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MS-4787: Abba Hillel Silver Papers, 1902-1989.

Series I: General Correspondence, 1914-1969, undated.

Sub-series A: Alphabetical, 1914-1965, undated.

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Huntington, West Virginia, Temple, 1914-1915.

SAM AND DAVE GIDEON

HUNTINGTON, WEST VA. Nov. 23, 1914.

Mr. A. H. Silver,

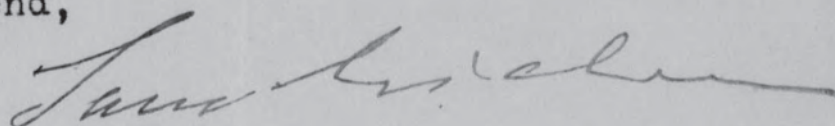
% Hebrew Union College,

Cincinnati, O.

Dear Friend:- In looking over our calendar this morning, I find that your next coming here will be on the 4th of next month. As our Feast of Light is on the 12th and 13th, would it be advisable for you to skip the 4th and come here on the 11th and stay over Sunday. If that will suit you, let me know and I will notify the members of the congregation at once.

Also will you want me to consult with Mrs. Glick and the other ladies of the Sabbath School to make some arrangements for Sunday evening, the 13th?

Your friend,



Huntington N. C.
December Fourteenth.

Mr. A. Silver,
Cincinnati, Ohio.

Dear Friend: -

At my age, I find my mind refusing sometimes to retain even important facts. In truth my main reason for asking you for some of your time after Sabbath School lessons last Saturday was in regard to a matter of the Purim Celebration. It seems some time hence, but I fear the time will slip by unheeded as did the weeks before Chanukah, and little likewise accomplished. You tell me your time is well filled during your next visit here, and later your return from the east will no doubt crowd you with work

otherwise. So I take this means to ask a favor of you. I have already written the "Block Publishing Co." of New York for price list of the "Book of Esther" in small scrolls as yet I have no answer. I believe one of your vocation and personally attending to it will receive better and surer information. Will you kindly do this then for me at their place in Cincinnati. That is when you may be around there. I should like to have the cost of thirty five or thereabouts for the Sabbath School children.

I hope you will soon give us the pleasure of your presence at our table. This is vague as you seem to be in demand here so it rests with you, please, to name the date. However I do wish to be more definite and sure of the "Sedar Meal" and so ask for this thus far in advance. Mr. Kahn is here and urges me to repeat the invitation from him. I trust you will find this more legible and not such a Chinese puzzle to unravel as the other material I gave you to read; also that this will not inconvenience you and that you will consider our invitation with favor. I send you my and my family's regards. Kindly convey respects to mutual friends in your city.

Mrs. Abraham Kahn.

December, 22, 1914.

Mr. A. Silver,

Dear Friend:-

The ladies expect you at our special meeting Monday, called for you. Mrs. Weil has written you also of my evening Monday. I consider it a courtesy due you as our rabbi to arrange any charitable affair, which is for the Jewish Relief of Europe with your cooperation. Will you please manage

634-4th St.
Huntington



WRHS



Mr. A. Silver.
% Hebrew Union College
Cincinnati
Ohio.

Clifton

to prolong your stay here for the evening
I am forced to make a hurried
call for an informal miscellaneous
program on account of conditions here
if I hope for successful results, so
please pardon this late invitation.

Thanking you for your favor
Sincerely Yours

Mrs. Abraham Kahn
634 - 4th St.

Temple B'nai Israel

Israel Bettan, Rabbi

Charleston, W. Va.,

Jan. 1 1915

Mr. Alpha H. Silver
Hebrew Union College
Cincinnati, O.

Dear Silver:-

It was a genuine pleasure to hear from you, and this notwithstanding the not any too hasty acknowledgments of your interesting letter. I have been hearing many flattering things about you, but this is the first time I have heard from you, and I assure you that I have been more than pleased to do so, entertaining the hope that this letter may be the first link in a chain that will continue to lengthen in the days to come.

Regarding your complimentary invitation to address your congregation on some Friday evening, I wish to say

Temple B'nai Israel

Israel Bettan, Rabbi

Charleston, W. Va.,

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that it would be attended by some difficulty to effect such an exchange just now, but that I shall be glad most glad to occupy your pulpit and have you occupy mine in my absence later in the season. I expect to be in Cincinnati in the near future and hope to see you and talk over regarding this matter. We may then make the necessary arrangements for carrying out the proposed plan. With your compliments send you as delegates to the Union Convention to be held at Chicago during this month? We might meet there then. In any event I shall surely see you in Cincinnati when I am there.

I thank you for the invitation so kindly extended to me to contribute to the Monthly, which, by the way, is extremely

Temple B'nai Israel

Israel Bettan, Rabbi

Charleston, W. Va.,

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well edited. Unfortunately I have nothing on hand now that could serve your purpose. It is not too much to hope however, that the fountain of inspiration may some day send a fugitive drop my way which will unceremoniously dight upon my curly hair, soak through my unusually hard cranium, and then pass out of my system through my five-dollar Waterman, considerably changed in color but much improved let us hope in essence. If this process does not fail, the product will reach you in due time. Meanwhile you may perhaps suggest to me, my dear editor, the kind of contributions your readers are most interested in.

Hoping to hear from you as well as to see you personally, I am with the season's greetings,
As ever
Israel Bettan

My dear "Rabbi"

Don't you feel old when
I addressed thusly? I am sorry that
I cannot continue with the Sabbath
school work regularly. I am not well
just now and find that it takes all of my
strength to do my own work here; however
I have told the teachers that I am ready
and willing to assist in any way possible
whenever they need them. I do not seem

Rabbi Israel Bettan

Charleston, West Va.



Mr. Abba H. Silver
Hebrew Union College
Cincinnati



P.

able to select a play that
suits the younger teachers
in spite of the fact that I
have been selecting and
teaching plays for the past
ten years. They will select
a Prime play and I have
promised to coach the
children.

Do not work too
hard. Hope to see you
Friday. With Kind regards
from the my girls,

Sincerely,
Sara Lewis Lick.

Huntington, N. Va.
January Thirteenth
[1915]

Mr. A. Silver,
Cincinnati, O.

Dear Friend,

Another grievance is absorbing the minds of your Sabbath School Teachers. We have waited with feverish impatience for our Purim play, and while I urged the girls to have patience, as I know you must be very busy they insisted upon my sending you a reminder for fear you have forgotten. Our trouble is yet not at an end. Miss Heyerson decided she must give up her work, but I shall try again to persuade her otherwise. Mr. Gideon proposed Annyce Pollack's name, as instructor of the little folks, but knowing your opinion about this matter as before expressed, I shall delay the matter until I hear from you, also in regard to the bill for the literature of the school.



WRHS



Mr. Silver

Hebrew Union College.
Cincinnati.

Ohio.

This is not quite straightened out yet, but I have written for and received another itemized bill, and have traced up the larger portion of same. However, I personally do not see why you any more than I or some one else not responsible should stand for the mistake. I can also answer for the gentlemen of the congregation to see it in the same light, so it will be handled satisfactorily otherwise.

I wish to express my thanks to you for your leniency towards the teachers for their stand in regard to our superintendent's carrying the spirit of her private work into the Sabbath School. I really feared a criticism for overstepping our authority. I hope to receive the Purim play very soon. Please do not think our impatience too impeding, as we really believe it urgent to have the parts now distributed, as remember our children are not artists and the teachers really novices.

The Jewish Relief Committee sent an acknowledgment of the money order and extends thanks to you for your efforts. I shall show you this on your next trip.

Very Sincerely Yours.

Mrs. Abraham Kahn

634-4th St.

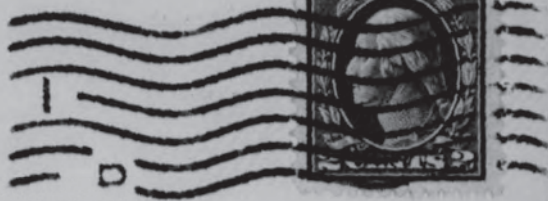
Huntington, N. Y.
Monday L. 11.

Dear Mr. Libby,

It is very much in evidence
that you think "silence is golden,"
silence do, seldom any harm,
but you let the realize (how much
anxiety yours has caused.

To come to the point
and hasten into the middle of
things: We patiently waiting for
you to forward some Prim. Plans
for teachers felt so relieved when
you so faithfully promised to

634 4th St.
Huntington



WRHS



Mr. S. Silver
Hebrew Union College
Cincinnati
Ohio
Clifton.

sent same immediately upon your
return to Cincy. Mrs. Kaffee said she wrote
you and unfortunately received no reply
as she asked me to try my luck. We returned
Mrs. Glick's plays, as have no resource other
than yours. We just can't let this fall
flat like our Chumsky play, as we've
got to hustle since Purkin is less than
six weeks hence.

Please, pretty please give this
your immediate attention, by so doing
you'll greatly oblige

Yours Very Truly

Pearl Schoenfeld

416-11th St.

Huntington, N. Y.

Huntington, N. H.

January twenty-ninth
[1915]

My Dear Mr. Silver:-

"The Ides of March have come etc, etc," you imagined the day of trouble passed when you left us with a selection of a play. But fortunately you are not here to face the issue. Really the war I have waged to subdue each foe in shape of adverse criticism is fiercer even than to win my husband's sympathies over to "woman's suffrage." Please do not pass judgment of egotism against me in this instance, for it is really not that. I would welcome criticism if it were helpful, but when it continues merely destructive, and none is offered to build up again, I confess I lose patience. I dislike troubling you in this matter, Mr. Silver, and have tried so hard to meet each objection amiably, but find here I must refer to the "head." Miss Pearl has had grand visions of producing something very wonderful, and since our aims have fallen to the mediocre refuses to take an active interest. I have been forced, really against my will to carry out my own ideas which are rather vague as to the artistic. I know you are too broad to misconstrue my reasons for explanations and not apply



Mr. H. C. Libber

WRHS



of Hebrew Union College

Chilton

Cincinnati, O.

to the sometimes deserved reputation of woman to gossip. I am simply wanting very much to carry through our plans for Purim and see it falling flat, if it is not pushed during the whole of your absence from here. I wish to have a rehearsal for you next week so you can introduce any correction necessary. Can you be with us some time other than Friday evening which is inconvenient for the little children or Saturday morning which is given to your confidants, as I reproached myself last week for the disorder caused by a break in our usual routine, and which interfered with your work? Perhaps you can arrange your trip to consider the afternoon. If you would let me know, I shall have the children ready. Also please do not forget the music you thought appropriate for the parts. A woman's privilege is to underline, but I shall forego the breach in Rhetoric, if you consider the latter emphasized. I have yet to learn the art of condensing so please have patience with this drawn out letter, and kindly oblige,

Very Sincerely Yours
Mrs. Abraham Kahn.

P.S. Mr. Kahn and the boys send you their well wishes.

634 - 4th St.

R

Temple B'nai Israel

Israel Bettan, Rabbi

Charleston, W. Va.,

March 9

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Mr. Cha. Silver

H. U. C. Cincinnati. O

Dear Silver:-

I am sorry that I had to leave Cincinnati without being able to speak to you at length. But you know I shall be in Cincinnati just two weeks from today where I shall remain over Founder's play and we shall then chat our hearts' content. It would have been difficult to arrange the matter before that date anyhow. Sometime in April will be I think pretty timely for making the exchange we contemplate.

With cordial greetings,

Yours.

I. Bettan

634-4th St.
Huntington N.Y.



WRHS



Mr. A. Silver

Cincinnati

Hebrew Union College,
Cleveland

Ohio

SAM AND DAVE GIDEON

HUNTINGTON, WEST VA.

4/5/11

My dear Mr. Silver:

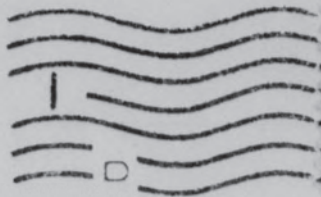
The sets Mr. Julius Friedman
received from Mr. Englander a communication in regard
to filling this place for next year, and ask for
a answer. You promised me to let ~~you~~ me
know before our meeting your intention, but
I could not tell
any the congregation meet but I could not tell
them any thing, and I am therefore clear in the
work. Would it be advisable to consult
Mr. Englander before you come Friday, when you
want to recommend, so we know when we can
at?

Your Friend

Sam Gideon

Rabbi Israel Bettan

Charleston, West Va.



Mr. Aba Silver
Hebrew Union College
Cincinnati
P.

Huntington, N. Y.
April Twelfth, 1915

R

My Dear Mr. Silver;

"It is strange" says Spinoza
"That they who cannot even read should so run
to - "condemn. I am following Spinoza now
as Mr. Kahn says I do everything in life with
a vengeance and naturally his aphorisms
are foremost and color my thought, expressing
best my own meaning. - At our sewing circle
this afternoon, where gossip is an important
factor of the meeting, as at all such gatherings
of ladies in small towns, because they do not
use their thinking powers seriously, and the human
brain demands some occupation, I learned that

the plans for your Shabbath services have leaked out, doubtless thru the children, and it is amazing how many ideas can so readily come from members of so small and otherwise apathetic congregation. It seems they will consider anything short of some grand, dramatic choral, mediacal, and everyone is sure, this years service will not reach the heights of previous ones. No doubt they mean this is due to the want of your personal supervision for the stretch of weeks during your absence; as hitherto I had heard nothing but complimentary remarks and confidence in you everywhere in the congregation. I had just a vague hint of the former during the week after you gave out the parts, but ignored it except to ask you Saturday casually if you meant to follow out any scheme. Doubtless you will find this amusing as I might in your position and consider yourself as you should above such criticisms. But I, being in their midst am not so invulnerable and the sharpness of their attacks on me, considered a helper in the work, pierces my pride before they are made blunt by age or wear. Almost every lady - the gentlemen are debonaire and keep quiet and merely use their wives as mouthpieces - has informed me that every year some color scheme or concrete manifestations of ideals has been displayed here. Doubtless they mean some crude scene has been portrayed and enacted from pen picture to excite their imagination and carry them to loftier realms they otherwise never reach. I believe I expressed myself, perhaps too candidly, when we went over the work together during your last lesson here, in regard to the mistaken idea of color scheme, for I know, I alone, of the entire congregation did not "have about the

aesthetic effect of last confirmations and
complimented the sweetness and simplicity of the
children's parts this year. However my ideas are of
one among many and must be at fault, and I
sincerely believe the majority especially the parents
of the confirmants are the ones to be pleased.

Mr. Silver, I do not think I thoroughly grasp your
meaning in regard to my work here. So if I offer
any intrusion on your own ideas, please disregard
mine altogether, as I have really hesitated considerably
this evening before writing you any suggestions of
my own. But since you told me you considered
my work here similar to that of the Purim
celebration I make bold to offer some. However, I
believe this a mistake and consider the coming
ceremonies rather more religious and consequently
resting with the rabbi. While for Purim, the exercises
were of lighter character, and did not make me feel
any hesitancy due to my unfitness. Nevertheless,

under the circumstances of your being away until almost the eleventh hour, I feel it incumbent upon

R me to assume some part of the work of which I know so little. So please, I repeat this emphatically - consider my suggestions alone from your own point of view. — There are three Confirmands who might form the edges of a Triangle the angles of which are of the least divergence, and the sum total of all, the smallest of any Geometrical figure. This could represent the sharpest and strictest significance of truth and what the children's attitude towards the life they are about to enter should be; also the digressions they may make hereafter from the paths of duty guided by the precepts given them this day, never far astray. Now enclosing this, and enfolding it with its endless ⁱⁿ eternal curve might come the circle represented by the other classmates - symbolic of Perfection as Plato, was it not first put it; i. e. in other words, the Infinite from which

their lives emanated. These children are waiting their turn to come into the more definite space of exactness and truth of the triangle, reached now by your Confirmants, ^{and} the angles of which are as pointed as the sacred ~~truth~~ revealed to them on this holy day, the most significant in their lives thus far. To turn this order around as all nature shows perpetual revolution, one continuous change of energy and constant flow from the Infinite to myriad forms of finite and all eventually merging again into the Infinite - so the triangle containing the children, coming before from the folds of the shawl and parental protection, now resting on their own responsibility to recognize the most pointed significance between truth and iniquity - this triangle gradually changes into the figure of less limited sides and takes the form finally of the circle or Perfection which foretells the destiny of their lives. I express this very crudely and it takes its shape from my thoughts which are in a tangle and difficult to unravel. Perhaps you with your wider experience in such, and broader learning may divine my own and better express them in short themes for the Confirmants. Then of course the idea may be carried out in the floral design in forms of Δ & $\bigcirc$ and even perhaps represented by figures in the march into the Temple or wherever you may suggest. Now please Mr. Silver, do not think I wish to thrust my ideas on you or interfere in any way with your own plans for the day's service. This is simply suggested and may be added, if you see fit, called forth by the prevailing opinion of the Congregation which you cannot learn being merely a visitor here and besides, not being offered suggestions as freely as they give them to me; so I beg you believe it merely incited by the members' demand for something novel and unique. I must again apologize for my inability to express myself concisely and trust my intrusion on your time has not worn on your patience so far as not to allow you to give the above your unbiased consideration. I generally sit down to write my message intending to come to the point

in a few lines, but my pen with my thoughts always
went off in such a tangent that I fill the pages before I
know it, and find copying tedious. I await your pleasure
to dictate anything you may want carried out further with
the children's parts or other exercises of the day, and assure
you I give my willing service to anything that may add
to the whole.

Very Sincerely Yours,
Mrs. Abraham Kahen.

P.S. I wish you would please send along with
the program you promised me, an outline
of the order of the parts as you wish them to come.
You gave me no hint of it, and I just now realize
I cannot be left so in the dark if I am to do
justice to the rehearsals of your program
without your assistance.
Mrs. A. K.



WRHS



Mr. A. S. Silver,
Cincinnati,

Ohio

of Hebrew Union College
Mt. Auburn.

Hemington, N. Va.
May 23, 1915

My Dear Mr. Silver:-

You have again left us in a quandary, this time about the children's certificates. I did not notice this oversight in the temple, for I really did not know what was taking place on the pulpit for the time, during your very impressive address and while the strains of the violin carried to me my favorite "Meditation" accompanying your silent blessing. I was quite carried away beyond my tangible surroundings and my fancies led me to my own childhood when my sainted mother was with me at a similar occasion in my life. So I never even noticed that this part of the program was omitted, and took it for granted that you had brought the diplomas with you from Cincinnati and distributed them. Doubtless, you may wonder at such utter stupidity and complete dullness of mental as well as optic vision, and being

of the masculine and consequently ^{sterner} type and not having passed through the experience of having lost your best friend may find it difficult to believe or sympathize with this feeling. nevertheless, such was my mood during the latter part of your services that I utterly overlooked the deficiency or I would surely have asked you about it after services, as I consider it a loss to the children. I know I prize my confirmation certificate with my other diplomas which are among my "valuables" and so I hope you will attend to this for the confirmants. Miss Pearl first told me of this at her home when I called, and said that you seemed to think we should have attended to this. If this were the case, I only partly reproach myself for this neglect as it only proves my maxim that I tried to make clear to you, not in words so much as by suggestions, that a plurality of leaders eliminates true leadership, and tho you urged me by actions more than verbally to go

on with the work, especially after you neglected to send a program as you promised to guide me. I never felt myself on "terra firma" and realized that you as well as I could not tell what was left for the other to do. I can only say I am sorry for this and trust you will attend to it now for the children. Please do not think I am "creating a mountain out of a mole hill," et cetera, as I have first asked the girls previously affiliated with the work, and Mr. Isidore, but receive no satisfaction from these sources except that Mr. Isaacson, and the other boys always attended to this. I must then needs trouble you, as I consider the confirmation incomplete, as it is. I believe this rests with me now as no one else will attend to it, to patch up this inevitable mess resulting from the shiftlessness existing before in the school, and so ask you to help me in this instance.

I wish here to take this opportunity also to make clear another matter, and tell you the following simply out of justice to yourself, as well as the congregation. I may say without exaggeration that almost every lady who attended services, voluntarily came to me to assure me that this year's ceremonies were the most impressive ever given in Huntington, and myself comparing them with those of larger cities am pleased to add that yours did not suffer from the comparison. This merely strengthens my belief in the wisdom of your advice in your letter, which I now recall, having considered it at that time well chosen "to establish more reliable, and less vacillating standards" than those

by which I allowed myself to be influenced.

Here Mr. Kahn home. I know he would send his greetings, but unfortunately again he has deserted us for the east, and I do not know on what day he will return.

I wish to add also here, opportunistly our felicitations and well wishes for your future and hope that your graduation will be a true commencement of a brilliant and prosperous career for you, and help to the communities with which you are associated.

Sincerely, Yours

Mrs. Abraham Kahn.

P.S. Please send the bill for the diplomas either to Mrs. Gordon or me.

Mrs. M. B. K.

My Dear Mr. Silver: -

Mr. Sideow has but now, within the past half hour, seemed to have re-rooted some memory, but a trifle too late, as doubtless you will receive this on delivery following my letter which is already mailed. Please do not think I am criticizing Mr. Sideow for I admire him for his conscientious efforts in behalf of his community, and know if everyone here would take the active interest in the temple as he does, Jewish affairs in this burg would be "par excellence". It is simply forgetfulness of this, excusable in an old man. He tells me now that Mrs. Sassen had ordered the certificates from the Block Pub Co, but before



WRHS



Mr. A. H. Silver

Hebrew Union College

Cincinnati,

Ohio.

Clifton

he and the girls led me to believe that the supply came
from the college, and I was under this impression
when I communicated with you before, and thought
you could add your signature before sending them to
me. But if you yourself must order them from New York,
I can easily relieve you of this, for I can as well have
Mr. Kahn attend to this for me. Mr. Sisson promises
then to see that the certificates have your signature
as necessary. No one really seems to have any definite
idea of what was done before, and I have conflicting reports
about everything. However, please God, next year if I
am here, and having a clearer insight into the deficiencies
of our system, I shall endeavor to arrange clearer and
more formal outlines for our entire school work.

Mrs. A. Kahn

Huntington, N. Va., June 8, 1915.

My Dear Mr. Silver:-

This delay in attending to the diplomas is due to some slight trouble—a fire in Mr. Kahn's factory that very day I sent you my other card. When I heard of this, I did not like to bother Mr. Kahn with small matters when he was occupied with insurance people and readjusting business. However, I wrote him about this in time before he came home today to take us to Cincinnati for a visit of a few weeks before our trip to New York. I would send them to you now, but it is less safe to pack them for mail



WRHS



Mr. A. H. Silver.

Hebrew Union College
Cincinnati
Ohio

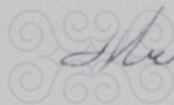
Clifton

than to have Lawrence carry them to you, as we shall
no doubt be in Cincinnati about Friday. Please let
me know then, where and when he can most
conveniently meet you. A message can more safely
reach us now at Mrs. B. Wolfson's 863 S. Crescent Ave
Avondale, as we may leave here earlier but not later
than Friday. Lawrence is delighted to help his
father while Robert remains home with mother.
All are very well. I am very sorry your indisposition
continued after you left here but hope you have more
thoroughly regained your usual health.

Very Sincerely Yours. Mrs. A. Kahn.



WRHS



H. H. Silver,

Cincinnati,

Ohio.

*% Hebrew Union College,
Cleveland.*

4.7.14
Sun
Oct. 9 5:30 2:30

I

The Harvest Service.

The pulpit and platform are decorated with fruits, vegetables and flowers appropriate to the season. A small sukkah, erected on the platform is likewise decorated. After the regular Sukkoth service all the children of the school enter the temple singing a processional hymn (Moses Hymnal number 21) and bearing fruits and vegetables. Each child bears an offering: thus the children of one class carry apples, of another pears, of another grapes, of another corn, of another wheat etc. etc. The procession is headed by four boys, who carry the traditional Sukkot plants, ethrog, lulab, myrtle and willow. They are followed by four girls carrying cormucopias filled with fruits and vegetables of various kinds. These eight are are then followed by the classes of the school, beginning with the youngest. When the children are seated the boys bearing the sukkot plants, ascend the platform and speak the following lines.

Here is the Sukkah, frail tent, we stand,
Emblom of God's Providence in desert land.
In trouble sore, in darkest strait,
Our God watched o'er us with mercy great.

With thankful hearts these fruits we bring
To Him whose praise our lips do sing.
Four beautiful plants from earliest time
Our fathers have offered in every clime.

The ethrog sweet, of perfume rare,
The palm branch too, so tall and fair.
The myrtle fine, with flow'ret lovely,
The willow meek, its branches lowly.

On this our happy feast of joy,
God's goodness praise without alloy.
To Him aspire with grateful heart
Who all these mercies for us has wrought.

They then ~~separate~~ ^{deposit} the four plants on the pulpit. While the organ plays softly the children of the first class bearing apples ascend the platform. A selected number recite these lines:

Summer is gone and autumn is here
Now is the harvest for all the year.
Father in Heaven, we thank Thee for all,
Winter and springtime and summer and Fall.
All Thine own gifts to Thee we bring,
We begin with the apple, Oh Heavenly King.

Charles,
Jerome
Alvin
Mark

10

Cont n p 2

#2.

The whole class thereupon say in chorus .

For all these gifts, O God of Love
We would our thanks express.
For Thou hast sent from Heaven above
These things our lives to bless.

As the class leave the platform they lay the apples in baskets
and return to their places, The organ playing softly. Class by
class now does similarly. The verses spoken by the classes are
as follows: Class bearing pears: a selected number speak:

Wet by the rain and the sparkling dew,
From the sun kissed orchard where it grew,
We bring you a fruit both ripe and rare,
The mellow and golden and glossy pear.

Followed by whole class in chorus as above

"For all these gifts etc." *wubul*

Next class bearing grapes. A selected number speak.

Ripened by the sun's bright rays
Throughout the length of summer days
The grape in bunches rich and rare
Is seen in beauty everywhere.

From earliest days to latest time
Poets have sung in tuneful ~~the~~ rhyme
The glories of the fruitful vine
Which here we bring in clusters fine

Hereupon the whole class speaks the chorus:

Praise to God, immortal praise,
For the love that crowns our days,
Bounteous source of every joy,
Let Thy praise our tongues employ.

For the blessing of the field
For the stores the gardens yield
All that liberal autumn pours
From her rich, o'er flowing stores.

Next class bearing wheat: a selected number speak:

O'er all this dear and glorious land
From Ocean strand to ocean strand
The golden grain has sprouted forth
In East and West in South and North.
Blessed, blessed, has been the year
Whose bounties on every hand appear
Thanks be to God for the golden grain
Fairest product of the spreading plain.

In all these etc

Followed by whole class in chorus as above: "Praise to God"

#3

Next class bearing corn stalks. a selected number speak:

America, from thy broad breast
Corn sprang, beneficent and bright,
Of all the gifts from heaven the best,
For the world's succor and delight.

Then do it honor, give it praise,
A noble emblem should be ours:
Upon thy fair shield set thy Maize,
More glorious than a myriad flowers.

And let the states their garlands bring,
Each its own lovely blossom sign,
But leading all, let Maize be king,
Holding its place by right divine.

Followed by *In all these* whole class in chorus as above "Praise to God etc."

A number of girls carrying clusters of autumn leaves now come to
the pulpit and speak the lines:

AUTUMN LEAVES

O golden and rare red treasures
Just plucked by the Frost king's hand
We gather your heaped up measures
Strewn lavishly o'er the land.

You brighten to-day our temple
We thank you for every one,
Grown brilliant in summer's service,
Or yellow to match the sun.

A handful of autumn leaflets,
No two are alike, dear friends;
In one is a glint of golden,
Where the glory of redness ends.

While some are browned and wrinkled,
These, too, have their use, you know;
When others have fallen, they linger
To welcome the first white snow.

A song by the whole school is followed by the Sukkot prayer read
by a member of the next confirmation class. The sukkot prayer is
as follows: *turn for prayer to p. 4. Every where etc.*

O painter of the fruits and flowers,
We own Thy wise design,
Whereby these human hands of ours
May share the works of Thine!
Apart from Thee, we plant in vain
The root, and sow the seed;

Thy early and Thy latter rain,
 Thy sun and dew we need.
 Why search the wide world everywhere,
 For Eden's unknown ground?--
 That garden of the primal pair
 May never more be found.
 But, blest by Thee, our patient toil
 May right the ancient wrong,
 And give to every clime and soil
 The beauty lost so long.
 Its earliest shrines the young world sought,
 In hill-groves, and in bowers:
 The fittest offerings thither brought
 Were Thy own fruits and flowers.
 And still with reverent hands we cull
 Thy gifts, each year renewed;
 The good is always beautiful,
 The beautiful is good.

A song by the school is followed by the reading of a thanksgiving psalm (67, 107, 718 or the like) ~~Four or more girls bearing bouquets of autumn flowers now ascend the platform and speak in unison these lines:~~

Succoth Prayer. (see p. 3).

everywhere, O God, we see evidences of Thy loving kindness toward us. On this, our feast of thanksgiving and of joy, we feel how ~~much~~ much there is for which we should be grateful. The beauties of ~~nature~~ nature, the refreshing rains, the ~~care~~ ^{with} which thy bounty has ~~provided~~ ^{our} provided for the needs of every living thing emphasize ~~the~~ ^{our} duty of man to let our words flow forth in heartfelt appreciation of all Thy goodness. Thy protection watches over all; the bird has its nest, the beast its lair, man his home. Thy providence guarded our forefathers in the wilderness from all the dangers which surrounded them; they came safely to the promised land; and when, in the fullness of time they went forth from their land and were scattered to the four corners of the earth Thy providence still continued to watch over them and protect them amid all the ~~the~~ terrors of persecution, worse, far worse than the ~~known~~ terrors of wilderness, in all the evil times of oppression, when troubles, seemingly greater than could be borne, overwhelmed them, our fathers were not swept from the face of the earth, for Thou wast with them. And ever, on this feast of thanksgiving, joyous words of loving gratitude poured from their hearts unto Thee; and now that better days have come and the skies have grown brighter for us we remember the miseries of the past and are grateful for the blessings of the present. We have so much for which to be thankful: every misery that we escape is a ~~new~~ mercy, and therefore we are grateful: there lies cause for joy on every hand: we have been placed on earth to live our lives among our fellows in gladness and cheer. Thou hast commanded us this "time of joy" that we may be conscious of the bliss which may be ours if we will but seek and grasp it: may we perform our duties in life with that cheerfulness of spirit that spreads its beneficent influence over all and everything: may all men gradually recognize the fact of Thy all Fatherhood so that at peace with each other and before Thee, they may observe an all including feast of gladness and of joy, of thanksgiving and of gratitude. A

Amen.

Turn to p. 3. Four or more girls bearing bouquets of autumn flowers now ascend the platform and speak in unison these lines: "O Paradise, etc."

After another hymn by the school the girls (four in number) carrying the cornucopias come to the pulpit and speak the thanksgiving vers^{es}: *2 ask + 2 answer.*

"Have you cut the wheat in the blowing fields,
The Barley, the oats and the rye,
The golden corn and the pearly rice
For the winter days are nigh."
"We have reaped them all from shore to shore
And the grain is safe on the thrashing floor."

"Have you gathered the berries from the vines,
And the fruit from the orchard trees?
The dew and the scent from the rose and the thyme
In the hives of the honey bees?"
"The peach and the plum and the apple are ours,
And the honeycomb from the scented flowers."

"The wealth of the snowy cotton field,
And the gift of the sugar cane,
The savory herb and the nourishing root,
There has nothing been given in vain."
"We have gathered the harvest from shore to shore
And the measure is full and running o'er"

Together

Then lift up the head with a song,
And lift up the hands with a gift,
To the ancient giver of all
The spirit in gratitude lift
For the joy and the promise of spring,
For the hay and clover sweet:
The barley, the rye, and the oats.
The rice and the corn and the wheat
The cotton and sugar and fruit.
The flowers and the fine honeycomb,
The country so fair and so free,
The blessing and glory of home
Thanksgiving! Thanksgiving! Thanksgiving!
Joyfully, gratefully call
To God, the Preserver of Men,
The bountiful father of all.

The Rabbi now preaches a short sermon appropriate to the occasion. This is followed by the singing of the "My Country Tis of Thee" by school, choir and congregation. The service closes with the reading of the Alenu and the Kaddish. After this the children leave the temple singing a recessional hymn the En Kolohenu. Thereupon the Congregation is dismissed with the benediction.

The HARVEST SERVICE.

The pulpit and platform are decorated with fruits, vegetables and flowers appropriate to the season. A small sukkah, erected on the platform is likewise decorated. After the regular Sukkoth service all the children of the school enter the Temple singing a processional hymn (Moses Hymnal No.21) and bearing fruits and vegetables. Each child bears an offering; thus the children of one class carry apples, of another pears, of another grapes, of another corn, of another wheat, etc, etc. The procession is headed by four boys, who carry the traditional Sukkot plants, ethrog(citron), lilab(palm) myrtel and willow. They are followed by four girls carrying cornucopias filled with fruits and vegetables of various kinds. These eight are then followed by the classes of the school, beginning with the youngest. When the children are seated the boys bearing the sukkot plants, ascend the platform and speak the following lines.

Here in the Sukkah, frail tent, we stand,
Emblem of God's Providence in desert land.
In trouble sore, in darkest strait,
Our God watched o'er us with mercy great.

With thankful hearts these fruits we bring
To Him whose praise our lips do sing.
Four beautiful plants from earliest time
Our Fathers have offered in every clime.

The othrog sweet, of perfume rare,
The palm branch too, so tall and fair.
The myrtle fine, with flow'ret lovely,
The willow meek, its branches lowly.

On this our happy feast of joy,
God's goodness praise without alloy.
To Him aspire with grateful heart
Who all these mercies for us has wrought.

They then separate the four plants on the pulpit. While the organ plays softly the children of the first class bearing apples ascend the platform. A selected number recite these lines:

Summer is gone and Autumn is here
 Now is the harvest for all the year.
 Father in Heaven, we thank Thee for all,
 Winter and Springtime, and Summer and Fall.
 All Thine own gifts to Thee we bring,
 We begin with the apple, O Heavenly King.

The whole class thereupon say in chorus:

For all these gifts O God of Love
 We would our thanks express.
 For Thou hast sent from Heaven above
 These things our lives to bless.

As the class leaves the platform they lay the apples in
 baskets and return to their places. The organ playing softly.
 Class by class now does similarly. The verses spoken by the
 classes are as follows; Class bearing pears: a selected
 number speak:

Wet by the rain and the sparkling dew
 From the sun kissed orchard where it grew,
 We bring you a fruit both ripe and rare,
 The mellow and golden and glossy pear.

Followed by whole class in chorus as above,

For all these gifts, etc.

Next class bearing grapes. A selected number speak:

Ripened by the sun's bright rays,
 Throughout the length of summer days,
 The grape in bunches rich and rare
 Is seen in beauty every where.

From earliest days to latest time
 Poets have sung in tuneful rhyme
 The glories of the fruitful vine
 Which here we bring in clusters fine.

Hereupon the whole class speaks the chorus;

Praise to God, immortal praise,
 For the love that crowns our days,
 Bounteous source of every joy,
 Let Thy praise our tongues employ.

For the blessing of the field
 For the stores the gardens yield
 All that liberal autumn pours
 From her rich, o'er flowing stores.

Whole School -

Next class bearing wheat; a selected number speak;

8

O'er all this dear and glorious land
From ocean strand to ocean strand,
The golden grain has sprouted forth
In East and West, in South and North.
Blessed, blessed has been the year
Whose bounties in every hand appear.
Thanks be to God for the golden grain
Fairest product of the spreading plain.

Followed by whole class in chorus as above; "Praise to God",

Next class bearing corn stalks: a selected number speak:

5

America, from thy broad breast
Corn sprang, beneficent and bright,
Of all the gifts from Heaven the best,
For the world's succor and delight.

Then do it honor, give it praise,
A noble emblem should be ours;
Upon thy fair shield set they Maize,
More glorious than a myriad flowers.

And let the states their garlands bring,
Each its own lovely blossom sign,
But leading all, let Maize be King,
Holding its place by right divine.

Followed by whole class in chorus as above "Praise to God", etc.

A number of girls carrying clusters of autumn leaves now come
to the pulpit and speak the lines:

AUTUMN LEAVES.

O golden and rare red treasures
Just plucked by the Frost Kings hand
We gather our heaped up measures
Strewn lavishly o'er the land.

8

You brighten today our Temple
We thank you for every one
Grown brilliant in summer's service
Or yellow to match the sun.

A handful of autumn leaflets,
No two are alike dear friends;
In one is a glint of golden,
Where the glory of redness ends.

While some are browned and wrinkled,
These, too, have their use, you know;
When others have fallen, they linger
To welcome the first white snow.

A song by the whole school is followed by the Sukkot prayer

read by a member of the post confirmation class. The Sukkot prayer is as follows:

4
O painter of the fruits and flowers,
We own Thy wise design,
Whereby these human hands of ours
May share the works of Thine!
Apart from Thee, we plant in vain
The root, and sow the seed
They early and Thy latter rain,
Thy sun and dew we need.
Why search the wide world everywhere,
For Eden's unknown ground?
That garden of the primal pair
May never more be found.
But, blest by Thee, our patient toil,
May right the ancient wrong,
And give to every clime and soil
The beauty lost so long.
Its earliest shrines the young world sought,
In hill-groves, and in ~~XXXXXXXX~~ bowers,
The fittest offerings thither brought
Where Thy own fruits and flowers.
And still with reverent hands we cull
Thy gifts, each year renewed;
The good is always beautiful.
The beautiful is good.

A song by the school is followed by the reading of a thanksgiving psalms(67, 107, 118, or the like). Four or more girls bearing bouquets of autumn ~~XXXXX~~ flowers now ascend the platform and speak in unison these lines:

Everywhere, O God we see evidences of Thy loving kindness towards us. On this, our feast of thanksgiving and of joy, we feel how much there is for which we should be grateful. The beauties of nature, the refreshing rains, the care which Thy bounty has provided for the needs of every living thing, emphasize the duty of man to let our words flow forth in heartfelt appreciation of all Thy goodness. Thy protection watches over all; the bird has its nest, the beast its lair, man his home. Thy providence guarded our forefathers in the wilderness from all the dangers which surrounded them; they came safely to the promised land; and when, in the fullness of time they went forth from their land and were scattered to the four corners of the earth Thy providence still continued to watch over them and protect them amid all the terrors of persecution, worse, far worse than the terrors of wilderness, in all the evil times of oppression, when troubles, seemingly greater than could be borne, overwhelmed them, our fathers were not swept from the face of the earth, for Thou wast with them. And ever, on this feast of thanksgiving, joyous words of loving gratitude poured from their hearts unto Thee; and now that better days have come and the skies have grown brighter for us, we remember the miseries of the past and are grateful for the blessings of the present.

We have so much for which to be thankful; every misery that we escape is a new mercy, and therefore we are grateful; there lies cause for joy on every hand; we have been placed on earth to live our lives among our fellows in gladness and cheer. Thou hast commanded us this "time of joy" that we may be conscious of the bliss which may be ours if we will but seek and grasp it; may we perform our duties in life with that cheerfulness of spirit that spreads its beneficent influence over all and everything; may all men gradually recognize the fact of Thy all Fatherhood so that at peace with each other and before Thee, they may observe an all including feast of gladness and of joy, of thanksgiving and of gratitude. Amen.

After another hymn by the school the girls (four in number) carrying the cornucopias come to the pulpit and speak the thanksgiving verses:

Have you cut the wheat in the blowing fields,
The barley, the oats and the rye,
The golden corn and the pearly rice
For the winter days are nigh.
We have reaped them all from shore to shore
And the grain is safe on the thrashing floor.

Have you gathered the berries from the vines,
And the fruit from the orchard trees?
The dew and the scent from the rose and the thyme
In the hives of the honey bees?
The peach and the plum and the apple are ours,
And the honeycomb from the scented flowers.

The wealth of the snow cotton field,
And the gift of the sugar cane,
The savory herb and the nourishing root,
There has nothing been given in vain.
We have gathered the harvest from shore to shore,
And the measure is full and running o'er.

Then lift up the head with a song,
And lift up the hands with a gift,
To the ancient giver of all
The spirit in gratitude lift.
For the joy and the promise of Spring,
For the hay and clover sweet,
The barley, the rye and the oats,
The rice and the corn and the wheat.
The cotton and sugar and fruit.

Wm. F. Grant
J. G. Kelley
Francis M. Haverway
4 copies

The flowers and the fine honeycomb,
The country so/fair and so free,
The blessing and glory of home
Thanksgiving! Thanksgiving! Thanksgiving!
Joyfully , gratefully call

To God, then Preserver of men,
The bountiful father of all.

The Rabbi now preaches a short sermon appropriate to the occasion. This is followed by the singing of "My Country 'Tis of Thee" by school, choir and congregation. The service closes with the reading of the Alenu and the Kaddish. After this the children leave the Temple singing a recessional hymn the En Kolchenu. Thereupon the Congregation is dismissed with the benediction.



Next class bearing wheat; a selected number speak:

O'er all this dear and glorious land
 From ocean strand to ocean strand,
 The golden grain has sprouted forth
 In East and West, in South and North.
 Blessed, blessed has been the year
 Whose bounties in every hand appear.
 Thanks be to God for the golden grain
 Fairest product of the spreading plain.

Followed by whole class in chorus as above; "Praise to God",

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 More glorious than a myriad flowers.

And let the states their garlands bring,
 Each its own lovely blossom sign,
 But leading all, let Maize be King,
 Holding its place by right divine.

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 We gather our heaped up measures
 Strewn lavishly o'er the land.

You brighten today our Temple
 We thank you for every one
 Crown brilliant in summer's service
 Or yellow to match the sun.

A handful of autumn leaflets,
 No two are alike dear friends;
 In one is a glint of golden,
 Where the glory of redness ends.

While some are browned and wrinkled,
 These, too, have their use, you now;
 When others have fallen, they linger
 To welcome the first white snow.

A song by the whole school is followed by the Sukkot prayer

The flowers and the fine honeycomb,
The country so fair and so free,
The blessing and glory of home
Thanksgiving! Thanksgiving! Thanksgiving!
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To God, then Preserver of men,
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In trouble sore, in darkest strait,
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With thankful hearts these fruits we bring
To Him whose praise our lips do sing.
Four beautiful plants from earliest time
Our Fathers have offered in every clime.

The ethrog sweet, of perfume rare,
The palm branch too, so tall and fair.
The myrtle fine, with flow'ret lovely,
The willow meek, its branches lowly.

On this our happy feast of joy,
God's goodness praise without alloy.
To Him aspire with grateful heart
Who all these mercies for us has wrought.

They then separate the four plants on the pulpit. While the organ plays softly the children of the first class bearing apples ascend the platform. A selected number recite these lines:

Summer is gone and Autumn is here
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 Father in Heaven, we thank Thee for all,
 Winter and Springtime, and Summer and Fall.
 All Thine own gifts to Thee we bring,
 We begin with the apple, O Heavenly King.

The whole class thereupon say in chorus:

For all these gifts O God of Love
 We would our thanks express.
 For Thou hast sent from Heaven above
 These things our lives to bless.

As the class leaves the platform they lay the apples in
 baskets and return to their places. The organ playing softly.
 Class by class now does similarly. The verses spoken by the
 classes are as follows; Class bearing pears: a selected
 number speak:

Wet by the rain and the sparkling dew
 From the sun-kissed orchard where it grew,
 We bring you a fruit both ripe and rare,
 The mellow and golden and glossy pear.

Followed by whole class in chorus as above,

For all these gifts, etc.

Next class bearing grapes. A selected number speak:

Ripened by the sun's bright rays,
 Throughout the length of summer days,
 The grape in bunches rich and rare
 Is seen in beauty every where.

From earliest days to latest time
 Poets have sung in tuneful rhyme
 The glories of the fruitful vine
 Which here we bring in clusters fine.

Hereupon the whole class speaks the chorus;

Praise to God, immortal praise,
 For the love that crowns our days,
 Bounteous source of every joy,
 Let Thy praise our tongues employ.

For the blessing of the field
 For the stores the gardens yield
 All that liberal autumn pours
 From her rich, o'er flowing stores.

fruit

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May right the ancient wrong,
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After another hymn by the school the girls (four in number) carrying the cornucopias come to the pulpit and speak the thanksgiving verses:

Have you cut the wheat in the blowing fields,
The barley, the oats and the rye,
The golden corn and the pearly rice
For the winter days are nigh.
We have reaped them all from shore to shore
And the grain is safe on the thrashing floor.

Have you gathered the berries from the vines,
And the fruit from the orchard trees?
The dew and the scent from the rose and the thyme
In the hives of the honey bees?
The peach and the plum and the apple are ours,
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The savory herb and the nourishing root,
There has nothing been given in vain.
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Then lift up the head with a song,
And lift up the hands with a gift,
To the ancient giver of all
The spirit in gratitude lift.
For the joy and the promise of Spring,
For the hay and clover sweet,
The barley, the rye and the oats,
The rice and the corn and the wheat.
The cotton and sugar and fruit.