



Abba Hillel Silver Collection Digitization Project

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

Series III: Personal Correspondence, 1914-1964, undated.

Sub-series A: Chronological, 1914-1964.

Reel
113

Box
40

Folder
32

Personal correspondence, 1922 November-December.

Nov/24-1922

Dear Rabbi Silver,

The Board Members of

The Temple Women's Association will
give a farewell luncheon ^{for Mrs. H. A. Pack} on Wednesday
Nov. 8th - at 12 P.M. at the
Hotel Cleveland. and would
like so much to have you

with us.

Mrs. Marcus Felder Bus
po. Lena P. Freedman, Sec.

1926 & 50th St.



THE HEBREW UNION COLLEGE

CINCINNATI, OHIO

DR. JULIAN MORGENSTERN
ACTING PRESIDENT

DR. HENRY ENGLANDER
REGISTRAR

November 2, 1922.

Rabbi Abba H. Silver,
55th St. and Central Av.,
Cleveland, Ohio.

Dr. Morgenstern

Dear Silver:-

Your letter of the 11th ultimo, addressed to Dr. Englander, informing him that The Temple Women's Association was sending its second scholarship check for the year 1922-23 and wished this scholarship given to Mr. Maurice Feuer, a confirmant of The Temple, who has become a student of the Hebrew Union College, was reported by me yesterday to the Board of Governors.

I beg to inform you that the Board of Governors had on previous occasions had a similar proposition brought to them and that they were compelled to take the action that so long as the disposal of the scholarship is referred to them, they cannot confer it upon students in their first year at the College, since this matter is governed by a rule of the College printed in our Catalog on page thirty of the last issue, which states that scholarships or loans must be conferred upon the students only after the completion of their first year at the College. You can readily understand that if we deviated from this rule in this instance, other Sisterhoods, of whom there are a great many that send scholarships to the College, could also ask to have these conferred upon students who may come from their cities and be in their first year at the College, and that, thereby, this very important rule would be invalidated.

I trust that you will understand the spirit of this action and will feel satisfied with it. I am holding the check for this scholarship until I can hear from you further as to your wishes for its disposal. If you have no objection I shall, in the usual manner, turn it over to the authorities of the College for use in the customary manner. But if you decide otherwise, I shall, of course, return it to you for disposal by your Sisterhood in whatever manner you think proper.

With cordial greetings, I am,

Yours, sincerely,

Julian Morgenstern
PRESIDENT.

JM:DA

November 4th, 1922.

Dr. Julian Morgenstern,
Hebrew Union College,
Cincinnati, Ohio.

My dear Dr. Morgenstern,

Permit me to acknowledge your kind letter of November 2nd. As you know the Sisterhood of my Congregation already has a scholarship at the Hebrew Union College. It had no intention to donate a second scholarship at this time. When Maurice Feuer expressed the desire to attend the Hebrew Union College and asked to be assisted during the first year, I approached the officers of the Sisterhood and asked them whether it would be possible for them to help the boy. After a study of their finances, they found that they could do it this year and the amount sent to the Hebrew Union College ~~was~~ not a scholarship which the Temple Women's Association expects to continue from year to year.

If you feel that the college authorities cannot handle this fund, please return the check to us and we shall distribute it monthly from this end here.

Trusting that you are well, and with kindest regards, I am

Very sincerely yours,

S. ULMER AND SONS
REAL ESTATE MORTGAGES
AND BONDS
ULMER BUILDING PUBLIC SQUARE
CLEVELAND



Nov 4-1922

Rabbi A. H. Silver
Dear Rabbi

I have visited the Montefiore Home for the aged on Mayfield road on several occasions for the past year, have talked with several of the inmates conditions there are not what they should be, the present Matron Mrs. Burger is not the right kind of a Woman to have charge of this institution. I understand that the term of office of the Matron is about to expire then should be a change made, I intended to see you personally about this, but have not been able to do so, however if convenient would ^{like} to talk this over with you, can't you drop in to our office when you are down town?

Yours
S. Ulmer

Sig. Ravinson
THE
STYLE STORE
FOR MEN

CLEVELAND, OHIO Nov. 4th. 22

Rabbi Silver
55th. & Central Ave.
Cleveland O

My Dear Rabbi:-

Will greatly appreciate an
answer to my letter of recent date, with re-
ference as to disposition of the Golub matter
with the S. Ulmer & Sons, and oblige,

Sincerely yours
S. Ravinson

HARRY GOODMAN

Shoes, Gents' Furnishings & Clothing

1527 Main Street
ELWOOD, INDIANA

November, 6, 1922

Doctor Abbott Silver
Cleveland Ohio

Dear Sir. I have recieved a stock
selling Circular from your City. With a Card
enclosed by the name rabbi Joseph Jasir. Promot-
ing the selling of the Star automobile stock. I
will greatly appreciate your information con-
cerning the party. as a jew I fill if I can say
a good word about this star car. as I understand
they are going in to Compit with Henry Ford!
and also would like to buy a few shares of stock.
Thanking in adrance for your kind information

very truly yours

Harry Goodman

Hebrew Union College Alumnaal Association

November 7, 1922

Dear Fellow-Alumnus:-

W. H. H.

At the Cape May meeting of the Alumni it was unanimously decided to purchase the Dr. Deutsch Card-Index of Jewish History, not only because of its intrinsic value but as a tribute of love to our old teacher.

We are presenting the index as a gift from the Alumni Association to the Hebrew Union College Library with the request that the authorities continue the historical Card-Index system, if possible.

The Cost of this Card-Index will be about \$3,000.00 and there is very little in our treasury to meet that expenditure. At least \$2,500.00 will have to come from the membership as a donation to the cause. Therefore I am appealing to you to send your donation to the Treasurer, I. E. Marcuson, Macon, Ga., as speedily as possible. Let no one withhold in this matter. If we do not receive \$10.00 at least from every member, and more from those who can afford it, we will not obtain the amount needed.

One of the resolutions at the Cape May Alumnaal meeting was that the Alumni be circularized for suggestions concerning the welfare of our Alma Mater, so that these suggestions might be presented at the proper time, to the governing body of the college, by our representatives on the Advisory Board. If there is any such suggestions that you would like to have presented please send them to me as speedily as possible, as the Board of Governors of the College will soon be meeting.

Let me hope that the New Year has been ushered in happily for you and that you may find complete satisfaction in the work you are doing.

Fraternally yours,

DAVID LEFKOWITZ, President

GEORGE FOX, Secretary

PLEASE USE THIS BLANK

November 7th, 1922.

Mr. Samuel Goldhammer,
Guardian Building,
Cleveland, Ohio.

My dear Mr. Goldhammer,

Enclosed please find copy
of letter from Rabbi Foster. I would
appreciate it very much if you would
give him the information he requests.

With kindest regards, I am

Very sincerely yours,

THE HEBREW UNION COLLEGE

CINCINNATI, OHIO

DR. JULIAN MORGENSTERN
ACTING PRESIDENT

DR. HENRY ENGLANDER
REGISTRAR

November 7, 1922.

Rabbi Abba H. Silver,
E. 55th St. & Central Av.,
Cleveland, Ohio.

My dear Silver:-

I was pleased to receive yours of the 4th instant informing me that the check for Three Hundred Fifty Dollars (\$350.00) was intended by your Sisterhood to be not a regular scholarship at the Hebrew Union College but to be given to Mr. Maurice Feuer.

I am, therefore, pleased at your decision to have this check returned to you so that you may distribute it to him monthly. Enclosed please find the check as you sent it. I shall inform Maurice Feuer of this action.

With warmest regards and all good wishes, I am,

Yours sincerely,

JM:DA

Julian Morgenstern
PRESIDENT. △

THE EQUITABLE LIFE ASSURANCE SOCIETY OF THE UNITED STATES

120 BROADWAY NEW YORK

Cash Dividend 11.90

Net Amount 141.50

Received

THE ANNUAL PREMIUM DESCRIBED BELOW

DATE DUE	POLICY NUMBER	PREMIUM
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1922 NOV 7	2518.435	\$153.40
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REV. ABBA H. SILVER,
E. 55TH ST. & CENTRAL AVE.,
THE TEMPLE, CLEVELAND, OHIO.

John A. Fisher
Vice President

COUNTERSIGNED

H. H. WOLF, Cashier

BY *BAB*

THIS RECEIPT IS NOT BINDING UNLESS COUNTERSIGNED BY A CASHIER OR COLLECTING AGENT OF THE SOCIETY

THE FIRST UNITARIAN CHURCH
EUCLID AVE AT E 82ND STREET
CLEVELAND

November 8th
1922

GILWORTH LUPTON,
MINISTER

Rabbi Abba Hillel Silver,
The Temple,
Central and 55th Street,
Cleveland, Ohio.

My dear Rabbi Silver:-

I am enclosing a letter
from Mr. Marcus Feder. If I remember correctly
his wife is in your church and he probably is
also. Do you feel that he is justified in
his contention?

Faithfully yours,

Gilworth Lupton

JEWISH CENTER, INC.
131-133 WEST 80TH STREET
NEW YORK

PHONE SCHUYLER { 1041
1042

November 8, 1922.

My dear Rabbi Silver:

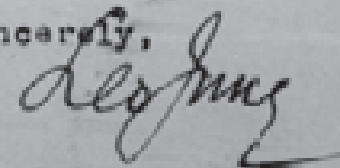
Dr. Levine of Haifa, who intends calling on you in Cleveland within a short time, has asked me to introduce him to you.

As you will see from his publication, he is a scholar of no mean order. I am glad to add he is a very good Yehudi. I have no doubt that you will receive him basever panim yaphoth.

May I at the same time remind you that the Jewish Academy, care of Dr. Bradt, 27 Potsdamer Strasse, Berlin W., as well as 'Yeshurim' 147 Linien Strasse, Berlin 24 are waiting for the realization of their hopes deferred. No doubt you will preserve them from the consequences which the second part of the verse indicates. You will receive their publications very soon and I am sure I need not write you again on this matter.

With all kind regards, believe me to remain

Yours very sincerely,



Rabbi Abba Hillel Silver,
The Temple,
Cleveland, Ohio.

LJ:F

New York City, November the 1st 1922

Israel Rappaport, M. D.

announces that he has opened an office for the practice of medicine at
52 West 124th Street

Office Hours, 12 to 2, 5 to 7
and by appointment

Telephone Harlem 8218

Practice Limited to Internal and Nervous Diseases.

ISRAEL RAPPAPORT, M. D.
32 WEST 124TH STREET
NEW YORK

Nov. 8th 1922

My dear Rabbi Silver:

This is to show you that I have not forgotten my benefactor who in first place made it possible for me to reach these shores.

As you see I am starting with all hopes to make good and to resume sooner or later my Jewish work in this community which counts you among its leaders. I am proud to say that when I met you at London for the first time I felt your calling and sincerely believe now in your coming leadership of our cause in this country.

Yours most sincerely
I. Rappaport

November 9th, 1922.

Mr. Sig. Ravinsen,
1682 Eddington Rd.,
Cleveland, Ohio.

My dear Mr. Ravinsen,

Please pardon the delay in acknowledging your letter. I planned to see Mr. Ulmer during the week but have not as yet succeeded in doing so. However I trust that I shall have an interview with him before very long. I wish you would send me the address of this gentleman who has so conveniently forgotten all about the loan we made for him.

With kindest regards, I am

Very sincerely yours,

[1911]

[Nov. 9, 1922]

מחזור "ה' תרמ"א / י"ח תמוז

אברהם המלך הנבחר לומר ברצון התעורר אהבה
הוא בן אברהם איש חסד וקדוש ואכן זהו אברהם הולך סוף דרכו

[illegible]

2/ אשר יום שני גדול אצל אדמו"ר.

מחלקת ארץ ישראל, ירושלים, וארץ ישראל, ירושלים

הנה חותמי מ"ב אברוק הבית הקברות זאנא

17/10/2014

1/6 Rabbi H. Rubinstein
831 S. Ashland Bl.
Chicago Ill

November 10th, 1922.

Dr. Israel Bappaport,
52 West 124th St.,
New York City.

My dear Dr. Bappaport,

I am delighted to learn
that you are opening offices in New York,
and I assure you that my best wishes go
with you for success. I trust that I
shall have the opportunity of seeing you
again before very long.

With kindest regards, I am

Very sincerely yours,

November 10th, 1922.

Mr. Max Thurman,
12460E. 103rd St.,
Cleveland, Ohio.

My dear Max,

I would suggest that you get in touch with Rabbi Jack Skirball at the Euclid Avenue Temple who is at the present time conducting a preparatory school for students who wish to enter the Hebrew Union College. He will outline for you the work that you are to do for the next few months.

With kindest regards, I am

Very sincerely yours,

November 10th, 1922.

Mr. Harry Grant Lee,
P.O. Box 307,
Flint, Michigan.

My dear Mr. Lee,

Permit me to thank you for
your kind letter of November 4th. I
am glad that you are giving thought
to the matter to which you refer and
that you are taking so broad and liberal
a view on the entire subject.

With kindest regards, I am

Very sincerely yours,

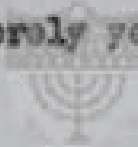
November 10th, 1922.

Mrs. L. Bernstein,
Baltimore, Md.

My dear Mrs. Bernstein,

It is with deep sorrow that I read of the death of your beloved husband. Permit me to extend to you my deepest sympathies on the occasion of this your great bereavement. May He who is the source of all consolation, comfort and strengthen you.

Very sincerely yours,



WESTERN UNION

TELEGRAM



CLASS OF SERVICE	SYMBOL
Telegram	
Day Letter	Blue
Night Message	Nite
Night Letter	N L

If none of these three symbols appears after the check (number of words) this is a telegram. Otherwise its character is indicated by the symbol appearing after the check.

If none of these three symbols appears after the check (number of words) this is a telegram. Otherwise its character is indicated by the symbol appearing after the check.

NEWCOMB CARLTON, PRESIDENT

GEORGE W. E. ATKINS, FIRST VICE-PRESIDENT

RECEIVED AT 59 TWELFTH STREET, WHEELING, W. VA.

62J R 20

FY CLEVELAND OHIO 1123A NOV 13 1922

RABBI A H SILVER

110

Kennwood Place
CARE MORRIS HORKHEIMER WHEELING WVA

MY BROTHER IN LAW AUBREY WIENER PASSED AWAY LAST NIGHT FUNERAL TUESDAY
TWO THIRTY COULD YOU OFFICIATE FOR ME WIRE REPLY IMMEDIATELY

LOUIS WOLSEY

1140A

*del. now by
boy
Kennwood Place.*

Rabbi Silver
Wds 330.
ROUTED TO _____
BY *ES* _____
TIME *1143A* _____
TO BE *7ed.* _____

ALLEN SINSHEIMER
EDITOR

CHARLES E. WRY
EXEC. DIRECTOR

The National RETAIL Clothier

223 W. JACKSON BOULEVARD, CHICAGO

OFFICE OF THE EDITOR

November 14, 1922

Abba Heßler Silver
Cleveland, Ohio

Dear Sir:-

I had the pleasure of listening to your lecture at Sinai Temple a few weeks ago and I thought you might be interested in reading the attached pages taken from the New Age, official organ of the Scottish Right Masons of the Southern Jurisdiction. I would be very much interested in any statement or comment you might make after reading the attached pages on Evolution, and further, if I could trouble you--no doubt you have read the Revolt Against Civilization. Could you state an opinion briefly about that book?

I enjoyed your lecture. I hope that I will have the pleasure of hearing you speak again.

Cordially yours,

Allen Sinsheimer
Editor

Allen Sinsheimer:MS

A b s c h r i f t
=====

VEREIN ZUR GRÜNDUNG UND ERHALTUNG EINER AKADEMIE
FÜR DIE WISSENSCHAFT DES JUDENTUMS

[1922]

BANKKONTO:

NATIONALBANK FÜR DEUTSCHLAND
BERLIN, BEHRENSTRASSE 68-69
(POSTSCHECKKONTO: 2480 NATIONALBANK
FÜR DEUTSCHLAND „FÜR AKADEMIE-VEREIN“)

BERLIN W. 62, 14. 11. 22.
KLEISTSTRASSE 10 (LOGENHAUS)
TEL.: NOLLENDORF 1267

POSTSCHECKKONTO:

BERLIN 118598 (VEREIN ZUR GRÜNDUNG
UND ERHALTUNG EINER AKADEMIE FÜR
DIE WISSENSCHAFT DES JUDENTUMS.)

Rev. Rabbi Dr. Silver

Cleveland (Ohio)
=====
c/o the Temple

Hochverehrter Herr Rabbiner!

Im Anschluss an den Briefwechsel mit Ihnen und Herrn Rab.
Dr. Jung, gibt die Akademie für die Wissenschaft des Judentums
sich die Ehr e, Ihnen die beiden ersten Bücher unseres Forschung
Instituts, welche soeben erschienen sind, zu überreichen. Wir
möchten dabei nicht unterlassen, Ihnen mitzuteilen, dass in ei-
nigen Wochen von unserem Mitarbeiter Dr. Albeck eine Arbeit
über die Mischna erscheinen wird, von unserem Mitarbeiter Dr.
Baneth eine über den "Sche bet Jehuda", dass wir ferner bereits
eine Edition und Uebersetzung der philosophischen Schriften des
Maimonides herausgeben, beginnend mit der "Jad Hachsakah". Die
Akademie hat ferner die Euendeführung des Standard Works "Mid-
rasch Bereschith Rebba" von Rab. Dr. Theodor in Bojanowo über-
nommen und beabsichtigt zu diesem Zwecke, den greisen Gelehrten
aus den unglücklichen Verhältnissen seines jetztigen Wohnortes
hinweg und nach Berlin herüberzunehmen, um ihm die Möglichkeit
zu schaffen, im Kreise und mit Hilfe unserer Wissenschaftler
sein Werk zu Ende zu führen.

Wir hatten schon einmal die Freude, durch Ihre Unterstützung unsere Arbeit gefördert zu sehen und freuen uns, nunmehr durch den Brief von Dr. Jung zu erfahren, dass Sie gewillt sind, uns von Neuem Ihre tatkräftige Hilfe zu Teil werden zu lassen.

Die grosse Aufgabe, welche wir uns gestellt haben, erfordert so bedeutende Mittel, dass wir bei dem Niedergang der Wirtschaft in Deutschland ohne die Hilfe unsere Brüder in Amerika die Arbeit nicht leisten können. Wir mühen uns andauernd, an dem grossen jüdischen Kulturwerke zu unserem Teile zu arbeiten und tun was wir können; aber angesichts der gegenwärtigen schwierigen Lage bitten wir Sie dringend, uns beizustehen.



THE BOARD OF DIRECTORS
OF THE WOMEN'S CITY CLUB
OF CLEVELAND

REQUEST THE PLEASURE OF YOUR COMPANY
AT THE OPENING OF THE NEW CLUB HOUSE
1826 EAST THIRTEENTH STREET
ON THE AFTERNOON AND EVENING
OF SATURDAY, NOVEMBER THE ELEVENTH
NINETEEN HUNDRED AND TWENTY-TWO

FROM TWO UNTIL FIVE O'CLOCK
FROM EIGHT UNTIL TEN O'CLOCK

PLEASE PRESENT THIS CARD AT

THE WOMEN'S CITY CLUB

ON SATURDAY, NOVEMBER THE ELEVENTH

Mrs. Victor S. Frankenstein

4501 Ellis Avenue,

Chicago, Illinois,

November 15, 1922.

Rabbi A. H. Silver,
Cleveland, Ohio.

My dear Rabbi Silver,

I heard you speak the other night at Sinai Centre and I have been thinking ever since of a phrase you used, wondering if it came to you spontaneously in a burst of oratory, or whether it is one which

has come to you calmly through thinking & experience.
If it was accidental I must recall it to you:

"The longing of the soul for divine intimacies"
intimacies." You ought to be able to write a
whole sermon about this phrase. I could develop
it to some extent myself.

When we have risen to "divine intimacy"
then I presume that we have achieved true
religion; but I mean "divine intimacy" of so
rare a quality that we must know our
fellow man is striving for it too and recognizes
that striving in him, however much the
circumstances of life cloud it.

Do you mind my writing you this?
I have thought much about religion. Last
summer one of your colleagues accused
me of being lacking in "The Jewish
Consciousness." You see me then through
phases: At 16 I was intensely religious - at
30 I had no religion - and now at 50
through the study^{and} writing of poetry I am seeing
something new in religion. If you do
not use this phrase for a sermon may

I have it for a poem?

Sincerely,

Anna R. Frankenstein

Mrs. Victor S. Frankenstein.



MEKIZE NIRDAMIM

Society for the Publication of Mediaeval Hebrew Texts

November 15, 1922.

Dear Rabbi Silver:-

The Society Mekize Nirdamim, established for the purpose of aiding in publishing mediaeval Hebrew texts has been in existence for 50 years, with great advantage to Jewish learning. Many volumes indispensable to Jewish students have been made accessible by its work.

Lampronti's bulky Jewish encyclopedia, works by Saadia and Maimonides, an important collection of Gaonic Responsa, the Standard edition of Judah Halevi's poems, as well as other important volumes covering all departments of Jewish literature, are due to the unselfish labors of the Mekize Nirdamim.

This Society has not been local to any country and it has been managed by a committee of scholars from various parts of the world. For several decades, Professor Abraham Berliner was its leading spirit. He has been succeeded by Professor David Simonsen of Copenhagen.

The war and post-war conditions interrupted the work of the Society, but is now about to resume its activity and is appealing to its friends and to patrons of Jewish learning in America. It would be a great pity if this Society should be obliged to discontinue its work for lack of support. Its immediate plans include some very interesting and important publications, such as the unpublished Responsa of Maimonides, to be edited by an American scholar, diary of Hayyim Joseph David Azulai the famous Talmudist and bibliographer, from the manuscript in the Library of the Jewish Theological Seminary of America, and other works.

It is earnestly to be hoped that all students of Jewish literature will re-establish their membership in this Society which is at the moderate rate of \$2.50 per annum. Naturally, not many important publications can be issued on such a basis and it is therefore further requested that contributions from \$25 to \$100 from patrons of Jewish learning will be made. It is not expected that any individual should bear any very large share of the expense.

The undersigned members of the Council beg to put this matter before you for your consideration and in doing so they feel warranted in saying although they recognize the many insistent demands upon the American Jewish public for material help for our suffering co-religionists abroad, that we must not lose sight of the fact that scientific work must also be supported if our scholars are to be encouraged to render accessible to students the buried treasures of Jewish Literature.

Gus M. L.
Alexander Marx

Rabbi A. H. Silver,
55th and Central Ave.,
Cleveland, Ohio.

Please make checks payable to:

Alexander Marx,
531 West 123d Street,
New York City.

Mr. Arthur Hauschner,
5607 Calumet Ave.,
Chicago, Ill.
Nov. 16th, 1922.

Dr. Abba Hillel Silver,
55th and Central Ave.,
Cleveland, Ohio.

Dear Doctor:-

On the occasion of a recent to Breslau, my home town, Dr. Lewkowitz, who is the president of the Jewish Theological Seminary and also of the Lessing Lodge, the local B'mi B'rith Association, called on me and told me at length about the plight the Seminary is in. He tried to enlist me in the ranks of the active workers in behalf of the institution, but all I could promise him to do was to forward the enclosed letter to you and to add my personal endorsement. Men of the calibre of Dr. Lewkowitz are not apt to exaggerate in a case like this and if he asks for your help and that of your congregation you may rest assured that a real and poignant need exists.

Will you be kind enough to answer this letter promptly and let me hear what you can do to help the situation so that I can report back to Breslau as soon as possible and oblige

Yours very truly,

Arthur Hauschner.

Cleveland, O.
Nov. 18, 22.



My Dear Rabbi Silver, The
secretary at the Temple.
called me, saying, you would
officiate at our marriage
ceremony on December, twenty-
fourth.

I was sorry that you were
unable to see us last Sunday,
at the Temple, so that we
could personally extend an
invitation to the wedding
dinner.

Hoping that you will find

time to honour us with
your presence.

Remain sincerely yours,
Rex Ostryoung.



Cleveland 11/18-92

Robbi A. K. Silan

Dear Sir

Enclosed a
Subscription Card for
your signature in the
Cleveland Community Fund
Campaign of 1973 - You
will observe that the amount
has been raised to \$250.00

in fact all of my assignment
Cards have been raised
in amount over last
year to meet the increased
amount to raise. May I
have the card signed by
you and returned to
my residence #1695 Magnolia
Drive Thanking you in

3

advance I remain

Very truly yours

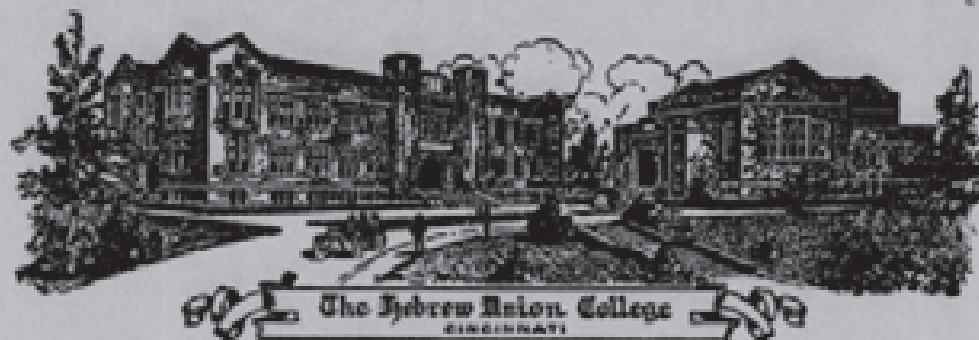
W. W. Channing



STUDENT BODY, 1922-23

OFFICERS

SOLOMON N. BAZEL, PRESIDENT
MORRIS URICH, VICE-PRESIDENT
SIDNEY E. UNGER, SECRETARY
SAMUEL R. SHILLMAN, TREASURER



*Copy of
"Some problems" etc.
mailed 11/21/22*
LITERARY SOCIETY
HARRY CAPLAN, PRESIDENT
H. U. C. MONTHLY
ABR. L. FEINBERG, EDITOR-IN-CHIEF

Cincinnati, Ohio, Nov. 1922.

Dear Rabbi Silver:-

I received the copies of your correspondence with Dr. Morganstern. I certainly regretted the fact that you had to be bothered with so much red tape. I cannot for the life of me yet understand what it was all about. Just for a trivial technicality, there had to be so much trouble. It's all straightened out now, and my brother and myself are certainly grateful to you.

Everything in Cincinnati is about the same. I have plenty of work on my hands, but that doesn't worry me because the more I have to do, the better I like it. They certainly are keeping us hustling under the new curriculum. The work is much more comprehensive, and I cannot help feeling that the boys will graduate with a much finer and broader preparation than ever before. Even though many new courses have been instituted, greater stress is being laid on Hebrew scholarship.

I wonder if I can trouble you to send me the sermon on Ecclesiastes which you preached a few years ago, and which I believe is in the same pamphlet as the sermons on Job and Psalms. I am writing a paper for philosophy comparing Schopenhauer's "Vanity of Existence" with Koheleth. I remember that you had a description and criticism of the personality of Koheleth which I should like to read in connection with this paper.

There isn't much of interest to write, especially since I look forward to being in Cleveland soon and talking to you in person. I certainly hope that the new Temple was progressing. I read an account the other day of the dedication services for Franklin Temple in Detroit, and I was thinking how fine it would be if our Cleveland Temple were already finished.

With kindest personal regards, I am,

Sincerely yours,

A handwritten signature in cursive script, appearing to read "L. Feinberg".

November 20th, 1922.

Mrs. Victor S. Frankenstein,
4501 Ellis Avenue,
Chicago, Illinois.

My dear Mrs. Frankenstein,

Permit me to thank you for your very kind note. You certainly may use the phrase, "divine intimacies" to which you refer, for any purpose that you see fit. The phrase did not come to me spontaneously. I have thought of it and about it a long time. I cannot at this writing any longer say whether I originated the phrase or whether it came to me out of my past readings. Perhaps some day I may make it the subject of a sermon.

With kindest regards, I am

Cordially yours,

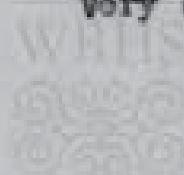
November 20th, 1922.

Mr. Benjamin Lowenstein,
1323 West 9th St.,
Cleveland, Ohio.

My dear Mr. Lowenstein,

Mr. Hood, our assistant
custodian is to be married this coming
Saturday. I think a slight token from
The Temple would be appreciated.

Very sincerely yours,



November 21st, 1922.

Dr. Joseph Silverman,
Temple Emanu - El,
45 East 75th St.,
New York City.

My dear Dr. Silverman,

From the announcements in the Press I learned that you are to be in Cleveland on Thursday, November 23rd. I would have been most happy to be among the many who will greet you on your visit to our city, after an absence of so many years. Unfortunately I have an address scheduled in Peoria, Illinois and I shall therefore have to forego the pleasure of welcoming you to Cleveland.

Should you in your address find an opportunity to present the aims and hopes of the P.D.C. it would be of great service to our common cause.

With kindest regards, I am

Very sincerely yours,

November, Twenty-second
1922

Mr. Benjamin Lowenstein,
1523 West Ninth Street,
Cleveland, Ohio.

My dear Mr. Lowenstein,

I am receiving herewith a letter just received from Chas. C. Coleman. I believe that some settlement ought to be made with him. I would suggest that you and Mr. Meisel rake the matter up before the gentleman takes the matter into Court.

With kindest regards, I am

Very Sincerely yours,



CHICAGO

November 23rd, 1922.

RABBI ABBA HILLEL SILVER,
CLEVELAND, OHIO.

MY DEAR DOCTOR SILVER:

Being one of the privileged few to hear your lecture of November 6th at the Sinai Temple, entitled "Evolution, the Bible and Mr. Bryan", I am taking the liberty of addressing you personally with the request that you send me a copy of that lecture, provided same is procurable, with a bill for it attached.

I consider your lecture an intellectual treat, which, coupled with your wonderful vocabulary and real oratorical and dramatic ability, makes it, in my opinion, a classic.

I enclose a self-addressed and prepaid envelope for your reply. In the meantime, I remain

Gratefully yours,

A handwritten signature in dark ink, appearing to read 'Theodore Geissmann', is written over a horizontal line.

S-1.
ENC.

Glent Meik Nov 23/22

Rabbi Selma

The Temple

Cincinnati

My dear Sir

Ohio

Many thanks to you for
your kind note of acknowledgement
to my previous letter.

I must explain and if
some of my words are unorthodox
please pardon them as liberal
expression. I use them as they were
sent trying to gloss. I beg your
indulgence if I seem long winded

As a boy with kind parents
a comfortable home in a small
village in the subconscious mind
I seemed to be asking what is
life. I have done most abominable
things. I have said others do the
same or worse and then that
subconscious mind would tell
me that no matter what some
one else did it was no excuse for

me that each and every one of us had a mind a conscience and that was our directing guide and at the final book balance we would be judged accordingly.

While I was brought up a Protestant more particularly as a Presby. woman I got into the Episcopalian and was about to join and then decided I was not good enough for any Church and that I would be a sham. So I have never joined a Church.

On my mother's side her mother was a strong Methodist. In our family never was a slur cast on the Jews of our present generation.

In our social clubs in Detroit we had Jews both male & female fine young people and in schools but as I remember but only one Roman Catholic and she finally married a Protestant and went into the Episcopalian.

Church

A brother of my mother once said to me a reader an ardent admirer of Blaine. Harry I do not belong to any church but were I to join one I would join the Roman Catholic.

In Detroit on the Eastern Market I met a young shopping Jew who wrote the above and word on a post card and sent it to Roosevelt showed me how he did it got an acknowledgment from Roosevelt.

In Kansas City ~~the~~ one day back of the Coate House I saw five or six young hoodlums throwing rocks about the size of a hens egg at a Jew peddler who had a horse ~~on~~ ⁱⁿ a wagon.

If I had had a gun I think I would have killed them.

At Legonia I met more Jews two families and a taggart

to each other. Each family had a band. Some did business with one family he could not with another. I tried both

On the train one time in conversation with a Jew he set forward that Jewish girls were more moral than any other class. I said you are human about you. He said yes. I said they are human and one can expect to human failings he replied that's so.

At the old Haymarket in New York City on 6th Ave I saw more Jewish girls than any others.

I am a divorced man. My second wife was a Roman Catholic. She was a smart business woman. She went from Seattle to New York City.

She died in St Joseph's Hospital Boston Mass. and Dr. Emerson

an Episcopate with Sister Superior
Borgia was in charge for 28
years.

After comparing the Roman
Catholic bible with the Jewish
or Protestant I could not
see any difference to speak of.

With $4\frac{1}{2}$ different religions
founded on the Bible no wonder
there is a mix up.

I believe in Jesus Christ
You may not. No harm. So
my mind we build on humans
and our theories.

When working in the Fair
Chgo. I met several Jewish
young ladies. I told one of them
home life invited me to come
home. Rabbi Wise of NY City

has just said some fine words.

We are all good if we
we put our foot forward.

I do not believe in a mix
of races. Religion is different
Any Faith is better than none

but be sincere in the one you
elect. It is an individual
Faith as in my judgment God
approves but be sincere in it.

Now we meet with the Cruz
to my mind.

President Emeritus Eliot of
Harvard sets forward Evolution
Wm Jennings Bryan Darwinian
theory.

I do not agree with either.
My greatest puzzle is that man
should be made into a bull
station bore have any male
and have passion propagate
the human race.

Life to me is a mystery
yet I feel we are gaining but
to make real progress it means
coordination. Working together
for the common good of all.

We build artificial barriers.
We put on pomp & ceremony. Side
shows. I like you. I believe we are
gaining. Most respectfully Harry J. Lee

MRS. VICTOR S. FRANKENSTEIN
4501 ELLIS AVENUE
CHICAGO, ILLINOIS

November 26, 1922.

Rabbi A. H. Silver
Cleveland, Ohio.

My dear Mr. Silver,

When you write your sermon on "Divine Intimacies" (If you do write it) may I see it? Is this presumption? The phrase interested me as I told you a week ago Sunday Dr. Winch said "The Hebrew mind brought to the world the idea that in every man is God, in every human soul there dwells a divine God." - Our symphony orchestra played a selection called "Eternal Rhythms." I hope that you will like my poem. Poets are providential characters - like a wireless instrument they pick up stray harmonies.

Thank you for your reply to my letter. If you think it worth while I should be pleased with a criticism of my poem.

Sincerely,

Irma R. Frankenstein.

Irma R. Frankenstein,
4501 Ellis Avenue,
Chicago, Illinois.

Divine Intimacies.

My soul has longed for divine intimacies,
Eternal rhythms where beauty lonely, unexpressed
Finds joy in what the soul itself can give
To him who strives.
Rosy sunset and dark night,
Red dawn and the sweet light of day;
Then rosy sunset fading down the western sky
And dark night again blotting out the sun,
Vibrations in the soul of me,
Peace in the sunset glow
Hope in the sunrise red,
Bright day, deep night; sweet joy and poignant grief-----
And through it all my soul quivers for intimacy with a ~~God~~,
Intimacy to explain, to trust, to hope, to strive;
To understand the eternal rhythms,
Hear them as the music of the spheres
^{Sublime}
divine harmonies where all things come right and turn to beauty
^D
To which my soul responds in divine intimacies.

November 28th, 1922.

Mrs. E. H. Gantz,
1843 E. 81st St.,
Cleveland, Ohio.

My dear Mrs. Gantz,

Enclosed please find a letter which I just received from Irvin. You undoubtedly will be interested in it. He seems to be well and working.

I am

With kindest regards,

Very sincerely yours,

November 28, 1922.

Mr. Henry Horvitz,
1367 East Blvd.,
Cleveland, Ohio.

My dear Mr. Horvitz,

I am leaving the city this afternoon and I am hastening to write you this note. We shall be pleased to rent your apartment on the terms which you specified, i.e., \$225. per month beginning January 1st. If my impression is correct, we shall be able to have the use of the apartment at least until the end of June.

We shall of course be very happy to engage the services of your maid, but there is this question that comes to my mind. We shall be married probably the first week in January and we shall not return to Cleveland until the 24th or 25th of January. I should not wish to pay the maid for nearly four weeks during which time we shall not have any use for her services. I shall be pleased to engage her as of the 22nd of the month.

If your daughter does not leave with you for the coast, she can of course remain in the apartment until our return.

With kindest regards to Mrs. Horvitz,

I am

Very sincerely yours,

Pat.
Cleveland 4-9
11:50

S. L. FISHER
MARYSVILLE, OHIO

Nov. 28/22

My Dear Mr. Silver,

The enclosed card was used as the text for what was called the Thanksgiving Service at the local Presbyterian Church last Sunday - that is, for the Sunday School. From what I gathered in discussing the service with a friend of mine who teaches in the Sunday school - the entire morning was devoted to explaining to the children the wonderful history of the Jew - and all that the race has meant to civilization - but all of this being made more or less subordinate to the fact that the Jew gave Jesus to the world. I tell you this as a preface to what struck me as being an objectionable feature of their program - i. e. - money was collected from the children (and this evidently was a general thing in the Presbyterian Sunday schools last Sunday) to be forwarded to the Home Missions Board of the Pres. Church in N. Y. City. This money (I was told) is being used for proselyting - altho the person I discussed it with strenuously objected to the

S. L. FISHER
MARYSVILLE, OHIO

#2

use of the term. She said that the preacher told them that a tremendous percentage of the Jews in this country belong to no church ~~but~~ or synagogue (which I admitted may be true) - and the aim of this Home Missions Board - is to either get these Jews to join a synagogue - or, if that fails, to provide them with a religion that would satisfy them, namely Presbyterianism. When I appeared skeptical concerning this marvellous altruism displayed by the Home Missions Board in trying to make better Jews of us - or providing us with a better substitute - my informant became indignant so I dropped the discussion ~~and~~ except to express myself rather forcibly on the general subject of proselyting and conversion. And incidentally to mention that it might pay this Home Missions Board to help their Presbyterian ministers to fill their own pulpits first, and then they could turn to aid the Jewish rabbis; but I suggested that it might be well for the Board

S. L. FISHER
MARYSVILLE, OHIO

#3

to wait until they heard from the Rabbis -
that they needed or wanted help.

I think it will ^{you} pay to look over
this card - and you'll find some facts?
you never knew before.

This letter was longer than I intended
writing but I considered the subject worthy
of some detail.

kindest regard - from

Mary & myself

Sidney Fisher

2351 E. 49th St.
Cleveland, Ohio.
Nov. 29, 1922.

Rabbi Abba Hillel Silver,
c/o The Temple,
E. 55th St. & Central Avenue,
Cleveland, Ohio.

Dear Rabbi:

I have been assigned by a club of which I am a member, to speak on a subject entitled "How Can the Church Advance in Humanism, if It Expounds Destruction of Opposing Religions".

I attend the open forum every Friday Evening for the past few weeks, but have not as yet heard any of the speakers discuss anything that would pertain to the above mentioned subject. Knowing that by referring to you for advice and information, I will be able to learn something of benefit, inasmuch as I will be obtaining same from a very reliable source.

Can you spare a few minutes of your valuable time and advise me some of the details in regard to this subject, also in what literature could I obtain any information.

In an article recently published, I noticed that Rev. Paul I. Morentz, convert to Christianity, who is now specializing in Jewish mission work for the Lutheran Church, explains through the American Lutheran Survey, his views as to the most effective mission methods of obtaining converts from Judaism. Rev. Morentz believes that a house should be selected somewhere in a Jewish neighborhood and that

Rabbi Abba Hillel Silver,
Cleveland, Ohio.

it should be the best house in the district. It should be open every day, The Jews, says Rev. Morentz, are great readers. They are more readily attracted to a reading room or library than a meeting house. Other plans are suggested such as work among Jewish families and work among children. One remembers that Martin Luther did not suggest beautiful, cozily fitted houses, with reading rooms and libraries as a means of luring Jews from the faith of their fathers.

Luther expected the movement he had inaugurated to put an end to Judaism and when that did not come to pass he proposed this procedure to his adherents and followers:

"That we should set fire to their synagogues and schools, and what can not be burned should be covered with dirt that no man ever discovered a stone or brick of it. We are to do this for the glory of our Lord and Christianity.

"Burn all their homes and lodge them in stables like gypsies, in order that they may know they are not lords in this land, but in captivity and misery.

"Burn all their prayer books and Talmuds.

"Forbid the rabbis, under pain and death, to give instructions.

"Deny the Jews the right of protection on the highways, for they have no business with the land.

"Bring neither lords, farmers, nor merchants, nor anything of the kind; they are to remain at home. Your lords shall not and cannot protect them unless you would take part in their abominations

"Put a flail, axe, mattock or spindle into the hands of every strong Jew and Jewess and compel them to manual labor.

In the opinion of gentle, library advocating Rev. Morentz, the Jew today is a menace to Christianity which must be reckoned with.

Rabbi Abba Hillel Silver,
Cleveland, Ohio.

I really did not intend to write a letter of such length as I have, but I wanted to express to you some thoughts, inasmuch as I may have been unable to state clearly just what my topic is and what requests I make of you.

I assure you that any suggestion you may have to offer, Rabbi Silver will be greatly appreciated and will be greeted by me with great pleasure. I also assure you that I know how valuable your time is, and that is why I shall value your advice all the more. Would the Melting Pot, be a good book to study, in picking out points for my topic.

Thanking you for your kindness and co-operation, and again assuring you of my hearty appreciation, I remain

Respectfully yours,

L. R. Jaffe, Pres.

Miss L. R. Jaffe,
2351 E. 49th St.
Cleveland, Ohio.

FREE SYNAGOGUE
NEW YORK

STEPHEN S. WISE
23 WEST 90TH STREET

Nov. 30, 1922

Rev. A.H. Silver,
Cleveland, Ohio

Dear Silver:

These lines will introduce to you
Dr. Jonas Simon, whom I have come to know
and to respect as a Jew and an educator
with ideas and vision. He has a tremendous-
ly significant plan to submit to your at-
tention and I think I may bespeak for him
the courteous hearing which the man and his
cause are sure to have at your hands.

With cordial greetings,

Sincerely yours,

W.S.W.

*Dear Abba, may I add my
heart endorsement to
the line - with kindest
greetings
Sincerely
Arthur Koe*

[Dec 1, 1922]

אשר אנשיל יונגרייז הלוי
אבד קהל ידאים ניאנאיש יעא.

$\frac{d}{dt} \left(\frac{\partial L}{\partial \dot{x}} \right) = \frac{\partial L}{\partial x}$

for the good people there like me and

— i' zsho ooo *zsho*

[illegible]


"
 "I have been thinking of you very much lately and
 wondering how you are getting on. I hope you
 are well and happy. I am well and happy
 at present. I am writing to you now."

1870 - 1871

Dear General [unclear] [unclear]

Waples

Chrysomelids



Portrait of

W. J. H. M.

George

REFORM CONGREGATION KENESETH ISRAEL
BROAD STREET ABOVE COLUMBIA AVENUE,
PHILADELPHIA.

12/1/22

Dear Abe—

I was very sorry that I missed you the other evening when you were in the city. I usually leave word where I can be reached when I am away, but that evening I'd also I left in a hurry and forgot about leaving a telephone number—

I am always happy to see you, and would have been delighted to get down—

Was there anything in particular that you wanted to see me about?

With warm greetings

Sincerely
Abe

TELEPHONE MURRAY HILL 7333

BIBLES. PRAYER BOOKS.
SABBATH-SCHOOL BOOKS
AND AN ASSORTMENT
OF JEWISH LITERATURE.

BEHRMAN'S JEWISH BOOK SHOP
347 FIFTH AVENUE
NEAR 34TH STREET

BRIDAL BIBLES

A SPECIALTY.

NEW YORK, Dec. 1, 1922

Rabbi A. H. Silver,
Cleveland, Ohio
Dear Rabbi Silver:

I desire to present you or rather your bride
with a copy of the Bridal Bible to be carried at the marriage
ceremony. Would you kindly let me know how soon you will be
married and at the same time give me the correct address of
Miss Hortheimer.²

With best wishes and kindest regards, I remain

Sincerely yours,

Isaac Behrman

December 2nd, 1922.

Mr. Theodore Geisman,
332 So. Michigan Boulevard,
Chicago, Ill.

My dear Mr. Geisman,

Permit me to thank you for
your very kind note of November 23rd.
I wish I could comply with your request
to send you a copy of my lecture before
the Sinai Temple. Unfortunately I have
not yet put it into print. I hope to
be able to do so before long and I shall
then be very happy to send you a copy of
it.

With kindest regards, I am

Very sincerely yours,

The Bureau of Scientific Analysis

Established 1910

308 Caxton Building

CLEVELAND

Office of the
President

Dec 2/22

My dear Mr. Silver:-

This is
the correspondence to which
I referred last night.

She writes interestingly for
a young girl. In sending
this to you, I do not feel that
I am violating her confidence,
because you do not know
her and perhaps never will.

With best wishes from

Yours sincerely,

Joe. Grossman

December 2nd, 1922.

Mr. H. J. Rich,
1397 E. Blvd.,
Cleveland, Ohio.

My dear Mr. Rich,

Permit me to thank you for
the check which you sent me. I shall put
it in the small charity fund which I use
from time to time.

With kindest regards, I am

Very sincerely yours,

December 2nd, 1922.

Mr. Allen Sinsheimer,
223 E. Jackson Blvd.,
Chicago, Ill.

My dear Mr. Sinsheimer,

Permit me to thank you for
your kindness in sending me the article
from the New Age. I shall read it with a
great deal of pleasure.

With kindest regards, I am

Very sincerely yours,

December 2nd, 1922.

Mrs. Peter Schweitzer,

New York City.

My dear Mrs. Schweitzer,

It was with a great shock that I learned of the death of your beloved husband. It is very difficult to extend condolences to one whose loss is so great and whose wound is so fresh. I do wish however, to join my humble tribute to that of thousands of others who knew Mr. Schweitzer and who were acquainted with the great unselfish service of his life. He gave unstintingly of himself to the cause of our people with a devotion and an enthusiasm which were exemplary. His name will always remain sweet and honored in the memory of the people in the annals of the New Zion.

With kindest regards, I am

Very sincerely yours,

December 4th, 1922.

Mr. Louis Bohman,
347 Fifth Avenue,
New York City.

My dear Mr. Bohman,

It is indeed very thoughtful of you and kind, to wish to present Miss Horkheimer with a Bridal Bible. I appreciate it very much. We shall in all probabilities be married on January 2nd. Miss Virginia Horkheimer's address is Kenwood Place, Wheeling, W. Va.

With kindest regards, I am

Very sincerely yours,

December fourth, 1922

The Cleveland Cadillac Company,
Cadillac Building,
Cleveland, Ohio.

Gentlemen:-

I am enclosing herewith a check for
\$150.00, to apply on the bill likewise en-
closed. I shall try to pay the balance at
the earliest possible moment.

Sincerely yours,

December 4th, 1922.

Miss L. R. Jaffe,
2351 E. 49th St.,
Cleveland, Ohio.

My dear Miss Jaffe,

I am sorry that I cannot answer your letter at length. The subject which has been assigned to you is very vague and indefinite. It is not true that every church "expounds the destruction of opposing religions". Just because they differ among themselves, it does not necessarily follow that they must seek or do seek the destruction of opposing religions. You will find that in some instances the church has been very helpful in the cause of humanism.

Perhaps Zangwill's "The Next Religion" will be more helpful relative to your subject than the "MELTING POT".

With kindest regards, I am

Cordially yours,

December 4th, 1932.

Mr. Joe. Grossman,
508 Caxton Bldg.,
Cleveland, Ohio.

My dear Mr. Grossman,

Permit me to thank you for your kind letter and correspondence, the latter of which I am returning herewith. Your friend, the writer of the letter, clearly did not understand the lecture, or she may have hoped to acquire religion "while standing on one foot". Judging from her letter she gains and loses her equilibrium quite readily. That passage which influenced her so much in Rolands "Jean Christophe", she will find more fully expressed in the lecture of mine on "How Can Men Find God" a copy of which I am sending you.

With kindest regards, I am

Very sincerely yours,

P. S. It might interest you to know that the lady in question Miss Mendelsohn was a teacher in our Religious School last year and her work proved unsatisfactory.

December 4th, 1922.

Miss Dora Olga Gallant,
907 Wolfe Street,
Fredericksburg, Va.

My dear Miss Gallant,

Please pardon the delay in answering your letter. I have been out of the city most of the time. I fully understand your difficulties, but difficulties beset the path of almost every loyal member of our race.

You say that the non-Jewish boys whom you meet in your town are such as do not command your respect and that there are no Jewish boys. It is therefore quite clear that if you seek companionship you must try to make some visits away from home and especially in the city of Baltimore where you say you have lots of friends. If you cannot do that, it might be well to keep in constant correspondence with them. That will bring you a great deal of happiness.

As for acquainting yourself with the literature of our people, that of course you can quite readily do. Should you be interested, I would be glad to send you a list of books that you can read with pleasure and profit.

With kindest regards, I am

Cordially yours,

Cleveland, Ohio.
Dec. 5/32

Dear Rabbi Silver; -

I kindly accept
the enclosed check for which
services you rendered (on Nov 19th).

If I had not been
in such hurry, you surely know
I would have at least said
good-bye to you.

I suppose you know
how people feel when they are first
married, so I won't have to explain

anything more.

Everything was O.K. and
I want to show my appreciation
for your favor by sending this note.

Yours truly,

Milton Fleiss.

WRHS
6/3/0
2/5/8



December 7th, 1922.

Mr. Samuel Goldhammer,
Guardian Building,
Cleveland, Ohio.

My dear Mr. Goldhammer,

The enclosed check was
sent to me by Mrs. I. Stein which she
asked me to turn over to the Federation.
It seems to be a voluntary contribution
of hers to the cause.

Very sincerely yours,

*Books
supplied from
A. H. Silver*

MARY B. GROSSMAN
ATTORNEY AT LAW

1034 ENGINEERS BUILDING

CLEVELAND Dec. 7, 1922/

Rabbi A. H. Silver,

City.

My dear Rabbi Silver:-

I tried at several places, without success, to get the books discussed, and I have asked Burrows Brothers to order them for me. In the meantime please may I borrow yours, also copy of your lecture. If so, and you will leave them with Miss Jones, I shall call at the office on Sunday morning. I shall also send Miss Jones the names and addresses of the members of the Study Circle, as per your suggestion.

Thank you very much.

Yours truly,

Mary Grossman

MBG/OR



THE GREENBRIER
THE WHITE
WHITE SULPHUR SPRINGS
WEST VIRGINIA

FRED STERRY
MANAGING DIRECTOR
HARRY TAIT
RESIDENT MANAGER

THE PLAZA
NEW YORK
THE COPLEY-PLAZA
BOSTON, MASS.

OFFICE OF THE MANAGER

December 7, 1922.

Rabbi A. H. Silver,
Cleveland, Ohio.

Dear Sir:

Answering your letter of December 5th, we take pleasure in sending you under separate cover our Booklet which we know will interest you.

During the winter months, from November 1st to March 1st, we offer special rates and quote you as follows for accommodations in The Greenbrier, on the European plan:

Single room with bath, \$5.00 and \$6.00 per day;
Without bath, but having lavatory and toilet,
\$3.00 and \$4.00 per day.
Two single rooms with connecting bath, each room having
its own lavatory and toilet, \$9.00 to \$11.00 per day.
Double room with twin beds and private bath, \$7.00 to \$10.00
per day.
Double and single room with connecting bath, each room having
its own lavatory and toilet, \$12.00 to \$14.00 per day.
Parlor, bed room and bath, \$12.00 per day and up.
These rates are no less by the week.

In connection with the Hotel is operated one of the most up to date and thoroughly equipped Bathing Establishments in America under the supervision of Doctor Quintard Taylor.

Hoping you will advise us if there is other information you desire,
Yours very truly,

Harry Tait
Resident Manager. o



WHITE SULPHUR
SPRINGS, W. VA.

The
GREENBRIER
and
COTTAGES



SINCE 1778

The
GREENBRIER
and
COTTAGES

WHITE SULPHUR SPRINGS
West Virginia





WHITE SULPHUR SPRINGS nestles in a sheltered valley on the wooded, south slope of the Greenbrier mountains of West Virginia. It is two thousand feet above sea-level. Green mountain peaks rise on all sides, insuring a most equable climate—mild in winter, invigorating in the spring and fall, with cool, refreshing nights in summer.

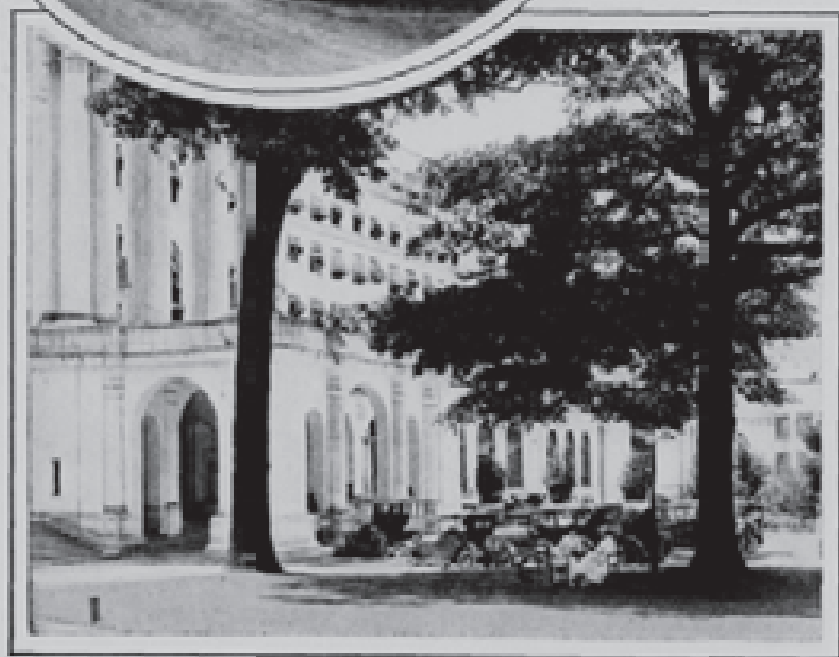
A century's patronage of pleasure-loving, health-seeking guests have given White Sulphur an unusual social and historical interest. This, together with its healing medicinal waters and baths, and, more recently, the luxurious atmosphere and its splendid country house, *The Greenbrier*, have made it one of the world's most favored, year-around resorts.

The Greenbrier, a new and magnificent hotel of fire-proof construction, offers every modern convenience for the comfort of guests. Lavatory, toilet arrangements and private baths in all rooms.

White Sulphur Springs is very accessible. On the main line of the Chesapeake and Ohio Railway, through Pullman sleeping cars and excellent dining and chair car service is assured.



The Greenbrier is, nominally, European plan. Table d'hôte is offered from May 1st to November 1st. The cuisine is noted for its excellence; and rates are no higher than any first-class hotel.





EACH season, at White Sulphur Springs, has its peculiar appeal. Each is definite in climate conditions and social atmosphere. In summer, it is the favored resort of society from the South. In spring, fall, and winter, it is Northern. But every season it is cosmopolitan and always there is the distinct charm of beautiful surroundings and glorious Nature.

The mission of White Sulphur Springs is to make fit and keep fit the leaders of America's activities in society and in business—men and women who see the wisdom of taking time off to rest and to renew their vigor—to maintain or regain their power.



FOR guests who may desire to ride, or drive, or use the automobile livery, attractive luncheon and supper places are in easy access, such as the Kate's Mountain Club, one mile distant, operated by the Company, and Elmhurst, on the Greenbrier river, six miles distant.

Roads in the neighborhood of White Sulphur are good mountain highways. There are, besides, interesting trails over the mountains and horseback riding is a sport much in vogue.



A first-class livery is maintained in connection with the hotel. Seasoned and well-bred horses for saddle or driving, with competent riding-masters, are always available. The numerous trails, approximating two hundred miles, are greatly enjoyed.





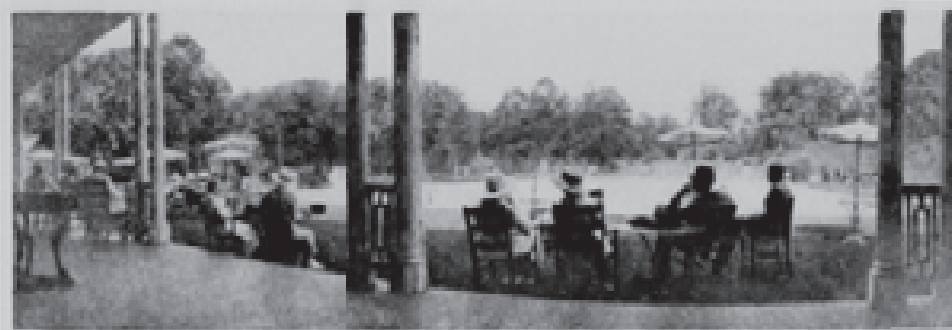
THE Hydrotherapeutic and Bath Establishment at White Sulphur Springs is perhaps the most modern and complete in America. The rate for baths varies according to the particular service rendered, averaging from \$1.50 to \$2.50 per treatment.

The Medical Department insures the proper utilization of the natural health-giving resources for which White Sulphur Springs has long been famous. With its completely equipped diagnostic, chemical, bacteriological and X-Ray laboratories, every form of hydrotherapeutic treatment is given, including Zander mechanical exercise. Individual needs are carefully considered and treatment given along the lines of modern scientific medicine.



Two magnificent golf courses. The eighteen-holes (by Mr. Seth Raynor and Mr. C. P. MacDonald) is one of the most noted courses in America. The nine-hole course offers variety and charm. Four professional instructors in attendance. Tournaments of National importance throughout the season.





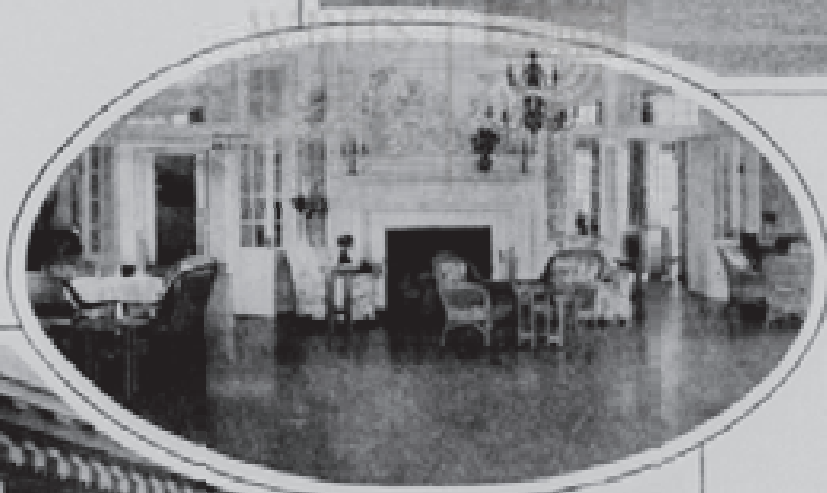
GREAT care and attention has been given to perfecting the finest facilities for tennis at White Sulphur. Five beautiful clay courts are laid out, with the Casino as a picturesque background. The spring, summer and fall tournaments held each year here attract the noted players of the country; and there are always galleries of tennis enthusiasts and interested guests.

These contests have the mingled atmosphere of a social function and real sport. Competent instructors in attendance.



Located at the first hole of both the nine and eighteen hole golf courses and adjacent to the tennis courts, THE CASINO is the center of social and sports life at White Sulphur.

Wide verandas; excellent restaurant for breakfasts, luncheons and dinners; music and dancing in the afternoon. Showers and every convenience for the golf and tennis players are furnished.





The trails in the immediate hotel grounds furnish a variety of attractive walks. Some are adapted for graded exercise; others, more strenuous, climbing the hillsides.

There are sheltered resting nooks here and there in the heart of the forest, and many lookout points from which magnificent views of mountain and valley are obtained.





Forty-two completely furnished cottages surround the hotel, many desirable during all seasons. Spacious and well-shaded lawns are the playgrounds for children, to whose comfort and health particular attention is given.





FOR more than a century, since 1778, the water of old White Sulphur Spring has been utilized for its medicinal qualities; and for many centuries before that date Indian tribes from far and near brought their ill or wounded warriors here for treatment. From the humble group of primitive log cabins surrounding the old Spring House has grown the magnificent estate of White Sulphur Springs, 7,000 acres, as it is today.

WHITE SULPHUR SPRINGS WATER

"America's Morning Drink"

This famous water is now bottled in concentrated form at the springs and widely sold under the title of W. S. S. Water—*"America's Morning Drink."* It is, technically, sulpho-alkaline. It is used, with recuperative effect, in the treatment of the rheumatoid conditions.

General Information

The Greenbrier:—Open the year around; European plan. *Table d'hôte* is added during July, August and September. Rates are no higher than other first-class hotels.

Waters and Baths:—The Medicinal Department is open all the year around. The Bath Establishment is connected directly with *The Greenbrier*. Treatment is thus given without the inconvenience of going out of doors.

Transportation:—White Sulphur Springs is on the main line of the Chesapeake and Ohio Railroad. From New York, Philadelphia, Baltimore and Washington it is *just over night*. Through Pullman service daily. Special White Sulphur sleepers leaving New York (Pennsylvania Station) in the afternoon are dropped at the Springs the next morning in time for breakfast.

Cincinnati, Cleveland, Toledo, Detroit, Chicago, Indianapolis, St. Louis, Louisville, and territories adjacent to these centers, are equally well served. The phrase, "*just over night*," applies; indicating convenient and perfect transportation service.

Reservations:—It is always best to make reservations for *The Greenbrier* well in advance. For the convenience of New York guests bookings may be made at The Plaza Hotel, New York.

For further information write direct to *THE GREENBRIER, WHITE SULPHUR SPRINGS, WEST VIRGINIA.*

THORNTON LEWIS, *President*

FRED STERRY,
Managing Director

HARRY TAIT,
Resident Manager

WHITE SULPHUR
SPRINGS
WEST VIRGINIA



The
GREENBRIER
and
COTTAGES

M. Farkasch.
3257. East. 121. Str.
Cleveland, Ohio.

Dec, 7. 1922.

Rev. Abba Silver.
City.

Dear Sir:-

A short time ago as a stranger, I took the liberty to invite you, to call on me, giving the reason why it was impossible for me to see you. Between the lines you may have guessed that there is some motive other, than spiritual guidance, or to take up your time by the mere fancy of an old crippled man.

As it happened, I was in need of some influential man able to move round, and do some work of justice and humanity for another man less able, and protected than myself. It was not a case of money involved, because the man has more of the dross than he may be able to spend in the time of his short life. The story is finished, with a satisfactory ending. "Hilf dir selbst, dann hilft dir Gott"

"Since two of the kind ignored my call, I had to do it myself "

Many sheepskins are wasted on professional diplomas, which may serve the freezing human body, and many words supplemented by thoughts and deeds to protect man from the evils of man.

Sincerely Yours.

M. Farkasch

GENERAL AGENTS FOR
NORTHERN OHIO

J. E. MURRAY

C. R. WALKER



THE PENN MUTUAL
LIFE INSURANCE CO.
OF PHILADELPHIA

A. E. WEINBERG
SPECIAL REPRESENTATIVE

MURRAY AND WALKER

910 LEADER BLDG.

Cleveland

Dec. 7, 1922

very dear Mr. Silver:- When I wrote you some time ago with reference to insurance, I was not aware of the fact that you were soon to become a Benefactor otherwise I might have put more stress in my letter. Your honour that the "cat is out of the bag" I am taking the liberty of once more addressing you in the matter. ~~circumstances~~ ^{responsibilities etc etc} you know the story no doubt. I also want to call your attention to the fact that I write other lines as well, so when you need fire, burglary, liability and even accident insurance I would be most pleased to serve you. I am specializing in what we call an Insurance Program and if you can to give me the time would be glad to explain it to you.

Very truly yours
A. E. Weinberg

5432 TO 5442 BROADWAY
AT E. 55TH ST.

3205 TO 3211 E. 93RD ST.
AT KINSMAN RD.

Benesch, Federman & Co.

COMPLETE HOME FURNISHERS

CLEVELAND, OHIO

Dec. 7,
19 22.

Rabbi A.H. Silver,
The Temple,
East 55th at Central,
Cleveland, Ohio.

My dear Rabbi Silver:

In reference to our conversation of last Tuesday,
Miss Crawford and I have decided on January 25th
in preference to the 28th, and we shall appreciate
it very much if you will keep four o'clock in the
afternoon of the earlier date open for us.

Respectfully yours,

Albert L. Federman

The Blum Brothers Company

Dry Goods--Floor Coverings

LADIES' AND MISSES'
Ready - to - Wear Garments

Bellaire, Ohio

Dec 8/22

Robbi Abba Hillel Silver
Cleveland
Ohio

Dear Friend -

Would love to have a
volume of your recent lectures
— also the three late lectures
as mentioned on the enclosed
clipping -

Will you please have
these sent to me at once
over

Rabbi's Lectures Published in Pamphlets

The lectures which are delivered by Rabbi Abba Hillel Silver at the Temple in Cleveland, Ohio, can be had in pamphlet form. The publication of these addresses is now in the third volume. "Is God a Superstition?", "The Fable of the Tired Business Man" and "What is Culture?" are the names of three of the most recent lectures.

and send me the bill -

Hoping you are enjoying
good health - and that I
may see you soon again -

Sincerely yours -

Sylvan H. Plum

THE HEBREW UNION COLLEGE

CINCINNATI, OHIO

DR. JULIAN MORGENSTERN
ACTING PRESIDENT

DR. HENRY ENGLANDER
REGISTRAR

December 8, 1922.

Rabbi Abba H. Silver,
Cleveland, Ohio.

My dear Silver:-

If my memory serves me correctly, Freehof told me sometime ago that you would like to know what the extent of your financial obligation is to the College, in the way of the unpaid portion of the loans that the College made to you while you were a student here.

At my suggestion the Board of Governors has granted me permission to handle such matters with the alumni and I am sure that you will agree with me that, knowing the alumni as I do, and I believe enjoying the high regard of most of them, I ought to be in a position to handle this matter with least offense and with better understanding and sympathy with the alumni than the Board of Governors manifests.

For this reason I am writing to you. The total amount of money loaned to you when you were a student here was Two Hundred Seventy-Five Dollars (\$275.00). Of this you have already paid back One Hundred Forty-Five Dollars (\$145.00), the last payment having been made in October, 1921. This leaves a balance of One Hundred Thirty Dollars (\$130.00) still unpaid.

I know you will be glad to receive this information and to take care of this matter in whatever way seems best to you. I shall be very glad if you will give this matter your consideration and let me hear from you in regard to it.

With warmest regards and all good wishes, I am,

Sincerely yours,

JM:DA

Julian Morgenstern
PRESIDENT.

December 9th, 1922.

Belmont Hotel,
New York City.

Gentlemen:

I think there is a letter
addressed to me at your hotel. I would
appreciate it if you would forward it to
me.

With kindest regards, I am

Very sincerely yours,

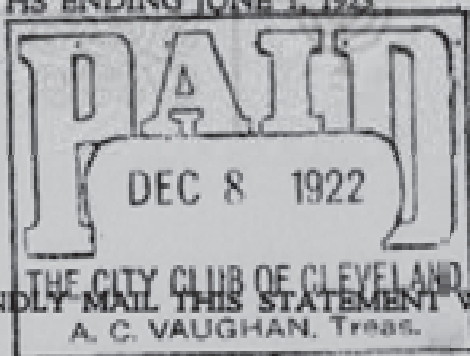
1562

DECEMBER 1, 1922

Rabbi A. H. Silver
The Temple
E. 55th St. & Central Ave.

TO THE CITY CLUB OF CLEVELAND, DR.

CLUB DUES FOR SIX MONTHS ENDING JUNE 1, 1923	\$10 00
WAR TAX	1 00
TOTAL	\$11 00



It is agreed that 13c of this
amount may be applied to my
subscription for "The City"

KINDLY MAIL THIS STATEMENT WITH YOUR REMITTANCE
A. C. VAUGHAN, Treas.



STATEMENT

NOV 1 1922

WHEELING, W. VA.

1106 Abba H. Silver,
% The Temple,
Cleveland, Ohio.

IN ACCOUNT
WITH

WHEELING LODGE NO. 28

B. P. O. ELKS

32 FIFTEENTH STREET, TELEPHONE No. 126

DUES TO APRIL 1, 1923

PAID
DEC 9 - 1922
JNO. F. RICHARDSON, SECRETARY

Dear Sir and Brother:

Your attention is called to the laws of the Grand Lodge in reference to the payment of Lodge Dues as follows:

Sec. 178. All annual dues shall be fixed by the By-Laws of each Lodge and shall be uniform as to each and every member, and must be paid semi-annually in advance, on April 1st and October 1st.

Sec. 179. A member owing one year's dues may be dropped from the rolls by a lodge upon a majority vote, after thirty day's notice, by registered mail, addressed to such member by the Secretary to his last known address.

Return this statement with your remittance and give notice of any change in your mail address. Send your last Lodge card for reference as to the correctness of this statement, and make the same payable to

Yours fraternally,

JNO. F. RICHARDSON, Secretary

Dec. 9, 1922

Dear Sir:

Some time ago,
through the courtesy of a
member of your Congrega-
tion, I was permitted
to read one of your
sermons containing a
statement "That I
Believe." It was such
a wonderful and broad
account of your Creed
that I would like to
obtain a copy of it. It
certainly has changed

my ideas of the Jewish
religion. I would be
greatly indebted to you
if you could tell me
where I could purchase
a book containing this
article. If it is not
copyrighted, and if you
have no objection to its
being circulated, I will
gladly print it at my
own expense, and can
thus supply you with-
out charge with copies
for your friends, and
have some for my

own acquaintances who
need something of this
kind to denigrate the
bigotry that curses our
so-called Christianity.

Thanking you in ad-
vance for this favor, I am

Sincerely yours

Chas. B. Jackson

1644 E. 86th St.

Cleveland, O.



Hotel Cleveland

Cleveland

Dec 10th 1922

Miss Virginia Fortknecht
Wheeler, N.Y.C.

Dear Miss:

Altruism is one of the finer of human attributes. I want to the extent of my medical ability to give you what you may have as to the wisdom of your choice of a husband.

Nath. Simon will undoubtedly make good not only as a husband but as a provider. His lecture on "Patent" this morning was superb. When he discovered that I knew you he invited me to dinner. His conversation & deportment were all that could be desired and he did not indulge in the rhapsodizing so prevalent among those with delirium of love. The Triumph was a real packed to the capacity. This "boy" will make a fine Cleveland "mountain" to be put into the vocabulary.

I take this opportunity of again extending my felicitations and hope that your fondest wishes may be realized.

Yours very sincerely

George Koefakian

P.S. Give my best to your "Papa" and the rest of the "Bunch". S.W.

551 Post Building,
Battle Creek, Mich.

Rabbi A. H. Silver,
c/o The Temple,
Cleveland, Ohio.

Dear Sir:

Enclosed you will find one dollar for which I trust you will be kind enough to mail me one or more of your excellent Lectures if you have them in pamphlet form.

I lived in Cleveland last winter and had the pleasure of hearing several of your addresses. There are two that appealed to me in particular:

"THINGS ARE COMING RIGHT", delivered on Thanksgiving day a year ago, and
"ON THE WALLS of THE KREMLIN - 'RELIGION IS OPIMUM'"

I will be greatly pleased to receive these, or if not any that you have, they are all good.

Your sincere admirer,

December 10, 1922.

J. Patrick Murphy

December Eleventh, 1922

Mr. Albert L. Federman,
5432 Broadway,
Cleveland, Ohio.

My dear Mr. Federman,

Since our last conversation I find that I shall be compelled to be in New York City on January 25th. I am scheduled to address the Convention of the Union of American Hebrew Congregations. I am still keeping the date of the 28th for you. Please let me know as soon as possible of your final decision.

With kindest regards to Miss Crawford and yourself, I am

Very sincerely yours,

December Eleventh
1922

Rabbi Hyman Iola,
Wheeling, W. Virginia.

My dear Hyman,

Virginia and I are both anxious to have you keep the date of Tuesday, January second free. We plan to be married that day and shall want you to officiate at our wedding.

There being such an abundance of Rabbinical timber in our family, you will probably want to arrange with Morris and Maxwell, so that they too may have some part in the ceremony. I married both Morris Lazonon and my brother Maxwell and I feel that they are entitled to get back at me.

Trusting that you are well, I am,
with kindest regards

Very sincerely yours,

S. H. Dexter
Cleveland

Dec. 12, 1922.

Mr. A.H. Silver,
City.

My dear Mr. Silver:-

Unless something unforeseen prevents we shall make our trip West.

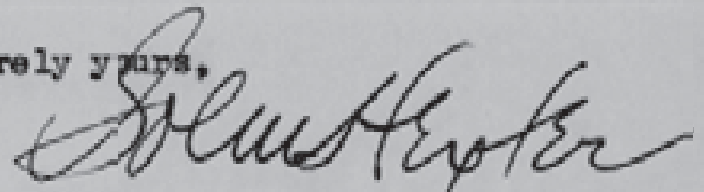
We will arrange to give you our apartment on your return, if you will let me know exactly what day in January you wish it. We shall make our trainreservations to suit your convenience - a matter of a few days one way or the other will not interfere with our plans.

If you decide to take the apartment, you can have it until the first week in April - we generally return about the seventh to the tenth.

Please reply as soon as possible your decision. We hope you will enjoy our home as much as we do.

Am leaving for Chicago, today. With affectionate regards,
I am,

Sincerely yours,



SMH.

I wonder if the enclosed letter will bring a contribution, which is now hopeless.

December 13th, 1922.

Mr. J. Patrick Murphy,
531 Post Building,
Battle Creek, Michigan.

My dear Mr. Murphy,

Permit me to thank you for your very kind letter. I am sorry that neither of the two lectures which you mention is as yet in print. I am taking the privilege however of sending you four of my lectures which are in print under separate cover. There is a possibility that I shall print one or both of the lectures mentioned in your letter, at which time I shall send both to you.

With kindest regards, I am

Very sincerely yours,

December 13th, 1922.

Mr. L. Gross,
Globe Furniture Co.,
Canton, Ohio.

My dear Mr. Gross,

Permit me to acknowledge
your letter. I shall not be in Cleveland
on December 23th. I am scheduled to ad-
dress a meeting in Kansas City that day.

With kindest regards, I am

Very sincerely yours,

December 13th, 1922.

Mr. David M. Bressler,
Putnam Building,
1493 Broadway,
New York City.

My dear Mr. Bressler,

I am wondering whether your convention committee has made hotel reservations for me. If not, I shall be happy to make them myself. I plan to be in New York with my wife for four or five days, beginning Saturday, January 20th.

With kindest regards, I am

Very sincerely yours,

December 13th, 1922.

Mr. Chas. E. Jackson,
1644 E. 86th St.,
Cleveland, Ohio.

My dear Mr. Jackson,

The lecture to which you refer has not yet been put into print. When it is I shall be very happy to send you a copy of it. I do not like to have any lecture of mine printed by myself or by others unless I have first had a chance to revise it carefully.

Thanking you for your lovely note,
I beg to remain

Very sincerely yours,

B & O

December 13th, 1922.

Mr. C. J. Proudfoot,
Division Passenger Agent,
Wheeling, W. Va.

My dear Mr. Proudfoot,

I wish to make reservation for
a drawing room on your train leaving
Wheeling for Charleston, W. Va. at 8:50 p.m.,
Tuesday, January 2nd, 1923.

Would you also let me know where
I can make pullman reservations from Charleston,
W. Va. to White Sulphur Springs, W. Va.

With kindest regards, I am

Very truly yours,

December 13th, 1932.

Rabbi Ferdinand Isserman,
The Rodolph Shalom Center,
Cor. Broad and Mt. Vernon Sts.,
Philadelphia, Pa.

My dear Rabbi Isserman,

Please pardon this long delay in acknowledging your last letter. I have been out of the city so much of the time and my correspondence has unfortunately been neglected. I wish I could avail myself of your kind invitation and that of your friend Mr. Wolf. I am however to be married the early part of next month and will probably be gone on my wedding trip the major part of January. I therefore feel that I should like to stick very close to home this month of December. Perhaps later on in the year I may be able to be of service to you.

With kindest regards, I am

Very sincerely yours,

December 13th, 1922.

Rabbi I. E. Philo,
Youngstown, Ohio.

My dear Rabbi Philo,

This will introduce to you, Dr. Benjamin Lewin of Jerusalem. Dr. Lewin, is as you know an eminent Hebrew scholar. He has devoted many years of his life to the study of Gemara and he has given us a most unusually fine edition of the letter of Rabbi Sherira.

Dr. Lewin is now engaged in the monumental work of publishing in twenty volumes his Otzar Haggaonim, a collection of the whole Gemara, at which task he needs the support of American Jewry. I am quite sure that you will be interested in his mission and will render him any possible assistance.

With kindest regards and trusting that you are well, I beg to remain

Very sincerely yours,

Pay

10509 Street Ave.

Dear Mr. Silver,

Enclosed please find

check for twenty-five

dollars for your services

at our dear Mother's

funeral.

Thank you very kindly

for the beautiful tribute
to our Mother and the
comforting words to us.

Very sincerely,

The Misses Stella, Bessie,
& Nettie Perley and Mrs. Louise
P. Isenard.

December thirteenth,
nineteen twenty-two.



December 14th, 1922.

Mrs. Harry W. Arncliffe,
1575 E. 115th St.,
Cleveland, Ohio.

My dear Mrs. Arncliffe,

Permit me to thank you for your kind invitation to attend your party on Thursday evening, December 28th. I am afraid that I shall not be in position to give myself the pleasure of attending it, in as much as the campaign committee of The Temple has arranged a general rally for that evening, and I shall of course be compelled to attend.

If I can get away in time, I shall be most happy to come over and be among your guests.

With kindest regards, I am

Most cordially yours,

Mr. and Mrs. William W. Beck

announces the marriage of their sister

Florence Burnet Beck

and

Mr. M. J. Mandelbaum

on Thursday, the fourteenth of December

nineteen hundred and twenty-two

Baltimore, Maryland

5432 TO 5442 BROADWAY
AT E. 85TH ST.

3205 TO 3211 E. 93RD ST.
AT KINSMAN RD.

Benesch, Federman & Co.

COMPLETE HOME FURNISHERS

CLEVELAND, OHIO

Dec. 14,
19 22.

Rabbi A.H. Silver,
c/o The Temple.
Cleveland, Ohio.

My dear Rabbi Silver:

Replying to your letter of December
twelfth.

Inasmuch as you will not be in the
city on the twenty-fifth of next month, Miss
Crawford and I will appreciate it very much if you
will keep the twenty-eighth open for us.

Respectfully yours,

Albert L. Federman

ALF:DM



Rabbi Abba Hittel S. S. S.,
The Temple,

Cleveland O.

U. S. S.

(India) 19 Radai Path (City)
Poona 14-12-22.

Rev. Sir,

I have to acknowledge with sincere thanks the receipt of the 8 leaflets you very kindly sent me. They came to my hand about a fortnight ago but I did not acknowledge them until I read them. I found them extremely interesting and would be highly obliged if I get them from time to time.

With renewed thanks
and highest regards,
I am,

Yours very sincerely
D. Pearson

Dec 14/22

My dear Ratti Silver:-

You will be glad to know
that Mr Henry Turner Bailey will give
his most interesting lecture "Our Friend
the Tree" at The Women's C^lub Auditorium
Wednesday Eve Dec 27th for the benefit
of Sandalphon School Fund.

Mr Paul Fries will auction
the Charcoal Sketches - after being spaced -
made by Mr Bailey during the lecture -

Equally important
is the fact of ^{the} practical enthusiasm
of Mr + Mrs Eugene K. Harp. Mrs
Harp has assumed the responsibility
of the whole affair + I want you
to help her in making it a great
success financially. Mrs + Mr
Harp are interested in the school because
we have Virginia their daughter.

We know you are
tremendously interested in Sandalphon
School. because of your splendid cooperation

last year.

We feel greatly indebted to Jewish history for our name & it is the best of all possible names.

Have you read in the Talmud of old?

Mrs Sharp will be happy to send you all the tickets you need or I will if you send me your order to the school.

Our greatest need is Patrons. Mrs Sharp is the greatest moral & financial inspiration we have ever had in our School's history. She has the hearty cooperation of her friends, because she is a type friend & modest without.

You will help her in her tremendous undertaking & inspire her with the success she deserves I am sure.

Yours sincerely
Bernard Caballero

San Francisco
Dec 14
1921

Rev. Akida Silver

I would be under obligation
to you if you could write me
the address of Rev. Loeventhal
a Orthodox Rabi michi is not
very long from Lithuania.
I will appreciate this favor from
you - Respectfully Yours

M. Rosenfeld 169. 6th St
San Francisco Cal

December 15th, 1922.

Mr. C. J. Proudfoot,
Passenger Agent,
B and O Railroad,
Wheeling, W. Va.

My dear Mr. Proudfoot,

Permit me to thank you for
your kind letter of December 14th. I
would appreciate it if you would make
reservations for two lowers for me on
the 8:50 p.m. train, January 2nd.

With kindest regards, I am

Very sincerely yours,

December 15th, 1922.

Mrs. Louise P. Isaman,
10509 Drexel Avenue,
Cleveland, Ohio.

My dear Mrs. Isaman,

Permit me to thank you and
your sisters for your kind note as well
as for the check which you enclosed.

In keeping with my custom,
I shall put this check in a small charity fund
which I use from time to time for various
philanthropic purposes.

With kindest regards and
trusting that you are well, I beg to remain,

Very sincerely yours,

December 15th, 1922.

Ticket Agent,
C & O. Railroad,
Charleston, W. Va.

Dear Sir:

I would appreciate it if you
would make two pullman reservations
for me on your train leaving Charleston
at 12 noon for White Sulphur Springs

WRHS
Very sincerely yours,

December 15th, 1922.

General Passenger Agent,
New York Central Railroad,
Cleveland, Ohio.

Dear Sir:

I purchased a Clergy Certificate
for Rochester, N.Y. The ticket was honored
up to Buffalo, but it was not honored on
the Empire Express from Buffalo to Rochester.
I would appreciate it if you would reimburse
me for the ticket which I am enclosing herewith.

With kindest regards, I am

Very sincerely yours,

December 16th, 1922.

Mr. Albert L. Federman,
5432 Broadway,
Cleveland, Ohio.

My dear Mr. Federman,

I have noted the date
of January 28th and have set it
aside for your wedding.

With kindest regards to
Miss Crawford, I beg to remain,

Very sincerely yours,

CONNECTICUT GENERAL LIFE INSURANCE COMPANY
HARTFORD, CONN.

ACKNOWLEDGES RECEIPT OF THE PAYMENT AS STATED HEREON.

PREMIUM	\$ 47.31	POLICY NUMBER	117833	FOR 6 MOS.	DUE	Dec. 18, 1922.
INTEREST						
TO	\$ _____		Abba H. Silver			18
			Temple			
TOTAL	\$ _____		E. 55th St. & Central Ave.			
			Cleveland, Ohio			

NOT VALID UNLESS COUNTERSIGNED BY

REC'D PAY'T 12/18 19, C. J. Killmeyer, Agent

COUNTERSIGNED _____

The M. T. SILVER Co.

COATS



SUITS

CLEVELAND, O.

Dec. 18, 1922.

Mr. Abba H. Silver,
The Temple,
East 55th & Central Ave.,
Cleveland, Ohio.

My dear Mr. Silver:-

It is my earnest wish that you should know how much both I and the other members of my immediate family appreciate your courtesy in officiating at the funeral services over the remains of my good wife. I believe I thanked you in advance, but I want to add that what you said concerning the person and character of my wife was most appropriate, and was put in language that few people know how to use.

I am taking the liberty of enclosing a check for \$25.00, which I will ask you to use, either personally, or, if you do not care to use it in that way, then use it for any good work you may have in hand. If my check is inadequate, please do not hesitate to say so.

Please remember, too, that it would gratify me very much if at any time I can serve you in any other way to show you still more the extent of my appreciation of what you have done for me.

With assurances of my high regard, I am,

Very sincerely yours,

HDM:MS

Ad Horwitz

December 18th, 1922.

Mr. S. M. Hexter,
1387 East Boulevard,
Cleveland, Ohio.

My dear Mr. Hexter,

Permit me to acknowledge your kind letter of December 12th. I am delighted to learn that you will be in a position to put your apartment at our disposal during your absence from the city. I need not tell you that I appreciate it very much. We plan to return to Cleveland on January 6th or 7th.

I am With kindest regards to Mrs. Hexter
Very sincerely yours,

P.S. Your letter to Mr. Barnham is splendid. We ought to get results.

THE HEBREW UNION COLLEGE

CINCINNATI, OHIO

Office of the President

December 18, 1922.

Rabbi Abba H. Silver,
55th St. & Central Ave.,
Cleveland, Ohio.

My dear Silver:-

You are either a very rich man or an optimist, or perhaps both. You say that after you return from your wedding trip you will send a check to pay the One Hundred Thirty Dollars (\$130.00) still due from you to the Board of Governors of the Hebrew Union College loan fund. To have One Hundred Thirty Dollars (\$130.00) left after one returns from a wedding trip, one must be either almost as rich as Jacob H. Schiff or else he must be supplied with infinite faith and optimism. Needless to say that I wish that both may be your portion.

I am glad to hear that you are to be married soon. I need not repeat the good wishes for your and Virginia's happiness that I have already expressed.

Thanks also for your letter of the 12th in which you state that you believe a two weeks' session of the Teachers' Institute is ample. I am glad to have your opinion on this.

With warmest regards for both of you, I am, ever,

Faithfully yours,

JM:DA

Julian Morgenstern
PRESIDENT. *L*

December 18th, 1922.

Dr. Julian Morgenstern,
Hebrew Union College,
Cincinnati, Ohio.

My dear Dr. Morgenstern,

Permit me to thank you for
your kind letter of the 8th. I note that
there is still a balance of \$130.00 due on
my account with the H. U. C. Loan Fund.

Immediately after my return
from my wedding trip I shall send you a check
to cover the full amount.

With kindest regards, I am

Very sincerely yours,

P.S. Should the matter escape
my attention then, please have
no hesitancy in dropping me another
line.

HARRY SHIFF
Director

DOROTHY COOPER
Secretary

The City of Lorain, Ohio
Department of Public Safety

December, 18th, 1922.

Dr. Abba Hillel Silver,
The Temple,
Cleveland, Ohio.

Dear Doctor:

I am taking the liberty in writing you, concerning a matter, which I think is a Jewish problem, and being such, I feel justified in looking toward you for help in solving it.

In my official capacity as safety director of this City, I am the head of the City Fire department. We have in our department a certain Jewish young man, whose parents are "frum", and very respected people in our community. This young man has been keeping company with a gentile girl, for sometime past and I understand that they expect to marry in the near future. I have been asked by the mother of this young man to intercede with him and try to point out some of the drawbacks to an inter-marriage. I hate to use my official position in handling this matter, but the mother insists that I might have some influence over the boy.

Doctor, I really think that this boy would listen to you, and you might be able to make him look at this matter in the right way. If you could arrange for an interview, and notify me when, I will bring this boy to see you.

Thanking you for your consideration and awaiting your reply, I am,

Very truly yours,

HS:WF.

Harry Shiff

KAPLAN & KAPLAN
LAWYERS
SUITE 400 WESTMINSTER BUILDING
TELEPHONE STATE 7950

NATHAN B. KAPLAN
JACOB KAPLAN

Dec.
19th,
1922.

CHICAGO

Rabbi Abba Hillel Silver,
c/o The Temple,
Cleveland, Ohio

Dear Dr. Silver:--

This will introduce to you
Mr. Alexander Akimoff, who has sojourned in this city
for some time.

Mr. Akimoff came to America
from Russia upon the advice of Judge Harry M. Fisher,
who met him in Warsaw. Mr. Akimoff is an opera singer
of note, having been connected with the Petrograd Opera
House. He has given a number of recitals in Chicago
and New York and was enthusiastically received by
appreciative audiences. His repertoire consists of
English, German, Russian, Italian and Yiddish.

He had been promised an en-
gagement with the Chicago Opera Company, but someone
broke faith with him and he returns to New York, de-
sirous of being made acquainted with people who might
interest themselves in opening proper opportunity for
him.

Notwithstanding his successful
public appearances, he faces a serious problem of earn-
ing a livelihood for himself and his parents in Europe,
whom he supports.

He is so highly recommended and
has made so favorable an impression upon me, both by his
singing and his personality, that I take the liberty of
thus introducing him to you, in the hope that you may be
able to present him to some people in your city that may
be helpful to him.

With kind personal regards, I
remain

Faithfully yours,

Nathan Kaplan

NDK-R

December 21st, 1922.

Mr. H. D. Horvitz,
The H. F. Silver Co.,
Cleveland, Ohio.

My dear Mr. Horvitz,

Permit me to thank you for your kind letter of December 18th, and for the enclosed check. In keeping with my past practise I shall put your kind contribution into a small charity fund which I use from time to time for philanthropic purposes.

With kindest regards, I am

Very sincerely yours,

Emmets, Park River, N. Dak.
9/21/22

Dear Rabbi Silver:

Hope you are well
and prospering in your religious
work. Hope to get back to Cleveland
once of these days. Have travelled
about 30,000 miles thru Kansas, Mo. Iowa,
So Dak. No. Dak. and Minn. Really, I think
I have had enough!

With kindest regards and best wishes.
Love, your friend
Carson Sprinkle

Dear Rabbi

Dr. Gilboarg, the
speaker for the Forum next
Friday night will be our
guest for dinner that night
and we would very much
like to have you come too.

Very Sincerely

Mr. & Mrs. Max Kegan

9203 Parkgate Ave.

December 24th.

Cannot come

2 - To (C. O. Page)

Del.
Thurs. - A. M.
9:30

52 24th 14th St.

Dec. 24, 22.

My Dear Abba:

Was glad to receive your letter. No very much added. But it will be impossible extremely to my life in future circumstances and regret as you can well imagine, to represent at your wedding as the new branch of my bank well from all signs and menus open on the 2nd of January, and I as the new manager of new branch will expense it under to it as well on the evening day

or 2 days. Should I find, even a day
before the 2nd that the branch will not open
on the 2nd I will of course take the
first flight to Whelling. For the present
however, you better make your arrangements
without me. Broth the facts are I expect
this thing extremely, but that is not in me
lands to change, as you may well understand
for the present, please accept my ^{best} regards
my compulsory absence and my fondest
wishes for truly marital bliss.
With love to yourself and Sylvia,
Ever as ever, Maxmell

My heartiest
Wishes and
Greetings



Edward G. Reed.



With hearty Christmas greetings and best wishes
for much happiness in the New Year

Mr. and Mrs. Charles Raggio Greco



Mr. David G. Seaborg
wishes you a Merry Christmas
and a Happy New Year

December Twenty-sixth
1922

Mr. Harry Shiff,
Department of Public Safety,
Lorain, Ohio.

My dear Mr. Shiff,

I am rather crowded for time just at present, in view of my forthcoming marriage. I shall be very happy to see you and your friend on Friday, December 29th at 11 a.m., in my Study at The Temple.

Very sincerely yours,

December 28th, 1922.

Mr. Joe J. Klein,
1102 Engineers Bldg.,
Cleveland, Ohio.

My dear Mr. Klein,

Permit me to thank you
for your very lovely Chanuka gift.
I do appreciate it very much and
I shall take them along with me on
my wedding trip next month.

I am With kindest regards,
 Very sincerely yours,

Mr. and Mrs. Harry M. Arnstine

Miss Dorothy J. Arnstine

request the pleasure of your company

on Thursday the twenty eighth of December

at eight - thirty o'clock

The Excelsior Club

The favor of a reply is requested

1575 East 115th Street

Dancing



William Penn Hotel

Pittsburgh Dec. 28th 1922

Rabbi A. H. Silver:
The Temple
Cleveland, Ohio.

My dear Mr. Silver:

It is my intention to spend a few days in Cleveland next week, when I hope to have the pleasure of seeing you for a few minutes.

Kindest regards & good wishes

Sincerely

George A. Levy

December 29th, 1922.

Mr. M. Z. Reveaux,
5210 St. Clair Ave.,
Cleveland, Ohio.

My dear Mr. Reveaux,

Permit me to thank you for
your very lovely and thoughtful wedding
gift. I am sure that Miss Horkheimer
and myself are deeply grateful to you
for it.

With kindest regards, I am

Very sincerely yours,

The Northwestern Mutual Life Insurance Company

OF MILWAUKEE, WIS.

Marsh & Dibble, General Agents,

LEADER-NEWS BUILDING

John S. Marsh
Charles C. Dibble

Cleveland, Ohio.

December 29, 1922.

Rev. Dr. Appa Hillel Silver,
c/o The Temple,
55th & Central Avenue,
Cleveland, Ohio

My dear Doctor:--

As per your request,
I herewith enclose printed ledger statement on
the Ordinary Life plan, age 29.

You will find on this
statement the exact annual dividends for the first
to the twentieth years, the net payments, and the
increase in cash value from year to year. This
will show that in 20 years you will have paid \$323.82
per \$1,000 and your cash surrender value will be
\$266.38 per \$1,000, or you will have paid all told,
for insurance, \$65.34 per \$1,000 for twenty years.
You can multiply this by ten and arrive at the exact
figures.

Wishing you the compliments
of the season and with my heartiest congratulations
for the coming great event, I remain,

Very truly yours,

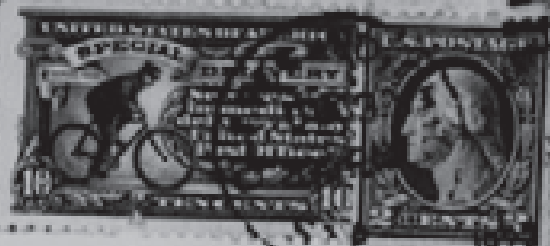
G. Silberberg

GS*FEB

Dec. 30, 1922

My dear Rabbi Silver and Fiancee,
Accept our heartiest congratulations
upon your approaching marriage.
May the highways of life, that
you are soon to travel together
be strewn only with roses of the
sweetest fragrance. May God

330 PM
STA. B.
1922



Rabbi H. St. Silver
The Temple Bldg., Central
City.

bestow his choicest blessing
upon both of you. There are
the sincerest wishes.

Of
Mrs. Lizzie Heidenthal
-and daughter
Alice.

Paid Tel.

12/30/22

Mr. R. S. Matlow
3707 Morris Ave.,
New York City.

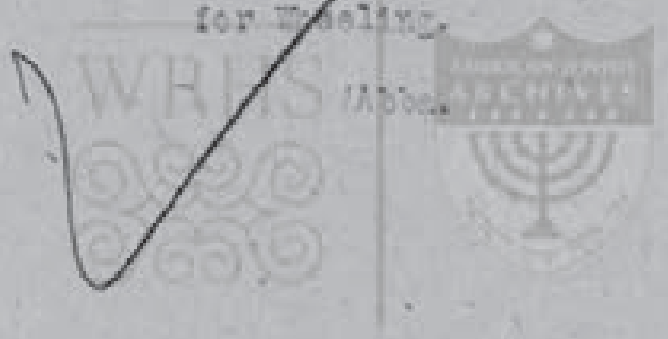
✓ Have you made arrangements for
your trip to Wheeling. When are
you leaving. Please wire.



12/31/22

Moses Silver
891 Forest Ave.,
New York City

Please wire me when you are leaving
for Wheeling.



THE YOUNG PEOPLE'S ENCYCLOPEDIA OF JEWISH KNOWLEDGE

[December 1922]

In Four Royal Quarto Volumes of 640 Pages Each
With About 1200 Illustrations

(Advance Subscription Prices: \$25 Cloth; \$40 Three-Quarter Morocco; \$50 Edition De Luxe)

Edited by

ISIDOR SINGER, Ph.D.

Originator and Managing Editor of the Jewish Encyclopedia, and of the Encyclopedia of the
Old Testament for Educated Laymen

HARPER & BROTHERS, Publishers

(Established 1817)

Franklin Square, New York, N. Y.

27/XII

1922

My dear Rabbi Silver,

1. You will be amazed to find that package of notes: it is the O.T. to a 350p. book, a offshoot of the J.E.E. The reason by Prof. F. Moore, the H. Kahn, Oscar S. Strauss. I encourage you to follow a suggestion, coming from Boston, that I should print the 8 chapters (will send you, if you so desire, the missing year. Lasker and Walt. Ratherau, both, really interesting from the spec. Jewish angle, in a couple of days), and to submit it to the J.E.E. Com. for its endorsement of the Social Just. Mov., a kind of democratic sacrifice of the

Soc. Just. Movement of last 100 years

2. What do you think of it? And wouldn't it become the main plank in the Prophetic Platform? I don't think you will have a crowded house in Carn. Hall but I don't like the phrase "but this time I can tell you, H. S. Silver, this is a big chance for you to assume the co-leadership of the Jewish pulpit of the U.S." ring to your alarm

3. Otto H. Kahn, known for his "aloo-freer" from the Synagogue (I know him! he is a 3711) of the serv. Can., He, no, Rattenau life & shape. I quote Rattenau's "Hic, o Bracl!", read the whole stuff in one ev. and called it "a very impressive and remarkable document"; I wrote him: Je vous remercie de votre compliment et je vous le retourne. Votre jugement aussi, en vue de votre situation extra-synagogale et pluriverte, est un document d'impression et remarquable.
4. Of course, I will w. print your sermon in 2000 copies. At my expense; we have to do some hustling: Dr. Blaetter Jallea ab. We must strengthen the roots. We must mark this G.J.M. with an act; else, it will be a deluxe edition of the rest of the Can. Warte, Warte, nichts als Warte et proceera ni hil.
5. Wise is now immersed in his Institut; none has the right to take away from his strength even an ounce. He is of course in full sympathy with the mov. Take the lead, to be sure, as we follow: I have already 3 multi-millionaires going with me.
6. The Table & Cont.^s is, of course, only a draft. I will paraphrase the dry names in an introd.
7. Since 181 3/4 p.m., please, write immediately if possible whether you will base your 1923 on the new text with B.N. to it.
- V. J. J. J. J.

Silver

THE SOCIAL GOSPEL OF THE PROPHETS

A Bird's Eye-View of the History of the Evolution of
the Idea of Social Justice

Throughout the Ages.



THE SERVANT IN THE HOUSE.

A Social Justice, founded less on sentimentalism than on the scientific twin-bedrock of biology and psychology, and with the lessons of history as background, ought to represent the ideal program of an aggressively constructive sociology of the future. The principle of indiscriminate human equality, which is the basis of pseudo-democracy and of antiquated philanthropy, must gradually give way to the axiom of equal opportunity for everybody, with particular stress laid upon the furtherance of the creative mind and the man and woman of skill and energy, for only they and the propagation of their like are, after all, able to save civilization from slow decay and final collapse.

In 1872, the great German jurist, Rudolph von Ihering, professor at the University of Goettingen, delivered at Vienna a lecture which found a tremendous echo in the whole world of that day: "Der Kampf um's Recht", meaning that it is our duty to "wage a war to the knife for what is due to us". Our slogan must be: "A fight to the finish for the rights of our fellowmen!" Thus interpreted, the famous command of Leviticus "Thou shalt love thy neighbor as thyself" which, even by the pious philanthropist is being shoved aside with an indulgent smile at the impossibility of carrying out that hyper-altruistic recommendation, can become the corner-stone of a social reconstruction of mankind in the house of the Hebrew Prophets and their successors.

.

The Jew, through his creative clarifications of the monotheistic faith has laid one of the spiritual foundations of man's civilization. He now has the great opportunity to lay the social keystone to man's future. The Jew represents the only untapped racial reserve of superiority in the civilized world of today. By becoming not only individually but also and mainly as a conscious group, the world-leader of the Social Justice Movement as defined above, he could render to mankind his second precious service, thereby justifying, after a martyrdom, partly imposed, partly self-willed, of fully 1500 years, his ancient claim to the world's first real aristo-democracy. Thus only will humanity be ready to warrant the proud Am Segullah ("The Chosen People") signet on his hoary national escutcheon. Only by a solemn re-proclamation of the "Rights of Man" and by carrying out, in letter and spirit, the program of Social Justice laid down by a sheer uninterrupted line of Hebrew seers from Amos, the shepherd of Tekoa and the Jerusalemite aristocrat, Isaiah, to our own labor-leader, Samuel Gompers and the German bourgeois, Ferdinand Lassalle, can the Jew hope to disperse once and forever the clouds of prejudice which have accumulated over his head since the days of Amalek.

The Jew, and the American Jew in particular, must abandon his semi-voluntary martyrdom of old; give up his continuous Apologia pro vita mea; he must become, not only in sweet unctuous phraseology addressed to the Lord, but in stern reality and in dead earnest, the messenger to the world of the prophetic code of righteousness.

Having no mystic and twisted theological dogmas to back up, not being responsible for the social wreckage of the last millennium and a half, having had the good fortune of absorbing the culture of a score of great civilizations for a continuous stretch of nearly

4000 years, having the love of truth and pity for his suffering fellowmen engraved upon the tablets of his mind and heart, the Jew is able and therefore in duty-bound to unite in his person the enthusiasm of the prophet and the knowledge of the man of science combining the two to that higher level of Wisdom of the Hebrew Sages, the Sophia of the ancient Greek philosophers, the creative Logos of Philo and St. John.

The Jew had his seers and martyrs in the past, men who could face endless suffering, yea, death itself for the faith that was in them. Is there enough vitality left in the present Jewish generation to produce now that even more heroic type of man, he who can scrap his faith, religious and social, when facts proved it wrong?

Abraham, the traditional father of the Jewish race, the first proclaimer of the Unity of God broke the idols of his father, Terach; Gideon, the heroic saviour of Israel from the clutches of Midjan, broke the Baalim of his father, Joash, aided in his dangerous task by a little band of ten sturdy companions.

Will this dispassionate study of mine be fortunate enough to induce, in its turn, a Yankee Minyan of "men of authority, fearing God, men of truth, haters of Mammon" (Exodus XVIII, 21), to sign a sociological Declaration of Independence, preparing thereby the ground for the Constitution of a New Society to be raised upon the Hebrew pillars of Shalom and Mishpat, i.e., of Peace and Justice?

Has the modern Jew reached that high degree of self-abnegation and pride to put in the center of his Urim and Thumim the royal device: Je sers! ("Ich dien"); in a word, is he ready to enter on his new world mission in the noble part of the Servant in the House of Mankind?

THE BIBLE AS SOCIOLOGICAL HAND-BOOK.

The relatively recent discovery that the great Hebrew Prophets of 8, 7 and 6 centuries B. C. who are now generally recognized as the real founders of Judaism, as the authors and inspirers of the larger and by far the most important part of the Old Testament, have, above all else, been social teachers and reformers, is rapidly revolutionizing our views regarding the Bible, which has hitherto been recognized mainly as a theological text-book.

Every history of the world's economic thought must, henceforth, devote proper space to the study of the social teachings which are deeply imbedded in the pages of the Pentateuch, the Annals of the Conquest of Canaan as well as of the Heroic Age of the Judges and of the Kings, the Proverbs and the Psalms, but mainly in the immortal orations of the Prophets. The latter were - we cannot early and often enough insist thereupon - no vague dreamers but practical statesmen with an ideal outlook upon life.

Amos, Hosea, Isaiah and their peers who are either known by their names or remain anonymous, speak to us today a more convincing language than they did even to their contemporaries, for we who are living in a critical age of transition, facing the dilemma: social regeneration or social dissolution, are more awake to the paramount importance of social and economical problems than the descendants of the Hebrew desert nomads whom their fiery tribunes tried to bring back to the rules of the simple life of bygone days.

There lies a peculiar fascination for the modern student of

The Bible as Sociological Hand-book.....2

sociology, Jew or non-Jew, but for the Jewish sociologist in particular, in following, on the basis even of the present, in part retrospective, text of the Bible, the uninterrupted chain of Jewish social life from the rude tent of the Semitic Bedouin of the year 2000 B.C., to the highly educated Hellenistic boulevardiers of Jerusalem or Antiochia under the Maccabees, and, from there, over another stretch of 2000 years, through the three continents of the ancient world, across the Atlantic, to the sky-scrappers of New York and Chicago.

The depth and variety of sociological lessons which the Hebrew, both, in his ancient and modern garb, carries with him, challenge indeed the imagination of the student of the social life of mankind. It must be hard for the broker, nervously reading off quotations from his ticker in a stuffy office in one of our financial centers, to imagine his distant ancestors as shepherds leisurely leading their flocks from oasis to oasis, but facts are facts, dear Sir!

Only gradually has the ancient Hebrew desert-wanderer adapted himself to the superior culture of the Canaanite farmer and trader. With this change he came, for the first time, face to face with some of the elementary problems of Social Justice: the landless orphan and widow, easy victims of pauperism; the impecunious debtor menaced with slavery, this trio of victims of economic disorganization knocking at the door of the contemporary social reformer.

The first Code of Jewish Ethics which was evolved about that time (we are writing about 1290 B.C.), among the hills and in the valleys of Palestine, was also the first Code of Religion, for ethics and religion were one, with a few simple cult actions which were performed

The Bible as Sociological Hand-Book.....3

by the clan-father, thrown in. And this identity of Social Justice and Divine Service must be re-established provided the Jew really intends to make of the pulpits of his synagogue as many chairs of the new sacred world-sociology, as defined in our previous chapters; provided he earnestly means to make of everyone of his congregations a missionary center for the social gospel of the Prophets and their successors, with that immortal challenge of Malachi on their frontispiece: "Have we not all one Father? Hath not one God created us? Why, then, do we deal treacherously every man against his brother?" (II, 10).

The author of Genesis, in the story of Abel and Cain, places the principle of man's answerableness for his fellowman at the very beginning of his wonderful, albeit primitive, handbook of psychological historiography which, in many regards, reminds us of the style of Herodotus, the Father of History.

Broadened and spiritualized that "One for all, and all for one" maxim of the primitive Bedouin of the Sinaitic Peninsula, could be made the corner-stone of a social regeneration of mankind.

But, to continue our sociological bird's eye-view: a new chapter, then, in the social history of the ancient Hebrew was opened with his partial conquest of Canaan. From that date to the destruction of Jerusalem through Nebuchadnezzar (586 B.C.), a fierce and continuous struggle raged between the two "Weltanschauungen": that of the Canaanite city-dweller and the sons of the free B'ne Yisrael. Although essentially modified, the Hebrew ideal finally emerged victorious.

The story of the evolution of David (died 977 B.C.) from the shepherd of Bethlehem to the Oriental despot in Fort Jerusalem and a-

The Bible as Sociological Hand-book.....4

gainst whom his own clan of Judah was finally ready to revolt, is common knowledge of the graduate of our Sunday Schools. But the real social revolution in ancient Israel started with the son of David, King Solomon, who, eager perhaps to follow into the footsteps of the Egyptian royal master-builder, Ramses II., exasperated his people by introducing the system of compulsory labor and by imposing upon his subjects heavy taxes so as to be able to indulge in the luxuries of a petty Asiatic tyrant.

At last the first revolutionary social reformer known to Jewish history since the time of Moses, Jeroboam, the labor-leader, arose to lead the discontented masses against the royal palace and the King's body-guard (I Kings, XI, 26-40). But Solomon quickly suppressed the revolt: Jeroboam fled to Egypt from whence he was recalled, after the death of Solomon (937 B.C.), to ascend the throne of Northern Israel.

And who stood behind Jeroboam? The prophet Ahiha, a native of Shiloh, one of the most ancient sanctuaries of Israel. We have, alas! only a few verses of his writings (I Kings, XI, 31-39), but, according to all appearances, he was a worthy successor to the prophet Nathan who read to King David that famous moral lesson (II Samuel XII, 1-7) which, to this very day, makes the tyrants, big and small, tremble in their boots whenever a courageous representative of the masses dares to point his accusing finger at them.

Nathan leads the way to the intrepid prophet from Gilead, Elijah, who was one of the immortal figures of Israel's history and legend.

King Ahab (about 900 B.C.), a mighty and successful warrior, and a shrewd merchant-prince, after freeing his kingdom from foreign

The Bible as Sociological hand-book5

invaders and developing its rich material resources, gradually came under the deleterious influence of his wife Jezebel, daughter of the Sheikh of Tyre, degenerating, in his turn, into a luxurious Oriental despot.

But he had reckoned without his host from the trans-Jordanic part of his kingdom which lay close to the desert and where the traditions of the free nomadic life of yore were still alive among the people, the region which, to the very last hour of Jewish independence (135 A.D.), remained the revolutionary nursery of Israel: it was no mere hazard that the two great social reformers, John the Baptist and Jesus of Nazareth emerged from that same region, and that both of them were considered by their contemporaries as the reincarnations of Elijah, the Tishbite.

That sturdy representative of the rights of the common people, in whose dark and powerful figure the traits of Samuel re-appeared, had the courage to face the royal tyrant. His predecessor, Nathan, in his famous parable of the ewe lamb, to which we have already alluded and which has been rightly called "the first Evangelical parable", recited ten centuries before Christ, pointed, in his vision of the Tablets of the Law, at the adultery paragraph; Elijah, who was sent to threaten with the wrath of Jahveh the murderer of Naboth who had refused to sell his ancestral vineyard to King Ahab, put his finger on the two paragraphs preceding and following the adultery paragraph: "Thou shalt not kill!" "Thou shalt not steal!"

These two chapters, chapter twelve of the Second Book of Samuel and chapter twenty-one of the First Book of Kings, dramatically describing the mission of the two heroic defenders of the rights of the poor man who is betrayed and stripped and slaughtered, deserve re-

The Bible as Sociological Handbook... .6

reading nowadays, as two immortal lessons in social justice, handed down to us from hoary antiquity.

While small Hellas can lay claim to having been the world's first glorious study and studio, the tiny kingdom of Israel has the right to be called the first religio-sociological smithy of mankind. One of its first hammerers was our Elijah, that great "troubler of Israel" (I Kings, XXVIII, 27) who, on Mt. Carmel, fought a war to the knife for Jahveh against Baal, ending in the extermination of the god of queen Jezebel. It was in his and in the workshop of his great prophetic confrères of the three following centuries that "the Monotheism was Israel was forged like a bar of iron". But, the IXth century B.C., the century of Elijah of which almost nothing remains alas! but legends, will forever be counted among the most fertile epochs in the moral history of Israel. The first early prophets already present, indeed, all the traits of the later prophetic literature: Jahveh is "no longer merely the jealous god, the god who strikes and punishes those who forget or who scorn him; he is already the god of virtue, the god of justice; he is already the god of the poor and the oppressed, the god who seeks no sacrifices of those who serve him but a pure heart".

.

Prepared by the preceding Outline of the social life of the ancient Hebrews, the reader will be able to appreciate at their just value the sublime and, in their ~~xxx~~ main essence, eternally true social lessons offered to us by those great seers of Israel of whom a few fragments, at least, were fortunately preserved to us in that incomparable Anthology of ancient Hebrew literature, called the Old Testament.

AMOS, THE SHEPHERD OF TEKOA.

"Let justice roll down as
water
And righteousness as an
ever-flowing stream."

Amos, V., 24.

While Nathan and Elijah had attacked particular misdeeds of individual rulers, Amos was the first prophet to challenge the very fundamentals of the social life of his time. The period, known in Jewish history as the Silver Age of Jeroboam II (825 B.C. - 775 B.C.) was one of unexampled prosperity; architecture celebrated a sort of renaissance, king and courtiers erecting magnificent palaces and the temple service being carried on with great splendor.

But the superficial prosperity of the few at the expense of the masses did not deceive the keen, observing mind of our prophet whose heart grew heavy at the sight of the gangs of hapless Hebrew slaves driven to the market by the Philistine and Phenician traders, but, whose indignation reached its climax whenever he witnessed the corruption and religious hypocrisy of the well-to-do classes.

Amos felt that someone ought to have the courage to tell Israel the whole truth, and after hesitating for some time, not belonging to the professional guild, he decided to brave all dangers and to treat the situation without kid-gloves.

His message can be summed up in the one axiom that a society which is not founded on justice is condemned to perish; the keynote of his prophecy was that a religion pretending to serve God without thinking first of man's obligation to his fellowman is nothing but despicable

Amos.....2

idolatry (V., 21-23).

And now let us try to get closer to the new "disturber in Israel" who opened the phalanx of those inspired social preachers and teachers whose immortal message, though it was directly addressed to the men of their day, strongly appeals even to our time as a stern finger-board pointing to our salvation, as a real "Guide of the Perplexed" of our generation.

Twelve miles south of Jerusalem, near the wilderness, stood Tekoa, the native town of the sheep-and-goat herder, Amos. The hills are still standing where our prophet guarded his flocks and where he dreamt his dreams of social redemption, thinking, no doubt, more than once of the great, heroic deliverer of his people from the industrial slavery of Egypt, the shepherd in neighboring Midjan.

In quest of a market for his goat-milk and the figs of his sycamore trees, Amos went off, from time to time, to Jerusalem and especially to Bethel, the rich court sanctuary of the kingdom of Israel. Under the circumstances above described, it required a stout heart, indeed, to fling at the victors in their hour of triumph those terrible invectives and menaces which constitute the main burden of our prophet's preaching.

Nothing could better show that man's psychology has remained about the same in all climes and throughout the ages, than the delicious dialogue, as related in the VIIth chapter of the Book of Amos (10-15):

"Then Amaziah, the priest of Beth-el sent to Jeroboam, king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words. For thus Amos saith, Jeroboam shall die by the

Amos.....3

sword, and Israel shall surely be led away captive out of their own land. Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there: But prophesy not again any more at Beth-el: for it is the king's chapel, and it is the king's court.

"Then answered Amos and said to Amaziah, I am not a professional soothsayer and diviner for hire and neither did my father belong to that ilk; I am a herdman and a gatherer of sycamore fruit.

"And the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my People Israel".

"And when the Lord commands", he continued, "the prophet must speak, despite the one who seals his lips. When the lion roars, who would not tremble? When the Eternal speaks, who would not prophesy?" (III, 8).

And thus, unmindful of the dangers and revolted by the spectacle which he witnessed, Amos did not hesitate to launch his J'accuse! at the exploiters of the proleteriat:

"Because they sell the righteous for money,
And the needy for a pair of shoes.
Who trample on the head of the poor,
And turn aside the way of the humble
Upon garments taken in pledge they stretch
themselves beside every altar,
And the wine of those who have been fined
they drink in the house of their God"

(II, 6-8).

This is the bouquet which the blunt shepherd of Tekoa presents to the wives of the nobles of Samaria:

"Hear this word,
You kine of Bashan, who dwell in the mountain of
Samaria,
Who oppress the poor and crush the needy,
Who say to your husbands, 'Bring that we may drink'.
The Lord Jehovah hath sworn by his holiness:
'Behold days are coming upon you,
When you shall be taken away with hooks, even the
last of you with fish-hooks,
And through the breaches shall you go out, each
woman straight before her" (IV, 1-3).

Amos.....4

Our own villas in the Adirondacks and Rocky Mountains may, in time and space, be very far from the hills of Samaria; our ladies may smile at the pastoral nicknames Amos pinned to their sisters of old, but will they be able to deny that that rude farmer of Judah was a deep student of female psychology?

Still harsher, however, sounds the philippic which our prophet addressed to the ruling classes of his, to the ruling classes of our time who, unmindful of the heavy responsibilities which wealth imposes upon its owners, deaf to the rumblings of the volcano, dine and wine upon the edge of its crater:

"Woe to those who are at ease in Zion,
And over-confident on the mountain of Samaria!
Men of mark of the first of the nations,
To whom the house of Israel resort!
They who would postpone the day of calamity,
And yet have instituted a rule of violence".

"They who lie on ivory couches,
And sprawl upon their divans,
And eat lambs from the flocks,
And calves from out the stall;
They crawl to the sound of the lyre,
Like David, they devise for themselves instruments
of song.
They drink bowlful of wine,
And anoint themselves with the finest of oils,
But they do not grieve over the ruin of Joseph!
(VI, 1-6).

Let us, finally, listen to this dart at the Wall Streets of Jerusalem and Samaria of the VIIIth century B.C.:

"Hear this, you who trample upon the needy,
And oppress the poor of the earth, saying,
"When shall the new moon pass that we may sell grain,
And the sabbath that we may open the corn" -
Making smaller the measure and enlarging the weight,
And perverting the false balance -
'And that we may sell the refuse of the corn!'
(VIII, 4-6).

Amos.....5

And now, looking backward and forward, let us sum up the entire literary output of the thunderer of Tekoa:

The moral degradation and rottenness in the Hebrew Commonwealth of the 8th century B.C. was probably no worse than in the preceding centuries in Israel itself and in the rest of the Semitic world; we can even add, in the light recent researches and discoveries have thrown upon the earliest history of Greece and Italy with their democratic revolts against the royal tyrant of ancient Athens and ancient Rome, no worse than on the European side of the Mediterranean. But, as it was it was bad enough, for, which is the scene that offered itself to our eyes?

The former nation of shepherds and farmers, after gradually losing their puny holdings to the big land owners, was driven into the small cities while the aristocracy removed to the capital, Samaria, the Palestinian Paris of that time. The former free men of Israel were degraded to low serfdom and obliged to borrow for their bare sustenance at exorbitant rates of interest. Their ancestral property heavily mortgaged, the gates of the debtor's prison yawning for them, in continuous dread of the humiliating hardships of outright slavery, the law-courts in the hands of corrupt aristocratic judges: this was the social milieu in which our prophet lived, and to which he addressed his burning invectives on the one, the balm of his consolations, on the other hand.

But, let us be fair to our far-distant ancestors: they alone, among all the ancient nations, were privileged to produce from among their midst in the supreme hours of their political and social crises a group of divine messengers, bringing to the oppressed a gospel of salvation, a rule of life which satisfied the inborn longings of the human soul for loving kindness and justice. And because, we repeat it,

Amos.....6

our age resembles that of Amos, and his contemporaries in that it is again in quest of a new faith, of a new revelation, those ancient words of the Hebrew seers, fierce and violent, far from having lost in vitality answer better the needs of the modern psyche than the masterpieces of Greek and Roman antiquity.

Scientific research, combined with the spirit of materialism have, for almost a century and a half, undermined the creeds of the past. But "above the crash of wars and revolutions, above the triumphant shouts of science, above the sarcasms of egotism and skepticism, above the incessant bustle of life pursuing its course", the human soul reclaims its rights.

An echo of the same anguish which had disturbed Amos' own age, lies inbedded in these immortal versets:

"Behold, the days are coming, saith the Lord Jehovah, that I will send a famine in this land, not a famine of bread, not a thirst for water, but of hearing of the words of the Lord.

"They shall wander from sea to sea, and from the north to the east they shall run to seek the divine word, and shall not find it.

In that day shall the fair virgins and young men perish for thirst, and they that swear by the sin of Samaria, saying, Long live the God of Dan! Long live the way of Beer-sheba! shall fall, never to rise again". (VIII, 11-14).

After nearly three thousand years, Young Israel finds itself again in a similar plight. Our boys and girls, our academic youth are in search of a new God, of a new Religion that would satisfy their minds and hearts; fill them with real enthusiasm for a great ideal for which they would be eager to work. It is our, the elders', duty and privilege to appease their spiritual hunger, to quench their spiritual thirst. Let us lead them, not one but three times a year, our Shalosh

Amos.....7

Regalim, on Shebuoth, Rosh ha-Shanah and Yom Kippur to the altars of our synagogues, solemnly consecrating them Boy Scouts and Camp Fire Girls, in the service of Social Justice.

Thus dedicated to the ministration of Humanity, they will go forth into the world with heads erect, eyes uplifted, proud of belonging to the old race of Jahveh, and feeling contempt toward and pity for those who, themselves being unable to grasp the loftiness of the prophetic ideals, try to ostracise their advocates and defenders/

However, not only our youth, but humanity at large again begins to whisper words of faith, attempts "to fold its hands for a credo in which, however, it no longer believes in its heart of hearts ". In this critical hour of man's destiny the stray pages which were sent forth, twenty-and-six centuries ago, among the hills and valleys of Palestine, offer us a platform upon which all of us , Jew and Gentile, can clasp hands, swearing allegiance to the Prophetic Code of Social Righteousness.

ST. SIMON AND HIS JEWISH FRIENDS AND
DISCIPLES.

Every educated American has heard of St. Simon, or, to give him right here his full title, Claude Henry de Rouvroy, Comte de St. Simon (1760-1825), the famous founder of French socialism or, to be more exact, of modern, progressive sociology. But very few know that six of his most enthusiastic and most helpful supporters and disciples belonged to the Jewish faith. And why did Olinde Rodrigues (1794-1850) and his younger brother, Eugène (1807-1830), the two Bordeaux bourgeois boys, and their cousins Emile Pereire (1800-1875) and Isaac Pereire (1806-1880), why did Léon Halévy (1802-1883), the brother of Fromental Halévy, the composer of "La Juive", and the father of Ludovic Halévy, of the French Académie and Gustave d'Eichthal (1804-1886), the rich banker's son, join that man offering him their hearty co-operation?

Because he, the scion of Charlemagne, the heir to the nobility and court-privileges of the illustrious Duke of St. Simon, the rich aristocrat in his own right, when the cyclone of 1789, that glorious sister-date of our own 1776, began to sweep away the worm-eaten feudal system of the Middle Ages, was one of the first to volunteer scavengers of that memorable epoch, helping to clear away the wreckage of a rotten past under whose curse their ancestors had to suffer cruel martyrdom. Because he, the French aristocratic colonel who is particularly near to our hearts for having fought from 1779 to 1783 under George Washington for the liberation of the 13 colonies, did not hesitate for a moment to give up his nobility rights and to exchange the sword for the pen so as to be able to enlighten his contemporaries and to prepare a new world, a new

St. Simon.....2

society built on the prophetic principles of social justice.

In a word, those six Jewish enthusiasts all of whom, in their later life, became men of fame, flocked to the flag of St. Simon because he preached a new, the Social Religion of the future, as whose one dogma he proclaimed the Levitical command of brotherly love; because he seriously wished to make an end, once and for all, of the curse of slavery which, under various hypocritical disguises continues to be the curse of mankind; because he was a hater of all social shams, and was decided to tear off the mask from the politico-economical Ku-Klux Klan conspiracy of his time. St. Simon was made of the stuff of which prophets and martyrs are made. A pupil of the great d'Alembert, he absorbed with eagerness the knowledge of his time, and digging deep enough he reached, towards the end of his tragic life, rockbottom: the ideal purpose of government, according to him, should be to provide for the greatest possible happiness of the greatest possible number of the State's citizens.

This glorious formula of Condorcet which has become the slogan of almost all revolutions from 1789 to 1918 and whose realization alone will bring peace and joy to a sorely tried world, was already outlined in St. Simon's first book: "Lettres d'un habitant de Genève à ses contemporains" ("Letters of an inhabitant of Geneva to his Contemporaries") which appeared in 1802, the same year in which Chateaubriand published his famous "Le Génie du Christianisme", a romantic glorification of Catholicism to which St. Simon replied with his literary swan-song "Le Nouveau Christianisme" (1825), which was published by Olinde Rodrigues with a brilliant and enthusiastic introduction signed: "O. R., Chef de la religion St. Simonienne".

St. Simon.....3

But St. Simon and his whole school, including such men as Augustin Thierry, the historian; Auguste Comte and Pierre Leroux, the philosophers, Michel Chevalier, the economist, were not only tired of the yoke of tyrannic aristocracy and an antiquated theology but were also anxious to do away with the rule of ignorant, self-seeking politicians: their ideal was to enthrone in the seat of the mighty the merchant princes, men of wisdom and vast experience, they to be the enlightened conductors of the social machinery, the disinterested educators and leaders of the people.

As far back as 1814, the genial social reformer, in his "The Reorganization of European Society", proposed a sort of League of Nations, a United States of Europe with a world parliament to direct its affairs. The world was then, as it is now, passing through one of history's periods of storm and stress. That bold economico-social program which even now, and in this progressive country of ours, dares only timidly to make its re-appearance but which at that distant time was absolutely revolutionary, formed the platform of St. Simon's new historic, periodical, "L'Organisateur" (1819), the motto of whose first issue caused a sensation in France, yea, throughout entire Europe and brought the audacious editor before the Court of Assizes.

That famous "Parabole Politique" read: "If France were to lose today her dynasty to its last scion, her whole aristocracy, her episcopate, her entire high bureaucracy, the country would certainly mourn the loss of the 3000 men, but they could be easily and quickly replaced. Should, however, France have the misfortune to lose 3000 of her leading, creative minds; artists and scholars, chiefs of the country's labor and industrial organizations, the loss would be irreparable and poor France would be thrown back to the stage of semi-barbarity.

St. Simon.....4

The judges acquitted St. Simon and his bold challenge became the watch-word of the industrial Revolution which may yet find its triumphal realization within the same social ranks of Israel from which the bankers Rodrigues and the great financiers and railroad builders, Emile and Isaac Pereire, emerged one hundred years ago.

And why should 1923 not be a propitious date for celebrating the centenary of St. Simon's "Catéchisme des Industriels", that audacious Declaration of Independence of Labor and Commerce, by the publication of a new edition in an English garb?

A few weeks after completing his literary master-piece, the above mentioned "New Christianity" in which he asked his contemporaries to bury their dogmatic hatchets and to return to the social gospel of Amos, Isaiah and Micah, St. Simon took his leave from this world, surrounded by his physician, Dr. Bailly, his faithful secretary, Léon Halévy, and his faithful disciple and successor, Olinde Rodrigues.

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The latter after the funeral ceremonies in the Père Lachaise were over, gathered the pupils of the master in the office of his banking house, the Caisse Hypothécaire, and then and there the first organization of the Ecole de St. Simon was achieved: its transformation into the Church of St. Simon, mainly due to the enthusiastic efforts of Eugène Rodrigues, took place in 1829.

This was the period of Romanticism: the young generation was hungry for some great ideal. Chateaubriand's René, Goethe's Werther, were heroes of the jeunesse dorée of Paris; Joseph de Maistre and Mme. de Staël, its favorite authors. Coessin, a pupil of the Ecole Polytechnique,

St. Simon.....5

proposed to the Pope the establishment of a sort of Christian Socialism. All of them dreamt of a social palingenesis based upon a combination of the traditions of the past with the progressive ideals of the present.

The vanity of one of the leaders of the new ideal Church, Prosper Enfantin who tried to play the part of pontiff was the main reason why, in 1832, the more serious-minded disciples gradually withdrew, each going his own way and abandoning the Père Suprême to a well-deserved ridicule and contempt.

The seed, however, which was thrown out by St. Simon continued to germ in the minds and hearts of his and the succeeding generations: Auguste Comte, the founder of the Philosophy of Positivism; Karl Marx, the originator of scientific socialism and the famous Abbé Lamennais, author of "Les Paroles d'un Croyant" carried the master's philosophical, economical and religious ideas to their last logical consequences. Today, St. Simonism is, by all historians of the world's economic thought, recognized as one of the great intellectual and spiritual fundaments of modern sociology. St. Simon's world-historic importance lies in this that he was the first to grasp the whole grandeur of the social world-problem and to present it in this light to mankind.

But St. Simonism also occupies an eminent place in the evolution of religious ideas. The master, it is true, did not feel in himself the strength of playing the part of a new Luther: Eugène Rodrigues and his contemporary Joseph Salvador (1796-1873), according to the traditions of his family a direct descendant of the Maccabees, and the author of "Paris, Rome and Jerusalem", hoped that the successor of the Monk of Wittenberg who, alas! stopped half-way in his great War of mankind's Spiritual Liberation will come forth from the ranks of contemporary

St. Simon.....6

French Israel. The Social Messiah failed to appear.

But St. Simon's spiritual bodyguard, including Heinrich Heine, continued to prepare the road. Thus, Olinde Rodrigues published in 1841 his "Poésie Sociale des Ouvriers" in order to show to the bourgeoisie the nobility of thought and sentiment which was stored up in the circles of the proletariat.

In 1848, almost all St. Simonists embraced the Republic and Olinde was the first in the history of economics to advocate, in that memorable year, the participation of the working man in the profits of capital. Rodrigues' last social effort was a consolidation of the Sociétés de Secours Mutuel, a kind of Federation of the Mutual Benefit societies of France.

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One of the great tasks of the 20th century will be the reconciliation of Socialism and Religion: the social and religious problems are, indeed, inextricably blended and the very intensity of this union which was dimly felt by Emerson and Thoreau, Carlyle and Ruskin, by Ibsen and Gerhart Hauptmann and finally by the immortal philosopher-poet, Léon Tolstoy, opened a new chapter in the history of human thought.

For a stretch of nearly 2500 years we are able to trace among the civilized nations of the globe, as this book of ours is showing serious attempts by divinely inspired social reformers, appearing in the guise of prophets, law-givers, philosophers, poets, labor and industrial leaders, to group the entire family of man at the foot of the Mountain of God, to unite humanity in the bonds of brotherly love, to bring eternal peace to the world, pure and continuous joy to the hearts of the bodily descendants of a common ancestor, to the spiritual children of God.

St. Simon, 7

Amos, Hosea, Isaiah and Micah, and later on, John the Baptist, Jesus and their faithful followers, in Palestine; Gautama Buddha and Confucius in India and China, Mohammed in Arabia and Martin Luther in Germany; all of them tried to find the Great Formula. They did not find it. Has, perchance, Christopher Columbus, said to have been the son of a Jewish mother, been predestined by a Divine Providence to find the continent on which a son of that nation which helped win the decisive battle of the world-war, shall formulate some day the Gospel which ~~will~~ make the world safe, not for a political pseudo-democracy but for a genuine economical democracy, i.e., the Reign of Social Justice?



"after meals. After supper they receive their guests.

"The sick are attended to with great care and love; the old men treated with the greatest respect."

And now to sum up the philosophy of life of the Essenes, whose most famous member, John the Baptist, the powerful fore-runner of Jesus, the Elijah of the Messianic Movement, tried to spread their teachings in a passionate campaign of propaganda ^{for} which he finally paid with his life:

These men were not Jewish monks as they often have been dubbed, but peaceful, charitable, energetic, pious Jewish laymen who strictly kept the Sabbath, studied the Law and the Prophets with great zeal, interpreting the Holy Scriptures in cabbalistic-allegorical fashion, who regularly paid their taxes to the authorities of the Temple but rejected its sacrificial practices because they adhered to the teachings of Isaiah and Micah and the other Prophets who laid a greater stress upon the Social Justice tenor of Religion than upon the ceremonialism.

Each Essene, upon being received into the Order, had solemnly to swear that he will "Revere God, do justice to his fellowmen, cherish truth, unmask liars and hate unjust gains."

These stoics of the Synagogue, thousands of whom were living in towns and isolated groups throughout Syria and Palestine, outside of the official club-houses, have reached the highest moral level, ever attained in the social life of the ancient world. Although the final Editorial Board of the New Testament Canon may have had its valid reasons for anticipating the hush-up policy of the Talmud with regard to the Essenes, the modern, progressive wing of the Christian and of the Jewish worlds, trying to find, if it needs be, unaided, its own way to God and His ultimate purposes with man, has no reason not to consider that old Socialistic League of Virtue of Palestine as a possible model for the Charter of the Society of the Future.

SYNAGOGUE OR CHURCH ?

OR

SYNAGOGUE AND CHURCH ?

The modern progressive Synagogue, in its ideal conception, is an institution which has been organized to embody concretely the religious-social concepts of Israel's great teachers, past and present. The momentous question which at this decisive hour of the world's transition from the old into a New Order of Things faces both, the Synagogue and its daughter institution, the Church, is this: will they, either each for itself, or in brotherly co-operation, muster the necessary moral and intellectual courage, show the required spirit of self-abnegation, to perform the religious reconstruction of the world in accordance with the dictates of Science and the rules of a new world-ethics, or will they renounce their divine birth-right as the inspirators, exponents and leaders of a regenerated Social Cosmos, in favor of some new agency, let us say, the University backed by a powerful religious Press? It is time that the vast complex of questions and policies known as the Religious Problem, which both, evangelical Christianity and traditional Judaism have woefully distorted, be dispassionately and fearlessly put in its right perspective.

Let neither Church nor Synagogue forget that both are standing at the cross-roads. Do they intend indolently to wait until the fateful hour has struck when, to quote the words with which, in Schiller's drama, the popular hero of the Swiss War of Liberation, William Tell, apostrophizes the representative of reactionary Austrian autocracy:

"Mach' Rechnung mit dem Himmel, Vogt;
Deine Uhr ist abgelaufen!"

Synagogue or Church?.....2

Will they idly sit by until modern society, the enlightened democracy of the XXth century, shall say to Church and Synagogue: "Mankind has waited in vain for nearly 1900 years for the saving Word, or, rather, for the final Act of Salvation to come forth either from Zion or from the neighbouring Calvary", and hand them its Letter of Divorce?

Rome, abetted by a portion of the aristocratic Sadducee High Church wing of the Jewish Vatican of the time, could kill the body of the social reformer Jeshua ben Joseph ha-Nozri: politics, religion and economics formed an indissoluble unit in a Church State such as Judea was from the time of the Maccabees, 165 B.C., to the destruction of the Temple in 70 A.D. But no outside agency interfered with the Primitive Judeo-Christian Church of Jerusalem which, at the beginning of its existence, lived the ideal life, the life of a real brotherhood of man such as Amos, Isaiah and the son of Myriam and Joseph of Nazareth dreamt of. Nobody forced the bishops of the nascent Church of Christ to forsake, step by step, the tri-une Gospel of Justice, Love and Humanity which Jesus and his few true and faithful apostles had preached. Nobody drove the prelates of the Church to the gates of their Canossa, that fateful church-council of Nicaea in Asia Minor, in the year 325 A.D., where nearly 500 of them, in abject submission, laid the spiritual legacy of their Saviour at the feet of the pagan imperial usurper, Constantine, whose hands were stained with the blood of his own kith and kin.

And now, let us impartially turn to the Hebrew page of the ledger of theological sine of omission and commission: who prevented the great Jewish Churchfather, Judah ha-Nassi (beginning of the 3rd century A.D.), and his illustrious colleagues and successors in the Academies of Palestine from presenting to the ~~whole~~ world the great Message of

Synagogue or Church?.....3

Social Justice of our Prophets instead of compiling a code of ritualistic minutiae? Who, further, prevented the great teachers in the Jewish Academies of free and flourishing Babylonia in the 5th and 6th centuries A.D. instead of elaborating the 6 books of Judah ha-Nassi's Mishnah into 6 giant folio volumes, now known as the Babylonian Talmud, from taking up that one little Mishnaic treatise, Pirke Aboth, rounding it out into an ideal System of Jewish Ethics and presenting it as the basis for a New Religion to the contemporary world?

Europe, which at that time, was deep in the coils of semi-barbarism and, in spite of, perhaps, because of it, found itself in a very receptive mood, would have welcomed such a message with the same ardor the contemporary semi-barbaric world of Asia and Africa greeted the Bible of the Islam which the shrewd camel-drivers of Mecca, profiting of the indolence of the quarreling and quibbling Christian and Jewish Church-fathers of his time, imposed over their heads upon a mankind which was then, as it is now, eager for a Gospel of Salvation.

And when "Christian" Europe at last awoke from its medieval nightmare, who imposed the orgies of the Borgias, the religious wars of the 16th and 17th centuries upon a bleeding world?

Was the Albion of John Wycliffe not far-sighted enough to grasp the meaning of the first prophetic stammerings of the master of Balliol? And why had Bohemia to wait fully 500 years until, free at last from the Hapsburg yoke, she could begin to carry out the program of Wycliffe's disciples, the great Czech religious reformer, John Hus, rector of Prague University, in the memorable year 1409? Why was that martyr, in 1415, cowardly and treacherously sent to his calvary by the

Church or Synagogue?.....4

German Tiberius, Emperor Sigismund, and the solemnly assembled Bishops and princes of Germany?

And, when Martin Luther, exactly 100 years later, took up the thread of his Bohemian academic confrère, why was the great Social Reform Movement which was, partly against his own will, we admit, started by the Monk of Wittenberg and his Karl Marxes and Ferdinand Lassalles, permitted to slide down to a Protestant State Church, developing finally into a House of Christ hopelessly, it seems, divided against itself?

More than 30 years ago, the great French philologist and student of religion, James Darmesteter (1849-1894), the Jewish pupil of Ernest Renan and his successor in the chair of Oriental Languages and Literature at the Collège de France, addressed from the center of Catholic France an ardent appeal to the Vatican to take the lead in the religious reconstruction of the world:

"On the day when the pulpit of the Catholic Church will place in the mouth of Christ the words of the prophets, - a bold stroke, but possible, without a renunciation, since it involves only a mounting to the sources, - on that day will the church take a new lease of life, and be able to assume once more the supreme direction of human society. Although its life appears to be ebbing, the Catholic Church is still the sole organized force of the Occident, the heart whose throbs, if vivified by young blood, could make themselves felt to the ends of the earth. Even today, in a disabused and hostile society, the moment a word of goodwill emanates from this central seat of authority, a thrill of filial expectation passes through the whole of Europe, - Catholic, Protestant, infidel.

Since there is no longer a pope-king, the papacy, stripped and become in a more striking degree the ideal and immaterial center, the intangible Rome of the great Catholic empire, - the only intangible Rome, since it is the impalpable Rome, - seems to feel that humanity expects an arbiter in the struggle of nations and classes. Already the church timidly tries to raise its voice in this conflict, but the fatality of its traditions, stronger than its ins-

Church or Synagogue?.....5

tinets, shuts it up in a circle of impotent and superficial formulas. The necessary revolution which would change the spirit of Christianity without changing a dogma, a rite, a priestly gesture, would also restore to Europe a centre, an arbiter, a guide; would make of the church - now an obstacle - a living force. It may be that a disastrous Schism is necessary to bring this about; perhaps the genius of a Monk Hildebrand will suffice.

"Christianity has received its formulas from the prophets, but it has dissipated them into metaphors. Will it be able to recover their meaning? Thou art come to fulfill the prophets! fulfill them!

"If the church misses its opportunity; if, in the name of an immutability which is simply a fiction of dogma contradicted by its history from the very beginning, it opposes the summons of the future with a Non-possumus, - the necessary work will be done otherwise, and with greater difficulty. The gain which the spirit of the future could extract from this admirable instrument of unity and of propaganda will be lost for the work, and the scientific sect will be called upon to assume sole charge of the world".

The French summons remained unheeded.

Will, perchance, the present Appeal, not less ardent, not less sincere, by another son of the Synagogue, this time addressed from the metropolis of American Protestantism to the churches of Christ to give up their theological quibbles, a sad legacy from the Greek ecclesiastical sophists of the 2nd and 3rd centuries, and their successors, the medieval scholastics, be crowned with greater success and will they, in the end, reunite under the banner of Isaiah, the prophet, the interpretation of whose social justice gospel (St. Luke, IV, 17-22), was the corner-stone of Jesus' own apostolic career?

And while it must be admitted that the Synagogue, from the 9th century A.D., i.e., from the beginning of its centralization in Europe down to the beginning of the XIXth century, has been powerless to

Church or Synagogue?.....6

take a leading part in the reconstruction of Religion on the basis of the sublime sociology of the Prophets and scores of their successors, Jew and Gentile, who is preventing the Synagogue's principal branch, the American branch, to assume the triumphant lead in mankind's ascent to the Mountain of the Lord?

It made a splendid beginning in the right direction with its Ritual of Social Justice which was solemnly inaugurated on the Day of Atonement of October 2, 1922, and whose full text the reader will find in another part of this book. But why, we repeat it, was this momentous Constitution for a Regenerated Mankind, drawn by a real master-hand, and in the spirit of the great social reformers of all ages, addressed in the form of a prayer to the Lord instead of being put up squarely to the assembled House of Israel and with the same impressive stage-setting that the Book of Deuteronomy was read 621 B.C., by King Josiah to the assembled people at Jerusalem?

"And Hilkiah the high priest said unto Shaphan the scribe, I have found the Book of the Law in the house of the Lord. And Hilkiah gave the book to Shaphan, and he read it.

"And Shaphan the scribe showed the king, saying, Hilkiah the priest hath delivered me a book, and Shaphan read it before the king.

"And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.

"And the king said: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us" (II Kings, XXII).

Church or Synagogue?.....?

Not before the United Congregation of American Israel, in solemn convention assembled in all of its houses of God, throughout the country on some new Day of Atonement will have solemnly sworn before the Lord that they are ready to accept with entire sincerity that new Ritual of Social Justice, in spirit and letter, will the Jews be able to claim their proud inheritance of being "a people of priests", of being "the light of the nations of the earth". Then, and only then, will Balaam, sent out by Balak to curse the sons of Jacob, be again forced to bless them, breaking out into the paean of old: "How godly are Thy tents, O Jacob, and Thy Tabernacles, O Israel!

(Nume*ri*, XXIV. 5).



ABBOTT, LYMAN (1835-1922)

ADDAMS, JANE

ADLER, FELIX, Founder of the Society of Ethical Culture

ADLER, FRIEDRICH, Austrian Socialist Leader

ADLER, GEORG, German economist

ADLER, VICTOR, Austrian Socialist Leader

AQUINAS, THOMAS (1225-1274)

ARNOLD, MATTHEW

BABRUF,

BASTIAT,

BEBEL, AUGUST, German Socialist Leader (1840-1913)

BEER, MAX, Austrian sociologist

BELLAMY, EDW. (1850-1898)

BENTHAM, JEREMY (1748-1832)

BERKELEY, GEORGE (1685-1753)

BERNSTEIN, EDW. German Socialist Leader and sociologist (1850-)

BLAKE, WILLIAM,

BLANC, LOUIS (1813-1882)

BRANDeis, LOUIS D.

BRUNO, GIORDANO, (1548-1600)

BYRON, LORD

CABET, ETIENNE, (1788-1856)

CAMPANELLA, THOMAS (1568-1639)

CARLYLE, THOMAS

CARPENTER, EDWARD

CHILD LABOR AND CHILD WELFARE

CHRISTIAN SOCIALISM (Catholic -2- Protestant -3- Greek Orthodox)

COHN, GEORG, German economist (1845-1918)

COHN, GUSTAV, German economist (1840-)

COMMUNISM

COMTE, AUGUSTE (1798-1857)
DANTE (1265-1321)
DURKHEIM, EMILE, French economist (1858-1917)
EINSTEIN, MRS. WILLIAM, Founder of Widowed Mothers' Fund, s. WIDOW
EMERSON, RALPH WALDO
ENGELS, FRIEDRICH, German Socialist Leader (1820-1895)
FELS, JOSEPH
FEUERBACH, LUDWIG (1804-1872)
FICHTE, JOHANN GOTTLIEB (1762-1814)
FILENE, EDWARD A.
FOURIER, CHARLES (1772-1837)
FRANCE, ANATOLE
FRANKEL, LEE K. s. SOCIAL INSURANCE
FRENCH REVOLUTION
FREILGRATH, FERDINAND
FROUDE, JAMES ANTHONY (1818-1894)
GALSWORTHY, JOHN
GARRISON, WILLIAM LLOYD
GEORGE, HENRY
GIBSON, W.W.
GODWIN, WILLIAM, Predecessor of MALTHUS
GOLDMAN, EMMA
GOMPERS, SAMUEL
GORUKY, MAXIM
GREGOIRE, ABBÉ
GROTIUS, HUGO (1583-1645)
HARRISON, FREDERIC
HAUPTMANN, GERHART
HEARD, W.
HEINE, HEINRICH

HERTZKA, THEODOR (1845-)
HERZL, THEODOR
HESS, MORIS
HOLLANDER, PROFESSOR AT JOHNS HOPKINS, American economist
HUGO, VICTOR
HUBBARD, ELBERT
IBSEN, HENRIK
JAURES, JEAN (1859-1914)
JEFFERSON, THOMAS
KANT, IMMANUEL (1724-1804)
KANTSKY, KARL, German Socialist Leader (1854-)
KETTNER, ARCHBISHOP, one of the originators of Christian Socialism
KINGSLEY, CHARLES
KRAPOTKIN, PRINCE DMITRI (1842-1921)
LAFARGE, PAUL (1842-1911)
LAMENNAIS, F. ROBERT (1782-1854)
LAND REFORM MOVEMENT
LASSALLE, FERDINAND (1825-1864)
LEIBNITZ, GOTTFRIED WILHELM (1646-1716)
LEROUX, PIERRE (1797-1871)
LEWISCH, ADOLPH
LIEBKNECHT, WILHELM, German Socialist Leader (1826-1900)
LIEBKNECHT, KARL
LINCOLN, ABRAHAM
LORIA, ACHILLE, Italian economist (1857-)
LOWELL, JAMES RUSSELL
LUZZATTI, LUIGI, Italian economist (1841-)
MABLY, GABRIEL, French economist (1708-1785)
MACAULAY, LORD
MARLO, KARL (pseudonym for K. WINKELBLECH) German socialist (1810-1865)

MARZ, KARL (1818-1882)

MASSEFIELD, JOHN

MEDIAEVAL SOCIOLOGY

MILL, JAMES

MILL, JOHN STUART

MIRABEAU, COUNT

MORE, SIR THOMAS (1478-1518)

MORELLY, . French social writer, author "Code de la Nature" (1755)

MORRIS, WILLIAM (1834-1896)

THE NEGRO PROBLEM

NIETZSCHE, FRIEDERICH

NORDAU, MAX

OGILVIE, WILLIAM (1736-1813)

ORPHAN, CARE OF THE

OWEN, ROBERT (1771-1858)

PAINE, THOMAS, author of "Agrarian Justice" (1737-1809)

PARAGUAY, THE JESUIT STATE IN, e. COMMUNISM

PEASANT REVOLTS IN GAUL AT THE TIME OF THE ROMAN EMPERORS

THE PEASANTS' WAR (1381; 1449; 1549)

PEREIRE BROTHERS, e. ST. SIMON

PLACE, FRANCIS, English Social Reformer

PRISON REFORM

PROUDHON, PIERRE JOSEPH (1809-1865)

RABELAIS, FRANÇOIS (1495-1553)

REFORMATION

RICARDO, DAVID, English economist (1772-1823)

RODBERTUS, K. JOHANN, One of the founders of Scientific Socialism (1805-1875)

ROOSEVELT, THEODORE

ROSENFELD, MORRIS

ROSENWALD, JULIUS

ROUSSEAU, JEAN JACQUES (1712-1786)

RUBINOW, I. e. SOCIAL INSURANCE

RUSKIN, JOHN (1819-1900)

RUSSIA

ST. SIMON, HENRI, COMTE DE (1781-1825)

SCHILLER, FRIEDERICH (1759-1805)

SCHULZE-DEBITZSCH, German Socialist Leader

SCUDDER, VIDA D.

SELIGMAN, EDWIN R., American economist

SHAFTESBURY, (1621-1683)

SHAW, GEORGE BERNARD

SINCLAIR, UPTON

SOCIAL INSURANCE

SOCIAL POETRY

SONNENFELS, JOS.

SOUTHEY, ROBERT (1774-1843)

SPENCE, THOMAS (1750-1814)

SPENCER, HERBERT

STIRNER, MAX, German social philosopher (1805-1856)

STOKES, ROSE PASTOR

STRAUS, NATHAN

STRIMBERG, AUGUST

SUTTNER, BERTHA VON

TAGORE, RABINDRANATH

TENNYSON, ALFRED

THOREAU, H.D. ~~XXXXXXXX~~, MARY E.

TOLSTOY, LEO

TURATI, FILIPPO, Italian social reformer (1862-)

UTOPIAS

VAUGHAN, FATHER BERNARD

VERHAEREN, EMILIE

VOLTAIRE

WASHINGTON, BOOKER T.

WEITLING, WILHELM, the tailor (1807-1871)

WELLS, H. G.

WIDOW, CARE OF THE

WOMAN EMANCIPATION

WORDSWORTH, WILLIAM (1770-1850)

WORMS, RENÉ, French economist (1869-)

ZANGWILL, ISRAEL

ZOLA, EMILE



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RECORDS OF THE HOUSE OF REPRESENTATIVES

1901

THE HOUSE OF REPRESENTATIVES OF THE UNITED STATES OF AMERICA

AND THE SENATE OF THE UNITED STATES OF AMERICA

IN THE HOUSE OF REPRESENTATIVES OF THE UNITED STATES OF AMERICA

FOR THE EDUCATED PUBLIC

ENCLOSURE OF THE OLD LEGISLATION

VII

T.M.
AN OLD BACHELOR SOCIALIST CLUB IN PALESTINE
2166 YEARS AGO.

On the West shore of the Dead Sea, mainly grouped around the historical places of Engedi ^{and} Masada, and spreading out into the desert, about 4,000 Jews, most of them elderly bachelors, ^{earnestly} tried to translate into reality the social gospel of the Prophets, anticipating, at the same time, by sixteen centuries the Utopia-scheme of the famous English Lord Chancellor, Sir Thomas More (1478-1535).

Like ~~Goethe's~~ ^{Schiller's} Maedchen aus der Fremde, they came, nobody exactly knows wherefrom, and disappeared, also, it seems, unnoticed by ~~con-~~ ^{those} temporary writers, in the mist of ~~that~~ turbulent second and third centuries of our era, during which Judaism, Mithraism and Christianity, fought out among themselves the fight for the religious world supremacy.

In all probability, however, their first appearance can be traced to the time of Jonathan, the Maccabees (161 B.C. to 144 B.C.), and ^{they} ~~received~~ ^{received} their death blow during the war with Rome ~~and~~ ^{by} Vespasian and Titus (66-70 A.D.), for, although, in principle, anti-militaristic pacifists, the Essenes threw themselves with desperate heroism into the fatal war of Jewish Independence.

Our only authentic sources about this remarkable group of men who, with preference, lived in villages, as farmers and artisans, are Philo (about 20 B.C. - 54 A.D.), the famous Judeo-Hellenistic philosopher of Alexandria and Egypt, a contemporary of Jesus, and the no less famous Jewish historian, Josephus Flavius (37 A.D. - about 96 A.D.) who lived contemporaneously with St. Paul and the authors of the Synoptic Gospels and who himself served a three years' novitiate with the Order.

The paragraph in the Historia-Naturalis of the elder Pliny (23 A.D. - 79 A.D.) who relegated the origin of ^{the} ~~the~~ Essenes into hoary antiquity

("thousands of centuries", to quote the very words of the poor Roman encyclopedist who perished at the occasion of the eruption of Mt. Vesuvius near Pompeii), in only a vague echo of contemporary heathen rumors.

As to the notices of the Churchfathers, and, in particular, of Epiphanius (died 402 A.D.), the well-known Greek Church-historian of Judeo-Palestinian origin, they are, in the main, based on the detailed reports of Philo and Josephus.

The Talmud itself never mentions the Essenes - but neither is the very existence even of Philo taken notice of by the rabbis of the Mishna and Gemara. This silence is very probably due to the fact that the compilers of the Talmud/ considered the Essenic branch of the conservative pre-Christian reform Judaism of Palestine as a direct upshoot of the Hellenistic School of Alexandria. This latter, however, was looked upon by the ruling Pharisaic Party of the Holy Land in about the same light as the Breslau Rabbinical Seminary and its graduates, 50 years ago, were looked upon by the strictly orthodox Jewish communities of Poland, Austria and Germany.

As to
So much concerning our ancient authorities. ~~Regarding~~ the moderntheologians, they built and are still building up a real Tower of Babel of confusing and contradictory hypotheses about those honest Greek-speaking Jewish idealists who try¹⁰⁰ to live the Simple Life such as Leo Tolstoy dreamed of.

From de Quincey (1885-1889) who denied the very existence of Essenism as an individual ^{body} ~~body~~, identifying the whole movement with that of Primitive Christianity, to the attitude of some modern scholars who, in spite of the famous passage in Josephus, Antiquitates XXVIII, 5,2.; in spite of St. Luke, III, 15; the score of John the Baptist passages in St. Matthew, St. John and the Acts of the Apostles, and of the Epistle to the Hebrews, VI, 12, and, finally, in the face of the very direct and clear testimony

of the great Church-historian, Eusebius (ab. 260 A.D. - 340 A.D.) vehemently
of
reject~~/d~~ any connection whatever ~~between~~ Jesus and the New Testament ~~on the~~
with
~~the~~ ~~hand~~, ~~that~~ Socialistic old Bachelor Club, ~~on the other hand~~ whose
the
members, in spirit and in many significant details, to ^{very} letter, attempt-
ed to realize in their lives the Jewish ideals such as Jesus has proclaimed
them in his Sayings, there is a great gap, indeed.

It cannot be repeated too often, in order to help clear away the
mist that is still hovering over the dark period of the Four Centuries, the
two preceding and the two following the birth of Christ: Christianity was
fundamentally less a theological than a social revolution, and, if we had to
choose for the "Kingdom of God" which the son of Joseph and Mary came to pro-
claim, a modern Occidental linguistic equivalent, we could use no better
term than Socialism, or, to avoid this bugaboo-term of which so many among
us are still afraid, we might use the Far-eastern shay kwey choo yee, i.e.,
"theory of humanitarianism", the Chinese equivalent for the doctrine of Karl
Marx and Ferdinand Lassalle.

Jesus came from the cosmopolitan, progressive Trans-Jordanic Terri-
tory which, as we have already pointed out, in one of our chapters, was the
classical center and nursery of Jewish Reformation and Jewish Revolution.
He, the Oriental Hebrew, lived and died unmarried. He was a hater of Mammon,
a great ~~lover~~ friend of childhood, a lover of the poor and humbled and op-
pressed: this was the nucleus of his message.

And now let us listen to the report of Philo:

"The Essenes accumulated neither silver
nor gold, nor did they acquire lands in
order to secure large incomes for them-
selves; but they toiled merely to secure
the necessary means for supporting life.
Thus, they are practically the only men

"who possess no property, not because of the mischance of fortune, but because they do not strive after riches, and yet they are, in truth, the richest of all, as they count as riches the absence of needs and contentment."

Jesus was, further, the type of the non-resistant pacifist.

"Give to Caesar what is Caesar's": this bold fling at the fanatic anti-taxation, Jewish patriots who were eager to throw off the Roman yoke and who had hoped that Jesus, the popular tribune, will play the part of the revolutionary leader, was, together with that forever memorable scene in the Public Market Hall of the Temple Court when the Carpenter of Nazareth dared to touch the most sensitive spot of the greedy Sadducee aristocratic priesthood by whipping off the holy precincts the money-changers and the sellers of sacrificial animals, the main reason for which Jesus ~~had to be~~ ^{was} nailed to the Roman cross of execution. At the psychological moment when Pilate asked the crowd to use their privilege to recommend at the Easter-tide one of the inmates of the death house for the Governor's pardon, they chose Barrabas, a well-known insurrectionary leader - he was no "thief" - instead of the anti-militaristic victim of the Sanhedrin, the Palestinian College of Cardinals of the time.

And now let us take up our Philo again:

"You will ~~will~~ not find among the Essenes artificers of arrows, javelins, swords, helmets, breast-plates and shields, nor any who are engaged in the construction of implements of war, or generally anything which pertains to war".

And, to clinch this double-~~the~~ ^{material} issue, i.e., first, the reproch ~~crass~~ generally made to the Jew that materialism is one of the most deep-seated characteristic of his race, and, secondly, the spiritual relationship between the Essenes and the whole atmosphere of the Synoptic Gospels and the Letters

of St. Paul, let us, finally, quote these passages from the leader of the Jewish aristocracy of Alexandria, Philo, and the Galilean bourgeois-warrior Josephus Flavius:

"Commerce, liquor~~+~~-manufacturing and sea-faring have never entered the heads of the Essenes, for they desire to avoid all things that give rise to covetousness. There are also no slaves among them. All are free and work for each other. They despise rulers and governors not only because the latter are unjust in violating equality, but also because they are ungodly in abolishing an institution of nature, which, like a mother, creates and nourishes all as true and loving brothers, a relationship which is destroyed by triumphant cunning and avarice, which have put alienation in place of trustfulness and hatred in place of love.....
 None of them has a house which does not belong to all. In addition to the fact that they dwell together socially, every house is open to comrades who come from a distance. Also the storehouse and the provisions contained therein belong to all, as well as the articles of clothing; likewise the eatables are available to those who do not observe the common meal-times. And generally the condition of dwelling, eating and living together socially has, among no other race, been carried to such a high degree of perfection as among these men. For they do not keep for themselves what they have earned during the day, but put it together and offer it for general consumption. The sick and aged are treated with the greatest care and gentleness."

"They furnish~~d~~ thousands of examples of the meaning of love for God, by a close and continuous purity maintained throughout life, by abstinence from oaths and falsehood, and by regarding the Deity as the cause of all good and no evil. They are free from the love of money, fame and pleasure; they are a shining example of endurance, contentment, simplicity, good-humor, regard for the laws and of firmness"

"In all of their doings they think~~+~~ first of the common good. Different members have different occupations and they toil on in unwearied patience from early morning until late at night.

"Everyone hands all of his wages to the club-treasurer who buys in the co-operative stores of the Order the necessary provisions for the whole community. All the brothers take their frugal meals, after taking a bath and putting on a white linen garment, in a common dining-room which is resplendant with cleanliness. Grace is said by the priest before and

TABLE OF CONTENTS

- 1- The Servant of the House
- 2- The Bible, as Handbook of Sociology
- 3- Amos, the Shepherd of Tekoa
- 4- Hosea
- 5- Isaiah
- 6- Micah
- 7- Jeremiah
- 8-9-Deuteronomy, The Psalms and the rest of the Old Testament
- 10- The Essenes
- 11-12- Jesus and the Messianic Movement
- 13- St. Paul
- 14- Primitive Christianity
- 15- The Churchfathers
- 16- The Talmud
- - - - -
- 17- The Koran and the Social Justice Movement
- 18- Egypt, ancient and modern, within the realm of the Islam
- 19- India
- 20- China and Japan
- - - - -
- 21-22- Greece (Solon (d. 559 B.C.) and Lycurgus; Drakon; Plato; Agis of Sparta; Stoics)
- 23- Rome (Tiberius and Caius Gracchus (133-122 B.C.); Catilina (63 B.C.); Spartacus, 673 B.C.).
- 25- Slavery in Antiquity
- 26- The Position of Woman in Antiquity.