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Is the ministry free? Is it effective?, 1930.

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"IS THE MINISTRY FREE?
IS IT EFFECTIVE?"

RABBI ABBA HILLEL SILVER.

THE TEMPLE, SUNDAY MORNING,

MAY 4, 1930, CLEVELAND, OHIO.

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Recently two young men of the Jewish ministry, one an assistant rabbi and the other an acting rabbi temporarily filling the post in an important New York congregation, left the rabbinate, and in going they delivered themselves of valedictories, and these valedictories received widespread comment in the press of the country. The newspapers of our country are avid for such bits of theologic interest, for the popular opinion notwithstanding, there is a widespread interest among our population in things religious. As a result of which these two young men were able to leave the ministry trailing clouds of publicity columns, and are now able to begin their new careers,--one left to prepare himself for the comic opera, and another for parts unknown,--they are now able to begin their new careers with scrap books full of publicity items.

Why these men left the ministry I shall discuss in a moment. It is, however, of interest to note that when a doctor leaves the profession of medicine to enter another profession, or a lawyer, or an engineer, or a business man, he does not herald his decision, he does not rationalize about his action, or dramatize it. His friends assume that he left the profession because he lost interest in it, or because he believed there were better prospects elsewhere, or because circumstances

compelled him to make the change. He does not stop to indict his profession or society for the change which he makes. It seems that only ministers who leave their profession to enter some other, or a moving picture actress who leaves the screen in Hollywood to enter domestic felicities, take occasion to tell the world about it, and at the same time to point a lesson to adorn a page.

We suspect the reasons which prompted these young men to leave the ministry are quite different from the reasons which they publicly stated. As a rule, there is some frustrated ambition, some personal grievance which accounts for a change of this kind. But taking their reasons at their face value, what are they? Well, in the first place, they maintain that they have decided to leave the ministry because the church is not as influential today as it used to be. It has lost much of its authority.

I quote: "Before the war, the power of religion as a social force was something to be reckoned with. It could dictate conduct by the threat of hellfire; it was regarded as the supreme source of social idealism; it was the ally of the home in constructing a basis for conventional behavior. Preachers moulded opinion from the pulpit and shaped lives in the study. People gathered about the synagogue, cathedral and church for every

purpose; it was their partner in joy and sorrow, it offered them solitude of private prayer and contact with their fellow men."

But now: "Walk with me down New York's Broadway or the main street of Bellaire, Ohio, where I was born. Where are folks going? To prayer meeting, or religious service? Ask for the most popular place in town. Will it be the church? Find out who is listened to about questions of vital importance. The minister? I can detect the answer in your eyes. Those scurrying minds are pointed for the theatre and the movies and the bridge party. Except for holidays and time of mourning, they have forgotten where the church is. The men from whom they ask counsel are scientists, bankers and business men and engineers and physchiatrists. Sigmund Freud influences more lives than all the saints in heaven. The education of our children is more affected by moving picture magnates than ministers. Amos and Andy reach more hearts than the most brilliant preacher in the country. The lowliest chemist in his laboratory wields more sway over the affairs of men than the high priest on his altar groping for a divine revelation. A seat on the stock exchange is worth more to the vast majority of people than a portion of Paradise. (not now!) The recent collapse in security value gave rise to more heartfelt prayer than the liturgy. Clara Bow has more to do with

the morals of young women than Bishop Manning."

Well, now, assuming that all this is true: what is the answer? The answer of this young rabbi is to quit the ministry. Leave before the house tumbles down entirely, before the whole profession liquidates. That wasn't the way of the great religious teachers of mankind, was it? Moses too found that the people were not following him but were following the golden calf. He too was forced to complain bitterly over and over again that the people were "a stiff-necked race"; who were more inclined to follow the licentious idolatries of the Amramites than to worship the spiritual Jehovah. He too found his generation to be a generation of backsliders who preferred the fleshpots of Egypt to freedom.

What did he do? Did he quit and become a comic opera singer? Right to the very end, a crushed and beaten and broken old man, he kept the torch aloft, the torch of faith and idealism, and the more that people went from him the more he went towards them.

Jeremiah too frequently regarded his work as utterly ineffectual. The people would not listen to him. They preferred pleasures, the enticements of the things of the flesh. Frequently they mocked him, beat him, and sought to put him to death. Frequently he wanted to run away. "Oh," he said, "if I could just run away to the wilderness to escape all this heartache.

"What am I, he said, but a voice crying in the wilderness? Nobody is listening to me." But he didn't run away. His vision would not let him; his mission was too overwhelming and compelling in his life. He stayed at his post and died at his post, a man stoned to death by the very people whom he loved and wanted to save.

That is what real religious leaders do. This young man is disillusioned early in life because he found that Clara Bow seems to have more "it" with the masses of the people than religion. Religion can't be popular. The more popular religion is the less effective it is. A religion can't offer to people new fads every month or every year; it can't be all things to all men. Religion can offer to society today, as it did a thousand years ago, and five thousand years ago, and as it will five thousand years hence, its age old seasoned wisdom and inspiration. It proffers to this generation fate and the reality of God and the reality of human personality, and the reality of truth and beauty and goodness.

It offers to our generation the same as it did to the generations of long ago, a moral idealism whose twin goal is freedom and responsibility; an idealism which can supplement human life without philosophizing; an idealism which admits loyalty on the part of men and women to distant moral goals not yet attained.

That is all that religion can offer to

society. It cannot tone itself down to the level of the masses, just as the creators of moving pictures know exactly how to tone down a film to meet the intelligence quotient of the large masses so as to appeal to them. Religion cannot be all things to all people, and therefore it cannot be quite as popular as opera singers and moving picture artists.

And the way of the religious teacher,--I mean the truly consecrated religious teacher, must always be a hard, lonely way. For after all, he comes to men and women who are busily engaged in the affairs of this world, concerned with material things, by and large; and talks to them of what? Not how to increase their earning capacity; not how to gain more comforts in life, but he talks to them of spiritual values, of intangibles, of imponderables, which to him, and he feels to mankind, are the most real things in life. Sometimes people do not know what he is talking about; sometimes they look upon his teachings as utterly irrelevant, unrelated to the real business of living.

Then at times he must chide people; he must chide them for their moral slothfulness, occasionally for their wrongdoing, for their blindness, for their oppression, wittingly or unwittingly, of their fellowmen. Such a man can't be very popular. It is the man who flatters and entertains who is popular. The religious

teacher can't entertain, nor can he give mechanical toys to society like the scientist can, nor can he offer monetary profits like the stock exchange. All he can offer men is the word of God, which oftentimes heals but as often as not chides and humbles and disturbs us.

So that the true religious teacher is likely to find his road through life a rather hard and lonely road, and he must be forewarned and he must be amazingly patient. Some generations are more religious than others. We have eras of great faith, when there is a veritable outburst of piety and devotion and faith. On the other hand, there are generations of faithlessness, when people are indifferent to religion. Ours is such an age. Our age is not interested in religion or in philosophy. Our age is not the mood of reflection or of introspection. Our age is largely a technological age whose interests are in things, in the creation of things and the distribution of things, and the increasing of the number of things which every human being may possess.

It is not that our age is hostile to religion; it is just indifferent. People still join churches; they simply don't attend them. The American people, by and large, is economically conservative, politically orthodox, internationally narrow-minded, religiously indifferent, and morally lax. That is the temper of our age. It is not an unchanged, an unchange-

able mood and temper. This generation has not said the last word on the subject of religion. Nor is its attitude final for all future time. The religious leader must work and wait patiently, remembering that things have a way of moving in cycles, and remembering too the old saying of the rabbis which I read this morning, "It is not thy duty to complete the task." But neither are you to desist from it for fear that you will not be able to complete it.

The second reason which these men give for leaving the ministry is that the pulpit is not entirely free. I quote again. "But much of the fault can be traced to the conservatism of religious leaders themselves. Religion has often been paralyzed by its own protagonists. There isn't a minister in this country who has not been advised, tactfully or otherwise, to stick to religious subjects. And what do prominent laymen on the boards of respectable congregations mean by religious subjects? As a rule, one that bears no relationship to politics, economics or sex. In other words, the three pivotal hangers of mankind, the hunger for society, the hunger for food and the hunger for love, are not to be content or text of a minister's preaching."

Well, I don't know just how true this indictment is. Undoubtedly there are churches and congregations which seek to interfere with the expression of

opinion on the part of their ministers or rabbis; and by so doing these churches and synagogues simply nullify their own effectiveness and usefulness. This accusation is frequently made, and one is inclined to acknowledge a certain measure of truth to the charge. And yet it is not the whole truth. In many instances the rabbi himself has abused the freedom of the pulpit.

You take the matter of theology, for example. Many a young minister has fairly run amuck in the expression of theologic views in his pulpit which do absolute violence to the genius of the synagogue and to the essential ideology of a religious institution. Many of our young rabbis are not grounded in theology, or in philosophy, for that matter. They are at sea. Their ideas are confused; and the laity in the pulpit, by and large, is not trained in sound theologic thinking. With the result that many a young rabbi has palmed off on his congregations all kinds of heresies and agnosticisms and atheisms within the framework of the ritual and the historic religion whose minister he supposedly is.

I have known ministers who, within the short space of a few weeks, gave to their congregations or churches a veritable hodge-podge of theologic notions, a medley a mutually exclusive ideas touching the basic principles of religion. On the one hand, they will speak of God as not being a personal being, and, on the other

hand, they will urge their congregations to attend divine service to worship this God who is not a personal being. On the one hand, they will speak of religion as mere sociology, the doing of good, and so forth; and on the other hand, they will recite prayers in their pulpits addressed to a living God. On the one hand, they will deny the immortality of the soul, personal survival of the individual after death; and on the other hand, they will institute prayers for the dead.

This amazing anarchy in thinking has confused our Jewish laity, with the result that when you approach the average Jewish layman and ask him, What is this Judaism? What is his Religion? - he can't tell you. It is a case of blind shepherds leading blind sheep; it is a case where the pulpit has been abused by ministers who have preached from it stale Ingersollian heresies instead of preaching the word of God as it revealed itself in the lives and in the souls of the great seers and prophets and sages of their race.

It is not enough to be free in the pulpit. One must be free and speak in consonance with a great religious tradition. And what is true of the abuse of pulpit freedom in matters of theology is true also in some of the things referred to by this minister,--the pulpit does not dwell enough upon the subject of sex. Well, in the first place, it is a very moot question

whether questions of sex should be discussed in large public assemblies; and, in the second place, there are pulpits which fairly reek with sex talk. Novels and plays which are built around the present day morbid interest in sex are exploited in the pulpit, seemingly for a religious purpose, but actually to attract the curious and the inquisitive and the morbid.

And so with economics. Most young men who graduate from our theologic seminaries are unqualified to speak intelligently and constructively on the present day economic problems. They simply haven't the training for it. Modern economic problems are not of that black and white variety, where all the good are on one side and all the wicked are on the other side. Our problems today are much more intricate and technical and involved. It requires years of economic training and thinking to be able to offer constructive leadership to a congregation on any economic subject. Most of our young novitiates in the ministry who discuss modern economic subjects in the pulpit do so a week after they read the editorials in The Nation or The New Republic.

When a man has mastered a modern economic problem and feels that he can speak with judgment and enlightenment on it, and that his congregation stands in need of his speaking, then it is his moral duty to speak and to take the consequences; and he must not quit when the

consequences bear down heavily upon him, because that goes with the profession of the religious teacher. Surely, no one at the head of a congregation, speaking on a weighty problem, having its vast implications, is warranted in speaking if there will be no differences of opinion in the congregation on that subject, or that he will escape criticism, or that his words will be received as a new revelation from Sinai. That can't be; that never was; and that rabbi who undertakes to speak on an economic theme where he feels that he ought to speak, that he is qualified to speak, that his speaking will be helpful,-- that rabbi ought to be ready to stand the consequences of his speaking.

And similarly with political questions. There are political problems which involve definite moral issues. There are political problems concerning which organized religion ought to speak and must speak, and when a minister or a rabbi, duly impressed with the moral urgency of speaking on a given political question, speaks, then he ought to be ready to assume the consequences of his utterances and not complain. If, on the other hand, he merely imagines a moral issue, not a political situation, or uses a political situation as a ruse, by means of which he may project himself into a public controversy and bring the lime light of publicity down upon him, then that man ought not to complain much that people suspect his sincerity

and his integrity, and that people are sharply critical of his actions. There are many rabbis and ministers who are too eager to ferret out political opportunity so that they may play a role, as it were, in their community.

So that while it is true that congregations at times attempt to interfere with the freedom of the pulpit, it is also true that rabbis and ministers frequently abuse the freedom which is theirs of the pulpit, to mislead, to wander far afield.

The third reason which prompted these men to seek other work in life is the over-organization of religious life today. "Let us grant," says this man, "that in our complex age business and politics and education must be welded into order on a large scale, that steel corporations, bank mergers, the Republican party and Columbia University are the inescapable and precious products of our modern social development. It is not our concern to scrutinize organization as such. But when we look at religion the conclusion is unavoidable that outer organization is stifling the indwelling spirit. It has been true in the past, it is more true today, that when an ideal is organized into a cult or creed or church, it is dead.

"I am primarily interested in one peculiarly modern evil of organization; namely, the inclination to regard religion as a commercial investment

rather than a spiritual adventure. The subtle process is obvious. Huge edifices, large memberships, complex machinery of administration must be matched by corresponding budgets. Money must be gathered for multifarious activities. The construction of an imposing house of worship by one congregation often goads others into extravagance and has led to bankruptcy.

"The effect of such a mercantile atmosphere upon the ministry is appalling. During the past decade, surely in large cities, the minister has been forced to renounce his mission as a teacher of religion in order to become a salesman, and the refined technique of spiritual ministration has been coarsened into business administration. He is made to fear a possible loss in membership more than the wrath of God. Instead of a poet, a dreamer, a transcendent mystic, which in my opinion every minister must in essence be, he gradually fashions himself into a seeker after popularity, a clerk of pew-rentals, a 'good fellow'. The deity of the counting-house and market-place has mastered him."

Well, there is a great deal of truth in that, but the answer is not for the minister to quit the ministry. Religious institutions in America have been following the general trend in American life, namely, over-organization, huge mergers, mass action and mass production, with the result that we have today huge religious institu-

tions, which have their advantages and their distinct disadvantages. I question very seriously whether the minister of a small congregation is any freer than the minister of a large congregation. Rather the reverse of that, to my mind, would be true. But this is true: that the minister of the large congregation, or the rabbi of the large congregation, is frequently forced to become just what this young rabbi thinks he has become--a manager of a huge plant, an administrator, instead of being what the rabbi always was in Jewish life--a student, a teacher, a guide. And the American synagogue will have to find its way back to its original source of inspiration.

I believe that our Temple took a very important act last year, fully aware of this trend which is taking place in organized religion, sharply to bring our Temple back to the essential purposes and objectives to which a religious institution is called into existence, namely, worship and religious education. We have courageously---and with that same fine vision which has characterized our institution during its many years of existence--we have courageously turned a sharp corner in our progress when we decided to abandon all the multitudinous activities which are made at entertaining people in the hope of attracting them to the Temple, all the recreational activities, and to center all of our energies upon the two things and only two things for which a synagogue and a church ought to stand

in the life of a community, namely, faith worship, religious and moral education.

There are other institutions in the community which can do all the rest. There are social clubs to entertain people, gymnasiums where they can get their athletics; there are all kinds of secular clubs and organizations. The synagogue cannot be all things to all men, and should not be, and when that thought percolates through our institutions, our temples and our churches in America, much of this criticism will have been met.

I believe too that before very long a process of decentralization will take place in organized religious life in America. Our religious units will be much smaller than they are in our large cities, where the minister will have a chance to get to know his people better, where the people will have a chance to get to know their minister better, where he will have an opportunity to do a bit more of pastoral work, which he cannot do in these huge temples and synagogues and churches which have been built.

To sum up, I would say that there are, to my mind, three things which unconsciously motivated these young men to resign their posts and to seek fulfillment in some other calling in life. First, they were not sufficiently grounded in their religious thinking, in their theology. They did not realize, not having been sufficiently

indoctrinated and sufficiently inspired, that their supreme privilege in their profession was not to cater to multitudes or to achieve success, nor that their principal concern was to worry whether their mission would be successful or not, but their supreme privilege was to preach the word of God and to have faith that the word of God endureth forever.

And in the second place, that they were not sufficiently forewarned before they entered the hard and exacting profession; that one of the supreme requisites in that profession is patience. Patience. Anyone who works with institutions and through institutions and with men and through men, if he wants to achieve anything, must learn at times the very bitter lesson of patience. Masses do not fly; they crawl. There is a desperate gravitational downward pull to every organization, and the leader must be content to moderate his pace so as not to get beyond the sight of his followers completely. A man who goes outside of the range of vision of people cannot be the leader of them. A minister is a priest, not a prophet. There are all too few prophets in the world, and surely the prophet is the last man in the world who quits his post. A minister is the man who undertakes, like the priest of old, to work with an institution, to seek to remake it, if necessary, from within piecemeal. And that takes tremendous patience.

The man who wants to overleap barriers, to roam free and easy in an unrestricted milieu, that man should never become a minister. And then, too, I am afraid that many of our young ministers have not been taught where to find the rewards of their labor. You see, a business man can evaluate his success by looking at his books. "I have made so much money this year. This is my profit." Even a professional man has more definite ways of gauging the success of his profession. A doctor can point to the number of sick people whom he has cured; a lawyer can point to the number of cases which he won in court; an engineer the number of roads or the bridges or the buildings which he constructed,--definite things. The minister has no such definite things to point to as the result of his life's labor. He has no ponderables upon which to fix and to satisfy the natural yearning of a man to know, What is my work amounting to? He hasn't it. He teaches, but he has no way of knowing how effective his teaching is. He preaches, but he has no way of knowing how effective his preaching is; whether the seeds which he is sowing are falling upon barren ground, upon rocks, or into fertile soil. He must have faith, that's all. He must have faith that a word spoken with earnestness and conviction and sincerity and proof will find a lodging place in some soul and will help some life.

The reward of a minister is the belief that

somehow, through his ministrations, he was able to kindle some soul, to guide some footstep along the way of life, to open a new worthy purpose to a man or a woman groping and lost in the world. The supreme reward of a minister, when his day is done and his life draws to a close, must be the belief that in a world of doubt and perplexity and shifting standards, he held the torch steadily aloft; that when men doubted he spoke the word of confidence; when men blundered he showed the way to the light and the truth; that ~~he served, that he~~ helped. That's all.

The supreme reward of the minister is that phrase in the Psalms. "All those that put their faith in Him are not disappointed." Are not put to shame. To serve God: that is the freedom of the minister. To help men: that is the effectiveness of the ministry.

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Urges England to Announce Boldly Change in Palestine Policy, If One Is Planned

(Jewish Telegraphic Agency)

London, Apr. 17—Calling upon Great Britain to boldly announce a change in its Palestine policy, if one is contemplated, the "Near East and India," a magazine reputedly close to the Colonial Office, declares it is "really intolerable that after ten years of administration we should not know whether Palestine is to be treated as a part of Arabia or as an extension of Europe, whether it is to resemble Switzerland, South Africa, Canada or Ireland or whether ultimate self-government for Palestine as an independent state is planned or whether or not there is to be a Jewish majority."

The magazine points out that thus far England has been groping for policy and says "let there now be an end to such a fatal policy of vagueness." It also urges the Arab and Zionist leaders in London to confer in an endeavor to reach an agreement, emphasizing that "a conciliatory spirit is the surest way of gaining British sympathy." On the other hand, "Near East and India" regretfully assumes that no definite step in shaping Arab-Jewish relations will be taken until Parliament has debated the Inquiry Commission's report.

Palestine General Z. O. Urges Fight on Report, Parliament

(Jewish Telegraphic Agency)

Tel Aviv, Apr. 17 — Resolutions strongly condemning the recent acts of violence between members of the Histaduth (Jewish Labor Federation) and the Brith Trumpeldor in the colony of Kfar Saba, urging Jewish national institutions to oppose the project for a Palestine parliament, approving the fight on the Inquiry Commission's report and expressing regret that the new Agency Executive does not include Henrietta Szold and Harry Sacher were adopted at a conference of the Palestine General Zionist organization today.

Greenfield Sees Pope's Honor to Him as Friendship to Jews

(Jewish Daily Bulletin)

Philadelphia, Apr. 17—"I feel that the title Commander with which I have been honored was not meant exclusively for myself, but also as a mark of friendship to the Jewish people."

This was the statement made by Albert M. Greenfield, millionaire philanthropist of Philadelphia, who was honored by having conferred upon him the title of Commander in the Order of Pope Pius IX, in an interview which he gave to Jacob Ginsburg, editor and publisher of the Philadelphia daily, "Jewish World."

Mr. Greenfield made it clear that the honor bestowed upon him by the Pope has nothing whatever to do with any religious convictions, is purely civil in its nature and is so recognized throughout the world. "The title of Commander" he declared, "was created by Pope Pius IX and has for its purpose to honor people not of the Catholic faith who have contributed to the betterment of mankind."

"Some of the leading Jews of the world as well as some of the leading Protestants have been honored in this way. Moses Montefiore received the title from the Pope of his day. The well-known Jewish statesman, Nathan, who for some time was Mayor of the City of Rome, received a similar title. Nahum Sokolow, the great Zionist leader, received the title of Commander from the present Pope."

Jamaica Jewish Center in Membership Drive

(Jewish Daily Bulletin)

Jamaica, L. I., Apr. 17—Magistrate Benjamin Marvin, president of the Jamaica Jewish Center, announced yesterday that an intensive campaign is now being conducted on Long Island, especially in the Kew Gardens and Hollis sections, to enlist the membership of the Jewish families there and to encourage among them an active interest in the center. Teams, headed by captains, are now being formed to canvas special zones.

Jewish Banker Sponsor of New Atlantic University

(Jewish Daily Bulletin)

Richmond, Va., Apr. 17—A new university to be known as the Atlantic University will be opened under the chairmanship of Morton H. Blumenthal, member of the New York Stock Exchange firm of Blumenthal Brothers and author of "Heaven on Earth." The institution is to be located at Virginia Beach, Va., and will be opened in September.

Psychic research and the fourth dimension will be included in the curriculum that is offered to advanced and graduate students besides courses in English, science, chemistry, botany and biology. Edgar Cayce, the head of the Cayce Hospital, in which Mr. Blumenthal is also interested, will be a director of the university, as well as David E. Kahn, New York furniture manufacturer.

Rabbi Fisher Follows Rabbi Feinberg in Quitting Active Connection With Rabbinate

Following the example of Rabbi Abraham L. Feinberg, who resigned recently from the rabbinate because he regards the American synagogue as devoid of idealism, Rabbi Mitchell Salem Fisher, Acting Rabbi of Congregation Rodeph Sholom in New York, in a letter to Ernest J. Wile, president of the Congregation, announces that when his term with Rodeph Sholom is completed he will no longer continue in the active rabbinate. In his letter Rabbi Fisher declares that the ideals of the synagogue are removed from the real issues of everyday living and that the office of rabbi has now become synonymous with that of "an exalted lecturer, entertainer and institution promotion agent."

"No sincere student of the American Jewish scene can fail to realize the tragedy now eventuating," declares Rabbi Fisher. "Preachers enunciate ideals, but these must remain so indefinite, so unpointed, so unchallenging, so completely removed from the real issues of everyday living and struggling that these ideals become patently and utterly vain."

"The rabbi becomes an exalted lecturer, entertainer and institution promotion agent. My colleagues may loudly protest and will boldly assert upon learning of this letter that they are free. They may even think so. The fact remains that with very, very few exceptions none of them is the possessor of effective freedom. And those few who have won their fight to such freedom usually have done so outside of the conventional paths of rabbinical success."

Commenting on Rabbi Fisher's withdrawal, the current issue of the "American Hebrew" says:

"Rabbi Fisher is not the first man to be disillusioned nor will he be the last. What disturbs us is that an intellectual, upstanding young Rabbi of great promise, after ministering to two congregations finds 'a dreadful contrast between what the synagogue should be and can be and what the synagogue is'. If the modern synagogue shackles a Rabbi's idealism so that the ideals he preaches become patently and utterly vain our lay leaders ought to know it and ascertain the reasons why."

Goldberg Says Jews United on Future of Work in Palestine

The Jews are united on the future of the work in Palestine and on what should be done to counteract the effect of the Palestine Inquiry Commission's report, declared Abraham Goldberg, a member of the National Executive Committee of the Zionist Organization of America, speaking at Tuesday's conference to discuss what action American Jewry should take on the Commission's report. Mr. Goldberg's remarks at the conference were inadvertently omitted from the published report of the proceedings.

In 1900 Adams received 33 votes; 1905, 20; 1910, 41; 1915, 37; 1920, 42, and 1925, 58.

Among the other "carry-overs" Walt Whitman shows the most surprising growth of popularity. When the name of the poet was presented in 1915 only ten votes were cast in his favor. In 1920 he received 20 ballots and in the last election the number was increased to 44 votes.

Horace Greeley, on the other hand, is the typical case of a nominee who began with a great burst of voting strength only to dwindle in the following years. In 1900 he had 45 votes, and in 1920 only seven.

Martha Washington's record also presents an interesting study. Four times her name was submitted and each time she has failed. The wife of "the Father of Our Country" never received more than 43 ballots and when her name was first mentioned in 1905 received but 32.

Referring to the methods by which candidates are judged eligible for the Hall of Fame, Dr. Johnson said: "The candidates must have been Americans or closely identified with the history of the United States and must have died twenty-five years prior to a quinquennial election. In this year's case, before Oct. 15, 1905. Any person, group or organization may submit the name of their candidate to Dr. Johnson and have until March 15 to do this.

63 Votes Necessary for Election.

"A vote of two-thirds, or 63 of the 1930 College of Electors is necessary before the candidate is finally named for the Hall of Fame."

Included in the College of Electors are many distinguished educators of the nation, scientists, authors, editors, artists, high public officials and men and women of affairs, among them Chief Justice Charles Evans Hughes, Senators Smoot of Utah, Sheppard of Texas, Walsh of Montana, Representatives Ruth Pratt and Edith Rogers, former Representative Alice Robertson of Oklahoma, Owen D. Young, Elihu Root, John W. Davis, George W. Fickensham, Dr. Harry Emerson Fosdick, Thomas W. Lamont, Newton D. Baker, Doctors William and Charles Mayo, Brand Whitlock, Robert A. Millikan, William Allen White, university presidents Alderman, Lowell and Hibben, Dr. William Lyon Phelps, Harrison S. Morris, Ellen Glasgow and Agnes Repplier.

Every State is represented by one or more electors who usually are leaders of their communities, and in most instances are known throughout the nation, if not the world.

The Hall of Fame is conducted without prejudice of any kind, it is unsectional, unpartisan and with no discrimination as to sex. Its purposes are patriotic and educational in the broadest sense of those words. It has already taken its place as a distinguished, permanent and unique influence in American life.

1,200 RUSH TO ENROLL FOR MILITARY TRAINING

Vacancies Completely Filled for Cavalry Camps in First Day Applications.

Opening of enrollment for the Citizens' Military Training Camps for the coming Summer brought a rush of applicants to the Army Building, 39 Whitehall Street, yesterday morning. Applications were turned in by 1,200 young men, and more than double that number applied for blanks, according to figures compiled at Governors Island.

The available vacancies at the two cavalry camps were completely filled during the first half-day's enrollment and many applications were received for the other camps on the list. The two cavalry camps are at Fort Ethan Allen, Vt., and Fort Myer, Va.

Colonel James P. Robinson, in charge of the enrollment in the Second Corps area, said that most of the applications reported to him at Governors Island yesterday were from the metropolitan area. The corps area includes all of New York, New Jersey and Delaware. Colonel Robinson said that reports from the more distant sections of the territory would probably be somewhat slower in reaching him.

Major Gen. Hanson E. Ely, in command of the Second Corps area, announced yesterday that he had appointed Lieutenant George J. Cowper of the Coast Artillery Reserve, as chairman of the committee which will be in charge of the New York County enrollments.

Among those who have volunteered to serve on the committee are E. T. Cray, Abraham Rosenberg, H. W. Crumbaugh, Pelham S. G. Bissell, M. J. Farrell, A. G. Syran, H. M. Birdseye, C. E. Lynch, Karl A. Kopetzky, W. H. Roodenburg, B. P. Gould, Morris Florea, C. C. Cornellius, W. C. O'Brien, F. P. Carey and C. H. Ellard.

2 DIE AS AUTO HITS TROLLEY

Staten Island Man and Allentown Woman Killed at Bethlehem, Pa.

BETHLEHEM, Pa., March 1 (AP).—Two persons were killed and a third seriously injured in a head-on collision between an automobile and a trolley car here last night.

The dead were William H. Bendell of New Dorp, Staten Island, N. Y., who died of a fractured skull, and Miss Theresa Randall of Allentown, who was killed instantly.

Fred Lasch of Allentown suffered a possible concussion of the brain and several fractured ribs. He is expected to recover.

After the collision the gasoline tank of the automobile exploded and set fire to the trolley car, but all of its occupants escaped unhurt.

STANLEY CHARLTONS DIE AS CAR UPSET

Continued from Page 1, Column 4.

is survived by his parents, who live in Chicago, and two brothers, one in Chicago and one a college student. He was secretary of the local Delta Tau Delta Club.

Mr. Del Rio, born in Spain, the son of Mr. Del Rio and the late Asuncion Del Rio, is survived by his wife, Mrs. Marguerite Del Rio, and one daughter, Dolores, one year old. Their residence is in Hillcrest Court, Mamaroneck, N. Y. Mr. Del Rio was brought to this country when a boy and was educated in an American university. During the World War he served in the American Navy—he was a citizen—as a sailor in a North Sea destroyer. He was 35 years old and was married in New York City eleven years ago. He was a member of the firm of S. Isenberg, Inc., 100 Hudson Street, importers of olive oil.

Mrs. Charlton, the former Blanca Del Rio, was 33 years old and was born and educated in the United States. She was married to Mr. Charlton in 1925. They had no children. The only surviving relative of Mrs. Charlton and Mr. Del Rio is Mrs. E. N. Heinemann, their sister, who lives at 46 West Ninety-fifth Street.

No arrangements for the funeral had been made here yesterday. Mrs. Heinemann, who had been in communication with an undertaker who had charge of the bodies in Salt City, was endeavoring to reach Mrs. Charlton's relatives in Chicago.

RABBI SAYS CHURCH IS BEREFT OF LIFE

Feinberg, Quitting Ministry, Asserts Organized Religion Has Lost All Authority.

FINDS BUSINESS DOMINANT

Pastor Has Become Salesman and Fears Loss of Members More Than Wrath of God, He Declares.

In a farewell sermon delivered at Temple Israel, Broadway and Ninety-first Street, during the past week the Rev. Abraham L. Feinberg, 28-year-old associate rabbi, in announcing his resignation, made known his reasons for leaving the professional ministry. He said his views reflected to a considerable extent the attitude of young men and women everywhere toward modern religion.

The young rabbi, who intends to study for light opera and has received a scholarship at the Juilliard School of Music, declared the Church today is overorganized, lacking vitality, timorous and decaying. The modern church, he said in the sermon, excerpts of which were published yesterday, is suffering from complete loss of authority and religion has been bereft of all its ancient vigor. He declared these conditions applied to all creeds.

"I stand here before you as a symbol of the universal experience of young men and women everywhere," he said. "Hundreds of you in this place have traversed, step by step, the earth my feet have trodden. Because my five years in the ministry are a cross-section of the spiritual travail of modern youth, because I dare to claim myself their spokesman, because a minister is never more nobly the servant of his people than when he voices their own inescapable experience of life upon this pigmy planet, I must relate why I am giving up the ministry.

"It is not about any specific persons, or congregation, therefore, that I have been stripped of my illusions. In fact, what I shall say, does not even apply exclusively to Judaism. It refers to organized religion in all its manifestations.

Says Church Has Lost Authority.

"The salient fact about the Church today is its complete loss of authority. Thirteen years ago I entered, a mere child, upon my training for the ministry at Hebrew Union College in Cincinnati. That same year, America entered the World War. I belong, therefore to what may be termed the war generation, for I spent the most sensitive period of my life under its impact. Whatever cataclysmic changes that awful conflict brought about registered themselves on my soul, as surely as swollen streams furrow the hillside. Since its advent, no institution has been the same—and none has suffered more than the organized church.

"Before the war, the power of religion as a social force was something to be reckoned with. It could dictate conduct by the threat of hell-fire; it was regarded as the supreme source of social idealism; it was the ally of the home in constructing a basis for conventional behavior. Preachers moulded opinion from the pulpit and shaped lives in the study. People gathered about the synagogue, cathedral and church for every purpose; it was their partner in joy and sorrow, it offered them solitude of private prayer and contact with their fellow men.

"What now? Huge, expensive buildings, dedicated to God—and empty of man except on holiday occasions; architectural perfection, physical richness, but mausoleums of a vitality that is gone. The church at this hour is like the Tut-Ankh-Amen—loaded with material riches but bereft of life. Millions of years ago our earth was the dwelling-place of the dinosaurs; that gigantic reptile vanished because it had all body and no brain. Organized religion seems to be drifting to the same destiny, armed with brick and mortar and silver and gold and vestments, but stripped of a vital spark.

Finds Other Elements Dominated.

"Walk with me down New York's Broadway or the main street of Bellaire, Ohio, where I was born. Where are folks going? To prayer meeting, or religious service? Ask for the most popular place in town. Will it be the church? Find out who is listened to about questions of vital importance. The minister?

"I can detect the answer in your eyes. Those scurrying minds are pointed for the theatre and the movies and the bridge party. Except for holidays and time of mourning, they have forgotten where the church is. The men from whom they ask counsel are scientists, bankers and business men and engineers and psychiatrists. Sigmund Freud influences more lives than all the saints in heaven. The education of our children is more affected by moving picture magnates than ministers. Amos and Andy reach more hearts than the most brilliant preacher in the country. The lowliest chemist in his laboratory wields more sway over the affairs of men than the high priest on his altar groping for a divine revelation. A seat on the stock exchange is worth more to the vast majority of people than a portion of Paradise. The recent collapse in security value gave rise to more heartfelt prayer than the liturgy. Clara Bow has more to do with the morals of young women than Bishop Manning.

"Beyond doubt this decay in the importance of organized religion is in large part an inevitable effect of the progress in science. This is an age of the technician and the man of action. We pin our hopes, perhaps unjustifiably, on scientific research as the fountain-head of salvation. Our roster of sages is filled with such men as Einstein and Koch and Michelson. Lindbergh is our crusader. No contemporary fact more aptly embodies this tendency than the difference between Woodrow Wilson, our war president, and Herbert Hoover, the man of the hour. Wilson was religious-minded, poetic, visionary. Hoover is a traffic-flicker in things, an efficiency expert, thoroughly saturated with the psychology of business. Our hero is not the man of vision, but the man of action.

Assails Religious Conservatism.

"And the concentration of men into cities is another potent factor. Urban dwellers throughout history have been skeptical about the comforts of religion. From Jewish prophets to country Baptists, champions of traditional doctrines have floundered against the wicked city chaps. Perhaps those who live in kinship with the soil feel more dependent on Deity, whereas inhabitants of cities rely on themselves.

"But much of the fault can be traced to the conservation of religious leaders themselves. Religion has often been paralyzed by its own protagonists. There isn't a minister

in this country who has not been advised, tactfully or otherwise, to stick to religious subjects. And what do prominent laymen on the boards of respectable congregations mean by religious subjects? As a rule, one that bears no relationship to politics, economic or sex. In other words, the three pivotal hangers of mankind, the hunger for society, the hunger for food and the hunger for love, are not to be content or the text of a minister's preaching.

"Our actual, touchable world seethes and rocks with these vital issues. Governments are chosen, corrupted and overthrown by political problems; entire classes are plunged into poverty by economic forces; life after life is blasted by sexual maladjustment. And yet the minister, ambassador of God, servant of man, bearer of wisdom, must hold his tongue and surrender to the tabloids. Why? Because, forsooth, these are delicate, controversial matters.

"As soon as a question is asked, it becomes by its very nature controversial, and it is delicate in proportion to its importance. If organized religion is to be more than a feeble voice in the wilderness, evoking naught but its own echo, it must grapple fearlessly and honestly with every problem that confronts mankind!

Insists Pulpit Should Head.

"When the political leadership of our nation is at stake in an election, the pulpit is the forum for discussion of the moral principles involved; when thousands of men and women are cruising our streets without a job, that is where the wrong is to be blazoned upon the skies, for all to read; when our youth is being tormented by the relaxation of taboos, it is the minister who should enlighten them. And when the next war casts its rain of horrors upon the earth, the church of God must be inviolate, its ministers must oppose the sanctity of human life, the patriotism, and its law of love must rise up undismayed in the midst of madness. Then our youth will not lose faith in religion.

"Let us grant that in our complex age business and politics and education must be welded into order on a large scale, that steel corporations, bank mergers, the Republican party and Columbia University are the inescapable and precious products of our modern social development. It is not our concern to scrutinize organization as such. But when we look at religion the conclusion is unavoidable that outer organization is stifling and the indwelling spirit. It has been true in the past, it is more true today, that when an ideal is organized into a cult or creed or church, it is dead. The moment a consuming conviction about God or fate begins to take form in a material way, it perishes.

"This has been the end of every great religious movement. The warm, human, loving and gentle soul of Jesus was crushed by the ponderous weight of medieval Catholicism; the pity and serenity of Buddha degenerated into the prayer-wheels of noisy Buddhist temples; the ringing challenge of the Jewish prophets to let justice flow as a mighty stream evaporated into mystic computations about the coming of the Messiah. There is no religious orthodoxy extant that did not begin as a rebellious heresy. As soon as the heresy was accepted, it ceased to grow. Prosperity and success have killed more religious ideals than persecution.

Opposes Commercial Influence.

"There are many reasons for this, such as loss of spontaneity and individualism in the service (since everybody must use the same prayer-book), the gradual domination of the church by the least cultured masses and many others. I am primarily interested in one peculiarly modern evil of organization; namely, the inclination to regard religion as a commercial investment rather than a spiritual adventure. The subtle process is obvious. Huge edifices, large memberships, complex machinery of administration must be matched by corresponding budgets. Money must be gathered for multifarious activities.

"The construction of an imposing house of worship by one congregation often goads others into extravagance and has led to bankruptcy. Frequently there arises among units of the same denomination a spirit of competition more native to department stores than to churches. We have often heard, in connection with appraisals of American culture, of the religion of business; an equally expressive phrase would be the business of religion.

"The effect of such a mercantile atmosphere upon the ministry is appalling. During the past decade, surely in large cities, the minister has been forced to renounce his mission as a teacher of religion in order to become a salesman and the refined technique of spiritual ministrations has been coarsened into business administration. He is made to fear a possible loss in membership more than the wrath of God. Instead of a poet, a dreamer, a transcendent mystic, which in my opinion every minister must in essence be, he gradually fashions himself into a seeker after popularity, a clerk of pew-rentals, a 'good fellow.' The deity of the counting-house and market-place has mastered him. Just as other men sell clothes or automobiles or stocks, so does he dispense religion—for a price. In other words, his is no longer a priesthood—it is a profession."

Rabbi Feinberg asserted that he wanted to make clear that his resignation was not a repudiation of religious faith and that his departure from the ministry was not motivated solely by interest in the new career of music. His relations with the congregation had been harmonious and stimulating, he said, but the demands of his conscience required him to take up a new life.

MEET ON CRIME MARCH 8.

Wickersham, Baumes and Whalen to Be Guests of Big Brother Group.

George W. Wickersham, State Senator Caleb Baumes and Police Commissioner Whalen, representing, respectively, President Hoover, Governor Roosevelt and Mayor Walker in crime prevention, will be the honor guests at a crime prevention luncheon to be held under the auspices of the Big Brother and Big Sister Federation, Inc., at the Hotel Biltmore on March 8. George MacDonald, president of the federation, announced yesterday that he is receiving reservations for the luncheon from all over this country and Canada.

Special addresses will be made by Dr. John H. Finley and Miss Margaret Anglin, whose brother is the chief justice of Canada. The members of the committee on arrangements for the luncheon are Mrs. Smith Alford, Lady Armstrong, Harold L. Bache, Mrs. J. Nelson Borland, Mrs. Sidney C. Borg, William Lewis Butcher, Joseph Hardy, Clarence Mackay, Mr. MacDonald, Henry Morgenthau, Mrs. Willard Parker, Mrs. Mortimer L. Schiff, Mrs. Graham Fair Vanderbilt and Mrs. William K. Vanderbilt Sr.

Town Has 8 Houses, 7 Churches.

ATLANTA, Ga., March 1 (AP).—Georgia today boasts the best church village in the country. Mesena, a settlement of eight dwellings in Warren County, has seven

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Among the ju

schools, Junior

1. Recently - Valedictories - widely quoted - Avid - Accordingly
these young men - trailing clouds - launched
① עליו - compensated - down-pour of notoriety -

2. Why did they leave? A doctor - herald - indict -
Leaves either because - Rationalize - drawstrings -
Only moving picture actives -
① we suspect other reasons - But assuming -
what are they?

3. Church is not influential no - (Just)
True! Then what's the answer? Just!
Moses עליו - Jeremiah - imperfect -
Disillusioned - bec. Rel. not as popular as Clarkson

4. Religion can never be popular - no facts Propers
ay-old wisdom - Reality - Moral idealism - Stock-
in-trade - Cannot be all things - Film
Israel refused Truth

① Some generations are more rel-minded > this
Ours is not - Am. people not lose heart -
Work & Wait! > לא יאמרו שיהיה להם

5. Road of truly committed Rel. Teacher - Voice -
Talks to men - Freq. must chide. Cannot
offer them entertainment, Word & Foot. In
would express - Suffrance -

6. Free - (Just)

- ① Truth - abused freedom -
- ② Theology - run amuck - State judges. heretics -
all shades of agnosticism - Blind shepherds.
- there are mistakes - within space - persons
- Sociology - Immortality -
- ③ Sex -
- ④ Economics - "Nations" - When masked -
- ⑤ Politics - Too eager to fight -

7. Over-Organization:

- ① True - Solution is not to run away -
Mass production - decentralization -
- ② Our New Temple Policy -

8. I fear that 2-3 things are happening

- ① Not sufficiently grounded - Theology - Breeze
- ② Not sufficiently prepared - patience -
- working thru Org - leader about flock
- Minister - priest - not prophet

9. Intimidated by Science & Change - Text-books

- ① Sc. not understood -
- ② Resist change - Tide-over - Stay put

10 - Is it free? Not entirely - Seek freedom. Not alone
it -

11. Is it effortless? How measure it? -

12. When our day is done - reward goes to better life?
(2)



(3) Intimidated by Sc. & Charge say on -

① Sc - no way victim. Rel. never

② Every body telling charge - almost there
what expected / was - hardly etc
document in 19c - Every body saying - look here.
Sc. text with out-dates -

I. Sc. has not understood all - by
new argument - My theory - ^{plausibility} ^{freedom}
fall saw - When what whole is not Sc -
will know

WRHS AMERICAN JEWISH ARCHIVES
III) Not least cents. Parent charge -
In sea - Unknown - One cast -
never relation -

(4) But not. is summary - time less -
Cannot be expected - Since charge may be
charge for new - Keep pass - hard -
frank talk - to do so - stay put -
admitted much -

II- Is the money free? Be. it is not entirely free, it is a
challenge. Is it effective? How large? Teaching youth
+ adult, teaching new, unifying spirit, buying hope
- possessing character - Most have faith - that can

semin tells! Jew seed fell on rocks -

12. When our day is done - we remain ^{with} the knowledge
that we have tried to help men to find their way
thru life, kept ideal high as a torch, in pure
misunderst. & ^{+ shifting tastes} ~~misunderst.~~ remained constant to
a few ~~transcendental~~ ^{eternal} ideals - And in the ^{last} ~~early~~
9 we find just ~~the~~ compensation for all our
frustration and defeat. ^{to} ~~is~~ ^{subtle} ~~is~~
gr.



and they imposed their people - There are rabbis who in
same pulpit, within space of a few weeks, will
deny immortality, for, & yet urge people to ~~pray~~ ^{pray} ~~for the~~ ^{for the}
~~people~~ ^{people} will speak of rel. in terms of vicarious ^{yet} ~~the~~
exact the sp. nature of human, will deny
^{we must} immortality & institute prayer for the dead,
"Blind shepherd leading blind sheep -"

③ Rabbi complains that lecture & pulpit have no relation to problems of sex. Some pulpit say week with sex, but a sex play or novel that is not discussed, under the guise of rel, actually to attract the curious and the morbid -

④ As regards Econ - most young R. men are not qualified to discuss an econ. problem intellig. when they do it - they are quoting the last edition in the Nation or the New Republic - or something platitudinous. Econ. problems today are in most instances not of the Wheat or White variety - with some sharp clear cut - They are involved & difficult & technical. A young law student, with the exception, simply has not the qual. to speak out on these questions. When he has having marked the subject - & has arrived at a def. of law - & feels that his speaking will enlighten, then by all means he should speak - stake the consequences - That's why he is a minute. Also these young people really imagine that men

9. R. F. asserted that he wanted to make clear that his
resignation was not a repudiation of his faith.

① If that is so - then how can it be true, / it
with synagogues, not schools, not teachers? End

10. 9 par for 2-3 things

Of my people ~~not~~ preparing for me, not
sufficiently prepared in their theologies. Let
not inspired that supreme reward, life is to ~~be~~
promised to each man their eternal destiny, their
religion. They are not prepared. Any man at all, ~~for~~
truly they are prepared, + trained in patience.

② Not sufficient forward, then with the, with
men who work in institutions, then with the, with
men, must adapt to inevitable limiting
~~the~~ human org. - The ~~the~~ who work to overcome
all obstacles, + stamp ready in an unstable
world, should not place himself at head of a group
of people unwilling to lead them. The leader cannot
be so far ahead, his followers - that he is not
in sight - The minister is character - not
a prophet - ~~I don't mean any prophet among~~
If there is a minister, who is divinely gifted,
to be a prophet man - then surely he does not
quit his post -

5/ The road, the truly ~~great~~ consecrated rd. teacher has
always been & must always be a hard & long road.
His voice must always be true & protest - what is it to be
in need, what is - He talks to men bent upon present
& mat. things & things of the spirit - To many there are far re-
minded from their daily lives - irrelevant to their occupations
other pleasure. He gently he must chide them & make
them uncomfortable for their mental sluggishness - or
social sins & oppression & wrong doing. People don't
like that. He cannot give them entertainment, like
the moving picture, or mechanical toys like the Sec.
in places of profit, like the Stock Exchange. He
cannot offer them anything, but the ^{kind & good} ~~consideration~~ of
what sustains soul & comfort, but as often a
not chide, and disturbs and humbles. In a
world which is ~~always~~ ^{ever} expanding in mat. utilities, &
which ~~always~~ measures values with a tradesman's gage,
religion will ~~always~~ ^{be} as to highly prized, and the rd.
teacher will ^{be} ~~be~~ looked upon as one who has upon suffering
& toleration, not earning his ~~own~~ keep -
~~Outstanding the liberal rd. teacher.~~

6/ Rd. can never be popular. When it is most popular, it is
least effective. ~~He is not~~ Rd. has no facts to offer ~~as~~ ^{to} this
generation which would win ^{ready} ~~prop.~~ for it - It proposes
to age-old wisdom and inspiration - the reality of God, the
reality of personality, reality of truth, beauty & goodness. It
prefers the ancient moral idealism which paid to the soul
& freedom & resurrection, which sublimates nature without

in ref. pictures, Spelling as a subject
and execute no criticism or opposition? What
right have they to expect unan. acceptance of
their opinion - as if they were revelations
from heaven! Speak by all means but don't
whimper when you are attacked.

③ And so with pictures. There are moral issues
involved in some pol. situations. When moral issues
are of sufficient weight, demanding understanding & eq. ul -
the minister should speak - When moral issue is only
imagined, or projected as a ~~issue~~ for buying to win
the spot by it, pol. publicity - then ministers
should be ready to stand consequences. Some
ministers are all too eager to profit out
pol. opportunities to get into limelight &
to play a role - There should be no un-
restricted freedom in the pursuit for pol.
propaganda - The church is not intended for
that.

g. Another reason - Over-organization & Bureaucracy
(Foot). This is true - I have spoken, at
in part -

- ① Our new Temple Policy -
- ② Mass production, hyper-centralization in Church
- a passing phase -
- ③ No need to abandon post.

plunging it and whole demands loyalty to certain Social
Systems and yet attempted. Then as the stock-in-trade.
It has no other. It can't do all things to all men -
like a fellow tossed down to the intelligent
question of the 10 year olds - Israel refused Torah!

© R. has a message for all times. Some gen. are
too engrossed in other objections to listen to it. Some gen.
are unable to rel. One is: The temper of our age is
not religious etc. Am. people to-day is econ. communism -
hol. orthodoxy, internat. communism, rel. eccl. & morally
crisis. R. must not lose heart - or be trampled or
abrogate. Patiently it must carry on - Israel refused Torah!

#

7.) Another reason for giving - is loss of authority of R. due to
lack of freedom in pulpit. (Inst. - R. H.).

① There is truth in this charge - but no new faith. Nor
is it the whole truth. Cong. may have restricted freedom
& authority. But there have been free pulpits where R.
Ministers shared that freedom.

② The matter of theol. liberal versus cons. Rabbis, has
simply run amok - This cong. not grounded in theol.
that, & they are, having only a superficial smoothness of
either theol. or of phil. - young Rabbis have been feeding
their flock all kinds of stale Super. heresies - all
shade of apostasy & atheism, in the form. anti
of ritual and historic religion. For this theol. freedom
they are simply run wild. They are ever confused

He has either bc. he has lost interest in his profession
or bec. there are better prospects elsewhere; or bec. circum-
stances compell him to make the change. - He doesn't
rationalize ^{about} his action or dramatize it or use it to
teach mankind a lesson. Only ~~the~~ ^{the} ~~man~~ ^{man} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~street~~ ^{street}
actors who learn ~~the~~ ^{the} ~~lesson~~ ^{lesson} for the domestic
hearth, & young Robbs who learn the lesson
for coming ~~there~~ ^{there} ~~to~~ ^{to} tell the world just why
they ~~are~~ ^{are} ~~doing~~ ^{doing} ~~it~~ ^{it} - ~~pointing~~ ^{pointing} a lesson and ~~teaching~~ ^{teaching} a
fab.

Feb. We suspect that names stated were not the real reasons.
Some personal pipe or more friendly sympathy is more likely to be the reason.
J. Ransom's Church is not as influential as it has lost much of its authority. This may then cause compliance just.

① True! Then what's the answer? I better get a job with
a union open camp. before the whole church, ecclia listible
and the whole profession is liquidated! No body listens to
Mons - ~~the union~~ ^{the union} ~~What he~~ ^{What he} ~~thought~~ ^{thought} ~~Jer. felt his~~ ^{Jer. felt his} ~~work~~ ^{work}
in the world - unprotected - a man crying in the wilderness -
the mass following popular idols & pop star - did he
run away - He wanted to - held them! But he could
not. His mission the victim would not permit him.
The more he tried his job. because the more persistent
was the determination to preach - Perhaps the young
man is deluded because he had hoped to be as popular
as a star. Now & ^{discovered} ~~found~~ that ~~his profession~~ ^{people} ~~is not~~ ^{didn't find it easy}
~~there wasn't~~ ^{there wasn't} enough "it" to religion to
attract them in masses -

The TEMPLE BULLETIN

THE TEMPLE

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

Abba Hillel Silver, DD.
RABBI

Rabbi Leon I. Feuer
Minister of Religious Education

SUNDAY, MAY 4TH, 10:30 A. M.

RABBI SILVER

will speak on

"IS THE MINISTRY FREE? IS IT EFFECTIVE?"

A discussion of some of the problems which confront
rabbis and ministers

Friday Evening Services
5:30 to 6:10

Sabbath Morning Services
11:15 to 12:00

THE PUBLIC IS WELCOME

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Music for Sunday Morning, May 4th

Organ

Prelude (10:15 A. M.)

Carillon Rogers

Canzona (Partite in C)

..... Karg-Elert

Recit du Pecheur de Falla

Postlude

Toccata (Suite Gothique) ..

..... Boellman

Paul Allen Beymer

Anthems

Bless the Lord, O my Soul ...

..... Ippolitof-Ivanof

Seek ye the Lord Roberts

Emanuel Rosenberg, Tenor

Peace of Mind

Give not over thy mind to heaviness, and afflict not thyself in thine own counsel. The gladness of the heart is the life of man, and the joyfulness of a man longeth his days. Love thine own soul, and comfort thy heart, remove sorrow far from thee: for sorrow hath killed many, and there is no profit therein. Envy and wrath shorten the life, and carefulness bringeth age before the time. A cheerful and good heart will have a care of his meat and diet. Watching for riches consumeth the flesh, and the care thereof driveth away sleep. Watching care will not let a man slumber, as a sore disease breaketh sleep.

(From the Apocryphal Book of Ecclesiasticus.)

Humility

The man who does good works is more likely to be overtaken by pride in them than by any other moral mischance, and its effect on conduct is injurious in the extreme. Therefore, among the most necessary of virtues is that one which banishes pride; and this is humility.

First among the signs by which the meek are known is that when misfortunes come to them their endurance triumphs over their fear and grief, and they willingly submit to the decree of God, and own that His judgments are righteous.

In matters of justice, however, the meek will be high-spirited and fearless, punishing the wicked without fear for favor. He will help the oppressed and rescue him from the power of the oppressor.

BACHYA IBN PAKUDAH

The Idea of God

The events of the universe are not the work of chance, neither are they the outcome of blind necessity. Practically there is a purpose in the world whereof it is our highest duty to learn the lesson, however well or ill we may fare in rendering a scientific account of it. When from the dawn of life we see all things working together toward the evolution of the highest spiritual attributes of Man, we know, however, the words may stumble in which we try to say it, that God is in the deepest sense a moral Being. The everlasting source of phenomena is none other than the infinite Power that makes for righteousness. Thou canst not by searching find Him out; yet put thy trust in Him, and against thee the gates of hell shall not prevail; for there is neither wisdom nor understanding nor counsel against the Eternal.

JOHN FISKE

The Temple Prepares to Celebrate Its Eightieth Anniversary

A Brief Story of the History and Achievements of our Congregation

Our Congregation this year attains its eightieth birthday. These eighty years have been full of important events and achievements. Almost from the very beginning of its history the Temple has been in the forefront of American Jewish congregations. It has been a leader and a pioneer in the development of Jewish religious life in this country.

In 1837, one year after Cleveland received its charter as a city, it welcomed its first Jewish settler, Simson Thorman, who came from Bavaria. Others soon followed. And within a few years there was a goodly sized Jewish community growing and developing and struggling to establish itself and to build up its communal institutions.

In 1839 the first permanent religious organization was established, called the Israelitish Society. There was much difference of opinion within the ranks of this religious body which finally resulted in its division into two congregations, the Anshe Chesed Congregation (The Euclid Avenue Temple) and the Tifereth Israel Congregation (The Temple).

Tifereth Israel was established as a congregation on May 26th, 1850. It had forty-seven charter members. Worship was conducted for a time in the homes of its members. Then for several years, until 1855, services were held in a hall in Kelley's Block on ~~Main Street, now~~ Superior Avenue. Then a bequest which the congregation received from the noted Jewish philanthropist, Judah Touro, enabled it to purchase a lot on Huron Street and build its own house of worship which was dedicated in 1855. (During this period the following served as teachers and cantors: Isadore Kalisch, Wolf Fassbinder, Jacob Cohen and Gustav M. Cohen. Dr. Jacob Mayer was the first ordained rabbi, and he was succeeded by Dr. Aaron Hahn.

Rabbi Moses J. Gries came to Cleveland to assume the spiritual leadership of Tifereth Israel in 1892. By this time the congregation had outgrown its Huron Street Temple, and a lot for a new Temple was purchased at Wilson and Central Avenues. The new Temple was dedicated on September 21st, 1894, by Isaac Mayer Wise. The congregation at this time consisted of about a hundred and twenty-five members. This dedication marked a new beginning in the growth and development of Tifereth Israel and of its rise to leadership among reform congregations in America.

The story of the eighty years of the existence of our congregation is a fascinating one. It is one with the story of the upbuilding of reform Judaism in America. We shall continue the narrative of this story in the succeeding issues of our Bulletin.

The Temple will celebrate its eightieth anniversary on Sunday morning, May 25th, and on Monday evening, May 26th. For the past several months a number of committees have been busily engaged in the task of planning an appropriate celebration in recognition of this significant milestone in the life of Tifereth Israel Congregation.

Temple Religious School

Report for the Week

Total enrollment, including the High School, 1,277.

Number of pupils, kindergarten through 9th grade, 1,145.

Average attendance, 93½%.

The following classes had 100% attendance: 3E, Miss Curtis; 4F, Miss Bernstein; 5A, 5B, Mr. Kane; 6E, Miss Hurwitz; 8B, Miss Gans; 8F, Miss Copenhagen; 9B, Mr. Lamdin; 9C, Miss Krause; 9D, Mrs. Blum; 9E, Mrs. Cole; 9F, Miss Rubin.

Report for the Month of April

Average attendance was 92½%. 4B, Miss Hurwitz, and 9E, Mrs. Cole were the honor classes.

Sunshine Fund

The collection of the Sunshine Fund for the week was \$31.90.

Confirmation Parents Meeting

There will be an important meeting of the parents of children of the Confirmation Class on Monday evening, May 12th, at 8 P. M. in the Gries Memorial Chapel. Parents are requested to be sure to attend this meeting as a number of items of importance will be discussed.

The Temple Gratefully Acknowledges the Following Contributions:

To the Floral Fund

Mr. and Mrs. Lee Behrens
Miss Fannie C. Eisenman

In memory of Mrs. Irene Mahler of Fremont
In memory of mother, Mrs. Caroline Eisenman

To the Library Fund

Mrs. Louis Lux

In memory of Mrs. Nathan Loeser

To the Scholarship Fund

Mr. and Mrs. Lambert
Oppenheim

In memory of Mr. Julius Schloss

Minnie and William F.
Levison

In memory of mother, Celia Levison

Mr. Sam Wolff

In memory of mother

Mrs. H. Kaber, Mrs. E.
Abramson, Mrs. H. Basch
and Mrs. A. Kleinman

In memory of Fred A. Weiner and Mrs. Tillie
Hexter

Ask-Me-Another Contest

The final spelldown for Section B proved to be even more interesting than the Section A spelldown. Ten of the eleven children who participated could not be eliminated and the prize money will be distributed evenly among them. The winners were: Leonard Alperin, Edward Ginsberg, Edwin Kessler, Richard Mellman, Betty Reich, Sonia Rogat, Stanley Rosenbaum, Helen Rothman, Richard Singer and Ruth Steuer.

Congratulations

Adolph F. Finberg, Temple student attending his first year at the Hebrew Union College, won the annual Constitutional Oratorical Contest at the University of Cincinnati and will represent the university in a state-wide contest.

Temple Organist To Give Recital

Paul Allen Beymer, Temple Organist, assisted by Laurence Jenkins, Temple Baritone, will give an organ recital at Trinity Cathedral next Monday evening, May 15th, at 8:15. The public is invited.

An Abstract of the Address

"Is the Ministry Free?
Is It Effective?"

BY

Rabbi Abba Hillel Silver
The Temple, May 4th, 1930

The minister is not entirely free in his profession. That is certain. No one working in and through an institution is entirely free. The minister is not a prophet. He is a priest. One can not expect to have the perfect freedom and independence of a prophet and still be the endowed and accredited spokesman of an organized group. The minister has to make allowances for the gravitational down pull and inertia of the mass. In the case of ministers of lesser integrity, this makes for a measure of insincerity. But in most cases it merely serves to increase the minister's patience without decreasing his courage or his idealism.

In some instances the ministry is all too free. In matters of theology, some of our ministers and Rabbis have run amuck, teaching all sorts of stale heresies, agnosticism and atheism within the frame-work of a traditional ritual and great historic religions. They are confused in their own theologies and they confuse their people even more. They are blind shepherds, leading blind sheep.

There are ministers and Rabbis who concurrently preach in their pulpits that religion is only sociology and at the same time, urge people to come to worship a living God, who deny personal immortality and yet recite prayers for the dead.

Many ministers have abused the freedom of the pulpit in speaking without qualification and training on economic and political subjects, in which they are veritable tyros merely quoting the latest editorials in the "Nation" or the "New Republic." They presume to discover moral issues in these fields when they are actually ferreting out an opportunity to get into the lime light and to play a role.

It is difficult to estimate the effectiveness of the ministry. The minister deals in imponderables. The businessman can point to his profits, the physician

to the sick whom he cured, the lawyer, to the cases which he won, the engineer to the bridges and structures which he built - the ministry can point to no such tangible achievements. He does not know whether his teaching is followed or not or whether his preaching has any influence whatsoever. Some times he fears that the seeds which he sows fall on barren ground and on hard rocks. At other times he is tempted to hope that some of them have found fertile and gracious soil. Who can estimate how much the thousands of consecrated men in the ministry, their churches and their religious institutions contribute to the spiritual well-being of our American civilization?

The road of the truly consecrated religious teacher must always be a hard and a lonely road. He talks to men who are busily engaged in the pursuit of material things, of the things of the spirit. Many of them fail to understand him utterly. Frequently he is regarded as irrelevant. Frequently he must chide men for their moral sluggishness or for the acts of wrong-doing which they wittingly or unwittingly commit. He is then regarded as a scold. In a world which is engrossed in the pursuit of material utilities he can offer men nothing which can be guaged with the tradesman's rod - only the word of God which sometimes heals and comforts but as often as not disturbs and humbles.

Religion can never be very popular. When it is most popular, it is least effective. Religion has no fads to offer this generation or any generation which would gain for it sudden popularity. It can only proffer its age old wisdom which speaks of the reality of God, the reality of personality and the reality of truth, beauty and goodness. It can only offer men its ancient moral idealism which sublimates life without falsifying it and which points the way to the twin goals of human destiny, freedom and responsibility.

This is its entire stock in trade. It has no other. It can not be all things to all men. Some generations are more religious than others. Some generations have experienced a great outburst of faith and piety. Ours is not such a generation. The temper of our age is neither religious nor philosophic nor artistic. It is

technological. The American people today is economically conservative, politically orthodox, internationally narrow-minded, religiously indifferent and morally cruising. Religion must not lose heart. Patiently it must carry on. It is not the duty of the religious leader to complete the task. Neither is he free to desist from it.

