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**Editorial**  
**Silver Knows His Time**

By Dr. Samuel Silver

Time Magazine, whose founder died not so long ago, is a periodical that I could never stop reading and never stop disliking.

I read it because its style charms me. Henry Luce assembled a corps of splendid penmen and their writing has real verve.

But though the Times-style is irresistible, the magazine was often maddening. First, it called itself a news magazine, but much of it was highly opinionated. True, Mr. Luce was quoted as saying that he didn't want his writers to be objective, but still the magazine purported to be reportorial. Often it is, and I have acquired much information from it. But often it is tendentious as all get-out, and it is the subtle admixture of fact and viewpoint which sullied its pretensions and human minds.

In the obituaries, Luce was hailed for his fight against McCarthy. But I think the eulogists, if they studied the record, would have to admit that before Luce took on Jarring Joe he helped to make him. The continuous assertion in the pages of Time that the greatest enemy we had to face was Communism and the insinuation that Communism was somehow to be equated with social progress and liberalism helped to create the atmosphere which made McCarthy come up from the woodwork and leeringly menace the well being of our country.

Later, when Luce found that the McCarthyism he helped spawn was a threatening Golem, he began to turn on him. It was Luce and his minions who also helped to sell us on Chiang-Kai-Shek. Regardless of what you think of Red China (and I like the joke about the hostess who was asked what she thought of Red China and answered: "It depends on what glassware you have.") Chiang is not the champion of pure democracy. But Luce gave that impression and helped to soften us to the notion that anyone who proclaims his hatred of Communism is automatically on our team. That just doesn't happen to be so.

And for years Luce men irritated me by their depiction of Judaism as something exotic. Good news stories about Judaism were ignored; but items which painted us as outlandish were selected for prominence. This attitude spilled over to the treatment of Israel, and that little democracy rarely got a good shake from Luce.

In recent years the Time-Life people have altered their approach and they have done some fair treatments of Judaism. But for a long time they were unfair and, brother, they knew they were being unfair.

Henry Luce was a genius all right, and he exerted a great influence upon this country. I can't stop reading his periodical and I'm willing to salute him for what he achieved and for what change-of-heart he may have experienced. Peace be to his soul. But I hope his successors will strive to make those glistening periodicals he created real news magazines and not views magazines. Or if they want to print opinions, say so openly.

**Silver's Educational Plan**

By Dr. Samuel Silver

I have dreamed up a scheme of religious education so outlandish that it has been scorned by seasoned educators and pooh-poohed by everyone I have broached it to. Nonetheless, the idea, though admittedly amorphous even in my own mind, grips me, and perhaps readers of this publication can aid me in giving it sharper delineation or arguing it into oblivion.

My idea is that religious education should involve the entire family, cutting across every part of the temple set-up.

According to a master plan, each week would be devoted to a specific theme. That theme would occupy the attention of all religious school classes, in accordance with their level of understanding. It would also be featured at the worship service. It would trail off into the adult education group and also be reflected in the programs of the men's club and sisterhood.

Efforts would be made to involve the entire family at home in concentrating on the theme, with projects that would impel parents and children to study together and make the subject part of the family table-talk as well. The theme would be announced in the temple bulletin and perhaps spill over into the daily press, giving the publicity committees a chance to explore the topic in depth. Let me give an example of what I mean, as I vaguely discern it in my mind's eye.

Let's say this year the series of topics would be taken from the Torah portions. Week #1 would, therefore, be Creation Week. Every religious school class would examine the sedra, or that portion of it that will be read at the Sabbath service. Of course, the younger children would explore the passage to the best of their ability; the older children would operate on a higher plane.

Questions about the sedra and its significance would be prepared in advance, and this would be the stuff of the religious school class sessions. Arts and crafts groups could let their fancy play on the Creation story. Adult education groups and older children would look into the commentaries to see how the Creation story was treated in post-Biblical literature. The temple bulletin would provide a treatise on the Creation story.

At home, parents and children would be motivated to discuss the Genesis account of Creation. Do they believe it? What was its purpose? What can you learn from it? Is the United Nations, in a sense, the upshot of the unity-of-the-world concept found in the opening verses of the Bible? In comparative religion courses, the idea of man's fall in Christianity and Judaism could be dealt with. In Hebrew classes the vocabulary of the opening Genesis verses would be explored.

The finale of all this activity would be the Sabbath service, when part of the passage would be read and then preached about, and perhaps followed through at a Torah session.

The next week, the subsequent sedra would be treated the same way.

You've already seen all the flaws in this peculiar scheme, haven't you? What would you do about texts? you might ask. What would you do the following year? I don't have answers to these demurrers. I might offer the suggestion that all textbooks could be used as collateral reading. What to do the next year? I'd be willing to do the same thing, focusing on other parts of the Torah portions. Or I'd be willing to dream up a new series for each year. On what hook learning hangs bothers me less than my desire to see it motivated. One year I would even suggest a more exotic idea: an alphabetical sequence. The first week everyone would get absorbed with Abraham; the next week with Baruch; the third, with Cyrus; the fourth with David; the fifth with Esther, etc., etc.

Artificial? Unsystemic? Unorthodox? Yes, but something along these lines would knit together the various segments of congregational faith, which now seems at sixes and sevens. Some such plan would bring the family into the educational orbit. And it is true, I believe, that anything the children study ought also to evoke the attention of their parents. Or, conversely, if we want children to regard something as important we must prove to them that adults think it is important, too. Shared learning is the most effective type of learning, is it not?

And if you suspicious educators can also see in this idea a rabbi's way of trying to increase temple attendance, your suspicion is correct. But what is wrong with that objective? Why shouldn't the worship relate to the temple study program, and why shouldn't the curriculum be relevant to other congregational activities?


This concept is an attempt to knit the temple units together. I might call the endeavor an integrated program, but that might suggest the wrong associations. I am mindful, for example, of the architect who told a southern building committee that he would try to integrate the sanctuary with its outdoor setting. He was told not to use that word, integrate, and instead he substituted "harmonize."

I might call the program an attempt to fashion an organic congregation, but that would have Reconstructionist overtones, which are not meant.

Not only am I unclear about the configurations of my

**TELL TALES**  
*"One Man Plus The Truth  
 Constitutes A Majority"*

BY JACK TELL



**Root of Evil**

By Robert E. Segal

Harold Laski is credited with a trenchant observation: "You can peel an onion, skin by skin; but you cannot skin a tiger, paw by paw. The tiger's business is vivisection; and he will get you first."

So it is that when one gets to peeling off some of the layers of the trouble in Wayne, New Jersey, where a recent school board election was shot through with anti-Jewish talk and behavior, one finds that old bugaboo, the restrictive real estate covenant. There's the tiger's real claw.

It will be recalled that in Wayne, some pillars of civic virtue maintained right down to the school election wire that there was nothing anti-Jewish about the statement of a key school board member, Newton Miller. Mr. Miller had said: "Most Jewish people are liberals, especially when it comes to spending for education. If they are elected, it would be only two more votes for a majority and Wayne would be in real financial trouble." For good measure, he said school Christmas celebrations might be a casualty.

And when two school board incumbents, both Jewish, were defeated, the people who think controversy is unAmerican and ungodly, said well, they weren't licked because they were Jews, they were licked because they favored a bigger school budget. While these civic milquetoasts were thus rationalizing, they soon found they couldn't possibly explain why a Protestant--David Carilli--who held the same position on the school budget as the two Jewish incumbents maintained, led the ticket.

And then came the revelation about Wayne's property discrimination. A trio of judges in New Jersey's Appellate Division of the Superior Court ruled that a restrictive clause in effect barring Jews from owning property in a section of Wayne is null and void.

With good reason, the New Jersey jurists added that no court will rule otherwise. For when such "gentlemen's agreements" about the sale of property came up for review in the Supreme Court of the United States nearly two decades ago, that body's action reflected the people's indignation over such indignities. This was at the time that the United Nations gave great promise of securing the rights of all, when President Truman's Civil Rights study committee reported, when honorable men and women everywhere still recognized the horror of Hitlerism.

Supported by the National Association of Real Estate Boards and attacked by church, labor and Jewish community relations groups, the restrictive covenants were ruled unenforceably by the courts, but not unlawful between parties. In other words, the Supreme Court forbade any court to enforce restrictive covenants even though it did not say such contracts could not be made among individuals. In the view of Charles Abrams, one of the nation's foremost authorities on housing law, "the Court extracted the judicial teeth which gave the covenant their bite." Abrams pointed out further: "The decisions also removed an important rallying point around which hate groups had been corraling and inciting owners."

Wayne's restrictive covenants stand in the tradition of "Gentleman's Agreements" in other parts of the country. They are a sorry commentary on those who feel superior because they were born on the side of the tracks removed from the dust and cinders. Those compacts not to sell to "undesirables" are more sharply written in Grosse Point, Michigan. There, private investigators have been hired by the Property Owners Association to apply a so called point system to prospective home buyers. Those of Polish extraction needed 50 points to pass the Grosse Point test. The Italian and Greek buyer had to score 65 points. And Jews had to scrounge around and accumulate 85 points. You also had to pass a test concerning your mode of dress; and heaven help you if you were swarthy.

The tiger, as Harold Laski noted, is in the business of vivisection. Sometimes people with property, lacking the security that comes with true aristocracy--not of birth--but of achievement, grace, and understanding, yield to the tiger in their natures and roam loose in the Waynes and Grosse Points of America.

scheme. Not only am I unsure about what name to attach to it, I can't even try it out. I've outlined it to the educational director of my own congregation. But he has told me, in effect, to stick to religion.

Is the idea really as preposterous as I've been told?  
 (Editor's Note: Absolutely not, J.T.)

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