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Taking stock of 1928, 1928.

"TAKING STOCK OF 1928."

RABBI ABBA HILLEL SILVER.

THE TEMPLE, SUNDAY MORNING,

DECEMBER 30, 1928, CLEVELAND.



The year 1928 has proved to be for mankind a quieter and a happier year than many of the years preceding it. Someone has said, "Blessed is the people that has no history." On a larger scale one may say,--and there would be a great deal of truth in the saying,--"Blessed is mankind when it has no history of the kind of history which it has been having in the last decade and a half,"--political history in terms of wars and revolutions.

A people that has no history in terms of scientific achievements or intellectual progress is a backward people, a stagnant people, but a people that has no startling and disconcerting political history is in many ways a very happy people; and the year 1928 has fortunately been one rather free, especially as far as Europe and the Western Hemisphere are concerned, free from political cataclysms and disturbances. Europe actually managed to get through twelve months without wars and revolutions. It was an achievement for Europe. It got along without wars and revolutions but not without quite a number of international intrigues, and one of major importance.

Chamberlain of England, you will recall, tried to establish a secret entente with France, whereby England's supremacy on the sea and France's supremacy on land would be forever insured; whereby the United States would be isolated and compelled to agree to limitation of

armaments on English terms, or to be put in the light of having frustrated a commendable limitation of armament.

This secret agreement was made out of whole cloth, part of that old diplomacy which we had hoped the last war ended. Fortunately, this secret agreement was discovered, exposed and scotched, at least for the time being.

Undoubtedly the outstanding achievement of the past year, or of the year just passing, in the realm of international politics, affecting the well being of the whole of mankind, has been the Briand-Kellogg Treaty for the outlawry of war, which was signed at Paris on August 27th by fifteen nations, and to which forty-four other nations indicated their intention to adhere. I need not dwell at length about this peace pact, for many of you were fortunate to listen to the unusual informative address of the father of the outlawry of war movements, Mr. Levinson, who occupied our pulpit two weeks ago.

The outlawry of war pact, signed and awaiting signature at the hands of the United States government, outlaws war, makes it a crime under international law, declares it to be illegal, without the pale of law. The signatory nations agree never to resort to war for the settlement of differences, but to use only peaceful means for their adjudication.

Now this Briand-Kellogg Treaty may be easily underestimated and easily overestimated. People are inclined to do both. It may be underestimated, as some have

underestimated it, by saying that it is just an idle gesture; or, as someone has put it, a zero without even the circle around it. Now it is not an idle gesture at all. It is a most solemn and significant declaration on the part of some sixty nations of the earth, a declaration made for the first time in the history of mankind to outlaw war, which to the present time has been a recognized legal and moral institution of the nations of the earth. For the first time it will be written into the code of international laws that war is a crime. Now as this movement to outlaw war, this treaty, rather, will gain momentum through a public opinion in the course of years, gain prestige, it will take a very daring and reckless nation, a nation drunk with power cynically to disavow a pledge and a treaty which it itself, in conjunction with sixty other nations, entered into.

The peace pact may be overestimated. It does not, of course, put an end automatically to war; nor does it automatically decrease armament. The outlawry of war will no more guarantee the human race against the possibility of war than the commandment "Thou shalt not kill" is an absolute guarantee against homicide.

What must follow this treaty, as an evidence of good faith on the part of these nations, is joint action to reduce armament, and that alone will be proof that the nations who have entered this covenant to outlaw war mean seriously to outlaw war; for as long as there will be

competition in armament, just as is going on now at an appalling rate all over the world, and in which the United States is playing its full part, so long will this treaty to outlaw war be a hopeless affair.

I am afraid that two nations will prove to be stumbling blocks in the way of reduction of armaments-- France and England, because both of these nations are riding today the crest of the wave of national and imperial power, and they will not wish to sacrifice any of their power or supremacy. England has already thwarted one great movement which was initiated by the United States a year or so ago to limit naval armament, and I make bold to say,--not wishing to be a prophet of doom or of evil,--that unless England will agree to limit naval armament conjointly with the United States, the next great war of mankind will be a war between England and the United States.

It is dreadful to contemplate such an eventuality; it is appalling even to imagine it, but one would have to be a fool or a romanticist not to contemplate it; for what is beginning to take place between the United States and England now is exactly what took place between England and Germany in 1914--a determined race for naval supremacy. On the surface nothing but peace and concord, the exchange of gracious phrases of mutual esteem and admiration; beneath a bitter and determined race in naval armament.

Last year the naval group in Congress sought

to introduce a bill which would have the United States build seventy-four new ships of war, and only the national protest coming from all parts of this great land stopped that movement. This year the request is more modest,-- only for fifty new cruisers; but fifty new cruisers on our part will mean fifty new cruisers or more on England's part, and next year or the year after we shall be on the same plane of non-parity as we are now; and so a new bill will be introduced in Congress for fifteen or twenty or fifty more cruisers, to be met again by a similar move in the parliament of Great Britain.

Now there is only one outcome to this blind and stupid naval competition, and that is war! That has been the outcome since the beginning of time. This is history and all else is fiction. Now, to the credit of the United States be it said that it has made two major efforts to come to an agreement with Great Britain. One was at Washington during the Harding regime; and the United States, which was in position at that time to build a navy which would outstrip any navy in the world, because it had the wealth then and the European powers were impoverished, graciously, and for the sake of universal peace, agreed not only not to build but to scrap some of the great ships in the process of building, so that it would be on a parity and absolute equality with Great Britain. And a year or so ago another attempt was made at Geneva by the United States to still further reduce those ships which

did not come in the catagories of ships defined in the Washington naval limitation agreement, and the United States was balked because in those classes Great Britain had a supremacy over the United States, and was determined to maintain that supremacy.

Now only the near future will tell what is in prospect for the human race,--whether it is going to be peace or ultimate war, in which the two major contending parties will be the two great English speaking peoples of the world, the United States and Great Britain.

I do hope that the United States Senate will ratify without much delay and ado the peace pact. That is absolutely important; but following that, it is my prayerful hope that the United States government will resume negotiations at once for the convocation of another international conference for the limitation of the navies of the earth.

So that one might say that the Briand-Kellogg Treaty is the outstanding event of international importance in 1928, and along with that this other great event, which we did not watch so closely because it was so far removed from us; it did not touch us very much, but which will undoubtedly have tremendous significance for mankind,--the end of the civil war in China and the establishment of the Chinese Republic. The civil war in China was ended in spite of the interference and the hindrances of European nations, and the democratic liberal forces of

China triumphed. Those forces which want to see China integrated and not dismembered; those forces which want to see Chinese civilization and Chinese culture advanced; those forces which want the European nations not to interfere in the internal affairs of China,--they triumphed. And now a people of 440 millions of human beings is launched upon a career of a great democracy. It is to be hoped that it will succeed, and it is to be hoped that the predatory, imperialistic governments of Europe will keep out of the way of Chinese future progress.

As far as the United States is concerned, the most important thing which took place in 1928 was, of course, the election of the President of the United States. You may have forgotten about that now. But it was an interesting affair while it lasted, and, as you know, Mr. Herbert Hoover was elected to the presidency of the United States, and it is gratifying to know, and a true indication of Mr. Hoover's understanding of international affairs and fine statesmanship, that his first act, when still only the president-elect, was to make an official visit of good will to the nations of Central and South America. We have a great deal of explaining to do to those nations down there, especially since our actions in Nicaragua and some of the other peoples, and this visit of Mr. Hoover will do much more than explanations. It is a fine statesmanlike, diplomatic gesture of friendship. Mr. Hoover went down there to tell those nations that we are their big brother; not to lord

it over them but to work with them for the common well being of all the people on the Western Hemisphere. Now if we are to adopt that type of policy which Mr. Hoover exemplified, our position of moral leadership on this hemisphere will be vastly enhanced, not to speak of our economic position.

The election raised two very ugly and perplexing problems and solved neither of them. One of course was prohibition; the other was religion. Prohibition, in spite of the election of Mr. Hoover, still remains the vast American conundrum, the unraveled Gordian knot of the American people. What Mr. Hoover and his administration will do with it, I don't know, but the election certainly did not solve that problem; and as regards religion, the passions aroused in the pre-election campaign, all that medieval scum that came to the surface, revealed to a discerning eye how far we are still from the millennium; we have not been living in a fool's paradise but in a world of great realities, most of them still imperfect. The Catholics had their awakening this time; another time it may be the Jews. We have yet a long way to go, notwithstanding these constant exchanges of good will parties all over the country; we have yet a long ways to go on the road of real understanding between groups and religions in spite of the fact that our newspapers are filled daily or weekly with expressions of good will and toleration. It is largely palaver. We Jews call that "schmus."

Many Jews have been beguiled in recent years by this good will movement, and they have actually believed they were living in the Golden Age; that they could with ease surrender their Jewish distinctiveness and identity and merge in the great world around them, for the great world is eagerly waiting to welcome them with open arms; they began to break down their own racial defenses, thinking that the millennium was already arrived. Now to the thoughtful this last election was a lesson in patience. "The Kingdom of God cometh not in haste." We have many a sad cycle of frustration and defeat ahead of us before people will learn to call each other truly brother, and the wise thing for the Jew is to look to his own defenses,--not to demobilize but to look to his own defenses; to intensify and enrich and beautify his own life, and as a group work constructively, and, above all, patiently for that great day of racial and religious reconciliation.

As far as Jewish life is concerned, the year 1928 has also been a quieter and a happier year. In the United States there went on apace during the last twelve months a movement for the greater organization of Jewish community life,--the building of institutions, of synagogues, of temples, of centers, of schools, of Y.M.H.A. buildings, which began shortly after the war and which seemingly has not yet passed the crest. Millions of dollars have been poured into these Jewish communal institutions, and millions

of dollars throughout the land into our philanthropic institutions. Now just what these many buildings that we are putting up will mean for Jewish life in the United States it is impossible as yet to say, but clearly this vast energy that is being expended and this great interest which exists seemingly throughout the land in every Jewish community, are indications that Jewish life in the United States is not a modicum, that it is alive and active. Most of the energy is now being spent in organizing. Now organization is not an end in itself, but lack of organization is chaos. It is well that the Jewish communities in America shall organize and build for themselves the necessary institutions for a full communal life.

Since this pioneering work is over, or about over, the Jewish communities will have to begin to think about improving the quality of their inner cultural and spiritual life. In other words, every community will have to submit itself to a critique, to an analysis and a re-examination of its function, of its scope, of its purposes, because sooner or later we have got to define a definite program of Jewish communal life in America. It is not enough to build up edifices. These edifices have to be dominated by a definite purpose, goal and objective, and we have not yet in the United States defined scientifically whither we are going, what is it we are to accomplish, what we are after. That will have to come.

One of the most gratifying things, to my

mind, in the past year, has been the interest which representative Jews in America are showing in the educational institutions and activities of American Israel. Up to a few years ago, if one had observed the contributions which were being made by the rich Jews of our land, one would think there was nothing more in Jewish life than hospitals and orphanages and homes for the aged; that all the Jews were concerned with were his sick and his poor, because it was a rare thing for a Jew, blessed by God with substance and means, to set aside a substantial sum of money for an educational activity. During this year I read where one man, one of the great philanthropists of America, Mr. Rosenwald, gave \$500,000.00 to an endowment fund for a theological institution; I read where a group of Jews set aside a quarter of a million dollars to build a great library for that same institution; in New York City I read where the orthodox Jews of that city and others raised the sum of about three million dollars to endow a college, a yeshiva, a great orthodox center of Jewish learning.

Now that is fine. That is as it should be. We have about built all the hospitals and homes for the aged and other institutions that we need in this country, and now the time has come to attend to our cultural and intellectual life. We are the people of the book; we are a people whose power of survival has always rested in its intellectual activities and in its spiritual activities, and the time

has now come to turn our attention back again, as our forefathers did in the Old World, to our schools, to our academies and to our colleges, and support them, increase their scope and their usefulness. I mentioned this yeshiva of New York City. I hail that institution with great joy. That is the first monumental effort on the part of the American orthodox Jews to express orthodoxy in terms of education on a large scope. As far as we Jews are concerned, we may differ among ourselves as regards the ceremonials or details of practice of faith, but those who are Jews at all consciously share a common bond of loyalty to the Jewish people, to the Jewish faith, to Jewish learning, and any institution, under whatever auspices it is built, which aims to teach Judaism, is looked upon by all of us,--orthodox, conservative, reform or like, as another citadel of Jewish strength, another bulwark against assimilation.

We have no quarrels with one another. Whether it be the theological institution in Cincinnati, training liberal rabbis, or the conservative institution in New York, the Jewish theological seminary training conservative rabbis, or now this yeshiva training orthodox rabbis, they are all doing God's work, Israel's work, humanity's work. Our joint and collective quarrel is against those Jews who, first, are indifferent; those Jews, secondly, whose entire life is spent in business and pleasure; those Jews, thirdly, who seek to sneak out of

the Jewish fold through the back door, and who deny their children the sacred heritage of their people. These are our common enemies, and against them we jointly wage war.

The outstanding event in American Israel during the year 1928 was the final action which was taken to organize the Jewish agency. You are undoubtedly familiar with the Jewish Agency. This Agency is to supplement the existing Zionist organizations of the world in extending the work of the rehabilitation of Palestine. For years, ever since the Balfour Declaration, an effort was made by leaders of the great Zionist movement to win over non-Zionists in the upbuilding of Palestine. This movement was resisted largely on the part of non-Zionists, but the cogency and the logic of the idea was destined to win out, and after years of negotiation an agreement was finally entered into whereby it will now be possible for those Jews who may not wish to subscribe fully to the Zionist program, or to the political platform of Zionism, to work for the economic and cultural upbuilding of the Jewish national homeland.

In this Jewish Agency it is hoped that there will be represented on an equal basis Zionist and non-Zionist. The significance for Palestine of the consummation of such an agency you can readily understand. It will bring to Palestine greater resources; it will accelerate its development which is now going on, fortunately, at a fine pace. The significance for American Israel you can

readily appreciate; but it is vast. Up to a few years ago American Israel was sharply divided into two hostile camps,--on the one hand, the Nationalists, the Zionists, the Palistinians; on the other hand, those Jews who were opposed to all the things which these Jews stood for; and there was a cleavage, there were suspicions, there was antagonism, fatuous, faulty, needless; because there was nothing in the Palestinian movement that in any way interfered with the loyalty of these people to America, as was evidenced during the last war, with their enthusiasm for American institutions, or with their performance of duties as loyal citizens of this land.

It took some time for these non-Zionist Jews of America to realize the fact. They dreaded the idea of dual allegiance; they dreaded particularly the idea of being misunderstood by the non-Jew. It was the non-Jew, however, who was the first to appreciate the beauty and the romance of this Palestinian movement, because the non-Jew does not suffer from the inferior complex that some Jews suffer from; and so gradually, through the logic of events, through persuasion, and above all, through meeting around conference tables, these fears were dissipated, and now it has been possible to unite two hostile camps in Israel. They are met. And these people discovered that these Palestinians, these Zionists, were not feather brained romanticists and impractical people after all; and these Palestinian people discovered these non-Zionists were not

necessarily enemies of Israel or assimilationists, but common bonds have been established between them which bodes well for the future unity in American Israel.

So that to sum up, 1928 has been a year of steady progress for mankind, for America, for American Israel, for the Israel of the world. Had I the time and the ability, I would indicate those achievements in the realm of science and art and literature which were made during the past year, and which really summarize mankind's progress during the year. There is hardly a day that you do not read in your newspapers of some astounding scientific development. Now these new scientific inventions not merely give mankind new machines and new mechanical devices, new comforts; they have tremendous moral significance for the human race. Every new invention means so much new power placed in the hands of man,--mastery over nature; every new invention increases man's domain, expands him, makes him greater; and every new invention tends to knit mankind more closely together. Those machines which destroy space are bringing nations together closer and closer. During the year Graf Zeppelin crossed; during the year many new records were set up for aviation. What does all that mean? It means that the world is becoming smaller, that peoples are being forced together more.

Now their first contacts are going to be hostile, but ultimately nations, in self defense, will have to discover a modus vivendi, a way of living in peace and

comity with one another. So that inventions are perhaps the greatest agencies for universal concord and peace, even though at the outset they are perhaps the most dangerous agency as far as war is concerned. And it is an amazing thing to realize, when one does stop to think, how seemingly inexhaustible the reservoir still is of human mental energy. Mankind has entered an epoch in the last thirty or forty years which is agog with activity. Its intellect is working full speed; its energies have been unchained.

Now there are ages when mankind sometimes becomes sluggish and stagnant; that it does not seem to be moving at all; it has become exhausted; it has gone to seed. We have had such epochs in the world's history. But we are living today in one of the most creative, one of the most dynamic, one of the most progressive eras in the history of the world; and I say it is marvelous to contemplate about. It is marvelous to see the unloosening of the lightening of the human mind all about us. It is a wonderful age. It is a wonderful age in which to live. It is a particularly wonderful age for young people who are entering this epoch now. It may be in another generation or two that reaction will set in; the swing of the pendulum will go back. That always happens. Action is followed by reaction. But now we are in the high tide of creativity, and may God bless us that we may be able to use the tools which our hands fashioned for our well being and not for our destruction. It may well be, unless our moral sense

dominates our intellectual, that the whole of mankind will, after a decade or two, find itself overwhelmed by its own inventions, crushed by the weight of its own mechanical devices, and littered by the debris of a universal cataclysm. Some of the prehistoric animals, we are told,-- the dinosauer, the ichthyosauris, waxed so enormous physically, that their mental control became too weak, and their nervous control too weak, to wield their enormous bodies, and so they were destroyed; they became extinct. Now it may well be that mankind is developing so rapidly in the realm of mechanics that the spiritual control, which alone is the safety control, the balance wheel, of human progress,--that the spiritual control may be too weak for it. If that happens, then disaster, tragedy, horrible to contemplate, may overtake us.

It is the business of organized religions to pari passu, to parallel through intensification of the spiritual life of mankind, this marvelous scientific advance which is taking place.

May the year 1929 be a quieter, happier year, a year of greater advance, both in the realm of the mind and in the realm of the spirit of mankind.

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1. For the world. (a graceful and happier year - blessed is the people that has no history!) - Europe managed to stay at them 12 months without war - or revolutions, etc. -

① Though not without one major intrigue - which I have already spoken - the attempt of Chamberlain to establish ^{an} ~~an~~ entente with France to isolate the U.S., and ~~to make~~ ^{to make} its ~~acceptance~~ ^{acceptance} Eng. supreme on seas & France on land. This was discovered, exposed, and scotched - at least for time being -

② Outbanding - Briand-Kellogg Pact - signed on Aug. 27 - ^{by 15 nations and to which 44 nations have adhered} ~~by 15 nations and to which 44 nations have adhered~~ - ^{which was illegal - a crime} ~~which was illegal - a crime~~. Removes war - agree to resort only to peaceful means for adjustment of differences - its importance can be overestimated & underestimated - will gather prestige in course of time - and a nation ~~will~~ ^{may} have he ~~general~~ ^{general} and ~~strong~~ ^{strong} and ~~wellers~~ ^{wellers} indeed and drunk with power, indeed that will cynically disregard what it had solemnly pledged to observe - The Outlawry Treaty needs teeth - an alert, and org. public opinion to press to its defence in every land -

③ It does not automatically end wars or denounce armaments - neither did Thomas shall not kill end all homicide - but bred in without scope of social condemnation and punishment -

③ Must be followed as evolution & not fast by re-
struction of armaments - Eng. & France will be the 2 obstacles - ^{those that have not yet suspended} ~~those that have not yet suspended~~ ^{they are} ~~they are~~ at severe hand disarm. ~~with~~ ^{with} ~~is~~ ^{is} ~~conf~~ ^{conf} ~~with~~ ^{with} ~~U.S.~~ ^{U.S.} - Unless Eng. currents - next war will be lost U.S.

and Eng - This is dreadful to contemplate - but only a fool
would not contemplate the possibility -

④ U.S. must satisfy Paris with the it para. Council
Hall or not - must proceed to demand and the
Conf. with Eng. for reductions permanent -

2. China - end, Civil War - Establishment -
in Spite, Europ. hindrances - Chinese Republic

3. In French States -

① Electors - The Am. people by ~~very large~~ ^{an unprecedented vote}
sent to White House - Herbert Hoover - who just act as
Mr. Chief - a visit to Central B. Am. - ^{two} ~~was~~ ^{win} good will
was the best ~~reconciliation~~ ^{the wisdom} his selection
~~for we have~~ ^{to do} ~~explaining~~ ^{to} ~~the~~ ^{the} ~~Regul.~~ ⁱⁿ ~~is~~ ⁱⁿ ~~our~~ ^{our} ~~managing~~
② Two questions figured prominently retyping and printing
and neither was solved. Pres. still remains the challenging
conundrum. The Am. people - the Garden of Eden -
what the new Admin. will do ~~for~~ with Pres. remains
to be seen. The Rel. parade around should know
for we are from the millennium - and that West
the bulk of good will is Palace and Schuman
this time the Catholics had their awakening. Next
time it may well be the Jews - We are living as
yet in a badly imperfect world - but as a force
parade - Jews - right to remember their - and
without weakening their defenses, living their discipline
and as blithely among that golden lies is then right
to, any then

1. For Jewish Life.

in Jewish life.

① If building is an indication of vitality - then J. has continued its unbroken progress recent years during 1928, many new temples, synagogues, lectures, Y.M.H.W. schools, thrust solidified. - Millions of dollars spent last year. Just as many new millions poured into scholar. efforts - and new charit. institutions. - Time will tell what these edifice & trusts. will mean to Am. J. life - One thing is clear - there is a great energy at work - and a remarkable interest displayed in Jewish communal life - rel. soler. and Welfare - Our comm. are becoming better organized & equipped year by year - Org. is not everything - but lack of org. is assuredly chaos - Perhaps when the prosperity work of org. is fairly advanced we shall be free to set about improving the quality of the inner life of our comm. Our comm - collectively - and our rel. & educa. institutions a well - will come or later submit us to a thorough critique of purpose, scope & function.

(a) Now, the fraternal things, last year -
 Jesus has been the main substan. gift
 which Jesus made to J. Educat. institutions.
 Heretofore we have depended their pleasure
 as if nothing mattered in J. life but the
 will and the joy - And yet just coming
 to a close saw one gift of \$1000.00
 to H.V.C. a pump & gift of 1/4 m. to same
 institution. for a library Build

① Nearly 3 million doll. raised for Yeshiva College N.Y.
- ~~first~~ massive effort of J. is working in Am - to ~~express~~
study through education - we told it with joy!
And the ~~volunteers~~ outside, strength for just -
a bulwark against assimilation - Jews
may differ in matters of ceremony -
in basic principles they are one - and in loyalty
to faith & people they are one - we have
now 3 separate theol. ~~separate~~ schools +
Centers - They are all doing jobs, work
and track work - others work -
More power to all, them - Our prayer
is not with one another - but with those
① Indifferent ② ^{why has only J.} ~~Indifference~~ + Pleasure
③ Charity - Judaism - ④ sweat out
of Jew. fold - by ~~making~~ straying 800 Jews
people reaching to gentiles - + who
not their children, their ~~off~~ best heritage

2) Agency - no formal steps taken - write Gen.
+ non-joint in regard of Pol. ① Expr. 5 P.
will accelerate ② Expr. for Am. - will unite
Am. Israel. Pol. Has been a sharp line of change -
Israel divided into 2 hostile camps. Should
we have been - for there was nothing in that
that interfered with 100% Am. - ~~understand~~
Joint Pol. Survey - basis for agreement
to cooperate - SD-50 - will just that
Z. are not further beyond reconstruction
- no Jew - are not ~~reconstruction~~ assimilation
of Israel -

54,11- 55 sermon; 287

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

411
SUNDAY, DECEMBER 30, 1928

RABBI SILVER

will speak on

"Taking Stock of 1928"

Mankind's gains and losses during the year.

The Sabbath Eve Service
5:30 to 6:10

The Sabbath Morning Service
11:00 to 12:00

Jew. Antisemitism -

*(The Joy of God
The Fear of God)*

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.

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Music for Sunday Morning, December 30th

Organ (10:15 A. M.)

Prelude

Hymnus Cole

Gavotte Gossec

Air Giordani

Postlude

March Faulkes

Paul Allen Beymer

Chorale

"Ah, well it is that God should
read our inmost soul" Bach

Please Read The Bulletin

This bulletin is printed in order to keep the members in touch with the many and interesting activities in the life of our Congregation. It is at a considerable expense of time and money that this bulletin is published. We would urgently request our members to read the bulletin week by week. It would save us the expense of sending supplementary announcements or of making announcements from the pulpit.

Taking Stock

In keeping with his practice of previous years Rabbi Silver will review the year 1928, dwelling upon the significant moral gains—and losses of mankind during the year. His subject will be "Taking Stock of 1928."

January Twelfth

Everybody is eagerly awaiting the great Annual Father-Sons and Mother-Daughters Banquet on January 12th at The Cleveland Hotel. It will be like similar events of previous years which crowded the banquet halls of two hotels at the same time. The Boards of The Temple, the Women's Association, the Men's Club and the Alumni are all heartily co-operating to make this affair an outstanding success.

Dr. Lincoln Caswell's "An Hour With Abraham Lincoln" will be a delightful feature of this meeting—of particular appeal to the young folks. A committee is composing songs and satires which will delight everyone. Our Boy's Choir and Junior Orchestra are busily at work preparing a lovely program of music. A prize will be offered to the oldest grandfather and grandmother present and to the father and mother who have the largest number of sons and daughters at the dinner. Souvenirs will be distributed to all.

Please make your reservations at once. \$2.00 for adults; \$1.75 for children under fourteen.

T. W. A. Groups Resume

The Sewing Groups of the Temple Women's Association have adjourned for the two weeks of the holiday season. They will resume their regular Tuesday sessions on January 8th.

The Community Sewing Groups of the Temple Women's Association do fine community and philanthropic work. The proceeds from their work go to various charitable causes as well as to furnish scholarship funds for worthy students.

Members of the Temple Women's Association are cordially invited to join one of these groups when they resume their sessions.

Dr. Sachar to Open Second Series

The second series of lectures in the Temple Monday Evening Lecture Course will open on Monday evening, January 7th. There will be six lectures on six successive Monday evenings dealing with Phases of Modern Jewish Life. The first speaker will be Dr. A. L. Sachar, associate professor of European History at the University of Illinois. His subject will be "The Political Status of the Jews Today."

Dr. Sachar is one of the most popular lecturers on the University of Illinois faculty. He is an eloquent and charming speaker and can be depended upon to treat his subject in a thorough and interesting manner. He is the director of the Hillel Foundation in charge of Jewish religious and educational work at the university. He is also the author of a new Jewish History which is now in publication.

Tickets for the entire course of six lectures are \$1.50 and may be procured by mail or telephone at the Temple office. The lectures are open to the general public.

Union of American Hebrew Congregations

The Union of American Hebrew Congregations, which is the organization of the reform congregations of America, is one of the most vital forces in American Jewish life. It supports the Hebrew Union College and does important extension and educational work.

With the fiscal year drawing to a close, members of our Congregation are urged to pay up their dues for the current year by sending their checks to the Temple Office.

New Books

Another shipment of new books arrived last week at The Temple Library. These books are now ready for circulation. Among them are the following:

- "Jacob H. Schiff" (2 vol.).....Cyrus Adler
- "Palestine Old and New".....A. M. Hyamson
- "The Reign of the House of Rothschild".....Count Corti
- "Giant Killer".....Elmer Davis
- "The Son of Man"....Emil Ludwig
- "Jeremiah".....Adam C. Welch
- "Jesus and the Pharisees".....D. W. Riddle

Temple Religious School

The total enrollment of the Religious School, including the High School is 1387.

Number of pupils, Kindergarten to 9th grade, inclusive—1240.

The average attendance for the week was 70%.

There are still a great many of our children ill. The Temple wishes them a quick recovery of health and strength.

Children's Groups

The two children's groups which were organized at the beginning of the year are doing interesting work. The children of the Jewish Art Group are producing some beautiful things which will be placed on exhibition in the near future. The Junior Dramatic Group is now rehearsing a children's play which will be presented some time in January with the cooperation of the Art Group which will design and execute the scenery for the production.

Temple Directory

Rabbis:

Dr. A. H. Silver, Residence, 10311
Lake Shore Blvd., Glenville 2980.
Leon I. Feuer, Residence, 10818
Ashbury Ave., Garfield 1634-J—
Minister of Religious Education.

Executive Secretary

Harry A. Levy, Residence, 3250 E.
Overlook Rd., Fairmount 1093-M.

Organist

Paul Allen Beymer, Residence, 1716
E. 115th St., Garfield 3610-W.

President of The Temple

Eugene E. Wolf, Residence, 1451
East Blvd., Garfield 0294.

Temple Men's Club

Max J. Lindner, President, Resi-
dence, 3325 Fairmount Blvd.,
Fairmount 4558.

Temple Women's Association

Miss Flora Rohrheimer, President,
Residence, 1333 East Blvd., Gar-
field 9126-W.

Temple Alumni Association

Jerome Curtis, President, Residence,
10511 Massie Ave., Eddy 7308-J.
Temple Office: Cedar 0132 or 0133.

Temple Alumni Theatre Guild

A large and capable cast has begun rehearsal for the next Theatre Guild production on Tuesday evening, January 29th. This will be the second of a series of three productions to be given by the Guild this year. The play to be presented is "The Dumb Messiah" by David Pinsky. Mr. Pinsky is an outstanding Jewish playwright and this play is undoubtedly his masterpiece.

The Temple Wishes to Acknowledge with Thanks the Following Contributions:

To the Floral Fund

Mr. and Mrs. Morris Oppenheimer	} In memory of Gus Keller
Mrs. A. W. Schulman	
Mrs. M. C. Blum	} In memory of Mrs. Fannie Strauss
Mrs. Benj. Lowenstein	
Misses Martha and Selma Markowitz	In memory of Mrs. Lizzie Lederer
The Messing Children	In memory of father, Louis Messing

To the Scholarship Fund

Mrs. Adolph Keller	In memory of Herman Fellingner
Mrs. Lee Shonfield	In memory of parents, Simon and Yetta Bachman
Mrs. Lizzie Weidenthal	In memory of husband, Leo Weidenthal and daughters, Rita and Alice Weidenthal
Mrs. Carrie Federman	In memory of William Osterman
Mrs. E. Rosenbaum	In memory of Mr. F. M. Strauss

In Memoriam

We record with deep sorrow the death of MRS. ROSE FELDMAN during the past week and extend the condolences of the Congregation to the bereaved family.

ABSTRACT OF
"TAKING STOCK OF 1928"
BY
RABBI ABBA HILLEL SILVER
AT
THE TEMPLE, CLEVELAND
Dec. 30th, 1928

The year 1928 proved to be a quieter and happier year for mankind. Europe actually managed to go through twelve months without a war or a revolution.

The outstanding international event of 1928 was the signing of the Briand-Kellogg Pact. The importance of this pact can be underestimated and over-estimated. It is not an idle gesture. For the first time in the history of mankind war is declared to be a crime and outlawed. As the outlawry of war idea gains prestige in the course of time a nation would have to be wreckless indeed and drunk with power cynically to violate it. The Treaty does not automatically end war. Neither did the command - "Thou shalt not kill" end all homicide. The Treaty does bring war within the scope of legal condemnation and restraint.

The nations signatory to the Treaty must now give evidence to their good faith by agreeing to limit their armaments. I am afraid that England and France will prove the two great stumbling blocks in the way of such limitation. For being supreme, the one on the seas and the other on land, they will not wish to surrender anything which may lessen their power. England has already thwarted one major attempt made by the United States to limit naval armament. Unless England consents to come to a full and honest understanding with the United States on the subject of naval parity the next great

war of the world will be a war between the United States and Great Britain. This is a dreadful thing to contemplate but only a foolish romanticist will fail to contemplate such an eventuality. The same naval race which led England and Germany into the war of 1914 has now begun between England and the United States. Unless stopped at once nothing but war will stop it.

The United States should ratify the Peace Pact without delay and whether it passes the Cruiser bill or not, it should proceed at once to negotiate for another conference with England and with other naval powers for concerted disarmament.

The outstanding political event in the United States during 1928 was of course the election of the new president, Mr. Herbert Hoover. If Mr. Hoover will evidence during his term of office the same statesmanship which he has already evidenced in making his good-will visit to the peoples of Central and South America, the American people has chosen wisely and well.

The presidential campaign of 1928 raised two issues which the election did not settle - Prohibition and Religion. Prohibition still remains the unravelled, Gordian knot of the American people. The election of Mr. Hoover did not in the slightest solve the problem.

The religious passions which were aroused during the campaign and the upthrust of medieval bigotry and intolerance proved that we are still very far from the millennium and that much of the talk of good-will between races and religions which is being generously indulged in in our land in these days is idle talk. Beneath the attractive surface of American democracy there are still vast, ugly deposits of bigotry and racial and religious intolerance. The American churches and the American schools have so far failed in achieving that which they claim

to achieve - cooperation and good-will among the citizens of
our nation.

