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Tis a mad world my masters!, 1931.

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Central Verein Says Gov't Ignored Warning Pogrom Imminent

**Declares Mination Treated Lightly;
Fears Sunday Riots Pogrom
Precursor**

(Jewish Telegraphic Agency)

BERLIN, Sept. 14—Information that the Central Verein of German Jewry had warned the government that Nazi forces were preparing a pogrom against the Jews came to light today when the Central Verein, at a special meeting of its praesidium, adopted a resolution, regretting the failure of the government to heed its warning.

Declaring that the riots of Rosh Hashonah were precursor to a pogrom against the Jews, the resolution points out that the government treated lightly the memorandum of the Central Verein which drew its attention to the blood-thirsty incitement of the Nazis. The government, explains the resolution, regarded the warning as exaggerated, but Sunday's excesses proved that the Nazis were preparing for a pogrom.

The resolution concludes with the hope that all self-respecting citizens will unite against the Nazi disgrace in order that the German nation as well as foreign nations may realize that the German people are opposed to a policy of pogroms.

New Restrictions to Affect Turkish Jewish Students

(Jewish Telegraphic Agency)

ISTANBUL, Sept. 14—New restrictions which will affect a large number of Jewish undergraduates in Turkey were issued today by the Minister of Education. Students of Minority Schools as well as of Foreign Colleges will henceforth be required to undergo a special examination before being permitted to matriculate in Turkish universities according to the new ruling.

The new regulation aims at restricting the matriculation in universities of members of national minority groups, among them the Jews. This ordinance has been promulgated despite the fact that schools of the national minorities in Turkey have been recognized by the State which has always in the past, issued matriculations similar to those given students of Turkish schools.

The new law is considered particularly unjust because of the date of its issuance, being published after the conclusion of the University examinations. Students, therefore, will be compelled to wait at least another year before being able to stand for examinations required.

MANY JEWS VICTIMS OF SERIOUS ANTI-SEMITIC ATTACKS IN BERLIN; NAZI MISCALCULATION PREVENTS WHOLESALE MASSACRE

**Organized Attack Made Upon Jews Homeward Bound from Rosh Hashonah
Worship; Scores Wounded in Surprise Assault; Paul Goebbels Declared
Leader; Rioters Break Into Cafes; Nazis Arrive Too Late for Planned
Massacre Within the Synagogues Proper**

(Jewish Telegraphic Agency)

BERLIN, Sept. 14—Grave anti-Semitic excesses, resulting in the injury of scores of Jewish men and women, took place here on Sunday, the second day of Rosh Hashonah, when organized Nazi forces surrounded the leading synagogues of the city and fell upon Jewish worshippers as they emerged from High Holyday services.

Simultaneously attacks were organized in various sections. The Nazis, hidden in streets adjoining synagogues, lay in wait until the services had been concluded. As the worshippers, dressed in holiday regalia, passed through the streets homeward bound, the Nazis, shouting "Down with the Jews! Germany Awaken," rushed upon them. In a moment the streets were transformed into scenes of bloodshed and confusion. Even the elderly Jews did not escape the violence of the Nazis, who, after

falling their victims, trampled upon them with their heavy nailed boots.

The attack upon the Jews was altogether unexpected and came as a surprise even to the police authorities who arrived upon the scene of the attacks only after the Jews had been badly victimized. Strong evidence exists, however, that the attacks were not extemporaneous but rather the result of long preparation. Loud speakers erected by the Nazis at the Gedächtnis Kirche and at the Romanisches Cafe, roaring "Perish Judea!" while the attacks were in progress, left the unmistakable conviction that the attack had been carefully planned and carefully organized.

While one detachment of the Nazis perpetrated excesses in the vicinity of the Romanisches Cafe, rendezvous of writers and artists, in the Kurfürstendamm section of Berlin, other Nazi forces launched violent attacks in Knesebeckstrasse, Unlandstrasse, Taanzen and Nollendorfplatz.

A group of fifty Nazis invaded the Reimann cafe, frequented by Jews, broke all the windows, demolished the furniture and began to fire at the guests. Many were wounded in the

(Continued on Page 3)

Severe Set-Back for Anti-Semitism in Austria; Heimwehr Leaders Arrested

See Capitulation of Anti-Jewish Movement in Offing

(Jewish Telegraphic Agency)

VIENNA, Sept. 14—The anti-Semitic movement in Austria suffered a severe set-back today when the government arrested Prince Starhemberg, Heimwehr leader of the Province of Upper Austria and took steps to apprehend other outstanding heads of the movement. Warrants were issued for the arrest of Dr. Walter Priemer, Heimwehr leader, Count Lambert and all others responsible for the unsuccessful putsch on Sunday which aimed at the seizure of the government.

The arrest of the Heimwehr leaders is regarded as the practical capitulation of all anti-Semitic leaders in Austria.

While the attempted putsch caused no disturbances in Vienna, considerable excitement was experienced by Jewish inhabitants in several Austrian provinces, where the Heimwehr, in conjunction with the Hakenkreuzler, attempted to carry out the putsch. Serious consequences were prevented by the government's timely despatch of military forces and the protection offered by Socialist brigades.

German Press Minimizes Events; English Press Severely Critical

Says Riots Destroy Confidence in Germany

(Jewish Telegraphic Agency)

LONDON, Sept. 14—While the German press seeks to minimize the Nazi anti-Jewish attacks on Rosh Hashonah, by reporting them in a few lines only, the entire London press today devotes considerable space to a report of the occurrences.

"The Manchester Guardian" defines the excesses as "the worst anti-Semitic disorders Germany has ever witnessed." The paper points out that "these events make it difficult to accept any assurance that Germany is safe for the Jews."

The "London Times", in conjunction with a number of other newspapers, deplores the fact that a number of respectable German citizens were eye witnesses to the riots, looking out from restaurant and cafe windows, without intervening in behalf of the victims.

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Petition New British Government on Palestine

(Jewish Telegraphic Agency)

LONDON, Sept. 14—Various representations have been made to the new British government with regard to Jewish interests in Palestine by the new Zionist Executive, the Jewish Telegraphic Agency learns today.

Dr. Chaim Weizmann arrived in London for a visit of a few days and was consulted by the new Executive concerning the political position. Dr. Weizmann has now returned to Italy.

Dr. Nahum Sokolow and Dr. Leo Motzkin, who were scheduled to proceed to Geneva in the interests of the Zionist movement have cancelled their appointments and have arrived in London where matters of prime importance necessitate their presence.

Stricker, Former U. S. Official, Dead

(Jewish Daily Bulletin)

BOSTON, Sept. 14—Charles B. Stricker, former Assistant United States Treasurer, died here today at the Beth Israel Hospital, at the age of 67, following an illness of several weeks.

Mr. Stricker was prominent in financial, newspaper and charitable circles.

Mr. Stricker was the first Jew ever appointed in New England to the post of United States Assistant Treasurer. To this office he was recommended by President Woodrow Wilson.

The deceased served as the editor of the Boston Financial News for many years.

He was a friend of the Zionist movement. His wife and two children survive.

A gift of \$250,000 has been made to the University of California by Mr. and Mrs. Sidney M. Ehrman of San Francisco in memory of their son, Sidney M. Ehrman, Jr.

Call Conference to Plan Funds for Jewish Seminary

Rabbinical Assembly Arranges National Conclave

A call for a special conference of the Assembly to meet at the Jewish Theological Seminary of America on Wednesday, November 4, was issued yesterday by Rabbi I. A. Levinthal, President of the Rabbinical Assembly. The conference will be charged with the task of formulating plans for meeting the financial problems of the Seminary during the year. A committee consisting of Rabbi Louis Schwefel of New Rochelle, Dr. Israel Goldstein of New York, Rabbi Simon Greenberg of Philadelphia, and Dr. Israel H. Levinthal of Brooklyn, is arranging the conference.

The Rabbinical Assembly consists primarily of graduates of the Jewish Theological Seminary numbering at the present time, 236, who are occupying pulpits in all parts of the United States and Canada. Besides the Rabbinical Department the Seminary maintains a Teachers' Institute which has graduated 489 teachers for religious schools. Recently the Seminary organized, in addition to these two departments, the Seminary College of Jewish Studies which is authorized to grant the degree of Bachelor of Hebrew Literature to students taking its full course.

The Library of the Seminary is the most notable of its kind in the world, containing more than 100,000 volumes and 6,000 manuscripts, many of them unique. The Library also possesses a Museum of Jewish Ceremonial Objects based essentially on the Benuiat Collection which was the largest private collection of its kind in the world.

Vandals Desecrate Synagogue; Police Investigate

(Jewish Telegraphic Agency)

DANZIG, Sept. 14—Unknown vandals last night broke into the synagogue in the township of Tiegenhoff, desecrating the altar, smashing sacred articles and painting the ark red with Communist slogans.

An energetic investigation is being conducted by the police authorities to apprehend the culprits.

Freiburg Passion Play to Be Presented in Montreal

(Jewish Telegraphic Agency)

MONTREAL, Sept. 14—The Freiburg Passion play, visualizing the life and deeds of Jesus Christ, will be presented in Montreal during the week of September 21st, with a cast of nearly a thousand participants. The cast includes a large choir and a host of supernumeraries.

Many local charitable and benevolent societies are sponsoring the event and will benefit from the expected large proceeds.

Jewish Theatrical Season Opens With 22 Yiddish Theatres

Number of Leading Performers Desert Yiddish Theatre for English Stage

With twelve Jewish theatres in New York City and ten in the provinces opening in the course of the coming week the Jewish theatrical season will be in full swing.

Five of the largest Jewish playhouses in New York opened last Saturday evening. Seven additional openings are announced for this week.

Missing from the Jewish Broadway this year will be Morris Schwartz, director of the Yiddish Art Theatre. Mr. Schwartz will make his English debut this season and will offer a repertory of Jewish plays in English at the Ambassador Theatre. He is scheduled to open on September 23rd in an English version of Sholom Aleichem's comedy "If I Were You."

Molly Picon, the favorite of Second Avenue, and Jacob Kalich will, for the first time in years, be absent from their familiar home in the Second Avenue Theatre. Miss Picon and Mr. Kalich will remain in Europe for a year, giving performances in a number of countries.

Jacob Ben-Ami, Jewish theatrical star, who has in recent seasons appeared with the Civic Repertory Theatre, will also not be seen here this season. He is now in the Argentine where he is appearing as guest artist of the Yiddish Art Theatre there.

Boris Thomashefsky, veteran Yiddish actor, has deserted the Yiddish stage this season to appear on the English stage. He is now playing at the Selwyn Theatre in an operetta entitled "The Singing Rabbi."

Alexander Granach, of the German State Theatre, will appear as guest performer in the Public Theatre on Second Avenue.

A new Jewish Art Theatre, to operate on a co-operate basis, will give a series of performances in the Civic Repertory Theatre beginning the end of this month. The company is composed of (Continued on Page 4)

Jewish Journalist Deported from Roumania

(Jewish Telegraphic Agency)

BUCHAREST, Sept. 14—The Jewish journalist, Benouni, editor of the Russian daily, "Bessarabskoye Slovo" of Kishinev, was arrested and deported today by the Roumanian authorities, according to a report which appears in the "Allgemeine Zeitung", German daily published in Czernowitz.

Mr. Benouni has incurred the ire of the government authorities for his persistent demands that more rights be granted the Russian national minority in Bessarabia. He was arrested last year and placed in exile for several months. Despite this, however, he continued to reiterate his demands in articles which were regularly published in the "Bessarabskoye Slovo".

MANY JEWS VICTIMS OF SERIOUS ANTI-SEMITIC ATTACKS IN BERLIN; NAZI MISCALCULATION PREVENTS WHOLESALE MASSACRE

(Continued from Page 1)

panic which ensued. Among the wounded are many non-Jews who looked like Jews.

Arrived Too Late for Attack in Synagogues

BERLIN, Sept. 14—A slight miscalculation saved the Jewish community of Berlin from a wholesale massacre, it is revealed here today, in connection with the anti-Jewish excesses on Rosh Hashonah.

The attack of the Hitlerites, reports assert, was scheduled to be carried out within the synagogues while the services were in progress, thus cornering the worshippers and transforming the houses of worship into places of massacre. Miscalculating the duration of the services, they arrived several minutes after the conclusion of the ceremonies. Infuriated by the miscarriage of their plans, they launched their attack upon the worshippers who were homeward bound. An SOS was immediately issued to its members by the Union of Jewish Veterans, but their aid, like that of the police, arrived only after the Hitlerites had attained their goal.

50 Nazi Members Arrested

BERLIN, Sept. 14—Fifty Nazi members were arrested here for taking part in yesterday's anti-Jewish excesses.

The number of Jews wounded has not yet been definitely established, since many injured were removed from the scene of action before the arrival of the police. Among the wounded are Colonel Leo Loewenstein, President of the Jewish War Veterans of the German Republic and Alexander Rosenfeld, Vice-President of the Macabees, Jewish sport organization.

Officials of the Central Verein, organ of German Jewry, confirmed today the belief that the attack had been planned in advance. They report that motor lorries, arriving from Hitler's storm camp had landed Nazi reinforcements when the synagogue services were concluded and that they stood guard until the excesses had been completed, then picked up the attackers and returned when the police arrived.

Charge Goebbels Led Attacks

BERLIN, Sept. 14—The revelation that Paul Goebbels, Hitler's lieutenant, and the leader of the Nazi forces in Berlin, was in prime command of the anti-Jewish excesses is made today in the "Welt am Montag," German daily published here.

Under the headline "Goebbels Commanded Pogrom," the paper reports from what it declares to be the most reliable sources, that picked forces were chosen from the Nazi storm troops to conduct the attacks. Detailed instructions, carefully

worked out at a meeting of the Berlin Nazi Council, under the chairmanship of Goebbels, were given them.

The paper deplors the negligence of the police who failed to maintain a watch at Nazi headquarters and who arrived late at the scene of the pogrom. The five hour riots of the Nazi mob which shouted "Kill the Jews," shows the Nazi mockery of the State authorities, the paper asserts. The paper warns that a similar riot is planned by Goebbels on the occasion of the visit to Germany of Premier Laval and Foreign Minister Briand of France.

To Post Police Guards at Synagogues

BERLIN, Sept. 14—Police protection will be offered worshippers in the synagogues of Berlin on Yom Kippur, the Day of Atonement, which falls on September 21, to prevent a possible recurrence of the anti-Jewish excesses which occurred on Sunday.

Police authorities today informed the Jewish community of Berlin that special police reinforcements will be assigned to the synagogues beginning with Kol Nidre night, September 20th, lest the Nazis, whose excesses usually are carried out at night, succeed in perpetrating another surprise attack.

Acceding to a special request by the police, synagogue worshippers refrained from carrying out the traditional ritual of "Taschlich," the propitiatory rite, which annually calls for a march to the River Spree, in order to prevent any repetition of excesses.

Young Jews stood on guard, inconspicuously, in the street neighboring the synagogues, particularly in the vicinity of Grenadier Strasse. Fearful for their lives, the elderly Jewish worshippers, abstained from appearing outside the synagogues during the intervals between prayers.

Victims of the attack, visited in various hospitals by the representative of the Jewish Telegraphic Agency, were unanimous in stating that the attack was well disciplined and conducted under the command of leaders. The victims also relate that Nazi watchers were posted at street corners for the purpose of warning the attackers of the approach of the police.

Police Disperse Communist Agitators at Synagogues

(Jewish Telegraphic Agency)

WARSAW, Sept. 14—Small groups of Communists were dispersed by police here when they made an attempt to distribute anti-religious literature in the synagogues, on the occasion of the High Holyday services.

Although the synagogues this year were overcrowded, collections for Jewish charitable and communal enterprises showed a tremendous decrease, due to the grave crisis which exists.

Call Special Meeting Of Zionist Executive

Grave Financial Situation Bringing
Leaders to London

(Jewish Telegraphic Agency)

LONDON, Sept. 14—A special meeting of the World Zionist Executive has been called for Wednesday to discuss the difficult financial condition with which the World Zionist Organization is faced.

The meeting will take place in London and will be attended by Nahum Sokolow, Berl Locker, Dr. Selig Brodetsky, Dr. Leo Motzkin, H. Farbstein. Dr. I. Gruenbaum, although not a member of the Executive, has also been invited to attend this meeting.

The meeting is to be a continuation of the deliberations of the Zionist Executive in Zurich which was interrupted because of the urgent recall to London of its members due to the situation arising from the changes in the British government. The present financial situation has pressed for the immediate convocation of the session this week.

Rosenwald Hospitalization Plan For Middle Class Succeeds

The successful operation of the plan inaugurated by the Julius Rosenwald Foundation to provide hospital care for persons suffering from serious illness at a cost within the reach of middle class incomes is related in the report of C. Rufus Rorem, of the Rosenwald Foundation.

Mr. Rorem points out that 2,500 patients have taken advantage of the facilities offered by the Baker Memorial Pavilion, opened in 1930, half of whose deficit up to the amount of \$150,000 the Julius Rosenwald Foundation has undertaken to pay.

The experiment conducted in this pavilion is to meet what Mr. Rosenwald considers is a long felt need, i. e., to provide medical care for patients who are not willing to accept charity, but who cannot pay the fees of private care.

At the Baker Memorial Pavilion, the report explains, semi-private and private rooms are provided at rates of from \$4 to \$6.50 a day, including all usual drugs and all the nursing required by any but gravely ill patients. A schedule of moderate fees in this service has been arranged by the hospital staff, which has agreed that no patient be asked to pay a doctor's bill of more than \$150 in all.

Before admission, the patient, or some member of his family, discusses financial arrangements with the hospital's admitting officer. The probable cost of the illness is estimated and the method of payment is arranged. It may be in instalments if necessary. The entire amount is collected by the hospital which turns the doctor's share over to him, thus relieving him of the possible uncertainty and difficulty of making collection.

5,692 Jews Entered U. S. During Year

(Jewish Daily Bulletin)

WASHINGTON, Sept. 14—A total of 5,692 Jews were admitted into the United States as immigrants during the fiscal year ending June 30th, according to an announcement issued today by Commissioner General of Immigration Hull. The number of Jews who migrated from the United States during the same period was 319.

The statistics for the first month of the new fiscal year show a further decrease in immigration, 3,174 immigrant aliens having been admitted in July, as compared with 3,534 in the preceding month, a decline of 360, or 10.2 per cent. The monthly average for the last fiscal year was 8,095.

Of the July immigrants, 1,126 were admitted under the Immigration Act of 1924 as aliens charged to the quota and 1,010 as natives of non-quota countries, principally Canada, while 488 entered as wives and 253 as unmarried children of American citizens, and 297 as ministers, professors, and other miscellaneous classes. In the corresponding month a year ago, 7,729 immigrants came in as quota aliens, 3,185 as natives of non-quota countries, 1,056 as wives and 934 as children of citizens, and 419 were of other classes under the act.

Jewish Division of Library Closed Yom Kippur

In view of the observance of the Day of Atonement by the Jewish community, the Jewish Division in the New York Public Library will close on Sunday, September 20th at 6 p.m. and reopen on Tuesday, September 22nd, at 9 a.m.

The catalogue of the Jewish Division will be available to the public, and books belonging to the Division may be drawn for use in the Main Reading Room.

The 144th anniversary of the adoption of the constitution of the United States, Thursday, September 17, will be observed by Jewish Community Centers, Y.M.H.A.'s and Y.W.H.A.'s throughout the United States. The National Jewish Welfare Board, as parent organization, has made suggestions to the Centers affiliated with it in the form of a publication entitled "Bulletin on the Observance of Constitution Day," which it has made available to its constituent societies.

Israel Krohn, of Easton, an attorney, was elected president of the Pennsylvania State Federation of Young Men's and Young Women's Hebrew Associations at the twenty-second annual convention held at York, Pa. Other officers elected were: first vice-president, David Markowitz, Dickson City; second vice-president, Louis Levin, York; third vice-president, David Miller, Scranton; fourth vice-president, Mrs. Joseph Levison, Harrisburg; fifth vice-president, Miss Blanche Eisenstein, Philadelphia; secretary and treasurer, Joseph Frumkin, Scranton.

Edwin M. Rosenthal of Detroit, prominent businessman and former co-chairman of the Special Gifts division of the successful Allied Jewish Campaign drive which was held last May, has been appointed treasurer of the campaign funds as collected, according to a statement issued by Henry Wineman, chairman of the board of governors of the Jewish Welfare Federation.

To Take Census of Contributors To Palestine Work

House to House Canvass to Ask
Support of New York Jewish
Masses for Holy Land

A house to house canvass for contributors to the American Palestine campaign will be undertaken by the Committee in charge of the drive, an announcement issued by Morris Rothenberg, National Chairman, states.

Two Sundays, October 11 and 18th will be set aside for the census which is expected to encompass every Jewish Home in Greater New York. The project will be undertaken in an effort to give the Jewish masses of New York City an opportunity to participate in the upbuilding of the Jewish national Home in Palestine.

Hitherto the bulk of the money for the Campaign has been gathered through substantial individual contributions. The house-to-house canvass, an unprecedented step in drives for Palestine funds during the past decade, is aimed to reach at such Jews who may hitherto have refrained from making a contribution under the mistaken impression that small contributions are not welcome.

Hundreds of volunteers from every type of Zionist society in the city have been enrolled for the canvass, which is designed, according to the campaign announcement, as "a census of the builders of Palestine."

Lurie Surveys Detroit Jewish Welfare Situation

(Jewish Daily Bulletin)

DETROIT, Sept. 14—Harry L. Lurie, director of the Bureau for Jewish Social Research in New York, is now in Detroit at the request of the Jewish Federation to make a survey of the entire family welfare situation in Detroit as it concerns the Jewish needy, according to a statement issued by Milford Stern, president of the Federation.

A comprehensive plan for continued expansion and departmentalization is to be developed within the existing Jewish family agency to the extent that the relief needs require.

Twelve prominent Boston Jews have just accepted positions on the Advisory Council of the Boston Chapter of the Maccabee Association of America, according to an announcement made by David White, president of the Boston Chapter. They are: Judge Elijah Adlow, Judge J. J. Kaplan, Mrs. Samuel Altman, Samuel B. Finkel, Louis Goldberg, Mrs. L. H. Goodstein, Albert Hurwitz, Rabbi Harry Levi, Philip Marson, Dr. M. B. Selekman, Hon. Julius H. Soble and Jack Tushins.

The Rev. Dr. William Rosenau, rabbi of the Eutaw Place Temple, Baltimore, who has just returned from a visit in Germany, entered this week his fortieth year of service as rabbi of the synagogue.

In 1924 the constitution of the Oheb Shalom congregation of the Eutaw Place Temple was revised so as to provide for the life tenure of Dr. Rosenau, an honor also accorded his predecessor, the Rev. Dr. Benjamin Szold. Dr. Rosenau is associate professor of post-Biblical Hebrew at the Johns Hopkins University.

Jewish Theatrical Season Opens With 22 Yiddish Theatres

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prised of Leonid Snegov, Bina Abramovitz, E. Tenenholtz, Helen Zelinskaya, Lazar Freed and a number of other former members of the Yiddish Art Theatre. This new venture marks the return to the Yiddish stage of Mr. Tenenholtz who for the past four years has been playing on the screen.

Performances are already being given by the following five theatres: The National Theatre; the Second Avenue Theatre; the Prospect Theatre; the Hopkinson Theatre.

The Second Avenue Theatre, former stronghold of Molly Picon and Jacob Kalich, has been taken over by Allah Lilith and Willy Godick, well known European performers. Joseph Rumshinsky, musical director for the Second Avenue Theatre, remains in the same capacity for the new company.

Featured in the company of the Second Avenue Theatre in addition to Miss Lilith and Mr. Godick, are Joseph Bulov and Luba Kadison, well known as members of the Yiddish Art Theatre, who are scheduled to return shortly from a successful theatrical tour in a number of European countries.

U. A. H. C. Names New Director for Youth Education

(Jewish Daily Bulletin)

CINCINNATI, Sept. 14—Dr. Harry L. Comins, who has been associated with the New York Committee for School Extension for the past three years, has been transferred to Cincinnati as the Director of Youth Education for the Union of American Hebrew Congregations. The work of Dr. Comins will be an integral part of the work of the Commission on Jewish Education under special auspices of the Committee on Youth Education, of which Dr. Samuel Shulman of New York City is the chairman.

For the past three years, Dr. Comins has been engaged in educational experimentation, having prepared an extensive work on an integrated Jewish curriculum.

The new department will function in connection with the work of the Department of Synagogue and School Extension, of which Rabbi George Zepin of Cincinnati is the director.

The ultimate goal of the new endeavor, Dr. Comins points out, "is to create a functioning desire among our young people to actively participate in the life and ideals of modern Judaism."

The Jewish Choral Society of the Y.M.H.A. at 92nd Street and Lexington Avenue, New York City, which is under the direction of A. W. Binder, composer and conductor, announces that new applicants for all sections of the chorus will be heard this evening, at 7:30 at the Y.M.H.A. building. The Jewish Choral Society also offers an opportunity to singers who wish to prepare for Temple Choir work to receive such training and practice through the work and activity of this organization.

MYOLD PRINTING CO., Inc.
161 Grand Street New York

"'TIS A MAD WORLD, MY MASTERS!"

BY

RABBI ABBA HILLEL SILVER

THE TEMPLE

SUNDAY, OCTOBER 4th, 1931.

If some stranger from the planet Mars should visit our world at this moment and behold ~~its~~ confusion, its restlessness and disruption and staggering contrasts and conflicts he would, I am sure, hastily and gratefully return to his native planet and report as did an English traveler back in the middle of the Seventeenth Century on making a tour of England. He would undoubtedly report to his fellow-men, "'tis a mad world, my masters."

For this man from Mars would see, for example, nations pledging themselves to perpetual peace, vowing most solemnly not to resort to war, creating just and adequate agencies for the adjudication of their differences and yet, at the same time, he would see the self-same nations arming themselves to the teeth, piling up armament sky high and devising the most cunning and deadliest instruments for self-destruction. And not being acquainted with the ways of humans, he would be compelled, this stranger from Mars, to say, "'tis a mad, mad world, my masters."

He would see, for example, a nation fair and spacious on the Western Hemisphere whose treasure troves contain half of the glittering gold of the world, whose fields stretch endlessly across a vast continent glorious in the splendor of their golden grain. He would see endless cotton fields, beautiful in the white splendor of their abundant yield. He would see innumerable wells, pouring out in torrential

streams the precious oil from the dark recesses of the earth. He would see cunningly devised machines of strange potency and effectiveness, capable of producing all the commodities that all the men of the earth may require. And he would be tempted to exclaim: "how blessed and fortunate are the people of this country, more blessed than the people of any other planet." Until he looks a little closer and sees the dark and troubled faces of men and hears of their bitter complaints. Until he sees millions of men tramping the streets of these marvelous cities hunting for a chance to work and to earn a living for themselves and their families. Until he hears of mass hunger and underfed children and men driven to the doors of charitable institutions begging for bread and cast-off old clothes. Until he hears of food being dumped and burned because there is too much of it while many are reaching out in vain to get that food. Until he hears of failures and bankruptcies and suicides. And not being acquainted with our world, this man from Mars is likely to exclaim "'tis a mad, mad world, my masters!"

He would see a nation, for example, that prides itself on its capacity for self government and its democratic institutions; a nation passing virtuous laws to make its people more righteous and more moral and yet the same nation in almost universal concurrence, violating the very laws which the same people enacted a short time ago. And because the laws of this nation and the habits of the people of this same nation are in such complete conflict, its national life is befouled with hypocrisy, corruption and crime. He would find a nation which had more jails than any other people in the history of the world and more haunts where its laws are broken with the connivance of the

law-enforcing bodies of the communities. And yet he would be strangely confused and would be tempted to say, "a mad, mad world, my masters!"

He would see a world calling itself highly civilized, mouthing such slogans as 'tolerance,' 'good-will,' 'brotherhood,' and 'equality,' and priding itself upon the fact that it had emerged from the dark Middle Ages where fanaticism, intolerance and medieval superstition held sway; priding itself on its culture and its education, -and yet dotting the surface of the world he would see, for example, men being beaten up on their way-home from the Synagogue because they were Jews, students not being permitted to attend universities for the self-same crime, cemeteries desecrated because they were Jewish cemeteries and men being denied employment because of it. And he would find everywhere racial or religious hatreds and discriminations, creed against creed, race against race, color against color. And not being acquainted with the ways of human beings, the involved ways, he, in his innocence, would be forced to exclaim, "a mad, mad world, my masters!"

Let me be more specific. We have been talking about peace now for a very long time. We have had an International Permanent Court of Arbitration now for more than thirty years which was established to assist nations in settling their difficulties so as not to be forced into war. We have had a Permanent Court of International Justice since 1922, almost a decade, which was designed for the self-same purpose of helping nations to keep the peace. We have a League of Nations in which some fifty-five or fifty-six nations pledged themselves in a solemn conclave and entered a solemn covenant not to resort to war and to submit all of their conflicts to judicial settlements of mediation or arbitration.

We have had Locarno Treaties since 1926, Treaties hailed by the whole civilized world as marking the end of all wars; Treaties whereby the two nations which have been the storm centers of the world, Germany and France, pledged themselves on their honor, never to resort to war. And two other great nations of Western Europe, Italy and England, in order to give backing to this resolve, pledged themselves to come to the assistance of one or the other of these two nations if it is unjustly attacked. In other words, to join the victim against the aggressor. And in 1928 the Outlawry of War, when all civilized nations declared that all war shall from now on be considered a crime. War, by this Pact was deligitimized, ruled out of the lives of civilized nations. Fine wasn't it, these remarkable acts of insurance against war? And yet at no time in the history of the world has there been so much spending for armament, increasing in armies and navies, as there is today. We may criticize other nations not thinking of our own first. In all things it is best to begin with one's self.

In 1913 before the war, before the lessons of the last terrible war, the United States spent one hundred and sixty million a year on its army. In 1930 the United States spent on its army four hundred and fifty-three million. In 1913 the United States spent on its Navy one hundred and twenty-nine million. In 1930, last year, three hundred and seventy-five millions were spent.

All the nations of the world are getting ready for a disarmament conference next year at Geneva and in preparation for this conference there has been a most feverish activity to increase their

armies and navies and their air fleets and what not. Our own nation was to build eleven cruisers this year, in 1932. And only the fact that we are running up a staggering deficit compelled President Hoover to reduce that number to five cruisers. But why should five cruisers be built if we are going to disarm?

The man from Mars can't understand that. Some of us who are not of Mars can't understand it either.

And so the four horsemen of the Apocalypse ride merrily on to the next war. And the next war, my friends, will not be yours and mine. It will be our children's war and it will be the most devastating of all wars. That is a truism oft repeated. The conservative military leader, Marshal Foch, the man who won the war said before he died: "The next war will be a world war in the fullest sense of the word, and moreover, it can no longer be isolated. Almost all countries will take part in it, and not only the men but the women and children will fight too. Poison gas bombs will spread deadly fumes which will penetrate any mask and produce death in a few minutes. Phosphorus bombs, impossible to extinguish, will burn the flesh to the bone within half a minute. Hundreds of tanks, each one able to shoot a thousand deadly bullets a minute, machine guns like automatic rifles which, in the hands of a million men, will shoot a million bullets a minute, will also be raging, and the heavens above will be darkened by a thousand airplanes pouring a rain of horror on the earth. Behind the lines, cities and villages will crumble in ruins under the destructive fire of the latest artillery. In the next war there will be no such thing as the front and the rear. The whole nation will find itself on the firing line."

And we, the people all over the world today, are sweating to pay the bill for the human machine which is making this war inevitable. Perhaps not for you and for me, but for our children. - A mad, mad world my friends; a mad, mad world. Let me be more specific.

This being the Simchoth Torah, the last day of Succoth, we have this beautiful Succah which is a symbol of man's gratitude to God for His goodness in having given him an abundance of the choicest yield of the soil. Up to recently people thanked God for abundant crops. Today they would thank God for a scarcity of crops. The farmers actually pray for poor crops. The markets of the earth are glutted with wheat. The farmers actually plow under the crops and destroy them. Soldiers are sent in to the oil fields to stop the flow of oil. We can't thank God this year for abundance because by a strange our abundance has resulted in our scarcity. But is there a super abundance in this world? Has every man in this land been fed or clothed this year? No! Is the trouble not super abundance, but rather unequal distribution, which God in His great bounty has given to the human race? Has every human being that economic security and protection, with enough of leisure, to which a workingman is entitled? No!

Our land is rich, rich beyond the imaginings of man. It is estimated that our total wealth is something like three hundred and fifty billions of dollars. I don't know how much money that is but the very figures are staggering. On that basis every family should have some fifteen thousand dollars per family. And yet how is this wealth distributed in this mad, mad world of ours? One percent of the people owns sixty percent of the wealth and eighty-seven percent, comprising our industrial workers and small working shopkeepers, owns about ten percent. It is estimated

that our national income is some eighty-nine billions of dollars. One percent of the gainfully occupied persons receives one fifth of this national income. 'Tis a mad, mad world my friends! In times of prosperity we don't realize how crazy this world is, but in times of crises, we realize how distorted, how unorganized and how unbalanced is the world.

I suppose, one of the first questions the man from Mars would ask if he came here and found the people working, would be, "is a man secure in his job?. If a man and his family had to depend upon his job, is a man secure?" He would be answered, no. "When he loses his job through no fault of his own, what happens to him then?" He must eat up his little reserve which he may have saved up to give his child an education or to buy a home for his family later on in his declining years. He has to eat that up and then is driven to charity, the bread line or he has to steal.

"Has any State or the Federal Government made any provision to help this man, driven to unemployment, to tide him over his period of unemployment?" No! "Why not?" Don't you see that would be a dole. "What's wrong with the dole?" Why the dole demoralizes the workingman. "Well does not charity and standing in bread lines and receiving cast-off clothes humiliate and demoralize the workingman? Is not an unemployment reserve a sounder, a more dignified way of meeting a situation which has become chronic?" But that would destroy the rugged individualism of our people. "But what becomes of the rugged individualism of the worker when he has been out of a job for six months or a year or two years and he sees his last reserve

being eaten up and sees his family and himself driven to the soup kitchens? What about his rugged individualism?" No answer. "You say you don't want the Government to mess in business, you don't want it to interfere with the normal operations of the laws of supply and demand, of business. Well what about the tariff whereby you ask the Government artificially to keep up the price levels and if Government is not to mess in business and industry, if it is not to have any power to control or regulate business and industry, what right have you in times of depression to turn to the government and say, 'do something about a situation which the government can not prevent?' How are you going to escape this chaos brought about by unrestricted individualism and uneconomic expansion without some central control or supervision?" No answer.

"You say," and these are the questions the man from Mars asks, "you say that one of the causes of depression is that you have produced more than the people can buy and yet in the face of the fact that the purchasing power of six million of unemployed is almost entirely destroyed, you now proceed to cut the wages of those who are still at work. Where is the logic?" No answer.

The President of the United States says don't cut wages and he can't do anything about it. The President of the United States Steel Corporation says cut wages and he cuts them. 'Tis a mad, mad world, my friends. Let me be more specific.

In 1931, in the city of Berlin on the second day of Rosh Hashonah, just two weeks ago today, the following occurred: "Grave anti-Semitic excesses, resulting in the injury of scores of Jewish men and women, took place here on Sunday, the second day of Rosh Hashonah, when organized

Nazi forces surrounded the leading synagogues of the city and fell upon Jewish worshippers as they emerged from High Holyday services.

Simultaneously attacks were organized in various sections. The Nazis, hidden in streets adjoining synagogues, lay in wait until the services had been concluded. As the worshippers, dressed in holiday regalia, passed through the streets homeward bound, the Nazis, shouting "Down with the Jews! Germany Awaken," rushed upon them. In a moment the streets were transformed into scenes of bloodshed and confusion. Even the elderly Jews did not escape the violence of the Nazis, who, after felling their victims, trampled upon them with their heavy nailed boots."

"The attack upon the Jews was altogether unexpected and came as a surprise even to the police authorities who arrived upon the scene of the attacks only after the Jews had been badly victimized."

The attacks upon Jews usually come as a surprizeto the Police authorities.

"Strong evidence exists, however, that the attacks were not extemporaneous but rather the result of long preparation. Loud speakers erected by the Nazis at the Gedächtnis Kirche and at the Romanisches Cafe, roaring "Perish Judea!" while the attacks were in progress, left the unmistakable conviction that the attack had been carefully planned and carefully organized."

If this were a quotation from some medieval chronicle reflecting Rindfleisch or Armleder or Fettmilch, one could understand, for after all the Middle Ages made no pretense of human brotherhood. But this is Germany, - Berlin, 1931, and most of these pogromists are students of universities and high schools. 'Tis a mad world my friends. It reveals

how much barbarism there is still lurking beneath the veneer of our twentieth century civilization. It brings to us the frightening thought that the pogrom cry can be shrieked through the mouth of a twentieth century radio instrument just as well as through a mob in some superstitious city along the Rhine. It makes one dread and fear the thought that it is quite as possible and likely that in this scientific age today, in highly civilized Berlin, the sanctities of human life and ^{the} destinies of human life have been trampled upon with nailed boots, today even as in the past. Seemingly it is of the dark ages. It seems that our scientific age can give us everything, - it seems that our machine age can produce everything but kindness, justice, fairness - the things which alone make life worth while. It seems that our universities today can teach us everything about everything except about ourselves. As Hamlet exclaimed in his tragic quandary: "The time is out of joint: O cursed spite, that ever I was born to set it right!"

That's how a melancholy man speaks. The world can't speak that way. There is nothing to be gained by acknowledging our defeat. I don't know of an age in the last century which was confronted with so many difficult, perplexing problems of world-wide scope as this age, - your age and mine, and upon the manner in which we attempt to solve some of these problems will depend the security and peace of the coming generations.

I believe that we do have the ability to solve some, if not all of these problems. But surely they can not be solved by the process of drifting. We have to take stock, not so much of our material resources as of our spiritual resources. For if anything is evident even to the most casual observer, it is this; that our standards have broken down. We have

no standards in our private life or in our public life. Our moorings are gone. We are drifting and no nation can long continue to drift without falling upon the rocks. We have to begin re-learning the A B C's of the moral life of a people. We have to reestablish some moral discipline for our individuals and for our nation collectively. We have been spoiled and enervated and spiritually made corrupt by the prosperity which came to its final defeat in 1929.

I do not know but what these two years of tribulation may not be the very thing which this nation and other nations needed for the purging and cleansing of its moral, spiritual and political life. It is a high price to pay however.

During the next few weeks I shall try with you to reason out some of the ways that we must walk if we want to regain some of our sanity, our stability, our peace of mind. I am not going to attempt to give you solutions for economic problems. But if you think that the economic problem is without any relation to the spiritual economic and social problem, you are naive. I shall try to discuss with you in the next few weeks some of the standards which we have lost and which we must re-discover if this mad, mad world of ours is to regain its sanity, its stability and its peace.

Remmon 359



SUNDAY, OCTOBER 4, 1931, 10:30 A. M.

RABBI SILVER

will speak on

“TIS A MAD WORLD, MY MASTERS!”

Services for the Feast of Conclusion	Friday Evening Vesper Service
Saturday Morning, Oct. 3rd, 10:30	Every Friday Evening, 5:30 to 6:10

Gold Standards

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RABBI LEON I. FEUER, *Editor*

Opening Service this Sunday Morning

This coming Sunday morning, Oct. 4th, will mark the beginning of the Sunday morning services for the year.

In accordance with an important change made last year in the order of the Sunday morning service, the sermon will precede the Adoration and Kaddish, coming at 11 o'clock instead of at 11:15. The hours of service will be as always from 10:30 to 12.

Members of The Temple are once again urged to co-operate with the Rabbi in maintaining the beauty and dignity of the service by being in their pews at the opening of the service at 10:30, by providing themselves with prayer books and by joining heartily in the responses and the singing.

Services for the Feast of Conclusion

Religious services for Shemini Atzereth, the last day of Succoth, will be held on Saturday morning, Oct. 3rd, at 10:30. The sermon will be preached by Rabbi Feuer.

The Feast of Conclusion service this year will be participated in both by children and adults. The service will be attended by the entire student body of the Temple Junior High School. The Torah portion for the morning will be read by boys from the Confirmation Class. Fathers and mothers are urged to join their children in worshipping on this joyous festival.

A Word of Thanks

The Temple wishes to express its appreciation to Mrs. Henry Au-

erbach who again this year was in charge of the decorating of the beautiful Sukkah which was erected on the Temple altar, and Miss Flora Rohrheimer who assisted her, and also to the members of the Temple Garden Club and its President, Mrs. Benj. Lowenstein, who decorated the Sukkah which was erected out of doors in the parking space.

The Yom Kippur Radio Broadcast

Among the numerous letters and telegrams received was the following from the Columbia Broadcasting System in reference to the Yom Kippur Service which Rabbi Silver broadcast recently:

"Permit me to congratulate you on the splendid broadcast you conducted yesterday afternoon. The beautiful music and your own fine voice and thought made the period a distinct occasion. It will be of interest to you, I think, to know that forty-five stations of the Columbia network carried the period—down south to Dallas, Texas, and Florida and as far west as Denver and Salt Lake City. One hesitates to guess at the size of the audience this implies but certainly it was larger than most preachers address in a lifetime."

The Temple Lecture Course

The course gives every indication of being the finest that The Temple has ever offered. It will deal with the general theme "Modern Trends in Civilization," and will consist of twelve consecutive Monday evening lectures beginning Nov. 9th.

Some of the men who will appear in the course are Senator Robert M. La Follette, Stuart Chase, Mark Van Doren, Paul Rosenfeld, Hamilton Holt, Sir Norman Angell and others of equally high standard.

Season tickets for the entire series are \$3.00 and are on sale in the Temple Office.

Temple Women's Association Study Group

Rabbi Silver will again this year offer a series of lectures under the auspices of the Temple Women's Association. Last year the study group which he led was one of the most successful in the history of the organization.

The subject of the series this year will be "The Ten Outstanding Personalities in Jewish History." The course will open on Friday morning, Oct. 23rd, and will run for a period of ten consecutive Friday mornings.

A fee of \$1.00 is being charged for the course. Reservations for membership in the group are in charge of Mrs. Jos. Mendelson, 2420 Overlook Rd., Fair. 5977.

Tuesday Sewing

The Tuesday sewing and quilting groups, the popular Temple women's activity which brings hundreds of women to The Temple each week, will resume their regular sessions on Tuesday, Oct. 13. The Temple scholarships and most of the philanthropic work of the Temple Women's Association are made possible through the work of these groups.

Members of the Temple Women's Association who do not already belong to one of the Tuesday sewing groups, are cordially invited to join and participate in this splendid activity.

The Temple Gratefully Acknowledges the Following Contributions:

To the Floral Fund

Mrs. Samuel Gloger and children

Mr. and Mrs. Simon Fox

Mrs. Hannah C. Koblit

Mrs. A. S. Loventhal and Mrs. N. Weisenberg

Mrs. L. A. Wolin

Mrs. Sophie Stiefel

To the Scholarship Fund

Mr. Simon Feder

Temple Religious School Opens

A hundred new pupils were enrolled in the Temple Religious School, which opened its sessions on Sept. 19th and 20th.

The High School opened on Sunday, Sept. 27th.

The children of the Elementary Department observed the festival of Succoth with a special service at their assembly last Sunday morning. Each class then visited the outdoor Sukkah and each child received a gift of fruit from The Temple.

A New Bulletin Policy

The Temple wishes to announce a new editorial policy for its Bulletin for the coming year. Believing that the Bulletin should be made more interesting and readable to the members of the Congregation, part of the space in the Bulletin each week will be devoted to articles of general interest. From time to time there will appear book reviews of new Jewish books, editorials on subjects of vital interest and other literary items.

Beginning with this first issue there will appear periodically a series of articles on "Judaism: Its Beliefs and Practices," designed to present the essential doctrines and ceremonial practices of our religion in clear and brief statements.

In memory of husband and father, Samuel Gloger

In memory of daughter, Hattie

In memory of husband, Louis Koblit

In memory of Moritz Printz

In memory of father, Isaac Reder

In memory of father and mother, Mr. and Mrs. Daniel Guggenheim; Siegfried Einstein and Josie Strauss

In memory of wife, Augusta Feder

The Essentials of Judaism

(A series of brief statements in explanation of the more important beliefs and practices of the Jewish Religion.)

I. The Jewish Idea of God.

The idea of God is the first and most essential idea in religion. In fact we can say that the greatness of any religion may be judged by the kind of God which it worships. Judaism is justly proud of the fact that very early in its history it had already developed a very lofty idea of God. This is all the more noteworthy when we consider that the Jewish people was numerically always a very small people living in the midst of great and warlike nations. These nations possessed beliefs and carried on practices which were quite contrary to those held by the Hebrews. They worshipped the powers of Nature such as the sun, the moon, the wind and the storm. They represented these powers of Nature in images of metal, wood and stone.

The Jews were sometimes tempted to follow the practices of their idolatrous neighbors. Then prophets would arise to chide them for their backsliding and urge them to return to their God. But for the most part, despite the example and often the power of the other peoples, they clung tenaciously to their own belief. It was fortunate that they had done so, or the religious ideas of mankind would have suffered a great loss. That belief we call Ethical Monotheism, which simply means that God is One and that He is good. More explicitly however, there are three important phases or aspects of the Jewish conception of God.

First and most important of all, Judaism insists that God is One, absolutely One. That is the basis of our religion. It is expressed in the watchword of our faith, "Hear, O Israel, the Lord our God, the Lord is One." But as if this were

not emphatic enough—and in the ancient world it could not be made too emphatic—the fact that God is One removes the possibility of the existence of other gods or divine powers of any sort. "Thou shalt have no other gods before me." Judaism thus became the arch enemy of polytheism and idolatry. God alone may be worshipped and He alone is worthy of worship. "I am the Lord, that is My name and My glory will I not give to another, neither My praise to graven images."

What is the nature of the one God according to Judaism? What kind of God is He? Judaism believes that God is pure spirit. When Moses tried to picture the God whom he had discovered and whom he was about to teach to the people of Israel, the only words in which he could think of God as describing Himself were: "I am that I am." This means simply that God is spirit. He cannot be represented in material form. Therefore it is vain and futile to attempt to do so. "Thou shalt not make unto thee a graven image, nor any manner of likeness of anything that is in heaven above, or that is in the earth below or that is in the water beneath the earth." God is eternal while material things crumble into the dust and vanish.

Finally, Judaism believes that God is good. He is perfect in all those qualities which we call moral. He is a God of love, a loving Father. The Bible constantly speaks of God as the Shepherd of Israel who watches over his children with the same tender care with which a shepherd guards his flocks. Judaism believes that because God is good He demands goodness from man. That is why He requires men to be just, wise and merciful in their relations to each other.

(The second article in this series will discuss the subject of Revelation.)

A Message of Social Justice

(Abstracts from the Message issued by
The Commission on Social Justice of The
Central Conference of American Rabbis,
Sept., 1931.)

We recognize, it is true, no static, permanent and eternal economic panaceas. Each day and age requires different specific remedies and cures for the social ills that arise as a result of material maladjustment. We base our creed on principles of justice which hold eternally amid all changes of the affairs of men. Yet, in the present crisis, certain specific demands of justice are so obvious that their application to our current dilemma is a fundamental requirement of prophetic ethics in terms of our own day and age. . . .

Our catastrophe has also convinced us of the ethical necessity for the immediate institution of unemployment insurance. It would be a splendid action, in harmony with the finest social traditions of our people and faith, if Jewish employers over the land were to take the leadership in the institution of this great social measure; if they were not only to adopt the plan in their own enterprises, but join actively in those movements which strive, through the enactment of sound and intelligent statutes, to make this essential form of human protection legally mandatory. Surely a sound and dignified program of unemployment insurance need not have to be urged as morally superior to the present disgraceful yet necessary make-shifts of alms and soup kitchens. We protect capital by dividend reserves. Is capital more sacred than human life?

Many other practical implications of the amplification of social justice to our present economic chaos present themselves. We mention only one more. Our machines are turning out products faster than we can consume them. This is one great reason why we

have so much unemployment. We must realize that the only just solution is to regulate production, to shorten hours of labor so that all may have the opportunity to be gainfully employed. The shorter working day and the shorter working week are both economic and moral necessities in our mechanized age.

Along with the adjustment of the problem of hours must come an adjustment of the distribution of the profits of industry. We have learned, at a terrific price of suffering, that whirling wheels piling up enormous profits for the few do not mean prosperity or happiness for society as a whole. And it is the happiness of society as a whole that is the concern of any righteous program of conduct. Our present economic order is to be judged and its permanence to be assured, not to the degree to which it can produce wealth and power, but to the extent to which it can provide the essentials of decent subsistence to the great mass of toiling humanity.

We serve notice, in the name of the most priceless spiritual possession of man, the sanctity of the human soul, that religion has naught but bitter condemnation for any economic order which, like our present one, again and again places concern for property above concern for human life, and leaves millions of lives as wreckage in the mad scramble for material wealth. There is nothing sacred in the present order, and unless it can place itself more in accord with the fundamental principles of ethical conduct, we forecast for it that same inevitable and inexorable doom as did the great prophets of our people, in another day to another generation, blind and callous. May we have the wisdom, the humanity, and the consecrated spirituality to bring to our stricken world the healing touch of a Godly justice and righteousness.

Guaranteed Employment

By Col. William Cooper Procter, chairman of the Board of the Procter & Gamble Co.

For several years following the war the operation of our plants was quite irregular, and men were repeatedly laid off for periods from one week to one month, with the accompanying anxiety and privation to them and their families. The company was concerned by the conditions of its employees and determined, if possible, to change those conditions that subjected them to the evils of irregular employment. The company therefore decided that, if possible, it would so regulate its business that regularity of employment could be assured, and in August, 1923, inaugurated the present system of guaranteed employment, having first proved for a period of 18 months' operation that such a plan was practical.

We started with the premise that in our industry, as in many others, the annual consumption of the products such as we produce was fairly uniform throughout the year, and the total annual consumption from year to year about the same, but gradually increasing through growth of population and improving standards of living. Our problem then was to accurately forecast our business for as long a period as we reasonably could and then so regulate our sales and deliveries that we could maintain a regular rate of production, taking care of any variation which might occur between sales and deliveries on one hand and production on the other, by adequate warehouse facilities. . . .

After 18 months' experience we were satisfied that the plan of regulating sales and production was practical and sound economically and we thereupon inaugurated our plan of guaranteed employment. The plan has now been in operation seven years, and during that time we have averaged a little over

49 weeks' operation, never more than 50 and never less than 48. From both a social and economic standpoint it has been the most productive move that this, a successful company, has ever made.

Briefly, the plan provides that any person who has been in the employ of the company for six months and is a profit sharer is guaranteed 48 weeks' work in any calendar year. The reason for these two conditions of service and profit sharing are: First, the six months' employment for the company to know whether he is the type of man it wishes to continue in its service; and second, the profit-sharing basis as an evidence that the man wishes to become a permanent employee of the company. The attractiveness of the profit-sharing plan is sufficiently evidenced by the fact that 95 per cent of those eligible for profit sharing are profit sharers. Any person who is in the employ of the company for more than six months is eligible for profit sharing.

The economic and other advantages to the company that come from guaranteed employment are difficult to define. The closer attention and scrutiny of all details of the business necessary to keep the whole machinery synchronizing in all parts would, of course, increase the efficiency of the organization and profits of the business, and has at least demonstrated that guaranteed employment is practicable.

Now you may ask why we guarantee employment. There are three reasons: First, for the comfort and economic assurance it gives our employees; second, the loyalty and interest such assurance secures from the employee to the company; and third (and this I believe necessary), the obligation with its financial responsibility upon the management to make them hold their hands steady to the plow in face of possible difficulties.

1. Certainly if some strangers from Mars should visit this planet & are, at this moment and behold the utter confusion of our lives, the unrest, disruptions and staggering contrast in our human polity, he would, upon a ~~first~~ ^{and grateful} perception, ~~be~~ ^{return} to his mother planet report us: ~~He is~~ ^{He is} as old an Engl. Marshall, ^{the 17th} ~~his~~ ^{his} our courtesy ~~is~~ ^{is} "Tis a mad world, my Masters!"
2. He would see nations, ^{to} pledging ^{to each other} enduring friendships, forming, in solemn pacts, never to resort to war, setting up, just and adequate agencies for the adjudication of their differences - and, to his utter amazement and consternation he would see the ~~same~~ ^{self-same} nations proceed to arm themselves to the teeth, build warships, pile up armament sky-high, and devote the most expensive and deadly ~~best~~ ^{best} instruments of mutual destruction. Being unmoved of our ways, he would be utterly confused. & exclaim - "Tis a mad world, my Masters!"
3. He would see, ^{for example} a nation on the W. Hemisphere, fair and spacious, rich where treasures from were filled with the glittering gold & 1/2 the world; ~~the~~ ^{whose} fields stretching endlessly across a vast continent, glorious with the plentiful harvest, golden grain, and all the blended produce of a fertile soil, He would see ~~the~~ cotton fields, so rich in the white splendor, their abundant yield, He would see ~~the~~ precious oil from in torrents from the dark caverns of the earth, He would see ~~the~~ most skillfully

5. He would see a corrupt rubbing tree highly civilized,
~~trumpeting~~ ~~along~~ ~~the~~ ~~road~~ ~~of~~ ~~Totenauer~~ ~~first~~ ~~will~~,
~~brother~~ ~~hood~~, ~~spotted~~, ~~beastly~~ ~~that~~ ~~it~~ ~~had~~ ~~emerged~~
~~from~~ ~~its~~ ~~dark~~ ~~past~~ ~~into~~ ~~superstition~~, ~~into~~
~~terrors~~ ~~and~~ ~~fanaticism~~ ~~and~~ ~~its~~ ~~culture~~ ~~and~~
~~its~~ ~~education~~ ~~and~~ ~~yet~~ ~~clothing~~ ~~the~~ ~~surface~~, ~~this~~
~~world~~, ~~he~~ ~~would~~ ~~see~~ ~~very~~ ~~attacked~~ ~~as~~ ~~being~~ ~~the~~
~~my~~ ~~way~~ ~~from~~ ~~being~~ ~~depressed~~ ~~by~~ ~~other~~ ~~students~~ ~~there~~ ~~not~~
~~of~~ ~~beaten~~ ~~by~~ ~~other~~ ~~students~~ ~~or~~ ~~not~~ ~~even~~ ~~permitted~~
~~to~~ ~~go~~ ~~to~~ ~~a~~ ~~class~~. ~~See~~ ~~the~~ ~~same~~ ~~case~~, ~~about~~
~~every~~ ~~where~~, ~~revival~~ ~~or~~ ~~religious~~ ~~hate~~ ~~and~~ ~~dis-~~
~~struction~~.

Surely, our hundred years, with most explanation,
"Must not be any more !"

6. Let me be more specific.

1. We have talked peace for a long time.
 2. " " had a Permanent Court of Arbitration, since 1899.
 3. " " ^{Supplementary} " of Int. Justice " 1922.
 4. " " League of Nations ^{Supra} (556) agreed to submit
 to judicial settlement, or mediation, or arbitration.
 5. " " Locarno Treaties, since 1926. Gen. + Fr.
 never to go to war! Eg. + Italy pledged to
 join forces against the aggressor, in defense of the nation itself.
 6. " " Outlawry of War, 1928. - "Pact, Paris". which
^{prohibits} Crime, deliberately materialized.

And yet! - Spending more! It is customary to point the
 finger at the United States ^{rather} ^{than} ^{at} ^{the} ^{other} ^{nations}

	1913	1940
Army -	160m.	453
Navy -	129m.	375.

Let us reverse
 pieces and
 see what we
 are doing.

all forms of ^{enforced} bigotry rampant, men disadvantaged
and discriminated against because of their
race or color or creed, vast organizations
whose sole reason for existence is their con-
centrated hate of other groups. And an
bewildered visitor from Mars, would be forced
to exclaim: "It is a mad world, my master!"



For we shall ^{exploit} on a far larger scale these ~~physical~~
services which were to protect man and ensure
his happiness. ~~Physics and chemistry~~, and for
man's own destruction. The ape in man has
learned how to use the brainy man for his
own purposes.

WRHS



(3) Is the working man secure in his job? No!

When he loses his job, then no Janet plus more.
What then? No must eat up his little reserve,
and then beg for charity, is that?

Has any State, or the Fed. Govt, made provisions
to tide an unemployed worker over his periods
of enforced idleness? No!

Why not? That would be a dole! Is not
charity a dole? Yes, what's the difference?
A dole demoralizes a workingman? Ulcers
and charity demoralize & thrust, but a
working man? ... No answer.

Is not an unemployed reserve a more dignified
and socially sound way, & carry for a chronic
unemployment situation? Yes, but that would
destroy our "Rugged Individualism"? But
what becomes of R. Ind. if the worker who is
paid less, his job, and for 6 months, or even
a 2 years, can't earn a dollar, and is
forced to the bread-line? No answer!

We don't want Govt. meddling in business. No?

Then what about Govt. tariffs to aimed
at artificially stimulating business and
prices? Is it possible to escape the
chaos of complete individualism, unchecked
expansion, ~~and~~ without some Govt.
repression and control? No answer!

For say that even the current depression
is that consumption has not kept pace
with production - that markets do not have
enough money to buy what modern industry

- ① A very interesting
- ② Very good
- ③ whole

And what
about our
demand of
Fed. Govt.
to do something
more to
anticipate
or prevent

Cuts

8. Is civilization protecting the worker against
the mechanization of his life, for the working man
to-day is much less of a person and more
of a robot in relation to his work than
the artisan of a century or two ago?

Q. Is he being protected against the furious
speed and tempo of the industrial process
which ~~calls him~~ ^{drives him} at 40 or 45, or
being too old ~~for~~ ^{and} too slow for the
economic pace.

9. Our age is filled with discontent, unhappiness,
the struggle, war, the uncertainties of revolution,
and with a vast moral confusion
~~which is destroying old standards and~~
~~raising new standards that not yet appeared.~~

Politically nations are in ferment and
revolution. Economically, the whole world is
in the grip of depression. The econ. machine
seems to have broken down, and with it
many of our sacred and theories of Econ.
individualism. Morally our age is a whirl.

~~We seem unable to~~ Old standards are
vanishing. The new have not yet appeared.
The old from ~~any~~ ^{the} ~~dead~~ ^{past} ~~we~~ ^{we} ~~can~~ ^{can} ~~not~~ ^{not} have a yet
neither new ~~for~~ ^{the} ~~new~~ ^{new} ~~altars.~~ ^{altars.}

Men seem unable to discover a few,
simple, strong moral certainties
to which to cling, and upon which to
build a positive & tranquil moral
life.

10% Men wanting, like Hamlet, ^{over} ~~to~~
to a deeper and melancholy ^{in tragic grandeur} mood. It
would, like Hamlet, ^{proclaim} ~~the~~ ^{that} ~~the~~ ^{is} ~~is~~ ^{not}
a point. I cursed ^{spite}, that I can
now turn to set it ^{right}. But
Hamlet's cannot ^{and dare not} ~~totally~~ ⁱⁿ ~~in~~ ^{permanently}
yield to such a mood. Nor need it.
The author is not quite as hopeless. Hamlet
has more the intellect capacity successfully to
grapple with all problems which are
man-made, ~~and with many that~~ ^{in comparison}
with an ideal future as present ^{physical} ~~condition~~
is sad indeed, but in comparison with
the ^{real and} actual part, the situation is far
from hopeless. We have progressed! The
older days were no better & now they were
worse. They were not halcyon days & isolated.
Mainstream was not ⁱⁿ ~~the~~ ^{the} part of the culture

1. If a stranger -

2. If could see - Antel - dark
millions - underfoot - ~~dark~~
bankruptcies. Mad!
\$3.48,

3. Total wealth 350 billion

\$15,000 per family.

How distributed? 1% own 60%

87% own 10%

Nat. Income = 89 billion. 1% own

1/5 of this income Mad!

4. Stranger from Mars - Is working secure? Dole?

rugged individualism?

Gov't. in business - Tariff -
Bankers - Mad!

5. First Lesson - Insurance - Joseph
Ins. Privileges - Wise ~~the~~

Second " - Ethics Higher Wages . Mass
Prod - What happens when few
- What is not good Swaras - Be

Third " - Central Planning - Individ-
pioneer - New Era - More Govt -
3 eras
Continuous 3 partners - New Attit. to Govt
- Better Govt -

Fourth " - Polyanna Capitalism.
Hickory - Everybody rich
1929 - End Cap. Messian
2 Cars - Revised .

Fifth " - Liquidate Omniscience
of Big Bus.
- Full back upon run over

Sixth — Return to Moral Gold St.

① Work - trans - improve thru
finan. manip.

② Country built up by workers.
ruined - gamblers, Int. Finan.
bears - bulls - fin. corp.
bonds

(a) Wealth not prod. Wall St.

② Thrift - distrust of luxury
suggested - analysis - always ascending

③ How many things we can get
along without

④ Who & how would -

New Civilization -

AN ABSTRACT OF THE ADDRESS
"TIS A MAD WORLD, MY MASTERS"
BY
RABBI ABBA HILLEL SILVER
SUNDAY, OCTOBER 4th, 1931

Certainly if some stranger from Mars should visit this planet of ours at the moment and behold the utter confusion of our lives, the unrest and conflicts, our human polity, he would upon a hasty and grateful return to his native planet report of us as did an English traveler in the Middle of the Seventeenth Century of his native England, "'Tis a mad world, my masters."

He would see nations pledging themselves to enduring friendship, vowing in solemn pacts never to resort to war, setting up adequate agencies for the adjustment of their differences and at the same time arming themselves to the teeth, piling up armament sky high and devising the most cunning and deadliest instruments of mutual destruction.

He would see a nation on the Western hemisphere fair and spacious whose treasure troves were filled with the glittering gold of half the world. He would see fields stretching endlessly across a vast continent glorious with the plentiful harvest of golden grain. He would see cotton fields rich in the white splendor of their abundant crop. He would see wells pouring out the precious oil in torrential streams from the dark caverns of the earth. He would see the most skillful machines of strange power and efficacy capable of producing commodities adequate for the needs of everybody. And not being acquainted with our strange human ways he would be tempted to exclaim, how blessed and how fortunate we must be.

Until - until he looks a little closer and sees the dark, troubled faces
hears
of men, women and children and hears their bitter complaints. Until he sees the millions tramping the streets of our marvelous cities seeking in vain for a chance to work and to earn a living. Until he hears of man's hunger and un-

fed children and myriads begging at charitable institutions for bread and cast-off old clothes. Until he hears of food being destroyed because there is too much of it, while the poor go hungry. Until he hears of failures and bankruptcies and suicides and then in utter confusion and despair he would be forced to cry out, "tis a mad world, my masters!"

He would see a nation priding itself upon self government, passing virtuous laws to make its people more righteous and then flagrantly and with almost universal connivance violating these same laws and because ^a the people's laws and its habits of life are in irreconcilable contrast, he would find that its national life is befouled with hypocrisy, corruption and crime.

We have talked about world peace for a long time. We have had a Permanent Court of Arbitration since 1899, a Permanent Court of International Justice since 1922. We have a League of Nations, Locarno Treaties and the Pact of Paris - all solemn arrangements by the nations of the earth whereby they pledge themselves never to resort to war and to submit all of their conflicts to judicial settlements of mediation or arbitration. The nations are preparing for a disarmament conference in 1932 and their mode of preparation seems to be a feverish activity to increase their armies and navies and air fleets. The United States planned to welcome the disarmament conference of 1932 with eleven new cruisers and only our staggering national deficit compelled the President to reduce that number to five. But why five new cruisers if you are going to disarm?

The war to end war resulted in our government spending four hundred and fifty-three millions on its army in 1930 as against one hundred and sixty millions in 1913 and three hundred and seventy five million for its navy as against one hundred and twenty-nine millions. - A mad, mad world, my masters!

We don't want our government in business and yet when the unrestricted competitive individualism of American business and its uneconomic expansion brings the country to chaos and disaster the Federal Government is called upon to do something about a situation which it was powerless to anticipate or to prevent.

We don't want the dole in the United States because the dole would demoralize the American workman and so we feed him with charity which is the most degrading and humiliating way of helping a man tide over the inevitable periods of enforced idleness.

We chatter a good deal about the rugged individualism of the American people but what becomes of the rugged individualism of the worker who is pried loose of his job and for six months or a year or two years can't earn a living for himself and his children and is driven to the bread line?

We say that one of the causes of the depression is that consumption has not kept pace with production, that we produced more than our people could buy and yet in the face of the fact that the purchasing power of six million of unemployed people is almost entirely destroyed, we are now cutting the wages of those who remain at work.

The President of the United States says "don't cut wages" and can't do anything about it.

The President of the United States Steel Corporation says, "cut wages" and everybody cuts!

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AN ABSTRACT OF THE ADDRESS
"WHAT SHALL A CITY DO WHEN FACING POLITICAL
CORRUPTION?" BY RABBI ABBA HILLEL SILVER
AT THE TEMPLE, SUNDAY, MARCH 17th, 1929.

We have been made aware in recent months of the existence of a little army of political sutlers and camp-followers who have swindled and plundered our city in a most rascally fashion. Our people are properly aroused and indignant. It would be a pity however, if this storm of indignation would spend itself as futilely and as unavailingly as all previous ones. It would be a great pity if this public resentment would satisfy itself with the imprisonment of a few councilmen. Certainly it would be a political blunder of colossal proportions if the present indignation would vent itself blindly upon our new system of government and destroy it.

The events of the past few weeks ought to teach us a few hard but salutary lessons.

In the first place no system of government is rascal-proof. The human mind has not yet devised a form of government which will absolutely protect a people from political marauders and corruptionists. In the last analysis, under a democracy, the integrity of any form of government depends upon the integrity of the people elected to administer it. If the citizens elect men of probity, high character and proved ability, their government will be run accordingly and the chances for corruption will be reduced to a minimum. If the citizens choose to elect cheap ward-healers, shyster lawyers and men who are distinguished by nothing else but their perennial seeking of office, the government will be run accordingly and the doors will be opened wide to all kinds of political iniquity.

Again, no system of government is superior to the intelligence and morality of the electorate. What has transpired in our community is as much a reflection upon the intelligence of our citizens as it is an indictment of the men trapped in their evil-doing.

The new charter, with its provision for proportional representation gave the good people of Cleveland an opportunity to elect the highest type of officials to the city Council. Even if we should assume that the good people of Cleveland are in the minority, the new charter, which guarantees every substantial minority representation in the Council, made it possible for these good people to have their spokesmen in the Council.

Here, then, was an opportunity for the outstanding business and professional men of Cleveland to offer their services to this city of a million souls. Here was a challenge to big men who are accustomed to function in great constructive enterprises and are not averse to assuming office and giving of their time and energies to philanthropic commercial and educational organizations, to stand for election to the Council, which annually spends millions of the taxpayers money and which through its many agencies affects vitally the health and well-being of one of the world's great cities. Did they respond to the challenge? Did they seize the opportunity? No!

In the first flush of the reformation in the early days of the establishment of the new government a few men and women of ability did offer their services and were elected. For a time the Council enjoyed a measure of leadership and civic vision. But slowly one by one they dropped out and there were no others to take their places. The gusto of the reformation was spent. Political amateurs and reformers quickly tire. But the professional politician never tires. When the outstanding business and professional men who were

counted upon to come forward and participate in the government failed to make their appearance, the professionals rushed in. The "old boys" are always so eager to help a good cause along.... So that today we are confronted with a Council which is composed, with a very few exceptions, of amazing mediocrities. It is totally without leadership and the recent revelations have deprived it of the last measure of public confidence and respect.

The friends of the new charter failed to realize that the success of the new system depended more upon the quality of the Council which the people elected than upon the quality of the manager whom the Council appoints. Under the new system the Council was given almost unbounded power in all matters of policy and program. No one could veto its decisions. It is the final authority in fixing the budget and the salaries of city officials. It has the sole authority to hire or fire the city manager. It was meant to be the very keystone of the entire system. But we neglected the Council. We permitted smallish people to come into office again, men who reflected not the spirit of the new charter and its hopes but the sentiments and attitudes of the old form of government which our citizens discarded. Accordingly not only have the same old corruptions crept in but the city manager was compelled to assume that measure of civic leadership and the advocacy of great municipal projects which rightly should have come from the Council.

This has hurt the new government. For the whole philosophy of the Council-Manager system is based upon the complete separation of legislative from executive power. The minute a manager is compelled to assume leadership and to pilot projects through the Council he is thrown into the arms of the politicians. The minute he has to "play" with Council he is doomed to become entangled. And the whole purpose of the new plan was to free him from such entanglement.

The Council-Manager plan has not failed in Cleveland. It has been neglected by the very people who enacted it. The plan may require some modifications in the future. Perhaps a smaller Council elected at large and not by wards would insure a higher type of councilmen. This is not at all certain. I seriously doubt the wisdom of making changes at the present time. Our charter is only five years old. It has not been fully tried. Certainly it has not been given the backing which it must have in order to succeed. Great cities should not experiment with charters fitfully and frequently. It leads to chaos.

This, above all, is clear - a return to the old system of government would be a calamity. We discarded it for good and sufficient reasons. These reasons are as valid today as they were five years ago. The old system was based upon political partisanship, the political machine and the spoils system. The fellow who could ring the most door-bells or shake the most hands was elected mayor.

The Council-Manager plan still represents the best and most progressive political thought of American municipalities.

The task of improving our city lies not with our officials but with ourselves. Better men must volunteer for office. The citizens must see to it that such men do present themselves and that they are elected. Our citizens should organize permanently to insure that year by year only such candidates are elected to the Council as are in sympathy with the new form of government and represent its ideals. We have permitted the new system to fall into the hands of its enemies. They will destroy it.

Rabbi Silver praised Prosecutor Miller for his courageous and effective prosecution of corrupt city officials. He warned the people that the Prosecutor would fail in the long pull unless the citizens of Cleveland back him up continuously. Back of every honest official, Rabbi Silver stated, there must be the organized goodwill of

a community ready to support, to help and to applaud.

