



## Abba Hillel Silver Collection Digitization Project

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

Series IV: Sermons, 1914-1963, undated.

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Shall the great soul of America be just?, 1927.

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TESTIMONIAL DINNER  
TO  
RABBI ABBA HILLEL SILVER.  
TIFERETH ISRAEL CONGREGATION  
HOTEL CLEVELAND  
MAY 25, 1927.

DR. SILVER: His Contribution to Jewish Communal Life  
of Cleveland - Rabbi Solomon Goldman.

DR. SILVER: His Contribution to the Moral Welfare of  
Cleveland - Rev. Louis C. Wright.

DR. SILVER: His Contribution to our Civic Life -  
Hon Wm. R. Hopkins.

DR. SILVER: His Contribution to American Jewry -  
Dr. Julian Morgenstern.

Response - Rabbi Abba Hillel Silver.

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RABBI GOLDMAN: Mr. Chairman and friends, I deem it a great privilege to be here this evening and to pay tribute to a most devoted friend and a distinguished colleague. In the work of a rabbi we are frequently called upon to pay tributes and to pay tributes is perhaps the most embarrassing work that a rabbi has to do. But what a joy it is to be here this evening and to pay tribute to one who so richly deserves it. In the eight years that I have been in the city of Cleveland I have often thought there is no more stimulating, no more inspiring source than the personality of Abba Hillel Silver,--to you, rabbi; to me a colleague and friend, just Abba. And how tempted I am this evening to indulge in personal reminiscences (laughter). Rabbi says "No, Mrs. Silver is to my right." I will pass over a lot of things. Perhaps I ought to mention one thing, though.

There was a time when we tried to convince the Jewish community of Johnstown, Pa. that we were rabbis. (Laughter) They refused to believe it, but the members of the Elks Club did. We once broke down on the way driving to New York--we were driving all night--and we realized at the end of a long day's journey through the Allegheny Mountains and the mining district of Pennsylvania that we had between the two of us two dollars in cash. (laughter) We came to Johnstown, Pa. about ten at night and tried to get a check cashed. I remember that Rabbi Silver was a little bit hesitant about going in, so he stayed outside. I did go in, and I found a newspaper on the table, and I saw the headline report of the



Pittsburgh convention was the organization of the Brandeis-Mack group \* \* \*, and Rabbi Silver's speech was reported. I said, "Now, we are going to get a check cashed very easily," and I said to the grocer--it was a grocery store--I said to him, "Are you acquainted with the leading Jews of this country?" He said he knew some of them, and he mentioned two or three, and I got in conversation with him, and then I said, "Could I ask you to cash a check for me?" He at once told me that the hour was late. I left the store immediately and we went up to the Elks club and there succeeded in convincing a number of the members that we were really from Cleveland and that we were rabbis. I will say that since that time Rabbi Silver has refused to go on long trips with me. There may be another reason. He has since been married.

But we will not indulge in these reminiscences. I think this is a serious occasion; celebrating a decade's service of a distinguished leader is fruit for thought, not only to those who are engaged, as he is, in the work, but the community at large, the Jewish as well as the non-Jewish. For, after all, in the hands of the spiritual leader we are today, even as of old, entrusted with a great deal. The rabbi is the heir to a great tradition. He is today not only the "successor" to the Jewish scholars of old; he is also the "preacher and prophet" of old. The rabbi is called upon to combine these two traditional personalities in Jewish life--prophet and sage. And there was a time when the rabbis in Israel declared that "the sage is more important



than the prophet." The prophet is the one who kindles the light; the scholar and sage is one who provides the fuel to keep the light burning. If at the beginning of Jewish civilization there were a group of men like Isaiah, Jeremiah and Ezekiel to kindle the lights of Israel, the fire of Israel continued to burn only because there were keeperslike , who interpreted and who made true to life the teachings of those early prophets. And in Rabbi Silver we find, harmoniously blended, these two functions,--the preacher, the one who kindles the light; the scholar who spends long hours in the study seeking inspiration and guidance from the great personalities of yore.

There is a third function, I understand,--which a rabbi is called upon to perform, in that of being a pastor. I believe that it is a worthy institution, but not quite the thing for a rabbi today. The rabbi who is reading the newspaper columns every week to discover who was engaged and who was to be married and whom he is to visit in the course of the week for a birthday or to extend other greetings is not the rabbi that will succeed as a teacher in any community. A keeper in Israel is remembered for their scholarship, for the intellectual leadership that they gave to Israel. They are not remembered for the pastoral work. There never was such an institution among the Jews. The rabbi was not called upon to do the work. And do you know why? It was understood among the Jews from time immemorial that these fine things, the things of the spirit,--"the good



deeds which man is to show to man" is not the business and the duty of the rabbi alone. It is the work and the duty, the Mizvah of every Jew. If there are men and woman in sorrow in a community, it is the members of the congregation who ought to make the effort to share their sorrow with them, to be a source of comfort and solace; if there are men and women in the community rejoicing in their happiness, surely there will be found among the members those who would share their happiness. If the rabbi of a large congregation will be called upon to share all these things with the members of his congregation, he will degenerate, his preaching will become meaningless, and his scholarship will be nil. And with those who want to aspire to leadership in communities today, when the world is confronted with so many problems, so many puzzling and vexing questions, when the keenest mind is doubtful and skeptic and at a loss, when many painstaking hours must be given to understand the problems of life and to seek to find a solution for those problems, there is no time for the other duties which congregations are seeking to impose upon their rabbis.

I therefore personally, in behalf of the rabbinate, congratulate Rabbi Silver that he rose above it, that he did not fall as preacher and as teacher; that he cherished those two functions, the function of " " and the " " as the holiest and the dearest to him. Think of the ten years of active ministry, and today to be reading proof, even as he read today, the proof of his



forthcoming work on "Messianic Calculations." Messianic Calculations! How far away from anything in which most of us are interested today! How many obscure books the man had to read; how many times he had to write not only to New York and to Cincinnati but to Cambridge, to Paris, to get photographs of manuscripts which the libraries refused to let go, and then to spend days and nights with a magnifying glass over the photographs, the reproductions of those books.

And members some times are disappointed because the rabbi did not call upon them five times a year instead of four. I congratulate you that he was able to rise above it, and that he set the standard for this community; and because of his great leadership it is becoming known throughout America. Young rabbis are beginning to emulate the work of Rabbi Silver. And so, one personality will, sooner or later, effect a change, a most necessary change in the complexion, in the tone of the American rabbinate.

I am saying a thing or two about his service to our community, to the city of Cleveland. I don't know that it is really necessary for me to dwell on it. Those who have been in the city of Cleveland for the past ten years know that there was not a cause, a Jewish cause--and I limit myself to things Jewish--which did not benefit from the rich gifts of the mind and heart of your rabbi. I believe outstanding among his achievements in the past year was the organization of the Jewish Bureau of Education. Surely that is



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outstanding; surely it is Rabbi Abba Hillel Silver, who organized a Bureau of Jewish Education, a man who is a student and scholar, who wants to be a teacher, who wants to accord that unto others. He knows without learning there is no Judaism; without scholarship Israel could not have survived. You may go to other countries and find traces of the life of a people, in a real objective life, but when you are seeking the traces of Israel you cannot find it in any particular country. The traces of the Jewish people you will find in a literature. It is the Bible and the Talmud; it is even the literature of our modern works. Not in gigantic buildings; we have not created that way. We created a great literature, an inspiration to the world and an inspiration to ourselves, and the future of Jewish life depends on how much our boys and girls will drink on that screen of Jewish learning and culture. Rabbi Silver, therefore, is the organizer of the Jewish Bureau of Education.

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Need I say what his sermons mean in the city of Cleveland to the hundreds and the thousands that come weekly to be inspired? I know a few men in the country who have kept their pulpits on the level on which Rabbi Silver has kept his. What a temptation it must be to a man with his powers, to a man with his magnetism,--what a temptation it must be to stoop to meet the demand of the populace. Recently I received a circular and I find that one of our rabbis has already degenerated to the extent of advertising a sermon on a Sunday morning--it happened to be Mother's Day--

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in this wise: "An Ounce of Motherhood is Worth a Pound of Clergy." That is what rabbis are beginning to do,--sensationalize the pulpit, sensationalize the holiest and most sacred institution in Jewish life.

Rabbi Silver has given to this community year in and year out a series of subjects. You will find him discussing one year comparative religion, going into an analysis and interpretation of the great living religions; you will find Rabbi Silver another year turn to the great moral and spiritual forces in life; you will find another year Rabbi Silver calling upon the great personalities of the Jewish people,--Ibn Gabirol and Maimonides,--and I understand that the Temple is not empty on Sunday mornings. He has maintained the dignity of the pulpit. That is another great contribution. His work for Palestine has been referred to in a good many of the telegrams and letters. And just another word,--Rabbi Silver's optimism as a Jewish teacher and leader. If you don't know what an optimist this man is in his outlook upon Jewish and general life, you don't know the man. No matter what obstacles and no matter what impediments, no matter what a dark picture you may point to him, he always sees beyond it, and calls to mind that it is out of his religion and conviction and faith that in the end everything would be human ideals. You will point out to him the hundreds and thousands of Jews who are deserting Judaism, who are not attending the synagogue and who are little interested in our culture and in our history, and at once the



voice of the prophet will ring out, "Comfort ye, comfort ye my people! The moment will come when all these men and women"--and I am quoting him; he has said it to me time and again--"when all these men and women who seem to have turned their backs on Judaism, who seem to have become indifferent to it,--be patient, the moment will come when they will return to the house of God." It is the optimism and the faith that has carried the Jew to the present day. It is his faith in human nature, his faith in the Jew, and he is dedicated, willingly or unwillingly, to an ideal, and that ideal will stimulate him to life. There may be a backsliding now and then, there may be a turning away, but when the Jew will realize, when the Jew will recognize that in his Torah and his late literature and culture he finds vision, truth, justice, he will return, and when this new Providence will come, when the world will become socialized, when the greater ideas in the minds of modern thinkers will take hold, then our men and our women will recognize that most of those ideals have been uttered in little Judea three thousand and thirty-five years ago; and then they will come back, even as the great poet of Germany came back in his old age. When the great Heinrich Heine was a young man of twenty and twenty-one, he visited the Orient, and there in every country he saw the traces of great peoples that lived and worked there once upon a time. In Egypt he saw the mighty pyramids rising toward the heavens; in Rome he saw traces of the great military power of Rome; in Greece there were traces of its



poets; in Babylonia one still felt that a giant people had lived there. And then he came to Palestine, visited his own land and searched for a trace of his people, and all he could find was a broken, shattered wall with a few old men and women worshipping at that wall. And Heine said, "Jewish history is a lie; the Jew was never a great people. I cannot think that a mighty race would have left but a broken wall to commemorate its existence; I cannot believe that the wisdom of Solomon, the eloquence of Isaiah and the herosim of Judas Maccabees shrunk into a broken wall." Disappointed, he turned away from Jewish life and cast his faith with others. But years of experience matured the man, ripened his outlook upon life, and in his later years the same Heine said,

"Moses, Moses, I apologize to you. I did not understand you in my young days. You were a greater builder than your law givers and compatriots of the past. You were a greater builder even than those men. The pyramids of Egypt are already crumbling to the dust. Century after century watches them diminish in size, but you have created a work of art, a people, and into that people you have blown a soul, a code of law, a Bible. You have sent that people out into the world to teach and to preach, and there is no diminishing in spiritual values as the centuries and millenia ride on. There is an increase in the spirit and in the spiritual contribution of the Jewish people."

This Heine saw in his old days. Thank God that Abba Hillel Silver saw that in his youth and is bring-



ing his great powers of eloquence, of intellect, his gifts of power and placing them upon the altar in Jewish and human service. God grant him an uninterrupted good service of many years which will prove a blessing to our community, to Israel and to America. (Applause)

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REV. LOUIS C. WRIGHT: Mr. Chairman, Rabbi Silver and wife and guests, I was watching the time up there to see how long Rabbi Goldman could keep up that pace, and I was wondering if I would be able to carry on that way, and I know I am not going to be able to do it. But I enjoyed the anniversary banquet and the fellowship, and I hope that you will survive. When Mr. Lowenstein claimed that he wrote that speech of Goldman's, I was wishing that somebody wrote this. (Laughter) I see I will have to do it myself. It is a very pleasant thing for Mrs. Wright and myself--in a way representing the Gentile religious forces--to share with you this very happy occasion, on this occasion when all of Cleveland is interested in the work that you are doing and in the leadership that you possess. Among those whom I enjoy feeling that I have a real friendship for, there are at least four Jews. One of them is Abraham, the father of Israel, one of them is that old fellow Elijah that had such a time with the Baal prophet, and the other is Moses, and the fourth is Rabbi Silver. (Laughter and applause) Of course there is a little difference in their ages, but I am bound to believe if he keeps on and is a good man in the years to come that he will be as good a patriarch as any of them in the time to come. I am not sure but that it is easier to be an Abraham and a Moses and an Elijah back there surrounded and clothed in traditions that are so beautiful, as we look back upon them, than it is to be in the rough and tumble of a great American civilization with all its complexities at



the present hour. Maybe it is easier to be the father of a nation than it is to keep that nation brotherly in days like these. Maybe it is easier for Elijah to smash the prophets of Baal than it is to smash some of the pagan prophets of the present hour. Maybe it is easier to write the law at Mount Sinai than it is to keep that law in Cleveland.

(laughter)

The work of one who is a prophet of righteousness and of God at the present hour is more or less a work not only of clear headed thinking but a work of heart-break for his fellowman, and there can be no great constructive work in leading men and women toward those goals of civilization, toward that individual light that is noble and fine, without putting into it a sacrifice of the greatest character; and I suppose it is because of that very thing that we are met here tonight to do honor to one who has shouldered the burden of his fellowmen and is carrying on in the spirit of the prophet and the priest of the days long ago.

I think as between these four Jews that I like to think of in a very friendly way, I would prefer the man with flesh and blood, with the spirit of democracy in the rough and tumble of things, who has sat here tonight with less thrill than I should think he would have as if this were just an ordinary occasion taking place. I couldn't help but sit over there and wonder if he shook inside of his pantaloons tonight. (Laughter)



In a way I rather envy Rabbi Silver. I was thinking that more than ninety generations of religious thinkers and religious leaders have entered into what you are and what he is. I attended over at Silver Lake in New York a while ago a body of some thousand young people during a summer convention. As I sat on the platform and heard them sing a song that runs something like this: "For the end of all the ages is upon us today," I thought what a song for a crowd of young Americans to be singing, after the World War, crushed down upon the shoulders of our youth the heaviest burden that was ever crushed down upon the shoulders of young life,--to be singing "the end of all the ages is upon us today." It seems as though Rabbi Silver must have felt that and accepted the challenge of it as he entered into the ministry which he is executing in these days. As a matter of fact, when you consider those ninety generations of prophets and priests and psalmists and mystics and martyrs down through the ages, and when you think of the immediate generations in the past that bore their scholarship, we would be almost ashamed of him if he wasn't what he is. Wouldn't we? We want him to keep on in just that fine way, not accepting the heritage of the past and squeezing it tight in selfishness, but accepting the heritage of the past and carrying it as a blazing torch onward into the future, and it is that kind of work that he is doing in our midst, over which we are glorying with him tonight. With such a heritage, where the forces of religion are always bearing the



fruit of culture, always bearing the fruit of a higher democracy, always bearing the fruit of a moral civilization, with those forces walking through prophet and priest and carrying on into the future, there is work for those who are in the pulpits of the present hour to carry forward that moral order.

And when I think of our neighborliness, or the neighborliness of these two congregations in the past thirty or thirty-five years, I cannot but wonder what the next thirty or thirty-five years of our neighborliness will produce. For surely there was some advance made during these thirty or thirty-five years in the unity and fellowship that we have as men and women. I think that it was at the Temple Men's Club some time ago that I was saying it seemed a strange thing to me in this city that we older people should impose upon boys and girls who breathe the same air and live under the same flag and eat the same kind of food, who go to the same kind of schools, live in the same kind of homes, carry on in the same form of political government,--that we should impose upon them several kinds of a God and not be able to see enough in God to take us all up into one great worship in the unity of social service. (Applause) And I cannot help but wonder what the next thirty or thirty-five years of our neighborliness will produce between these two congregations as we go forward in this great community to play that spiritual part, that moral part which it is ours to play as congregations and leaders.



It must certainly mean that we shall be really united as we bow before the common God we worship. For I claim your God as my God. The God of the old law and the commandments is my God, and it was my Lord who was saying to the young men who came to him and asking him the way of life, "If thou wouldst enter into life keep the commandments." There is no undisciplined life that really lives. I claim the God of the prophet as my God, and when I hear them uttering the great statements: "Purge me with hyssop and I shall be cleaned. Wash me and I shall be whiter than snow," or when I hear them calling out, "What doth God require of thee but to live justly and to love kindness and mercy and walk humbly with thy God,"--that is my God and yours. My God is your God. You call him Father. You feel the thrill of Brotherhood; you enter into that awful love of awful law that emanates from the living God for every child of his. And when we bow in human need before the God that we can best think, we are very much alike, and we feel very much the same, and you will bow before that God with any reverent soul.

I think it was in 1910 that I was going into the different religious buildings and services in Europe, in Germany, in Holland particularly, and then down in France, and I felt some way there was a difference. There were people who went through religious motions, and I didn't care for their religious motions, but there would come into some of those cathedrals, or there would come into some other



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organized religious body, people who sensed God, and I forgot their peculiar forms of worship, their traditions that were behind it all, their particular ceremonies, and I felt myself alongside a soul that reverently approached God. No, the best in my religion will not offend you, and the best in your religion will not offend me, and when we get closer together out of our human needs we all need more of God than we possess at the present time, and that when any one of us assumes that we know all of the great God, that we have surrounded His great mind with our little minds, that we have entered into all His great purposes and fathomed them, when we think we have known all of God until we sort of have a monopoly on God and leave the otherman no room, then we will be bigots and fanatics, but we will not be the most deeply reverent and religious (Applause).

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There certainly is a growing unity of that deeper meaning of worship. Some times I think it is found quite outside of our religious bodies, and I find, as you find very often, men and women in the ordinary walks of life who are thinking quite as clearly and trying to obey quite as sincerely the God in whom they believe as some of us who regard ourselves on the inside of the religious bodies. In fact, one of the most hopeful things for me at the present time is the demand for a vital religion, and unless we shall vitalize the religion, our boys and girls of the oncoming generation know not what we are to do. It is that work that means so much in the leadership of your rabbi



and means so much in the carrying on of your work, the building of the highest and best character.

One of the things that impressed me very much in my relationship in the service that I was trying to render in connection with the war, in relation to the boys in the camps, whether they were Jews or whether they were Catholics or whether they were members of the Protestant faith, was that so many of them only had a religion of a church or a book or an organization or a parent back home and did not have an adequate religion of their own; and personally, I do not see how we are carrying on in any form of our civilization unless we are able to build a religion that will meet the needs of life itself and not simply of institutions or traditions.

We worship very much the same God. I have been thinking lately what a wonderful thing it is to stand for something religiously, to stand for something in the state, in the community, to really stand for something, so that people know where to depend upon you. It is so popular at the present time to be so absolutely tolerant that there is a kind of mushiness to character. In some way I am growing rather weary of that idea of tolerance. I do not want a man simply to tolerate me, if he can't appreciate me, if he can't enter into the things that I believe in, if he can't do more than simply tolerate--I could tolerate a dog around--I can tolerate almost anything, but to enter into brotherly appreciation of another man's viewpoint, perhaps,



is the thing that we are needing in these times of racial clash and national hatreds and the grouping of people into different grades,--an appreciation of the other man's viewpoint and not simply a tolerance of that viewpoint. And I have been thinking it is great to stand for something enough so that it bends to our like. Instead of bending religion to suit us, that religion shall bend us to suit it. It some times seems to me these days of paganism is just bending the religion to your own wishes. The great Godly religion bends you to itself. Are we not needing, is not Rabbi Silver leading you, and in a way pointing the way to many others who are to come after him, to that religion which bends life and bends civilization toward that kingdom of righteousness and kingdom of brotherhood? Do you not know where he stands on some of the great issues,--peace and war, industrial questions, matters that have to do with race and creed and clan? Do you not know where he stands on matters that enter into the very heart of civilization? You may differ with him, but you honor him and you know that he plays a part in the building of that future civilization.

I have some times felt that when you know what a man's God is and what his attitude toward God is, that you have the key to his whole life of deep religion, because with that key you know where the man stands on moral questions, you know where he stands in relation to his fellow-men, you know what he is going to do in a crisis. You know your man.



It is a privilege, then, to have as a fellow religious worker in the great spiritual field of life, in the effort to lift men to their better selves and lift civilization toward that kingdom for which some of us are ever praying, to have as a comrade in that work your leader and my brother. I hope that we shall be able to be here at the silver anniversary (Applause).

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HON. WILLIAM R.. HOPKINS: Rabbi Silver, guests and friends, I am glad that your president indicated the position in which he thought I found myself. Just before he began to talk I was keenly conscious of having to follow a man who for twelve years was president of a great congregation, two brilliant rabbis, a brilliant preacher, and to be followed by some more brilliant men, and when I remembered, too, that the one story Rabbi Goldman saw fit to tell he placed in the town where I was born (laughter), and to think that the rabbi should pick that town of all places--I don't know how two men can have two dollars between them; that sounds to me like having nothing at all; but how he should pick a town which had not so long before been destroyed, or almost destroyed by flood,--without drawing the natural scriptural inference as to the character of the place,--I couldn't understand, and I think it is only just to my family to say that they moved out of there some time before. (Laughter) If they had been there, there might have been the required number of righteous folk in that town.

I don't know, friends, really, I have quite some feeling as I stand here to-night. I come from a family that habitually supplied preachers to various denominations, and I know enough about that calling, its difficulties and trials, to have a tremendous respect for it. To have one who can be the head of any congregation for ten years, and show so many and striking signs of being perfectly delighted



at the end of ten years, really, it is wonderful, and it is a beautiful thing to think that any congregation could take the risk involved always in selecting a leader for any congregation, select one so young to fill a place so large--for it was a large place to which you came--to meet expectations naturally, inevitably so great, and at the end of ten years to have such splendid ground, not merely for satisfaction but for congratulation of the very highest order. It seems to me that you are to be congratulated not only upon the great wisdom that you may have had, but upon the great good fortune--perhaps it was more than that, perhaps it was Providence, after all,--that led this congregation to take what must have seemed such great risk in calling to so great a place a so young a man and imposing so tremendous a burden upon shoulders as yet so comparatively untried; and yet the result of this ten years, as far as you are concerned, gives the supreme proof that you did well.

But you did more than a good thing for yourselves; you did a great thing for the city of Cleveland. I have been asked to talk about Rabbi Silver's contribution to the civic life of the city. I want first to express to this congregation my appreciation of its great contribution to the civic life of this city when it not only called this young man to this great place, but gave him the superb support which evidenced to the whole community that his apparent merit, his apparent ability was real and was substantially founded; that a great body of people like this would follow



him even into a great enterprise like the building of that great structure which is not only a credit to you but is one of the great assets of the city of Cleveland. We are indebted to you for those contributions, for without that superb support following your choice, what he has done and what you have done would have been impossible. I think it would be a very great presumption on my part to undertake to tell you what the contribution of Rabbi Silver has been to the civic life of this city. You know it better than I do. But perhaps I may tell you some of the things which I think he has contributed to the civic life of Cleveland. First of all he has contributed to it one thing without which any community cannot be great. He has contributed to it a personality such that every member of the community can look up to that man and be proud of him as a representative of the finest ideals and aspirations of the community. (Applause)

After all, all these other material things are essential, but, my friends, the first essential of any great community is great men, and I tell you no thing that is not known of all men in Cleveland, when I say to you that if any intelligent citizen of Cleveland were called upon to write down a list of a dozen names that stand the highest in the life of this city, that mean the most by way of inspiration to everything that is worth while, his name would be in that list without exception. (Applause) He brought here an amazing combination of talents along with all the attractions of attractive youth--and what is so attractive



as attractive youth? When Doctor Wright mentioned his Hebrew friends that he admired, I can't understand why he left David out. To my mind if you could pick one human being in the whole world to satisfy the greatest number of things that you admire, I don't know where you could better that; and I always understood from my reading of the scripture that David was a man after God's own heart. And while we are admiring this young Lindbergh, that boy with the sling wasn't so slow, either. (Laughter)

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He came with all attraction of daring and courageous youth, with the enthusiasm of youth, but mind you, an enthusiasm already and intelligently and intensively devoted to the maintenance, to the establishment, to the better understanding of ancient ideals and truths. Where can there be anything finer in the world that youthful enthusiasm and energy devoted to the noblest product of the ages? He came here with marvelous gifts,--the gift of the mastery of words, the mastery of words that enable a man by a single word, by a single sound to open great qualities to the past or to the future, to touch experience of every kind, to bring to the human mind or stamp upon the human heart impressions indelible; a master of words of every kind,--words of consolation, words of admonition, words of encouragement, words of hope,--a master of words, surely that he was, gifted with eloquence,--the thing that wings words, the thing that magnetizes them, the thing that drives them home, the thing



that makes people run faster, the thing that ties people to the man who delivers the message. In addition to that, the dramatic art, the man who by gesture and attitude could give to a word an idea, a force and a power that made them inevitable and inescapable and unforgettable. With all these gifts devoted to great ideas and to great purposes, it was inevitable that this man should be distinguished in the community, and that he should bring distinction to anything and everything that he touches.

He has contributed to Cleveland all that goes with distinction, ability and character. But more than that. A man so gifted, so intelligent, has brought to the ministry, not only of his own church but every other church, as Rabbi Goldman has so beautifully and brilliantly expressed it, a picture of what the teacher should be, a picture of the man devoted to great ideas, and to real knowledge and to real understanding,--the world and the movement of things in the world. He brought us such an illustration of devotion to a great ideal, of great religious leadership, as must affect everybody, no matter what his religion or whether he has no religion. He gave to every young man in town the picture of a man with these superb abilities, these superb capacities, which would command success of any kind in any field, with this magnificent intelligence and knowledge and education, devoting them to certain purposes, and no intelligent person could escape the conclusion that the purposes and the work and the objects to which such a man



devoted such abilities must be worth while.

We need above everything else a combination of the supreme worth of the great ideas and ideals of life. We need to believe, as we have not believed, that these ancient truths are not merely pleasant moral sayings that are outgrown, but that they express the eternal truth as to what your conduct ought to be and as to what men must expect as the result of their conduct, and no young man can look upon a man such as this, so highly gifted, devoting those gifts with all his power and all his enthusiasm to any cause whatsoever, to the advocacy of ~~any opinion~~ ~~whatsoever~~, without getting a new respect for that cause and that belief.

He has given to this city the most graphic truth that great ideas and great ideals and religion itself are worthy of the talents of a man such as he is, without stint as he gives them, and of course in this whole community, in the whole souled way in which he has gone into everything that concerned the community. He came here during a grave period, at the very beginning of the war. He has been here during a period which has tried us all in a very sore way. But during that period the part that he has played in this community has been such that everybody knows that this man thinks that these public things, these public measures, these community efforts, the Community Chest and all the rest, that all these things are worthy of the time and attention and ability of a man of supreme capacity. Civic enterprises, civic progress as well as religious enterprises and religious



progress taken on new dignity when they are supported by such a man, as he has supported them all here.

It seems to me that among his many good fortunes--and they have been many--that not the least was that he should come to this congregation in this country, in this city. He is the kind of man that America needs. And in all America where is there a city so American as this? Where is there a community where the genius of such a man can find freer play? And in the years that are to come, as we go on with these tremendous movements, the very beginnings of which we have seen, as we become more and more worthy, not only of the great religious heritage for which he stands but of the great heritage of our nation and the world, it is a fortunate thing that this man, with his talents and his genius and his influence, should have a field in which to work so favorable to the exercise of such talents and so essentially American in its character.

It is a happy and an almost amazing thing that at the end of that kind of service he should still be only thirty-four years old. You know, I could envy the man. The doctors tell us--and I suppose it is true--they prove it by figures that physical life of man has been extended fifteen or twenty years in comparatively recent times, and that it will be further extended. Anthropologists tell us that the measure of civilization, the measure of great superiority is found in the ability of any people to go on for longer and



longer periods, increasing their ideas, adding to their stock of ideas, enlarging their mental growth,--for example, in the lower races intellectual development stopping comparatively young, and the quality of races generally being measured roughly by the number of years that the members of that race can live and continue to grow intellectually. Now, of course, I think that in that respect our people have enlarged on native life vastly more than the mere number of years. There was a time, they tell me, when a man got to be forty years he quit business, and when at thirty or less he should quit drinking. There was a time when people believed that one couldn't expect to go on growing and developing and expanding after <sup>what</sup> we now consider comparative youth. To-day the accepted notion is that there practically is no age limit to intellectual growth and development, and upon that theory, of course, Rabbi Silver ought to have at least ninety years, and of course he ought to be at his best at the end of ninety. So that he has travelled only about a third of the way, apparently. But vastly more significant than the length of physical life is the period of intellectual growth and development, is the enlargement of the individual life through others, through such a man as Rabbi Silver, living in the lives of these children being taught in these schools that he is so well conducting, long after he is gone. The period of his life, even upon that basis, cannot be measured. It will continue long after his ashes have disappeared. Upon any figure the life of such a man is an ever enlarging thing.



And so it seems to me he has a right to a very profound gratitude, that he should have come so far and so high so soon, that according to all the <sup>ordinary</sup> presumptions of nature, his experience, he should not have only so long a life equally before him, not only an expanding life intellectually, but that the expansion of his life in the lives of others should be so beyond measure.

And certainly, so far as the city is concerned, that, to me, is the greatest thing of all, because I am one of those who believe, like Rabbi Silver, that this city of ours is only at the beginning of a great period of growth and development, and his greatest contribution remains yet to be realized,--realized first from the work already done, realized next from the work to be done, and I am sure that I express the feeling of every one who knows when I say that I hope that he will receive in full measure the ancient promise: "A long life will I satisfy him and show him my salvation." (Applause)

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DR. JULIAN MORGENSTERN: Doctor Silver, Mrs.

Silver, ladies and gentlemen, it is strange, indeed, the way history repeats itself, and I have had a good proof of that to-night. I heard a very interesting story of an episode in the life of your rabbi and his colleague in this city,-- a rather embarrassing situation that happened in Johnstown Pennsylvania. And the interesting thing was that that was not the first time that that happened. (Laughter) It happened once before while he was a student in Cincinnati. And I want to assure you the Cincinnati episode is much more interesting. But I am not going to tell it to you. You get him to tell it to you. I am sure if you keep after him long enough he will--some time. But that was one instance of the way in which history repeated itself. I learned that history repeated itself, and then I had another demonstration of that,--one of the first experiences that I had in the active rabbinate. When I went as a candidate for the pulpit of the great, great metropolis of Lafayette, Indiana,, I was met at the depot by the president and the secretary of the congregation, who happened to be brothers, and they escorted me up to the office and began to talk to me,--It was the first time that we had seen each other, and naturally they wanted to size up their prospective rabbi, and the president of the congregation said to me, "Doctor, how long are you accustomed to preach?" If I had told the full truth I would have told him I wasn't accustomed to preach, but I didn't



want to emphasize that fact too much, so I said--very cautious --"Oh, about twenty minutes." "Oh," he said, "I think fifteen minutes is long enough for any man." Now, history repeats itself, because shortly before this meeting began your president said to me, "Now, Doctor, there is one thing I want to remind you of--" I said, "You needn't. I know it already, partly out of experience, because I know the advice that presidents of congregations give, and, besides, Mr. Levy wrote back to me,--fifteen minutes." But I think if I feel the urge I might venture to speak a little longer, because the president in his introduction said that I was going to speak to you about something that he had not included in the speech that he wrote for me. So that if I have to obey his command and speak on that subject, I also perhaps might be tempted to trespass a little bit, although I shall do my best to resist the temptation.

Now, I was very happy, indeed, when some time ago Mr. Levy called me up on the long distance phone and asked me if I would come up to Cleveland to-night to speak on this occasion. It was very difficult for me to get away, because, as you can readily understand, with our graduation exercises next Saturday, this is perhaps the busiest week in the year for me. I left an important meeting of the board of the government of the college last night just in time to catch my train, and I will get back to Cincinnati to-morrow just in time for a very important meeting of the faculty, and this address to-night is something in the



nature of a sandwich. I hope it may have some meat in it.

Now, when I was invited to come up here in this way I was elated. At first I thought they want somebody from Cincinnati to come up to Cleveland and talk, but I came to realize very quickly that that was not it. You in Cleveland do not need any one from Cincinnati to come up and tell you. Perhaps you might think that it would be for me, coming from Cincinnati, to come up and learn something; and I have learned some things to-night, some very pleasant things, indeed. But then I realized that perhaps the real reason that you wished me to come up here to speak to you tonight was perhaps in spite of the fact that I come from Cincinnati, and that I have the privilege of representing the institution which prepared your rabbi to be a rabbi, which trained him to be your rabbi, and that perhaps I myself was privileged to have been his teacher and to have had a small part, perhaps, in this preparation, and I assure you that with these thoughts in mind it is indeed a happy occasion for me to be <sup>with</sup> you tonight and to participate in these exercises.

If the congregation rejoices in the achievements of Dr. Silver during his ten years, how much the more should the Hebrew Union College, Dr. Silver's Alma Mater, his beloved spiritual mother, rejoice to see the rich fulfillment of the promise of his youth and his student days there. (Applause) That is the rejoicing thought I have in mind. There is a passage in the Bible which tells that when



the second temple was built in Jerusalem, after the Babylonian exile, there were some of the old folks there who remembered the glories of the first temple, and they wept, wept not so much for sorrow but for joy at the promise of the second temple and all that it implied, and in a way my sentiments tonight and my thoughts tonight are somewhat of that character, because, as many of you know, my connection with your congregation goes back many years, a very intimate and close connection, and I cannot help thinking tonight of him who was the predecessor of the man whom we are honoring, who was your rabbi for many years and was one of the dearest and closest and most faithful friends whom I have ever had, and I think of him and of how he builded in this congregation and of what he achieved, and then of what his successor has achieved after him through his building, and I rejoice doubly in this vision of the new temple rebuilt by the younger man.

The convention of the Union that was celebrated here last January made me think of the convention ten years ago that was held in Baltimore, and I remember at this convention two of the members of your congregation, your president, Mr. Benjamin Lowenstein and Mr. Charles Eisman, of memory blessed, in this congregation came to me because we were old friends and knew each other, and I believed they had some confidence in me, and they said, "We are thinking of engaging or of considering, at least, for



our pulpit a young man who is a rabbi in Wheeling, West Virginia. Do you know anything about him?" Did I know anything about him! I told them what I knew. They said, "Can you arrange that we should meet him, have the opportunity to talk to him?" And I was happy to make these arrangements. for them to talk to him. After they talked to him I said to them, "Now, what do you think of him?" They said, "Well, we are greatly impressed, but he is very young. Aren't we taking quite a chance with him?" I said, "Yes, but if I were you I would take the chance." Well, you took the chance, and I think the real celebration tonight is the fact of the realization on your part that perhaps the period of chance is about over. (Applause)

I have been asked to speak on the subject, the very significant subject, of the contribution of Dr. Silver to American Jewry. Now, at first thought that is a strange subject, isn't it? We usually discuss subjects like that after men are dead, when we can take stock of their lives, of their work, of their achievements. But after ten years, what can a man do in ten years, especially if he is only a rabbi? What can a man do in ten years that will merit such a high sounding title as the contribution of Dr. Silver to American Jewry? But I suppose the title of the subject should really mean to American Judaism, and yet it is indeed a worthy subject. Only last week all America and all the world rejoiced in the achievement of that splendid young American, Lindbergh, (Applause) And what he did, what



✓ he achieved, was typical of the age in which we live. I am quite certain that my dear father and mother of blessed memory, who have been dead only some fifteen years or so, could not possibly have conceived of the possibility of a person being able to fly from New York to Paris in one single flight and in the period of thirty-three and a half hours. They couldn't have envisaged it, and yet we, in these few years later, have actually witnessed it ourselves, some of us ourselves have actually flown in the air from one place to another. We hear of the radio, we hear of the wireless telephone, we hear of all manner of inventions, we hear of all manner of problems, we hear of new philosophies. We are living, ladies and gentlemen, in a new world, a world that has changed radically, immeasurably within the last ten years. Our ideas and our ideals, our visions, our standards of conduct, our hopes for our children, our interpretation of life itself, are radically different from those that were our views a short generation ago, and in this seething, changing, turbulent world there is a growing cry for religion to be the guide of life. For religion--and that means Judaism as well as all its sister religions--the world is crying for a new conception of religion and a new interpretation of religion that shall make religion square with life, and Israel all over the world, not only in America, but all over the world, is crying aloud for a new interpretation of Judaism that shall tell the Jew how he can live as a Jew seven days in the week and not merely for one or



✓ two hours of formulistic worship. A new Judaism, in a sense, that is the call, the cry of Israel all over the world.

I witnessed a convincing demonstration of it last summer in London, at that convention that was held there for the promotion of liberal Judaism in the world. I have thought to a certain extent, that this call, this urge, this need was peculiar to Judaism in America, but I found that all over the world Israel is making the same cry for a new interpretation of Judaism, that our young people can live in this modern twentieth century world as Jews with a positive and a living and inspiring faith that will tell them how to guide and control and direct their existence. (Applause)

✓ In this reinterpretation of Judaism there are a number of factors that must be realized; there are some people, some leaders in Judaism, who claim that the only hope of salvation for Judaism is to maintain, to preserve the old Judaism, to leave the old traditional Judaism, and there are those who maintain, on the other hand, that the only hope of salvation of Judaism is to create, as it were, an entirely new Judaism, a Judaism which casts off almost all its traditions, almost all its beliefs, almost all those things that our fathers held sacred, and takes into account only the needs and the thoughts and the philosophies of the present day. Neither of these is the avenue, the way of salvation for Judaism, but the true salvation for Judaism is that which knows how to link the past with the present.



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We want not merely an old Judaism, nor do we want merely an new Judaism, but we want an old-new Judaism, we want to hold fast to safe-guard as a precious heritage those priceless treasures of belief, of knowledge, of philosophy, of life, of modes of worship and of life that our fathers held sacred and tested throughout the centuries and handed down to us, their children, as our heritage of the ages. We want to hold fast to all that is therein, that is true and worth while; but we also want to take, as Israel has always taken, all that which is true and right and best in the life and the teaching and the philosophy of the present day, and fuse these two treasures together as a living reality and a hope and a force in our life. That is the old-new Judaism that every generation in Israel must create in its own day, and that is what we are creating. <sup>let</sup> But, us realize this: We cannot create it by ourselves. Judaism is not a sect; it is the religion, the life philosophy and the life mode of all Israel throughout the world. It is the creation of united Israel and one of the facts, one of the truths which we Jews in America have to learn convincingly is this truth of the unity, the personal unity, world unity of the house of Israel. There are not so many of our modern religious leaders who have seen through the problem here. I believe there is none, not a single one who has understood the full significance of this problem, and has seen more clearly the way that Judaism must go in its development, in its growth, in its progress, if it is to be a living Judaism of this twentieth century, and is



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to be handed down by our children in turn as their priceless heritage from us,--not one who has seen this so clearly as your rabbi. (Applause) And during these years of his ministry, twelve years since he left the Hebrew Union College to become an active worker in the vineyard of the Lord,--ten years in this congregation, he has worked ceaselessly, faithfully, earnestly for the realization of this principle. His has not been a haphazard work; his has been a work with a definite program. He has known clearly what he was striving for; he has seen clearly just the goal towards which he was aiming,--a united Israel living in this modern twentieth century, contributing to the life and the thought of mankind, spiritual guidance and stimulation and knowledge and inspiration for which the world hungers and which it needs and which Israel must give.

And not only has he labored in this way, and not only has he taught in this way, and not only has he set an example to his fellow rabbis to work and to teach and to live in this way, but something more; one other thing is needed in Judaism, and that is to realize the fullness of the purpose of its existence, of the divine purpose, I believe. It is not enough that our fellowmen non-Jews should respect us, not enough that they should say, "Some of my best friends are Jews"; not enough that they should have a respect and a liking even for the Jewish people. We don't want, as Dr. Wright said, mere toleration, but there



must be understanding; there must be sympathy; there must be an appreciation of what Judaism stands for and what its fundamental principles are, and what the role is which it can play and must play in the progress and the spiritual salvation of the human race. This can come only through teaching, through dignified teaching, through self-respecting teaching, through understanding, through scholarship and learning, and your rabbi has fought not so much to win a good name for the Jew--although he has achieved that, too, as you know--but he has fought above all to so lift Judaism and so exemplify Judaism and so preach Judaism and teach it that the world shall come to understand the full truth and beauty and inspiration of Judaism, and take it into its conception of one of the saving forces in the life and destinies of mankind.

Your rabbi has helped and is helping to make a place for Judaism as one of the great modern religions facing the problems of life, the urgent, surging problems of life that this changing world brings before us, and looks to religion for help in their solution. Your rabbi is helping the world to realize that Judaism, too, has something to contribute to this work of salvation of the human race. That is much; that is much. In these ten years he has given to Judaism, then, a living interpretation of Judaism; he has given to mankind an understanding of Judaism; he has helped to weld the Jewish people scattered throughout the



world and broken up into classes, into a unit, to develop the sense of brotherhood and responsibility and unity of interests and of cooperation. Are not these things much to achieve in ten years? I might say more. I might speak of the inspiration of your rabbi. I might tell you, and I do tell you, that to the Hebrew Union college come every year students from all parts of the country. Most of them come because they have been inspired by some teacher, by some leader, by some rabbi. They have been inspired to live a life of emulation of his, to do the work which he is doing, to take up in their day his work when he shall lay it down. From Cleveland every year there come students to us, as many students coming from Cleveland as from any other two cities in the country,--yes, as many as from any other three cities in the country, even of cities larger than Cleveland,--none the less, Cleveland sends us year after year as many as three times or as many as any three cities in this country together. Why is that? There are many reasons, but the chief reason, I am sure, is the force of the example and the teaching and the influence of your rabbis. I do not want to say, I do not dare to say, that Dr. Silver does it all, because you have had, and you have today, many other eminent rabbis animated by an equally fine spirit. I know and you know the force and the influence which the example and the personality and the teaching and the service and achievement of Dr. Silver himself have upon these young men who come to us from Cleveland. That, too, is something to have achieved



for American Jewry.

I might tell you many more things, I am sure. I am, however, trespassing beyond my time. Let us agree that ten years is a short time. It passes rapidly. Yet it can be full and rich in achievements and these ten years which we commemorate here, are indeed full and rich in achievements. I say to you ladies and gentlemen of congregation Tifereth Israel, as I have said to you once before, that the Hebrew Union college is proud of this son of hers. It is proud of what he has achieved in these ten years. It is proud even more of what he will achieve in the the ten, twenty, thirty and forty years to come. We rejoiced with you in the past; we know that we shall continue to rejoice with you in the future. (Applause)

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RABBI SILVER: All I can say, friends, is that you have been talking about the wrong man. (Laughter) Either that, or I don't know myself. I am afraid that I shall have to get home and get acquainted with myself. I needn't tell you, friends, that this is one occasion when I can't speak, when I shouldn't like to speak. You have overwhelmed me, indeed. Had I suspected that I would be subjected to all this praise, I might have requested that the meeting be called off. Dr. Wright thought that I wasn't scared enough. (Laughter) I was more scared than that colored boy that was asked whether he was courageous during the war. He said, "Suah, ah was courageous. Ah made seven Germans run." "Is that so?" "Suah, ah made them all run, but they couldn't catch me." (Laughter)

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I can assure you, friends, I am not taking much that was said this evening literally. I know that a great deal of it was prompted by generous appreciation rather than by critical appraisal; but there is enough in what has been said, making due allowance for the generosity of the spirit of the speakers who honored me by coming here this evening--and I am deeply honored by their presence, by the presence of my teacher and friend, Dr. Morganstern, by the presence of my dearest colleague, Rabbi Goldman, by the presence of the city manager and my brother in service, Ref. Dr. Wright, by all the guests here, --I say, there is enough in what they have said, making due allowance for the bounty of grace, to sustain me and inspire me for many years to come.



I think I have said this on some occasion before, that the ministry, of all professions, finds it most difficult at any time to take stock. By that I mean that, say, a physician can point to a certain definite number of people whom he has helped in a material or physical way, people whom he has cured, or some new discovery in medicine which he has made, something to behold; the man of legal profession can point to a certain number of lawsuits, cases which he may have won; the man in the scientific profession to a number of new discoveries, new inventions, new formulae which he may have evolved,--things quite concrete, and, in a sense, very gratifying because they are visible. The real victories of the ministry are not in terms of anything visible. I am proud, of course, of the fact that together we built a magnificent Temple. I am proud of course of the fact that with your helpfulness this congregation has grown to such magnificent proportions. These are physical evidences of prosperity, and yet in my innermost heart I know, as I am sure you know, that these are not the evidences of success in the ministry. Size and quantity and buildings do not represent the soul of religion. The minister deals in impalpable things, and in spiritual values which the senses cannot perceive, and because they are so tenuous, because they are so impalpable, the minister must have a great deal of faith to carry on, a great deal of faith to encourage him to carry on. After all, our greatest achievements are those which express themselves in lives which we may enkindle, in



character which we may hope to fashion, in a certain amount of guidance which we may be privileged to give. And so it is rather difficult at any stage in our lives to take stock, and say, "This much we have achieved." But an outpouring such as this, the wonderful tribute which you have paid, and the good will which you have manifested, are to me tonight an indication that perhaps I have not altogether failed, but that perhaps I may have succeeded in some slight measure in carrying out the purposes of my ministry.

I want to say tonight one or two words-- and then I shall be through--one or two words which leap to my lips and which insist upon being said. I want to tell you that if my work has meant anything, here or elsewhere, it was due to the fact that you made it possible. I am not speaking now in mock modesty. Had you not made it possible for me to do the things which I wished to do, which I believed I ought to do as a rabbi in Israel, I could not have done anything of any value. But you did two things for me, for which I shall be eternally grateful. In the first place, you gave me a free pulpit. You zealously and jealously through these ten years--and I know that you did the same for my sainted predecessor--you jealously safeguarded the sanctity of the freedom of your pulpit. Two of my friends who spoke here this evening commented on the fact that you did a daring and courageous thing when you summoned a young man to your pulpit. You did. You don't know what a chance you took. (Laughter) Even though I may have been equipped ten years ago with a



certain measure of intelligence, of learning, which I received at school, I was certainly altogether unequipped with that which only time can give--experience; the real intimate knowledge and understanding of life. I do not possess much of that as yet. Time alone can give you that. I did not have it, yet you did the daring and courageous thing to invite me to assume the leadership of a congregation that had been so magnificently led by one whose name will be forever written large in the annals of American Judaism. (Applause)

You gave me a free pulpit. I know there are many times when the things which I said did not meet with the full assent of your best judgment. I know that many times I spoke, and what I said must have irked or irritated a goodly number, and yet at no time by the slightest suggestion, did any of your officers or your board or the members try to deviate me one iota from my course. You assumed--and I thank God that you assumed--that it is better to err in the pursuit of truth than to stifle truth. I have often heard it said that the church is shackled, that no free spirit can remain long in the church. Well, I think that Tifereth Israel is a living rebuttal of that charge. No where in the world do I feel so free, and therefore so burdened with the responsibility which a sense of freedom gives to one, as when I stand back of our pulpit in front of that sacred ark, and for that great privilege I can never express fully my gratitude to you.



Then you made me free in yet another way. You made me free to engage in civic work, national work, occasionally in a movement of international scope. You realized early that Mifereith Israel was not a local congregation, that it had significance for Jewry throughout America, and you wanted your rabbi to count in the life of American Israel. And so you made it possible for me to do those things, which I believe have not brought discredit upon our institution.

I realize--I have often realized, and I make this frank confession, which I believe I have made once before--I realize fully that some of my work must have suffered because of my identification with civic or national movements. I know for certain, for example, that the pastoral work--to which my dear friend Rabbi Goldman, refers--must have suffered, not only due to my interests in other activities, but due to the amazing growth of this congregation, which made pastoral work among fifteen hundred families by one man altogether impossible, and I am sure at times some of you must have felt neglected or aggrieved, and yet I was faced with a choice<sup>of</sup> roles. I could not do all things, and I selected those roles which I thought were nearest to the profession of a rabbi in Israel. For, as Rabbi Goldman beautifully stated, the function of the rabbi, of the Jewish minister, was never that of the pastor. Pastoral work is important, but some one should be charged with the duty of



attending to it. But the primary function of a rabbi--and I have tried to remain true to the tradition of the rabbinate in my own family and in the household of Israel--the function of the rabbi has been first of all to learn, and then to teach. First of all to learn, and there is enough in the vast storehouse of Jewish thought to absorb all the energies and all the time of any human being to learn and to teach. And then perhaps after having been charged with the inspiration and the knowledge which comes from a three thousand year old literature, to impart some of that through education, through inspiration, to his fellow human beings, and to that function of the minister, friends, I have tried to remain faithful, and I pray to God that he will enable me to continue to remain faithful in the years to come.

I want to say one more word about these last ten years. They have been glorious years for me and rich years and happy years, because among other things they were spent in Cleveland, and Cleveland is a remarkable community in which to live and work. I believe that our city will some day become the model city of America. I believe that it is large enough and variegated enough in texture to be truly metropolitan, to have a broadness of vision and understanding, but it is not huge so that it is amorphous, so that it is just a clattering of buildings and factories and chimneys and hard pavements. It is a city with a conscience and a soul and a mind and a purpose, and it has made it very pleasant to work in such a city. I am sure that you do realize



it is exceedingly pleasant to work in a community whose political life, for example, is guided by a hand so steady and by a mind as competent and by a character so sterling as our city manger. (Applause) I say this because I believe this thing should be said. When our convention of the Union of American Hebrew Congregations met here and a thousand delegates came from all parts of the United States to our city, it was with pride that I saw the spokesman of the city speak as he did speak. Very often citizens feel dalled upon to apologize for their political representatives. In him Cleveland was extolled and magnified in the eyes of these people who came from all parts of the country. It is fine to work in a community whose educational life is guided by men who possess that quality of vision which a Dr. Vinson or a superintendent Jones possess. It makes one feel spiritually at home. It is fine to work in a city whose great heart and sound wisdom can express itself in an institution like the Community Chest, which served as a model for America, and whose philanthropic life is likewise directed by men of the type of a Mather or a Mr. Adams, or a Ramsey, or the late lamented Mr. Jackson, or his successor Mr. Ryan, or ~~bother~~ Jewish representatives,--a man of of the type of that superb loyalty, the late lamented Mr. Eisman, of his successor Mr. Baker, or Mr. Goldhammer. You don't know what it means when you feel in a community you have these kindred spirits to work with. It is good to work in a community where you have clergymen of the type of



Dr. Wright, men of other faiths who are not grooved in their denominationalism, but who have an understanding of the common purposes and the common ideals of all religion.

And so I am grateful to God that my lot was cast in this community these last ten years. I wish I had the time to tell you men and women of Tifereth Israel, especially those of you who have been officers of organizations like the Women's Association and the Men's Club and others, how greatly appreciative I am of the constant and ready and willing cooperation which you have given me at all times. I want to express my deep appreciation this evening to the teachers of our religious school, to that splendid staff of over sixty men and women, and to their leaders, Miss Schott and Miss Lederer, for it is they who carry on the great work, not I. I ought not pass this moment, which is a rare moment, I ought not to pass this moment by without expressing my great appreciation for the work of Miss Jones, who in the early years of my coming to Cleveland meant more to me than I could tell you, because she knew the congregation, knew its families and people and problems and gave me of her counsel and advice. I want to thank that splendid manager of the Temple, Mr. Levy. (Applause) He is not only managing the Temple; he is managing the rabbi as well. And surely, I would not for the world want to let this moment slip by without telling Jimmy how much his loyalty and his devotion to the Temple and to me has been. Mr. Lowenstein said this evening that this year marks the final year in his occupancy



of the office of president of the congregation. He has been president throughout my years in Cleveland, and I could not have prayed for a better partner. He was always my friend, always my advisor, always my helpmate in the work, and it is to his, and not to mine, to his persistent and constant labor more than to mine that the great project of the new Temple was made possible.

I look forward, friends, to the next years hopefully and prayerfully. I hope that my ripening experiences will lend an added measure of force and worth to my work. I pray that Tefereth Israel may continue to be what it has been in seventy-seven years of existence--a light and a leading. This coming year we shall be privileged to welcome to our fold a man who will be ordained rabbi next Saturday, one of our own men, one whom you know, and many of you who have known him have come to love him, a man of rare gifts of learning and of eloquence. He is coming to the Temple as my co-worker, to devote himself particularly to education and to work among our young people, and I look forward with eagerness, as I know you all do, to the coming of Mr.--in three days to be--Rabbi Leon Feuer. (Applause)

I closed my inaugural, shall I say? my inaugural ten years ago with a prayer from our sacred books, and I can find no more fitting words with which to close my few remarks this evening. "God send <sup>Thou</sup> Thy light and Thy truth, and may they lead me." (Applause)