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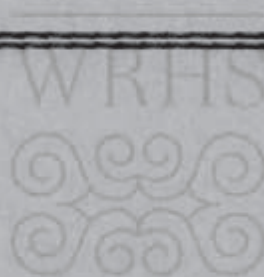
What is wrong with the Cleveland Jewish community?, 1928.

"WHAT IS WRONG WITH THE CLEVELAND JEWISH COMMUNITY?"

RABBI ABBA HILLEL SILVER.

THE TEMPLE, SUNDAY MORNING,

MAY 20, 1928, CLEVELAND, OHIO.



As the congregational year rounds out its course, one is naturally tempted to review the past year's outstanding events and achievements and to comment upon them. My address this morning, "What is Wrong with the Jewish Community of Cleveland?" is not intended to be a criticism or an indictment, but merely a call to self-examination and self-inquiry; for the best of communities often go to rest on their laurels and become grooved and routinized. Communities, like individuals, have their cycles,--cycles of creative effort which are followed by cycles of stationary inactivity.

I regard the Cleveland Jewish community one of the best in the land. It is so regarded everywhere. Our past achievements in philanthropic work and religious organization have placed our community in the forefront of American Jewish community life; and yet to the observer there are indications that our community is now passing from a cycle of creative effort to one of marking time, of inactivity. Other Jewish communities seem to be outdistancing us; they seem to give evidence of greater enterprise and greater vision and greater scope in their communal activities, and it is in an effort to point out the directions in which our community is not progressing, rather than any an effort to find fault, to criticize, that I speak this morning.

Last week there assembled in the city of Cincinnati three conferences of important National Jewish bodies,--the National Conference of Jewish Social Service, the National Association of Community Center Secretaries, and the National Council on Jewish Education. The first two of these three bodies brought together in conference the outstanding social workers of the United States, the men and women who are the professional social workers in our relief agencies, in our federations, in our child welfare work, in our hospitals. These conferences also brought together the outstanding lay leaders in Jewish social work in America, and the best thought was represented there.

What was the keynote sounded at these conferences? What was the new message given by those who are closest to Jewish community life, at least, in its sociologic phase? Let me read the published report of these conventions. "Education and not charity should receive the attention of Jewish welfare workers and those interested in the betterment of their communities, is the opinion of the leaders of the three national Jewish welfare and education groups whose organizations held their annual gatherings in Cincinnati from Wednesday, May 9th to Sunday, May 13th. How to revitalize Jewish life in this country and to give it true Jewish content. The progress made in these directions during the past year. How to regain thousands and thousands of Jewish men, women and children

for the Jewish faith, after they have found themselves in an environment totally strange, if not hostile, to their racial beliefs. These were the major topics discussed. A quarter of a million Jews in the United States, it was said, are virtually lost to American Jewry, its ideals and aspirations, except for occasional solicitations for some financial campaign to help their brothers in Europe or Palestine."

This was the key note sounded in these conventions,--not of rabbis but of Jewish social workers, representatives of the philanthropic agencies in the United States. Now, I recall the time--and it was not so long ago--when Jewish social workers interested themselves very little in Jewish life or in Judaism or in Jewish education. They were exclusively interested in the scientific care of the dependents--the sick, the poor, the old, the orphan. In fact, the social workers not so very long ago prided themselves upon their detachment from Jewish life; upon their scientific superiority to the toil and moil of Jewish life in its respective communities. They prided themselves upon their scientific "goyishness."

The times have changed. Jewish community life developed in spite of the social workers, developed in intensity, in enrichment of content, in scope. It became apparent that there was much more to Jewish life than eleemosynary institutions on the one hand and houses of prayer on the other. The social workers, too, began to

realize that with the cessation of immigration, the problem of caring for dependents was becoming less and less serious, and with the organization of Community Chests the problem of raising funds for Jewish philanthropy was becoming less and less imperative for the Jewish social worker. And so they began to look around for a new content for the ^uprofession and a new philosophy; and they have found it. It is well that they have.

The far-visioned among them years ago already projected a program of community work for the well as well as for the sick; for the normal as well as for the abnormal and the sub-normal,--a program which would coordinate Jewish community life in all its vast ramifications; which would integrate the individual into the life of his community; which would conserve the spiritual and cultural treasures of Jewish community life, and which would adjust the Jewish group life to the encompassing and enclaving life of the environment. They were few in numbers a decade ago, these men of vision, and they have many more disciples today; and they have won.

So that today at a conclave of spokesmen of charitable agencies in America, the great message is what? Education and not charity should receive the attention of Jewish welfare workers and those interested in the betterment of their community.

Now, many a Jewish community in the United States is realizing this fact, and they are turning their

attention from building of hospitals and homes for the aged to the building of schools; they are turning their attention to the problem of saving the Jewish youth for Jewish life and for the Jewish community. They are concerned with the problem of giving our rising generation a more ethical training which will save them from delinquency, the burden of which the community must bear.

An interesting report^{was} made at this convention by Dr. Julius Mahler, the research assistant at Teachers' College, Columbia University, concerning the effect of Jewish religious education upon character training, and Dr. Mahler's conclusions, based upon a scientific study of the value of Jewish religious training in the formation of character, are as follows: "Religious education seems to have a beneficial effect upon honest behavior. Those Jewish children who received a religious training were, as a group, more honest than those who did not receive such training."

Of course we have always maintained that which is elemental: that the proper ethical guide, if given to young people in the plastic and susceptible years of their youth, would help them in the formation of those habits of conduct and thought which make for integrity and honesty and wholesomeness of living. And our scientists and our psychologists are now proving the axioms, as it were, of religious education.

Our Jewish communities elsewhere are turning

their attention to their young people in a desire, in a fervid desire to conserve our precious heritage, to send forth our young people into the world free from any inferiority sense, enlightened, informed, inspired, prepared and equipped to take their place as Jews in American life. In many cities vast sums of money are being spent in the erection of schools; in the establishment of training schools for teachers; in the publication of text books; in many a city the federation of Jewish charities meets the budget of the educational institutions. In this respect Cleveland is not leading but lagging seriously behind. Those closest to our social service activities in their city, with a few laudable exceptions, are either indifferent to this problem or lukewarm about it, or, frankly, hostile towards it.

Jewish education is still regarded as the hobby of some rabbis, as a non-essential, extraneous matter which is being imposed upon Jewish community life. Our ⁱⁿ campaign this year, which we appealed to the community to support the existing schools, to enable us to reach out and perhaps touch the lives of a few hundred more of our young boys and girls who are not being reached at all, did not succeed. It was a failure. And we are confronted with the desperate alternative of closing down some of our schools. The minimum, the pitifully few schools which we have built in our city through labor and sweat of soul, we are being forced to close some of these schools down because

the community has not yet realized the obligation towards its children.

The orthodox community, the conservative community, perhaps the most demoralized or disorganized orthodox or conservative community in the United States failed miserably in this last campaign, and the reform Jewish community, so-called, contented itself with giving a pittance. The children want those schools. Last year a group of fine women set out on an enrollment campaign to get Jewish boys and girls to come to our schools and attend short days. Over 1300 boys and girls registered in our schools. They want them. We have not supplied them with the facilities, either in school buildings, in class rooms, in text books or teachers for their instructions.

I am reminded of the story that is told of the rabbi in the Old World town before pesach. He found there were a great number of poor in the town who would be left without matzos and wine and meat for the Passover, and summoned an assembly of all the people of the town to the synagogue, the poor and the rich, and he made an impassioned plea to everyone. The plea lasted an hour, perhaps two hours,--probably two hours for rabbis,--an impassioned plea to help the poor tide over the Passover holiday, and after the meeting he went home, and his wife, the rebitzen, asked him, "Now Rabbi, what success did you have?" He said, "Well, I had a 50% success." "What do you mean, a 50% success?" "Well," he said, "I persuaded the poor to take

charity; I don't know that I persuaded the rich to give any." I think we have persuaded, or we can persuade, the children of our city to want a Jewish education. We have as yet failed to persuade those who can make it possible to do so.

Now, if it is true, as these social workers maintain, that Jewish education today is the paramount issue in Jewish community life, then Cleveland is falling behind. An effort, I understand, is now being made by our federation to recanvass the whole situation, with an eye to finding ways and means of solving this perplexing problem. I fervently pray that its effort will meet with success.

What is important, though, is a new mental orientation, a new mental reorientation on the part of leaders and followers in our community. We must come definitely to the conviction that the primary concern of this community, as of every Jewish community, is the intensification of Jewish community life among all avenues; that the goal of our efforts is a rich, full, purposeful, throbbing Jewish community life, and not merely the adequate care of the two per cent of weak, delinquent and deficient and helpless and dependent. And to that end, I make bold to say, friends, that we shall have to weed out from positions of leadership in our community those who are not in sympathy with this program. There was a time when all that was required for leadership in a Jewish community

was the ability to give money and a good heart to prompt that giving. That is no longer enough. Such people have outlived themselves; they are in the way of Jewish community progress. To be a leader in a community today one must have a sympathetic understanding of Jewish community life, of its needs, of its problems, of its higher aspirations, of its gropings. One must be in sympathy with Jewishness, if you will; and we cannot permit a community to be led and its destinies controlled by those whose contact with it is due merely to an accident of birth; who look upon their Jewishness as an accident, or an irritation, or a misfortune, if you will.

We must have at the helm of our community live men; who love Jewish values; who are in sympathy with the vast cultural achievements of our race; who believe in its future; who see its promises; who hope for its creative unfoldment; who understand. We are no longer satisfied with a Judaism of subscriptions and endowments.

And that brings me to my second point this morning. One of the things that is wrong with the Jewish community of Cleveland is that we are deficient in lay leadership. Not that we haven't men of ability in our midst, men of great capacity who are equipped for leadership. We have those men, but those men are not willing to accept the burdens and the responsibilities of leadership in the community. Our welfare federation found it extremely difficult, nay, almost impossible, to induce a

Jewish layman, any Jewish layman of the stature of a leader, to assume the presidency of that organization; and were it not for the fact that a very capable woman consented to accept the leadership, that great organization would have remained pilotless. And that is true of other organizations in our community. I have for years tried to find an outstanding Jew in our city, a layman, who would assume the leadership of the Bureau of Jewish Education, a task which is a layman's task, a task which has taxed me beyond my power, and a work which is really not mine. But I have not succeeded. Do not misunderstand me. I do not mean to imply that there are not in our community a goodly number of truly splendid men and women who are working faithfully in our various philanthropic and religious institutions. They are such that without them the fine things which we have accomplished never would have been accomplished.

What I do mean is this: that every great Jewish community ought to have a few outstanding great leaders who are willing to lead and whom the community is willing to follow; men who make of community work an exalted vocation and not a mere avocation; men who make community work a life interest and not merely a meeting-a-month interest; men who think for the community and plan for it and vision for it and project ideas for it; men who guide and goad and inspire. And such leaders, unfortunately, we have not in sufficient, adequate numbers in the city of Cleveland; and that is having its very serious effect upon

our rising generation, upon the prominent, capable younger men of our community.

With few exceptions, here again,--and there are very commendable exceptions,--the fine young people of our city are much more interested in their social clubs and in their golf clubs than in Jewish communal institutions and in Jewish communal problems. And that is not due to the fact that they are bad, or they are calloused, or they are indifferent. Not at all. They simply have not been reached. There have not been the outstanding lay personalities in our city who, by their example, by their devotion and by their consecration to Jewish community life, would prompt these younger men to emulate them.

And my third comment on the Cleveland Jewish community is this: that we are not sufficiently interested in cultural things. I am not now speaking of individual people in the community. I am speaking of the direction of effort on the part of our community. We give to our charitable institutions,--and by the way, I do not think that we are over-generous even to those institutions. Our recreational program, for example, in the city of Cleveland, is under-developed and under-staffed, probably below other Jewish communities. Our great hospital, for example, is wrestling constantly and is harassed constantly with deficits, whereas it should have, as other hospitals in our city have, a generous and liberal endowment fund to enable it to carry on its work. We are not over-generous

even to our charitable institutions. We do give; we do support them, but we do practically nothing for the colleges and the universities and the libraries and the museums in our city and in our state.

We have two great colleges in the city of Cleveland to which hundreds and hundreds of our young men and women go. In my eleven years in the city of Cleveland I fail to recall one instance where a well-to-do Jew made one contribution to either one of these institutions. There are fourteen colleges and universities in the state of Ohio, to which many of our Cleveland young boys and girls go to get their education, get their professional training. These schools, mind you, are private schools, denominational schools. They are not state supported; they are supported by individuals, and I have yet to recall any instance where a generous donation was made to any one of these institutions.

We get on edge whenever we hear in this college or that college some word of criticism was made about Jews, and we get on edge when we hear that a Jewish teacher had a difficult task to procure a professorship in one of these colleges, and we somehow never stop to blame ourselves for it. These colleges and universities owe us nothing. We have builded none of our own. Presbyterians, Methodists, Baptists, Catholics, Episcopalians all have their universities in America, and they are supporting them, sending millions and millions of dollars to the maintenance

of these schools. We have none. All that we do is send our young people to these schools.

Now, we owe a great obligation to these institutions, to help maintain and support them; and that is true of our museums, and that is true of our libraries, and that is true of many another cultural institution in the life of our community to which we Jews do not contribute our share. Why, we do not support our own cultural institutions. We have one Hebrew Union College which trains spiritual leaders for all the liberal Jewish congregations of America; which enables a group of Jewish scholars at the college to carry on the tradition of Jewish learning; which gives to America many of its Jewish tribunes, spokesmen and representatives. The Hebrew Union College has never been properly supported by the liberal Jews of Cleveland. The very small dues that we are asked to give, the five and the ten and the twenty dollars that we are asked to contribute, are not forthcoming.

The Hebrew Union College has, for the past few years, under the leadership of Mr. Adolph Ochs, of the New York Times, carried on a campaign for an endowment fund to relieve it of the necessity of annually soliciting funds. There has not been one Jew in the city of Cleveland who has been blessed by God with substance, who volunteered to make a liberal contribution to such an endowment fund. And that is true of the conservative and the orthodox community in relation to their theological seminaries and academies.

They do not support them,--a community of 90,000 souls. Why, do you realize what a community of 90,000 Jewish souls in a country like Germany would be doing for Jewish learning and Jewish scholarship and the encouragement of Jewish writers and Jewish authors and Jewish artists? There is not a community abroad which does not send its Kultur fund for the support of Jewish learning. We have nothing of that kind in our community. It is starved culturally.

Now these three things, friends,--I do not want to lengthen the catalogue much further,--these three things I want to call the particular attention of our people to. I want Cleveland to lead, to be a path-finder, a pioneer in Jewish community work in the United States, just as our non-Jewish community leads culturally, philanthropically, in America. We can lead; we have the ability here; we have the substance here. We are small enough to have a character of our own and a soul, as it were, of our own. We are large enough to be able to do things on a substantial scale. We can lead. But in order to lead we need a new mental adjustment.

We must realize, first of all, that the era of Jewish life exclusively centered upon charity is over, ended, finished completely, and he who still talks about Judaism in terms of charity is an anachronism. A new day is dawning. We have got to realize it, all of us. We must begin to turn our attentions seriously to the problem of saving our youth first of all, for Jewish life and for

America; and that is the problem of Jewish education.

The word is becoming trite, hackneyed, because of its repetition, but I pray to God that because the word is commonplace you will not forget the throbbing, burning message underneath that word. And then we must begin to discover leaders in our midst, and we must challenge those who are competent to lead to come forth and assume the load and the burden and the heartaches and the crown of leadership. I know that it is much easier for a man, when he has reached the age of fifty or sixty, and has amassed a fortune, to retire and to travel all over the world to enjoy himself and to free himself from the cares and responsibilities of the community. I know that it is easier, but he must, they must, be made aware that they must not do that, and they owe a responsibility to a great community like this to give some of the years of their life and some of their experience and their wisdom to the job of community upbuilding and development.

And, lastly, we must all turn our attention, begin to turn our attention to cultural activities and cultural leadership, to contribute our share, to play our role to the cultural life of our city and of our state and of our country. There is a great deal that is right in the Cleveland Jewish community; there are a few things that are not so right, and of these I have spoken this morning.

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sermon 277

The TEMPLE BULLETIN



THE TEMPLE

*East 105th St. and Ansel Rd.
CLEVELAND, OHIO*

Abba Hillel Silver, D.D.
RABBI

*Rabbi Leon I. Feuer
Minister of Religious Education*

SUNDAY, MAY 20, 1928

10:30 A. M.

RABBI SILVER

will speak on

**WHAT IS WRONG WITH THE
CLEVELAND JEWISH
COMMUNITY?"**

*This will be the final Sunday morning Service
until Fall*

The Sabbath Eve Service, every Friday evening, from
5:30 to 6:10 will continue throughout the
Summer in the Temple

Friday Evening Service

5:30 to 6:10

Sabbath Morning Service

11:00 to 12:00

148

The Temple Bulletin, published weekly from the middle of September to June, by Tifereth Israel Congregation, E. 105th Street at Ansel Road, Cleveland, Ohio. E. E. Wolf, Pres.; Emanuel Einstein, Treas.; Rabbi Leon I. Feuer, Editor. Subscription price, 50 cents per annum.

Entered as second-class matter, Dec. 11, 1925, at the Post office at Cleveland, Ohio, under the act of March 3 1879.

The Musical Program for Sunday, May 20, 1928

Mr. Beymer will play the following organ numbers:

Prelude:

March in F.....Guilmant
Lento Assai (Dreams) from
Seventh SonataGuilmant
Cantilene Pastorale...Guilmant

Postlude:

March in D.....Guilmant
The choir will sing the Bach
Chorale "Ah, Well It Is."

The Closing Sunday Service

Another season is drawing to a close. This Sunday morning the last lecture-service of the season will take place. It has been gratifying to observe the continuing splendid response of our Congregation and of the community at large to these services.

The Sunday morning services will be resumed immediately following the High Holy Days in the Fall.

Rabbi Silver's Addresses

Last Monday Rabbi Silver opened the Community Chest Campaign in the city of Rochester.

On May 23rd he will address the Anniversary Dinner of "The Nation" which will be held at the Hollenden Hotel, Cleveland.

Rabbi Silver has been invited by the Louisiana State University to

deliver the Baccalaureate Address to its graduates on June 10th. He is also scheduled to address the Convention of the I. O. B. B. at Columbus on June 4th.

At the forthcoming Convention of The Central Conference of American Rabbis in Chicago, Rabbi Silver will deliver the Conference Lecture.

Temple Religious School Report for the Week

Total enrollment, including the High School—1348.

Number of pupils, Kindergarten to the 9th grade—1234

Average attendance for the week—91%.

The following classes had 100% attendance for the week—Kindergarten A, Miss Pikkell; 2D, Sylvia Kopperman; 7D, Helen Suit; 9A, Gertrude Woldman; 9C, Ada Krause; 9D, Seville Fink; 9E, Edith Ruben; and 1B, (High School) R. H. Saclarow.

Sunshine Fund Collection

The Sunshine Fund Collection for the week amounted to \$36.97.

Closing Dates for the Religious School

Saturday, June 2nd, final examinations for the Junior High School.

Sunday, June 3rd, final examinations for the 5th and 6th grades of the Religious School.

Sunday, June 10th, closing session.

Sunday, June 17th, Rally Day.

Tuesday, June 19th, Annual Congregational Picnic.

High School Class Night

On Sunday evening, May 20th, the graduating class of the Temple High School of 1928 will hold its Class Night in Mahler Hall. A fine program of entertainment has been arranged. This evening is for members of the class only and those friends whom they may wish to bring.

Spend an Enjoyable Evening
"BEHIND THE SCENES AT THE TEMPLE"

at

The 78th Annual Congregational Dinner

Saturday Evening

May 19th, 1928
6:30 P. M.

Hollenden Hotel
Ball Room

Three entertaining sketches

Annual Message of the President

Reports of Committees

Annual Election of Members of the Board

Brief addresses by Rabbis Silver and Feuer

Music by the Temple Boys' Choir and Junior Orchestra

Reservations are \$2.00 per plate and can be made at The Temple Office

SHABUOTH AND CONFIRMATION SERVICE

Friday, May 25th

at nine-thirty A. M.

On Shabuoth morning, Friday, May 25th the Confirmation Class of 1928 will be confirmed at the Temple. The class numbers 121 boys and girls, the largest in the history of the Temple.

Shabuoth Services will begin promptly at 9:30 A. M. The doors will be closed at 9:50 A. M. and no one will be admitted after that time.

Special aisle seats will be assigned to parents of the confirmation class and a section of seats will be reserved for the class. No other seats will be reserved.

Cards of admission are enclosed for Temple Members.

No children under 14 years of age will be admitted.

Temple High School Graduation Exercises

Sunday Evening, May 27th at 8:00 P. M.

Mahler Hall

A fine class of 35 young men and women who have finished the three year course will be graduated from the Temple High School on Sunday evening, May 27th. This is the second annual graduation.

The commencement address will be delivered by the Rev. Dr. I. Philo, of Youngstown, Ohio, an eloquent and inspiring speaker. Vocal numbers will be sung by Mr. Albert Downing of the Temple choir.

The Temple Scholarship of \$300.00 will be awarded to the two graduates who have the highest scholastic average for the three-year course. Awards will also be made of Honor Keys to those students who have been leaders in High School activities. The Temple will present a prayer book to each of the graduates.

On graduation day "Ha Sofer", the High School Annual, will make its appearance.

Following is the personnel of the High School class of 1928:

Charles E. Auerbach
Janice Bernheim
Rhea Birnbaum
Howard Bloomfield
Rosalind E. Buka
Harmon Cohen
Betty Cohn
Esther E. Eickner
Harold Fellenbaum
Pearl Feuer
Harry Friedman
Julian B. Galvin
Leonard Goldberg
Raymond Goldberg
Jerome A. Goldberg
Morton Goldhamer
Sam Goodman
Sanford Green

Jerome Guzik
Leonard S. Hartman
Bernice Horwitz
Ruth Ketterson
Myron Klein
Ferdinand Levy
Herbert Lomsky
Franklyn Marks
Lillian Maurice
Ruth Newman
Milton Reitman
Philip Rothkopf
Ruth Sablowitz
Eleanor Schmidt
Estelle Sugarman
Morton Waldman
Ruth Weinberg

Temple Women's Association

Annual Meeting

On Wednesday afternoon, May 9th, the Temple Women's Association brought its season's activities to a close with one of its best meetings of the year. The speaker of the afternoon was the charming John Cowper Powys, who delivered a profoundly stimulating address on "The Art of Self Culture."

A short business meeting and the annual election of officers and members of the Board preceded the address. The President, Miss Rohrheimer, read an unusually fine annual message which was followed by reports from all the standing committees, all of them reporting gratifying results for the year's work.

Following is a list of the officers and new members of the Board:

Mrs. Sigmund Joseph—Hon. Pres.	
Rabbi A. H. Silver	Hon. Trustees
Mrs. A. H. Silver	
Flora Rohrheimer—President	
Mrs. Joseph Gross—1st Vice Pres.	
Mrs. Beni. Lowenstein—2nd V. Pres.	
Mrs. H. Devay—Treasurer	
Mrs. S. Freedman—Rec. Sec'y	
Mrs. R. C. Norberg—Financial Sec'y	
Mrs. H. Thorman—Corres. Sec'y	
Mrs. Sam Rosenthal—Auditor	
Mrs. Alfred Benesch	Mrs. Sigmund Korach
Mrs. J. M. Berne	Mrs. Lester Miller
Mrs. Phil. S. Goldberg	Mrs. G. P. Nachman
Mrs. Joseph L. Jaffee	Mrs. L. Rheinheimer
Mrs. Louis J. Kane	Mrs. Ben Rich
Mrs. Hilda Klein	Mrs. B. A. Spayne
Mrs. Morton B. Koblit	Mrs. Henry Steuer
	Mrs. Sidney Syde

Temple Men's Club

Annual Meeting

An extremely clever satire on the radio and television was the feature of the Annual Meeting of the Temple Men's Club held on Wednesday evening, May 9th. The sketch was written by Irwin Glueck and acted by members of the Club. It was an entertaining and enjoyable evening for all who attended.

At the business meeting, prior to

the entertainment, the Temple Men's Club elected an administration which gives fine promise of excelling next year any of the past achievements of the organization.

The following is a list of the new officers and members of the Board:

Max J. Lindner—President
George W. Furth—1st Vice President
J. M. Berne—2nd Vice President
Jacob Singer—Secretary
L. B. Koblit—Treasurer

Julius Bloomberg	Harold Schwartz
Herbert Buckman	Adolph H. Shagrin
Bert Keller	Edward O. Symon
Joseph Sands	Sidney N. Weitz

Temple Alumni Association

Annual Meeting and Alumnite

Last Sunday night the Temple Alumni Association closed one of the most successful years of its history with its Annual Dinner and Alumnite. A fine crowd of young people sat down to dinner in Mahler Hall and after dinner conducted a brief business meeting. Howard Wise delivered the president's message. The meeting ended with the annual election of officers.

A program of entertainment by Alumni talent followed. There was a fine variety in the program. Albert Brown acted as Master of Ceremonies in his usual inimitable fashion. The remainder of the evening was given to dancing. The success of the program this year and especially the work of the Alumni Theatre Guild augur well for a fine season of activities in 1928-29. The new administration should be very capable of carrying on the fine work that Mr. Howard Wise and his associates did this year.

Following is a list of officers and members of the Board elected at the annual meeting for the coming year:

Jerome Curtis—President
Elsie Selman—Vice President
Sanford Schwartz—Treasurer
Julian Galvin—Rec. Sec'y
Sylvia Laibman—Corres. Sec'y
Max Meisel, Jr.—Historian

(Members of the Board of Alumni Association)

Charles Auerbach	Elliot Glicksburg	Theodore Spilka
Margert Cohn	Ethel Hartman	Morton Stone
Lester Colbert	Rita Hollander	Alex Treuhaft
Babette Devay	Carl Joseph	Helen Tronstein
Harold Fellenbaum	Esther Kluga	Howard Wise
Morton Goldhamer	Henry Kutash	Edwin Woodle
	Clara Schaffner	

*The Temple Wishes to Acknowledge with Thanks the
Following Contributions:*

To the Library Fund

Ruth Englander and Alma Englander Rapport In memory of Mother, Nellie Englander

To the Scholarship Fund

Clarice and Charles Auerbach In memory of Grandmother, Mrs. Isadore Eisenmann
Mrs. Lizzie Weidenthal In memory of Bertha R. Bettman and Fannie Baum
Mrs. K. Bergmann In memory of Mother, Mrs. Ruth Newman
Mrs. L. F. Gooel and Mrs. William Bryar In memory of Mother, Mrs. Betty Zimmer
Mr. and Mrs. L. D. Goldhamer In memory of Mothers, Lottie E. Unger and Lena Goldhamer
The Quilting Circle In memory of Mr. Emil Auerbach
Mr. and Mrs. Ernest Altschul In memory of Mr. Simon Davis and Mr. Ansley Hyman
Mr. and Mrs. Simon Fox In memory of Daughter, Hattie Fox

To the Floral Fund

Mr. and Mrs. L. D. Goldhamer In memory of Mothers, Lottie Unger and Lena Goldhamer
Mrs. Morris G. Schaffner In memory of Mother, Mrs. David Fuld
I. J. Garson
D. J. Garson
M. J. Garson
G. A. Garson In memory of Walter J. Garson
Mr. and Mrs. M. B. Freedman In memory of Louis Goodman
Mrs. Lena Fellingner In memory of Emil Auerbach
Ruth Englander and Alma Englander Rapport In memory of Mother, Nellie Englander
Mrs. I. Lazard and Erma Mosseri In memory of Mother, Flora Schwab

A contribution to the Bureau of Jewish Education was made by Mrs. Lena Fellingner in honor of the birth of Daniel Jeremy Silver, and in commemoration of the twenty-first birthday anniversary of her son, Harold Fellingner.

Contributions to the Confirmation Day Floral Fund in memory of Robert Eaton have been received from the following:

Charles E. Rosenfeld, John Joseph Goldsmith, Betty Louise Geismer, Janet Belle Moss, Carl S. Liebenthal, Paul Shlesinger, Henry E. Roth, Jr., Milton K. Einstein, Jr., Jane Iglauer.

May 18, 1928

Revitalization of Jewish Life in America Discussed at Educational and Social Welfare Conferences Held in Cincinnati

EDUCATION and not charity should receive the attention of Jewish welfare workers and those interested in the betterment of their communities, is the opinion of the leaders of the three national Jewish welfare and educational groups whose organizations held their annual meetings in Cincinnati from Wednesday, May 9, to Sunday, May 13.

How to revitalize Jewish life in this country and to give it true Jewish content; the progress made in these directions during the past year; how to regain thousands of thousands of Jewish men, women and children for the Jewish faith after they have found themselves in an environment totally strange, if not hostile, to their racial beliefs—these were some of the major topics discussed.

A quarter of a million Jews in the United States, it was said, are virtually lost to American Jewry, its ideals and aspirations, except for occasional solicitations for some financial campaign to help their brothers in Europe or Palestine.

The session of the first joint meeting drew 600 delegates from every



Israel Chipkin



Dr. S. Benderly

Spivak of Denver, head of the Jewish Consumptives' Relief Society, a national agency built up largely by his work and still carrying on the fight against the white plague, and Dr. Frank F. Rosenblatt, research expert of the Bureau of Jewish Social Research and one of the leaders in charge of the work of the Joint Distribution Committee for the Rehabilitation of European Jews.

Dr. Solomon Lowenstein, executive director of the Federation of Jewish Philanthropies, New York, presided over the memorial services.

Jews in Small Communities

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SPECIAL SOVIET COMMITTEE FORMULATES PROGRAM TO FIGHT ANTI-SEMITISM

Educational and Punitive Measures
to be taken

(Jewish Telegraphic Agency)

Moscow, May 16.—An extensive program of an educational and political campaign to wipe out anti-Semitism among members of the Russian Communist party first and among the workers and peasants as well as recommended by the special committee appointed last week by the Central Committee of the Communist Party. The committee was appointed following a special session of the Central Committee called to consider the question of the spreading anti-Semitism.

The program as recommended by the committee provides for a systematic campaign by a trained personnel. The work is to begin within the Communist Party where anti-Semitism has been treated up to now with indifference.

Lectures on the Soviet nationality, on politics and on the issue of anti-Semitism are to be made a special subject in the curriculum of the schools and colleges. The entry of Jewish workers into industry and the Jewish back-to-land movement are to be emphasized. The campaign against anti-Semitism is to be introduced into the school books, motion pictures, the press and literature where Jewish life in its true perspective is to be depicted. Public debates on anti-Semitism are to be held and excursions to the Jewish colonies arranged. A campaign against anti-Semitism is also to be conducted in the Red army and in the trade unions.

The highest disciplinary penalties are provided in the program recommended by the committee for those who are found guilty of anti-Semitic practice and particularly for those who oppose the Jewish colonization work. The trial of these persons are to be public.

Membership in the Union pending a call that he appear before a committee to justify his action in issuing a certificate of approval for products manufactured in a sausage factory which put on the market both kosher and non-kosher products. Rabbi Israel Rosenberg of Brooklyn, chairman of the praesidium, appealed for unity.

Rabbi J. Kanowitz of Newark was appointed chairman of the committee on Palestine; Rabbi Fliezar Silver chairman of the committee on membership; Rabbi Isaac Siegel, committee on arrangements; Rabbi Isaiah Karlinsky, committee on nominations, Rabbi B. L. Levinthal, committee on resolutions; Rabbi Joseph Rosen, committee on Sabbath observance; Rabbi Chaim Block, committee on finance.

"BORROW AND ADVANCE" SLOGAN STIMULATES THE COLLECTIONS OF THE U.J.C.

Polish Yeshivahs Appeal for Urgent
Aid; Drives in Progress

The stimulating influence which the emergency appeal issued by David A. Brown, national chairman of the United Jewish Campaign, has had on local campaigns throughout the country, is apparent from a number of reports received from various localities, a statement from the headquarters of the campaign declares.

The slogan "Borrow and Advance," adopted to secure the \$3,100,000 required by the Joint Distribution Committee for the continuation of its work during the summer months has added impetus to the communities that are now conducting their annual campaigns. The response has been generous and in several communities it is expected that the annual share of their three-year quota will exceed the collections of a year ago.

A report from Erie, Pa., states that their campaign has just been completed and that the total pledges amounted to \$5,750. This was a joint effort, the United Palestine Appeal and the United Jewish Campaign sharing equally.

A joint campaign is also being conducted in Worcester, Mass., where \$35,000 was raised last year for the United Palestine Appeal and the United Jewish Campaign. This year the Committee reports that there is every indication that a much larger sum will be raised.

A campaign for \$20,000 was inaugurated in Des Moines, Iowa. The campaign is at present in full swing.

Los Angeles plans to conduct its campaign during the month of June. The United Palestine Appeal and the United Jewish Campaign are participating in the \$200,000 quota set for it.

A campaign for \$38,775 which includes in addition to the quota for the United Jewish Campaign that of several other organizations, was started on May 4 in Oakland, Calif. The reports thus far indicate successful results.

Yeshivahs and other institutions of Jewish learning in Poland are in danger of closing, should the support now being received by them from the Joint Distribution Committee cease, according to a cable appeal received by the United Jewish Campaign, from a conference of the leading rabbis, held in Vilna. The cable signed by Rabbi I. M. Kagan of Radun, known as Chofetz Chaim and by Chief Rabbi Chaim Ozer Grodzinski of Vilna, states: "Great meeting of rabbis here expresses acknowledgment and gratitude to Joint Distribution Committee

JEWISH EDUCATION MAKES FOR HONESTY, COLUMBIA UNIVERSITY SURVEY SHOWS

Says Children With Jewish Education
More Honest Than Those Without

The effect of Jewish religious education upon character training was discussed by Dr. Julius Maller, research assistant at Teachers College, Columbia University, before the Convention of the National Council for Jewish Education held in Cincinnati.

He referred to the findings of the Character Education Inquiry conducted by Dr. Hugh Hartshorne and Dr. Mark May which were recently published by Macmillan in a volume entitled "Studies in Deceit." Dr. Maller was recently appointed a member of the staff of the Character Education Inquiry.

According to that investigation, no clear-cut national differences in honesty are found. The Jewish group as a whole was on a par with the non-Jewish group in matters of honesty.

Religious education seems to have a beneficial effect upon honest behavior. Those Jewish children who receive a religious training were as a group more honest than those who did not receive such training. Jewish schools, however, differ greatly in that respect, some of them having a marked positive effect while at least one school showed a slight negative effect.

Dr. Maller outlined a plan of character education for the Jewish school and home. The strongest factor in

(Continued on page 4)

for its help to Judaism generally and Torah institutions in particular. In case the support of the Torah institutions stops at present, danger threatens their whole existence. We beg you to do everything possible to continue your assistance."

Another cable from the conference of rabbis in Poland, was addressed to the Central Relief Committee of New York and stated: "Crisis here at present is terrible and without the support of American Jews all Yeshivahs and educational institutions are in danger of closing. Please extend our thanks to the honorable chairman of the Joint Distribution Committee and the Cultural Committee, Felix M. Warburg and Doctor Cyrus Adler and ask them, in the name of two hundred rabbis and deans of Yeshivahs all over Poland assembled here, to continue the relief of the Yeshivahs and traditional education, otherwise all the results of our present efforts will be wiped out and the younger generation lost to traditional Jewry."

If you are pleased with the Bulletin tell your friends to subscribe.

1. As the ^{community} year rounds set its course, we are naturally tempted to review its outstanding events and achievements and to commend upon them. My title - "What" - was not intended to be a criticism or an indictment - but a ~~challenge~~ ^{call} to a close self-examination and inquiry. For the best of communities of the 50's rest on their laurels - and remain proud & contented while life ~~passes~~ ^{passes} by them by. - Communities like individuals. ~~we~~ enjoy their cycles of creative effort - followed by periods of time-marking, if not of stagnation. I regard our Jewish Comm. as among the best of Comm. of America. It is no exception story where. Our past achievements in the fields of education and relief organ. have placed us in the front rank of J. Comm. - in the land.
2. And yet there are indications that we are passing from ~~the~~ ^{an} era of creative achievement to one of wearying time. Other Comm. seem to give evidence of greater leadership, vision and hope. It is in an effort to point out some of the limitations in which we, as a Comm., are not progressing, rather than in a desire to cast & find fault, that I speak this morning.
3. Last week 3 ~~and~~ ^{Jewish} Nat. Orgs. were held in Cincinnati - ① Nat. Conf. of Jew. Soc. Service ② Nat. Ass. of Comm. Center Secretaries and ③ Nat. Council on Jew. Educat. These ~~first 2 of the~~ ³ Comm. but together were all the professional social workers of Jew. as well as every lay leader in the field. - men & women at the head of Federat. Relief Agency, the Jewish Child Welfare ~~League~~ ^{League}, Family Welfare & Recreation Activities. The best Social that of our land was there represented - And what was the Message & the convict - What was

the new note itself - the new message, not by the clout
to Jew. comm. life, at least as regards its sociologic phases.
Let me read the published report: - (Dr. B.)

4. I remember the time when Dr. Becker had little use
for the Jew. Government, or for Judaism, or for any other in
Jew. life except the so-called debauchment dependent
on the rich & the poor. I suspect they pushed as upon their
debauchment from Jew. life, their so-called re.
abstraction, their assumed poorishness. It was
the problem then. Times have changed - Jew. comm. life
has developed in interest & scope in spite of the
war. unpleasant. It was discovered that there was more
to agency than the algebra constituted - it the
inner prayer - with other - Jew. for writers
saw that planned with the creation group
& the org. Comm. checks - with their task
work of fund raising, and of carrying in increasing
no. of dependents are multiplying. They are
turning elsewhere to find a win or phases for
their perspiration. That is excellent! The
new vision among them have all along
adorned a program of comm. work which
will reach not only the best but the rest
the normal as well as the individual or ab.
normal - a program which will coordinate
Jew. comm. life, is a great sanctification, not only
the work within the comm. - where the best the best
freedom of J. life - and adaptation to the
new life in the new world - There

man's vision has been - Today. the about
in mind is an amalgamation! let me
read again! -

5) ^{many} J. Carr. has seized it. They are turning their
attention to university schools rather than
Tupperware - A task which is really done!
① Save, with for your life. (For your cause -
② For youth - most productive - delaying
(Hurry - Note)

③ Supermarket - ④ Person are beetle -
And see university schools, leaving teachers,
mass educational opportunities, Phalo, \$800,000 -
It's same university education as working these
budgets -

6) Cleveland is not leading. It is lagging -
① Those closest to Fed - with few exceptions - are
still widely in disagreement groups
② Still regarded as a bizarre, un-essential
extensive unification in the community!
③ Campaign - failed! Schools struggling!
④ Orthodoxy & Career. Career - on, the current
disag. & demoralized in the community
has not only failed - & for the comm. there
all whether, or hell - Concluded they
with a failure
⑤ Children can be moving to go! (Stay)
7) It is the fact that Ed. is the most important
task confronted than the U.S. Comm.

no layer content with a reconciliation and
endowment question! -

9. And this brings me to my second
point! One, the things that worry with
Ch. J. can - is that we lack loyalty
This does not mean that we have not
the most men of great ability & mental
~~qualities~~ equipment to qualify them
for such leadership. We do have them
but they choose not to take on the burden
& rep. of leadership - Take an example
I find it with impossible to volume
any of them men ~~who~~ who
to assume its responsibility - And then it
is for the fact that we have gifted men
leaders expected to take authority -
we find, never have remained just
less! - Other org have no doubt
had similar experience! - I have found
to induce your laymen to take the
res. the primary this change one of
a task which is new, I can hear of
which is right and new! But rather
necess -

10. Who not misunderstand me. I do not

mean to imply that there are not a goodly
no. of Jewish students even working & running
workings in the various Phil. & self-portraits
of an city, there are! Without them the
people's fund, for they would be seen,
has done & is doing - cannot not be done.
I mean - that every great man must have
a few great lay leaders - to whom the
whole Com. naturally looks for leadership
& whom it is willing to follow - men
who make Com. Service Exciting and
not merely a bit of trivial association - a
life interest - and many long meetings -
a year month interest - who
think & plan & project for the Com -
who guide & lead & inspire! Such
men have not yet materialized in the field.

(a) This is having a striking effect upon
the young men of Boston & vicinity.
With few & common law exceptions -
our few young men are not preparing
too for common law responsibility -
They are far more active in social
clubs & in our golf club & on our
Com. problems & institutions.