all, in the whole And it was true. Here were a cross-section of the business

leadership of our community, and not a one of them could vote in the election which would determine the mayor of their community. Our business leadership makes its economic decisions quite apart from the polity which will ultimately be affected by these decisions. And those who lead that polity struggle to find avenues of communication, and means of consultation, means of coordination. Suburbia has meant not only green lawns and a little bit of fresh air, but a turning of the back. Delinquency? It belongs in the center city. Crime? It is of the center city. Welfare? It belongs to the center city. "You pay the bill, center city." Of course, the classic tragedy is that the center city, the poor, cannot pay the bill.

Cleveland today, our Cleveland, must rededicate itself to its own unity. We must stipulate that we are willing, all of us, to give of our tax dollar for the relief and the welfare of all of our citizens. Our responsibilities do not stop at the boundary lines of Shaker Heights or Cleveland Heights or Pepper Pike. They are county-wide. And if we cannot for various reasons establish some form of urgently needed metropolitan government, then at least let us find the ways of adjusting institution after institution so that we have one library system and not many, one regional planning commission and not zoning boards for each area, one series of building ordinances and not a thousand.

Cleveland — the Cleveland, the one city, the city which would permit the civilizing of our people — our city requires us. We must be its citizens. We must tear down the walls — the wall of fear, the wall of economics, the wall of arbitrary lines on a map, the gerry—mandered political wall which separates us from them — which separates us from ourselves — because ultimately what happens in the city happens to us. If the city fails in its welfare program, the overspill

of delinquency, of crime, of truency will touch us in our suburbs. It will raise our taxes. It will weaken our nation. Ultimately, if our city fails in the education of the illiteracy of the South, we will pay the price. Ultimately, if Cleveland cannot have a climate which will attract new business we will not be able to pay the bills which keep us in the suburb, for we live off that which the city produces. We are one, Cleveland and suburb. We are one, and we must remain one.



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