



## Abba Hillel Silver Collection Digitization Project

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

Series V: Writings, 1909-1963, undated.

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Community Fund, 1922-1950.

1. I rejoice with the return of this season  
of the year - for it brings with it a most  
inspiring manifestation of civic conscience  
and of ~~a~~ corporate effort for good which  
few cities can match and few events  
can parallel for worth and beauty.  
I mean this Community Chest!

2. Men of my profession and all men who  
are concerned with papers & manuscripts  
need not ~~peruse~~ <sup>peruse</sup> the world's real  
papers - ~~and release~~ <sup>see for</sup> them but  
rarely.

1. Here we are 4 years after Washell  
in the midst of the alarm;  
war - The East is aflame - millions  
are again refugees - crying  
for bread - Russian war high -  
do saw cynical disregard & malice - the  
have unflinching rebelling & plotting -

2. Rather denouncing all this - And  
then comes a marvellous thing <sup>such</sup>  
as this ~~at~~ a white Community - <sup>a million</sup>  
~~is~~ they - united for one common





abundant competent <sup>devoted</sup> etc. men & women busily  
to 'shunt', 'agayard' in a systematic effort  
to stamp out poverty, to reconstruct broken  
homes, to keep families together, when I see  
the kinder hands, loving humanity, straightening  
the crippled back, children, soothing the  
fellow of the sick, and brightening the burden, the  
age - When I see community centres for  
young men & women <sup>built</sup> for study, recreation and  
mental & physical development - <sup>where I see</sup> a concerted effort  
to keep mankind evermore healthy  
and clean - <sup>in a word</sup> ~~where~~ I see wisdom wedded  
to compassion, and ~~compassion~~ applied to the  
ills of life in an organized way - then I see  
the promise of the fulfillment of true  
civilization

4. And it is fine to contemplate the essential  
humanity of this community enterprise.  
<sup>We give</sup> We are met here not as Catholics or Protestants  
Christian or Jew - but as children of our  
Father who commands <sup>all</sup> <sup>us</sup> "and then  
shall be thy neighbor as thyself" -  
I surely the test of the faith, your religion  
is to be found not in our respective

theologes concerning <sup>what</sup> ~~the~~ are really unable  
to judge, but in the manner of life and  
conduct which our religious pharisees  
to assume. And I sometimes wish that  
the radicals which exert among religious  
men express themselves in previous  
competition to do good! in trying to out  
do each other not in bad temper and  
bad manners and prejudices but in acts  
of kindness, charity and love. Satan  
could find in no time!

Q. is to be congratulated.

5. ~~When I congratulate you upon the success~~  
~~which you have undertaken!~~ <sup>upon this enterprise</sup>  
~~And tell the judges, our city~~  
~~The C. C. T. gives you an opportunity to give~~  
and receive a blessing —

That <sup>Cleveland</sup> 2. that our proud city is noted that  
that no man shall go cold, hungry or shelterless  
in our midst during the coming year —  
We should give liberally & generously —  
3. that we mean to give liberally — that if  
the past year has been hard for those who  
had how much harder has it been for those  
who had not —

4. And <sup>upon</sup> this your sacred task I write  
God's blessing —





1. Material Relief - palliative - constant - with customs  
- for well off class.

(c) Even in the rather primitive - sporadic  
- growth, investigation & supervision.

Science

2. Prevention - dictated by logic, human consid. & Econ  
- must not wait - arrest anticipated -  
- It was found - safeguard -  
- Scope broadened - Corporation - Salvage

3. Adjustment - 1000 at a time - a  
- threatened or accomplished - break down

4. All unhappiness caused by war & dispute

(a) The whole human race suffering -  
- factory & city - submerged tenements - family

Biologically - kept unshocked - tempo - Old standards -  
- man's mental ready and kept pace

H. J. Mass 1 to 275 - neuritis  
- or psychosis

5. Family suffered most - In agricultural  
- condition - constant - tribe =  
- Product reduced - (1) factory away from  
- home (2) Econ. uncertainty (3) Congestion

6. Add Manipulation - Not would  
as much as described -

7. Into (and a famous) the modern  
social worker - sp. diagnostician  
- equipped - draw upon - evaluates -  
- plan career - win confidence -  
- (easy) - never include - st. appeal  
to find a hope -

8. Is this the function (charity) -

① the best demands the best (Kill)  
- more & careful introduction - Student  
- human isolation - trained observers  
- spirit , lost etc.

② from I hatter & new stake friend  
- rel. - (helping) t.o. function  
- to change the life . Rep. Spoke in  
behalf - I hatter - work in behalf  
(Such a community will conserve) -

9. I thoroughly the new life - personality and  
personality . To each soul , man

10. Here I work it for man - What  
change -

## 11. Community Chart.

① Neighborhoods - Metropolis -  
"Come unto me ..." Boys and  
Girls

② Writers: <sup>to many things have we - say things</sup>  
<sup>find center - but they</sup>  
Theologians may lead  
us - The Spirit of Charity -  
① Before judgement seat -  
② Did you do justice - lost money

12. Prose Novel - 3 men breathing story -

② Taught us to give ① Joyous  
② ALL. ③ Not wait -



You are cordially invited to attend  
The Tenth Annual Rally Meeting  
of the  
Metropolitan Division, Cleveland Community Fund  
Thursday evening, November the eighth  
at eight o'clock  
Ball Room, North Annex  
Cleveland Public Auditorium  
Main Entrance on Lakeside Avenue

*Dear Fellow-Worker:*

*This Rally marks the beginning of our 1928 Community Fund Campaign. It is designed to provide inspiration, information and entertainment.*

*The program is full of interest:*

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*Musical features by*

*Walter Logan's WTAM Orchestra*

*Miss Carabelle Johnson, Soprano*

*Howard Justice, Tenor*

*Three new, short, Fund Campaign movies produced under direction of William Ganson Rose, Chairman, Film Division.—(First Showing)*

*Community Singing Led by*

*J. Van Dyke Miller, Conductor of The Singers Club*

*Rabbi Abba Hillel Silver, of The Temple, will make the address*

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*May I urge that you attend this meeting? Kindly return the enclosed postal card advising me that it is your intention to do so.*

*Enclosed is a card for your admission.*

*Sincerely,*

*Ralph B. Hunter,*

*Chairman, Metropolitan Division.*

22-2  
1929

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# Community Fund Festival



Sunday, Nov. 17th  
Music Hall  
of  
Public Auditorium

*Inaugurating the*  
**Eleventh Annual**  
**Community Fund Campaign**

**November 18 to 26**

*Goal - \$4,650,000 - For 110 Services*

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## *Do You Remember Bobby Cinders?*



*Five Years Ago*



*Today*

One cold March night, with the wind sweeping up the Cuyahoga Valley from the lake, Bobby Cinders was born. And because his mother was young and frightened he was left on a cinder pile in an alley on Lorain Avenue without a stitch of clothing to protect him.

A baker coming home late that night heard a baby's cry, found Bobby and called a policeman.

The infant was rushed to Fairview Park hospital where they thought he could not live, for he had suffered greatly from exposure. But the work of doctors and nurses was rewarded when the child lived. He stayed at the hospital for nearly a year. Just before he left the hospital, Bobby's mother came to see him, but it was too late. She was hopelessly tubercular and soon died.

The Humane Society then placed Bobby in a foster home where he lived for several years. While there the Humane Society clothed him and paid for his food and home.

But Bobby had inherited his mother's tuberculous tendencies. He was placed in Babies and Children's hospital to fight the

*(Continued on page 4)*

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## Program

Typical of Cleveland's cooperative spirit on behalf of the Community Fund, the services of all participating in this Festival Program are being contributed without charge.

Organ Recital ..... 2:30 to 3 p. m.

Vincent H. Percy, *Organist*

a. Overture to *The Secret of Suzanne* ..... *Wolf-Ferrari*

b. Rondalla, from *Three Spanish Dances* ..... *Granados*

The Cleveland Orchestra

Rudolph Ringwall, *Conducting*

a. Then Round About the Starry Throne,

from *Sansone* ..... *Handel*

b. The Galway Piper ..... *Irish Folk Song*

c. The King's Prayer, from *Lohengrin* ..... *Wagner*

The Orpheus Male Chorus

Charles D. Dawe, *Conducting*

Scherzo, "The Sorcerer's Apprentice" ..... *Dukas*

The Cleveland Orchestra

Rudolph Ringwall, *Conducting*

Addresses—Rt. Rev. Warren L. Rogers, D. D.

Rt. Rev. Joseph Schrembs, D. D.

Rabbi Abba Hillel Silver, D. D.

Symphonic Poem No. 3, "Les Préludes" ..... *Liszt*

The Cleveland Orchestra

Rudolph Ringwall, *Conducting*

America

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# Bobby Cinders

(Continued from page 2)

disease. Every afternoon found him on the roof enjoying a sun bath. He became tanned and healthy, as you can see from the picture of him today. The last tuberculin test was not as strongly positive as former ones, and so he was sent to Rainbow Hospital where he will stay until cured.

Four Fund agencies have cared for Bobby during the past five years. It costs money to clothe and feed and board children in foster homes. It costs money to treat them at hospitals. It is estimated that 7,000 children are cared for daily through Fund services.



## Care of the Aged

Every day in the year there are 400 old men and women, some of whom must remain in bed for the rest of their lives, who are finding comfort and happiness in the nine Fund-supported homes for aged and infirm.

## Child Care

93% of all children coming under supervision of Fund organizations are found to be in need of medical attention.

More than 12,000 children with only one surviving parent were cared for in day nurseries last year while their fathers or mothers worked. While at the nurseries, the children are, slept and played under the watchful eyes of trained nurses and skilled directors. The average payment received for this service was eight cents a day per child.

## Health and Hospitals

Last year 342,000 hospital dispensary treatments were given people who could not afford to go to a doctor. The average charge for these treatments was 25 cents.

Last year there were 63,000 bed patients in hospitals—more than the total population of Lorain.

12,000 paid nothing.

33,000 paid part.

18,000 paid full cost.

## Family Relief and Service

Making families self-supporting is the aim of Fund relief organizations. Four family relief agencies last year obtained jobs for 9,900 unemployed people.

Three hundred and twenty ex-service men and their families obtained disability compensation, bonuses or hospital treatment with the help of the Central Claims Bureau.

An average of \$18 families of ex-service men monthly were receiving help through the Red Cross last year.

## Relief

Upon undertaking a new case, Fund relief organizations FIRST provide food, clothing, coal and rent whenever immediate need for any of them is indicated. After the immediate needs of the family are taken care of, the organization does exactly the same as any expert physician does, it makes a diagnosis of the case. A doctor may feel the patient's pulse, take his temperature, look at his throat and listen to his heart. AFTER a thorough investigation, he then advises steps toward effecting a permanent cure. In the same way the Associated Charities analyzes the causes of a family's needy condition, and carries through a procedure that will, if possible, eliminate the trouble.

OPENING COMMUNITY FUND  
1929  
FESTIVAL, PUBLIC HALL

A city has a soul just like an individual. A city is more than the chance aggregate of so many people. It is an organic entity possessing a soul and will of purpose. It takes more than people to make a city. Without history and traditions, without cultural and social ideals a city is only an encampment.

A city is the visible expression in government, in law, in architecture, in education and in social relations of the degree of civilization to which a people has attained and of the unique quality of that civilization.

Some American cities are already emerging from the pioneering state of unformed accumulations, of people and are developing ~~into true cities~~ <sup>into true cities</sup>. Cleveland is one of them. Throughout the country whenever cities are discussed Cleveland is singled out for especial comment because of the certain distinctive quality of excellence which it seems to possess. This quality is sufficiently marked for thoughtful men to take note of it and to point to it as an example worthy of emulation.

This distinctive collective quality is a social one evidenced in the social activities of our people. Our Community Fund is at once the symbol and the triumph of this collective social quality of Cleveland. It is not that we have among us a few or many kindly philanthropic people. Every community has them. It is not that we have hospitals, orphanages, recreation centers. No modern city is without them. It is that we have made constructive social planning and action an organized community effort, an integral part of our civic life, an expression of our essential group character. We have made philanthropy as universal in our midst as industry and education. It has been woven into the pattern of our common life. It is no longer the enterprise of a few choice spirits, - it is the city's enterprise - the corporate will of the community.



This is a significant and radical departure. There are many cities famous for a few outstanding philanthropists. Ours is one famed for the widespread social mindedness of the totality of its citizenry. With us philanthropy has become a civic project and a civic ideal

In the Community Fund Cleveland is seen at its highest point of civic self-expression



copy

# OFFICE COPY

1929

"And if thy brother be waxen poor-  
then thou shalt uphold him".

This divine mandate is at the bottom of the Jewish conception of social service, as well as of that noblest institution of our city - The Community Fund.

Every human being in distress is my brother, and to uphold him is my sacred duty as a child of God. Charity is justice wedded to tenderness, righteousness made lovable through sympathy. To do justice is to love mercy.

X Human life is a co-operative experiment. No man can develop himself solely through his own resources. It takes the best in our neighbors to bring out the best in us. Hence, the very progress of society depends upon our readiness to share the gifts of our life with other men.

Blessed is the community whose strong men care for the weak, whose wise men guide the steps of youth and whose poor are the wards of those whom fortune has favored more.

May Cleveland be thus blessed.

1. Rel. summed up - (1) Reverence (2) Love (3) Joy. 1931 Cleveland  
① "Rev. of the heart is the key of wisdom". Why to R. means?  
It ennobles us!

(2) How do we reverence? Stand in awe? Also of the men!  
Every man is microcosm.

(3) Esp. do we R. - weak - desecration of manhood.

(4) This year - show our reverence for man. Hard year!  
millions - men are suffering - morale breaking.  
Here is our opportunity! There must not be any - without  
Our human pride -

(5) Will involve sacrifices - Of course - More in  
previous years - But what is Ch. without  Sacr.

2. This situation is part. challenge to Rich! In prop.  
time permitted to answer to their hearts' desire!

They must now take care of casualties of a  
system for which they profit most! Ch. is  
being called upon to take care of people who are being injured  
(1) It is inconceivable that in land where some  
are permitted to enjoy luxuries - others should be  
permitted to starve -

(2) Our people will not long endure such a  
condition - fields - Must give choice bet  
(2) Harvard. the Cleveland way

3. But also challenge to middle class - yes, even to you  
now in most circumstances

You must give - As giving - few really know how  
to be a helping to others now -

- Command to "love thy neighbor" was given to  
wealthy only - Their giving task as quality  
of sp. beauty. You of Med. Soc. will receive  
many a man

4/Nov - 21.5/11

(1) How do we love God? Loving thy neighbor.

(2) What character. Love! It takes no account.

It does not buy off - It treats objects  
Love, as if it were itself, ~~reflected~~ as it.  
- without stint.

(3) I always try to put myself in other man's  
place. Statistics - Suppose I were  
unemployed - at a up - finally put to  
Ch.

Suppose I was sick - Or my child!

" My little one was upstaged -

(4) Ch. when is love saves! 10 Things

5/ Joy - "Love the Lord in gladness". The, the  
ment, our acts, better than will surely  
come.



## FACTS

Visiting Nurses make more than 7,000 free bedside calls each month.

Community Fund children's agencies each month are caring for 1,285 youngsters in institutions and have 5,171 other children under care.

Limited funds have forced every one of the Fund's 17 hospitals to make drastic retrenchments. Yet in a recent month hospitals gave 51,675 bed-patient days' care and 39,002 dispensary treatments.

Nine Fund homes for the aged provide peace and security for 409 old folks.

Goodwill Industries gives work-relief to 500 persons each month.

Chief factors in estimates of increased needs for Fund agencies in 1934 are rising commodity costs, decreased self support by agency earnings and endowment receipts, and the general purpose to rebuild health and welfare services to the level of 1932.

# Concert and Festival

Sunday, November 19, 1933

## PROGRAM

*Services of all persons appearing on this program are donated, an example of Cleveland's generosity.*

Fred W. Ramsey, Community Fund Vice-Chairman, Presiding

Organ Recital.....2:30 to 3 P. M.

Edwin Arthur Kraft, *Organist*

Opening Remarks—Fred W. Ramsey

Invocation—Rev. Frank H. Ferris

Overture to *Oberon*.....*Weber*

Allegro non troppo, Symphony, D minor.....*César Franck*

The Cleveland Orchestra

Arthur Rodzinski, *Conductor*

Statement—Dale Brown, Metropolitan Division Chairman

Address—Rabbi Abba Hillel Silver

At the Altar of Truth .....*Herman Mohr, Op. 41*

Out of the Dusk .....*Lee*

The Lost Chord .....*Sullivan-Brewer*

The Cleveland Male Chorus

William Albert Hughes, *Director*

Symphonic Poem No. 3, "Les Préludes".....*Liszt*

The Cleveland Orchestra

Prayer—Most Rev. Joseph Schrembs, D. D.

15th Annual

Cleveland Community Fund Campaign

November 20-28

Goal \$3,985,000

1933

ADDRESS DELIVERED BY RABBI ABBA HILLEL SILVER AT OPENING OF CLEVELAND  
COMMUNITY CHEST DRIVE ON SUNDAY, NOVEMBER 19, 1933.

Dear Friends:

Cleveland is again mobilizing for human needs. We are again being called up to enlist in a war against want and destitution in our midst and in defense of those great agencies for human welfare which are safeguarding our community life.

A relentless and bitter foe has laid siege to our fair city and to every other city in the land during these years of the depression. manifold want and suffering have invaded our country. Our once prosperous land has seen the dark clouds of unemployment spread like a pall over the habitations of our people. For four desperate years we have struggled to free ourselves from this hateful onslaught upon our welfare and security. We have not yielded to adversity. Courageously, resolutely, we have fought the enemy. For the first time in four years it looks as though the tide of battle has turned in our favor. We have recaptured many a strong position which we had lost. Millions of men have gone back to work. Industry and trade have recaptured a large measure of their momentum. Lives have been reformed and consolidated. Hope and confidence, the life-blood of victory, have returned. We rally this year to our Community Fund campaign in a happier mood than in any of the past years.

But we are not unmindful of the difficult character of the work before us. We are asking our people to support liberally our hundred agencies for human welfare at a time when many of them are suffering from the ravages of four years of depression, or are just emerging from them.







Much more of course has to be done to meet the situation. Charity is no solution of our economic problems. The evils of poverty and unemployment, of wide-spread want in a land of plenty, are not the result of a lack of charity in our people but of a system which has never operated justly and which has now largely broken down. The evils cannot be permanently removed unless the system is revamped in spirit and in method. The system of uncontrolled capitalistic individualism has led to violent fluctuations in production, distribution and employment, to gross abuses of speculation, to glaring inequalities and to a condition of economic insecurity of to economic chaos. Charity and generosity of heart are not enough to correct these evils. e Courageous thinking and planning are necessary. Bold and new attempts must be made at an economic reorganization along the entire front. It is no longer sufficient to harbor within our souls a vague and most general humanitarianism which most always exhausts itself in words and words, or spends itself in giving a pittance to the poor. We must cast in our lot with new and portentous national experiments to reconstruct our whole domestic economy; and we must be willing, we, the men of this generation, to make the necessary sacrifices in the process for the sake of a more secure and just and orderly world for our children.

Our government today is making a valiant effort to lay the foundations of the new world and its heroic efforts are deserving of the utmost support of all forward-looking Americans. Our government is endeavoring through many new and untried ways to solve the desperate problem of unemployment, to put men back to work and to make their jobs secure; to correlate production and distribution, to raise the general standard of living, and increase the purchasing power of our people, to make credit, finance, and banking serve the ends of society and the insatiable greed of anti-social profiteers.

All this is the work not of a day, or of a year, but of an age. Our generation will see only the incipient stages, the great transformation. While this process of economic reorganization is going on, and presumably long after it is completed, there will be vital need for these social activities which the Community Fund is fostering. In fact these well-organized, widely-disseminated and comprehensive activities of the Community Fund, ~~farther~~ here and throughout the nation for the easing of the burden of the poor and the alleviation of their suffering are making impossible for our people to experiment with the new ideas prudently and deliberately for they enable us to tide over this desperately difficult period in our history with patient fortitude without being driven ~~into~~ precipitately into desperate measures.



It is conceivable that some day all these social service activities will be financed by the government itself, through taxation. But that day is not yet here. But the poor and the needy and the bankrupt, the aged, the sick and the orphan are here--are very <sup>while</sup>, our people, our wards. Our government is involved in very hard and difficult tasks, experiments to rebuild our economic life, it is not unmindful of the present nation-wide distress which exists as a unit of the prolonged and wide-spread unemployment. It has appropriated vast <sup>of</sup> money for unemployment relief. So have the separate states in the nation. This will make it possible for our local county relief administration to take care of the emergency unemployment relief cases in our community. But beyond that government funds will not go. But our hospitals must go on --our clinics and dispensaries remain open. They cannot close their doors without endangering the health of our people. Our orphanages and our foster homes must remain open -- where else shall these poor helpless little ones go to? Our homes for the aged and the invalids must remain open. Shall we not help these aged to the peace and security in their declining years of their lives? Our settlements, recreation centers, clubs and classes must be kept open. Where else shall we send our young boys and girls for their leisure time and character building environment? To the street corners, the pool room, the gang world?

What city can afford to close down any of these activities at any time, and particularly at this time when every such agency is a social safety valve, when every institution which keeps men in this hour crisis, lessens so much the tension and the menace of the crisis. The presence in our of these one hundred social service agencies has contributed mightily in ~~maintain~~ maintaining the morale of our people in these trying times, when its homeless are sheltered, its sick cared for, its aged <sup>tenderly</sup> provided for and

and children and youth looked after, a people may endure much loss and hardship without losing its courage or its hope.

In the last few years of the depression many of our social agencies have suffered serious curtailment. The budgets of the health, child welfare and character building agencies of our community were slashed. Some agencies were reduced to a shadow of their former selves. Others were entirely discontinued as if these agencies were a mere indulgence, venial luxuries for genial, affluent days only and not indispensable social necessities. The cry for bread -- the primitive hunger cry <sup>of</sup> the race drowned out all other voices.

But now that we are on the thresh-hold of economic recovery, it behooves us to turn our attention again to these bulwarks of our social security and well-being and to strengthen them. We must not permit the steady determination and disintegration of the splendid welfare service which socially-minded Cleveland built up through so many years of struggle effort and sacrifice.

We, in Cleveland, pioneered in many fields of human welfare. We were leaders in the Community Fund movement in the United States. We built in the past with courage and vision. We have a proud tradition which, in turn,

upon us an unescapable obligation, with the same courage and vision we must lead anew in rebuilding our communal life and in restoring our institutions to their former scope and effectiveness.

Our Community Fund has educated us in social responsibility. It has trained many civic leaders. The most devoted of these, Charles E. Adams has recently been summoned from his earthly labors to his eternal reward. In the very midst of the campaign, this Field Marshal of Philanthropy, was

stricken down. The highest tribute which a grateful community can pay to his memory is to insure by the proper interest and generosity the continuation of those great human institutions to which he devoted so many years of faithful and outstanding service and with which his name will always be associated.

RECEIVED JAN 10 1966





(1)

My friends:

Cleveland is again mobilizing for human needs. We are again being called up to exist in a war against want and destitution ~~as an~~ <sup>in</sup> ~~need~~ and in defense, those great agencies for human welfare which ~~have~~ are safeguarding our community life.

A relentless and bitter foe has laid siege to our fair city and to every other city in the land during these years, the depression. manifold want and suffering have invaded our country. Our once prosperous land has seen the dark clouds of unemployment spread like a pall over the habitations of our people. For four desperate years we have struggled to free ourselves from this fatal onslaught upon our welfare and security. We have not yielded to adversity. Courageously, <sup>resolutely</sup> ~~confidently~~ we have fought the enemy. For the first time in four years it looks as though the tide of battle ~~has~~ <sup>we have recaptured many a strong position which we had lost</sup> turned in our favor. Millions of men have gone back to work. Industry and trade have recaptured a large measure of their momentum. Sines have been reformed and consolidated. Hope and Confidence the life-blood of victory, have returned. We <sup>rejoice</sup> ~~assemble~~ this year to our C. F. campaign in a happier mood than <sup>in any of the</sup> ~~past~~ <sup>years</sup>. But the work is far from done. But we are not unmindful, the difficult character of the work before us. We are asking our people to support liberally our hundreds agencies for human welfare at a time when many of them are suffering from the ravages of 4 years depression, or are

just emerging from them. This is <sup>2</sup> a large draft to  
make upon the generous impulses of people. Yet  
it must be done. We are asking for sacrificial  
gifts to maintain vital community services. Our  
appeal this year is to that type of charity which is  
exalted through sacrifice. "What the rich give to  
the poor, declared Shelley, whilst millions are starving  
is not a perfect favour, but an unripe right!"  
We are asking for "the perfect favour" - the hard  
sharing of the things which we ourselves need with  
those who need it more.

③ My Friends: It is not only the part of philanthropy  
to maintain the C. F. agencies. It is also the part  
of social wisdom. It has not become increasingly  
clear to every thoughtful observer, what is happening  
in the world to-day that the security of our institutions  
and our American way of life lies in the well-being  
of the masses. As they are secure, protected, spared  
needless privation and suffering, given a chance to  
work and to share in the good things of life, our  
institutions remain secure. ~~Whatever, therefore,~~  
therefore, whatever contributes to ~~that~~ the well-being  
of the great masses, our people is a direct contribution  
to ~~the~~ the preservation of these institutions. ~~We are~~  
The welfare agencies, the C. F. —



(3)

In the last few years, the depression many of our social agencies <sup>have</sup> suffered <sup>serious</sup> curtailment. The budgets of the health, child welfare and character building agencies, as everywhere, were slashed. Some ~~were~~ agencies were reduced to a shadow of their former selves. Others were entirely discontinued, as if these agencies were a mere ~~social~~ indulgence, a venial luxury for genial, affluent days only, and not indispensable social necessities. The cry for bread - the promontory hunger cry, the race - drowned out all other voices.

But now that we are on the threshold of economic recovery, it behooves us to ~~look~~ turn our attention again to these bulwarks, our social security, and well-being and to strengthen them. We must not permit the steady deterioration and disintegration of those splendid welfare services which socially minded Cleveland ~~has~~ built up through so many years, struggle, effort and ~~mountain~~ sacrifice.

We, in Cleveland, pioneered in many fields of human welfare. We were leaders in the ~~U.S.~~ fund movement in the United States. We built in the past with courage and vision <sup>over</sup> ~~but~~ as, ~~back~~ with the same courage and vision <sup>we must</sup> ~~back~~ again in rebuilding our communal life and in restoring our institutions to their former scope and effective uses.

Our C. F. has ~~been~~ solicited as in social responsibility. It has trained many ~~young men~~ <sup>Charles B. Adams</sup> civic leaders. The most devoted, these, has recently been summoned from his earthly labors to his eternal reward. In the very midst, the campaign, which he thus first launched in Philanthropy, was stricken down. The highest tribute

we have a ~~present~~ <sup>good</sup> tradition which, in turn, imposes <sup>unescapable</sup> upon us an obligation.



(L)  
which <sup>for a grateful</sup> ~~can~~ <sup>can</sup> pay to ~~the~~ his memory is to  
insure <sup>by the proper judgment</sup> ~~the~~ <sup>the</sup> ~~continuation~~ these great humanitarian  
institutions to which he devoted so many years of faithful  
and outstanding service and with which his name will  
forever be associated.



but our hospitals must go on — Our clinics + dispensaries <sup>cannot close</sup> must remain open. ~~The dependent~~ Our orphanages + our foster homes must remain open — where else shall these poor, helpless <sup>little</sup> children go to? Our homes for the aged and the invalids must remain open. Shall we rob them of the peace & security ~~of their~~ <sup>in this</sup> ~~dark~~ <sup>dreary</sup> fear, their lives? Our settlements, recreation centers, clubs + classes must be kept open. Where else shall we send our young boys & girls <sup>for their</sup> ~~character~~ <sup>character</sup> building environment? To the street, <sup>the</sup> ~~the~~ <sup>the</sup> port room, the gang world?

What city can afford to shut down any of these activities at any time, and particularly at this time when every such agency is a social safety valve, ~~and~~ when every institution which helps to ease in this time of crisis, lessens by so much the severity and the ~~severity~~ <sup>severity</sup> of the crisis. The presence in our midst, these 100 social service agencies has contributed mightily in maintaining the morale of our people in these trying times. When ~~the~~ <sup>the</sup> hungry are fed, the homeless <sup>provided</sup> sheltered, the sick cared for, the orphaned + aged tenderly <sup>looked</sup> ~~looked~~ after, and children + youth looked after, ~~the~~ <sup>the</sup> a people may endure much loss + hardship without losing its courage & its hope.



# THE COPLEY-PLAZA

ARTHUR L. RACE, MANAGING DIRECTOR

BOSTON MASSACHUSETTS

1. Summed up - 2/17 - 2/20 - 2/21  
① Reverence - the Highest Wisdom - 2/21 2/22  
② Why is R. necessary? Ennobles -  
③ How do we R.? Stand in awe -  
a) Ourself - Personality - 2/21 2/22 (Frost)  
- Microcosm. - Each life -  
④ Esp. do we R. - weak. Can not see.  
- deprecation
2. You will have Opportunity - Hard year -  
- Over-taxed - more + more - There must  
not be one - Our human Pride
3. Of-course it will involve Sacrifices -  
But what is True Charity?  
① 2/22 2/23 - 2/24 - 2/25
4. ~~There are still many~~ ~~But very few - sharp edge - changed~~  
~~then~~ ~~are made - we may not have -~~  
① ~~We didn't conquer~~ -  
② ~~Even for most~~ SIX King -
5. Particular challenge to Rich -  
Overproduction - Damned -  
↳ But even poor - King



# THE COPLEY-PLAZA

ARTHUR L. RACE, MANAGING DIRECTOR

BOSTON MASSACHUSETTS

6. א 23k - א 23k  
① How do we love God - God is not with us  
② What characterizes Love - It talks in  
numbers - It doesn't beg off -  
③ When you are asked to give - Let Love  
dictate - not self-interest.  
Best excuse - you are human  
④ Put yourself in other man's place  
- Suppose I were sick -  
⑤ The charity which is love saves  
death - 10 Things.
7. א 23k - א 23k  
① א 23k א 23k - א 23k א 23k  
② What is the sum of life's satisfaction
8. Marionides - 8 Degrees of Charity
9. Which class - Boston is too important  
- representation - leaders  
Your Federation stands for the best  
3 Stone Breakers







permanently removed unless the system ~~is~~ <sup>is</sup> revamped  
in spirit and in method. The system of uncontrolled, ~~and selfish~~ <sup>capitalistic</sup>  
individualism has led to violent fluctuations in production,  
distribution and employment, to gross abuses of finance and  
speculation, to ~~an unjust~~ glaring inequalities and to a condition  
of econ. insecurity ~~for all~~, of threat to economic chaos. Charity  
and generosity, heart are not enough to correct these evils.  
Compassionate thinking and planning is as necessary. Bold  
and new attempts <sup>must be made</sup> at an economic reorganization along the entire  
front. It is no longer sufficient to harbor within our souls  
a vague and most general humanitarianism, which must  
always exhaust itself in words and period times words, ~~or~~  
spend itself in giving <sup>a pittance</sup> ~~something~~ to the poor. We must  
cast in our lot with new and portentous national experiments  
to reconstruct our <sup>whole</sup> domestic economy; and we must be willing  
~~to make the necessary sacrifices~~ <sup>to make the necessary sacrifices</sup> in the process for the sake  
of a more secure and just <sup>world</sup> for our children.

Our government <sup>is</sup> making a valiant effort ~~to-day~~ <sup>to-day</sup> to lay  
the foundations, the new <sup>upheld</sup> ~~new day~~ - the New Deal, and its heroic  
efforts are deserving the utmost support of all forward-looking  
Americans. ~~It is~~ <sup>Our government</sup> ~~is~~ <sup>is</sup> ~~endeavouring~~ <sup>endeavouring</sup> through many new and untried  
ways to solve the desperate problem of unemployment, to put men  
back to work and ~~make~~ <sup>make</sup> their jobs secure; to coordinate production  
and distribution, to raise the general standard of living and increase  
the purchasing power of our people, to make credit, finance and  
banking ~~serve~~ <sup>serve</sup> the ~~needs~~ <sup>needs</sup> of society, ~~not~~ <sup>not</sup> the ~~few~~ <sup>few</sup> insatiable greed  
ambitions of anti-social profiteers.

All this is the work not of a day, or of a year, but of an  
age. Our generation will only see <sup>only</sup> the merest stages, the  
great transformation.

~~But during the~~ ~~How~~ ~~that~~ ~~planning~~ ~~which~~ ~~then~~  
~~But~~ ~~never~~ ~~there~~ ~~start~~ ~~the~~ ~~which~~ ~~then~~ ~~process~~ ~~of~~ ~~reorg.~~ ~~is~~ ~~going~~  
on, and, <sup>presumably</sup> ~~until~~ ~~the~~ ~~day~~ ~~of~~ ~~long~~ ~~after~~ ~~it~~ ~~is~~ ~~completed~~ ~~then~~  
will be vital used for those activities which the T. F. is  
fostering. In fact these will <sup>be</sup> ~~very~~ <sup>widely</sup> ~~disseminated~~ <sup>and</sup> ~~carried out~~ <sup>by</sup> ~~the~~ ~~people~~ ~~themselves~~ ~~for~~ ~~the~~ ~~reason~~ ~~that~~ ~~the~~ ~~people~~ ~~themselves~~ ~~are~~ ~~able~~ ~~to~~ ~~carry~~ ~~out~~ ~~the~~ ~~work~~ ~~themselves~~  
for the alteration <sup>that</sup> ~~is~~ ~~appearing~~ ~~in~~ ~~the~~ ~~way~~ ~~of~~ ~~making~~ ~~it~~ ~~possible~~ ~~for~~ ~~our~~ ~~people~~ ~~to~~ ~~carry~~ ~~out~~ ~~their~~ ~~desperately~~ ~~needed~~ ~~work~~ ~~during~~ ~~the~~ ~~present~~ ~~hard~~ ~~period~~ ~~of~~ ~~reorg.~~ ~~to~~ ~~with~~ ~~out~~ ~~delay~~ ~~therein~~ ~~to~~ ~~hopeless~~ ~~to~~ ~~desperate~~ ~~measures~~. <sup>It</sup> <sup>is</sup> <sup>conceivable</sup>  
that <sup>some</sup> <sup>day</sup> <sup>all</sup> <sup>these</sup> <sup>activities</sup> <sup>will</sup> <sup>be</sup> <sup>financed</sup> <sup>by</sup> <sup>the</sup> <sup>government</sup> <sup>through</sup> <sup>taxation</sup>. But that day is  
not yet here. The <sup>fact</sup> ~~is~~ ~~that~~ ~~the~~ ~~poor~~ ~~and~~ ~~the~~ ~~needy~~ ~~and~~ ~~the~~ ~~handicapped~~ ~~the~~ ~~old~~ ~~the~~ ~~sick~~ ~~and~~ ~~the~~ ~~afraid~~ ~~are~~ ~~here~~ ~~—~~ ~~our~~ ~~very~~ ~~blues~~ ~~in~~ ~~our~~ ~~people~~ ~~our~~ ~~hands~~. <sup>Our</sup> <sup>gait</sup> <sup>is</sup> <sup>involved</sup> <sup>in</sup> <sup>disperately</sup> <sup>hard</sup> <sup>and</sup> <sup>difficult</sup> <sup>tasks</sup> <sup>to</sup> <sup>rebuild</sup> <sup>our</sup> <sup>understand</sup> <sup>life</sup> <sup>to</sup> <sup>stimulate</sup> <sup>business</sup> <sup>to</sup> <sup>stabilize</sup> <sup>financing</sup> <sup>to</sup> <sup>increase</sup> <sup>consumption</sup> <sup>prices</sup> <sup>and</sup> <sup>at</sup> <sup>the</sup> <sup>same</sup> <sup>time</sup> <sup>to</sup> <sup>increase</sup> <sup>the</sup> <sup>purchasing</sup> <sup>power</sup> <sup>of</sup> <sup>the</sup> <sup>people</sup> <sup>that</sup> <sup>by</sup> <sup>increased</sup> <sup>wages</sup>. Now particularly is it <sup>expected</sup> <sup>that</sup> <sup>it</sup> <sup>is</sup> <sup>not</sup> <sup>unusual</sup> <sup>for</sup> <sup>the</sup> <sup>nation-wide</sup> <sup>distress</sup> <sup>which</sup> <sup>exists</sup> <sup>as</sup> <sup>a</sup> <sup>result</sup> <sup>of</sup> <sup>the</sup> <sup>prolonged</sup> <sup>and</sup> <sup>terrific</sup> <sup>large</sup> <sup>unemployment</sup>. It has  
appropriated vast sums, money for unempl. relief.  
So have the separate States <sup>in</sup> <sup>the</sup> <sup>nation</sup>. This <sup>has</sup> <sup>is</sup> <sup>making</sup> <sup>it</sup> <sup>possible</sup> <sup>for</sup> <sup>our</sup> <sup>County</sup> <sup>Relief</sup> <sup>Admin.</sup> <sup>to</sup> <sup>take</sup> <sup>care</sup> <sup>of</sup> <sup>the</sup> <sup>emergency</sup> <sup>unempl</sup> <sup>relief</sup> <sup>cases</sup> <sup>in</sup> <sup>our</sup> <sup>community</sup>. <sup>But</sup> <sup>because</sup> <sup>that</sup> <sup>Govt.</sup> <sup>funds</sup> <sup>will</sup> <sup>not</sup> <sup>go</sup>.

ABSTRACT OF ADDRESS DELIVERED BY DR. ABBA HILLEL SILVER AT THE COMMUNITY CHEST RALLY, STATLER HOTEL, NOVEMBER 9, 1939.

The education in social responsibility, in the obligations of cooperative living and in the privilege of sharing that which we have and need with those who have less and need more which our Community Chest has been carrying on in our midst for more than twenty years, has been a contribution to the life of our city of incalculable worth and it has been an impressive object lesson in democracy at work.

The Cleveland Community Chest is an American institution, and a noble expression of our American way of life. You find it in no other country. ~~It~~ There is need, of course, everywhere in the world. In some places it is ignored. In other places, governments dominating everything attempt also to satisfy such need. Elsewhere private agencies operating independently, and making separate appeals along sectional lines, try to cover the large field of human want and dependency. In our country both public and private agencies are in this service supplementing each other, and our private agencies have reached a degree of humanity and cooperation unknown elsewhere. Hard, divisive lines have been obliterated. Men and women have forgotten sectional loyalties in their eagerness to help most effectively all those who are in need of help.

Our Community Chest has also democratized what we call philanthropy which heretofore had always been regarded as the especial preserve of the wealthy and the few. By enlisting hundreds of thousands instead of hundreds, and by broadening the bases of support of our agencies, our Community Chest has made philanthropy as universal in our midst as industry and education. It has become the organized effort of the entire community.

4. All 3 elements

I Covered with Ind - all  
name too lowly  
Dignity

II Voluntary  
not forced by Law

Hoffing - Higher Law  
Great Area - Left free

social planning for him

III Grounded - Good - well  
How all people discover  
How we stand -

7/ Abroad War is Raging  
Europe has been Scared

Why is this? ① Suffering

② Viole

③ Intolerance

What are  
S/ We are Determined  
Trapped

Our Culture

Keep Am -

9/

There are

1) 3 Kinds of Civil. - Head, Hand, Heart.

(a) There have been peoples, ages emphasized Civil. & Head - <sup>Regarded</sup> ~~the~~ <sup>1939</sup> ~~best~~ <sup>Good</sup> - ~~across~~.  
of Knowledge - learning was most highly prized - Intellectual attainments  
were ~~highest~~ <sup>supreme</sup> tests of human worth. These people - ages produced  
great scholars - scientists - philosophers - a brilliant Civil. of the Mind

II Often, however, such Civil. of the Head became decadent and destroyed  
themselves. They came to be over-intellectualized - too over-sidel-  
overly subtle and not enough pragmatic. The tree had much  
foliage but not enough roots. And much evil, and cruelty  
social injustice + immorality was overlooked or tolerated by these C. of the Head.  
And so they perished!

(b) There have been... emphasized Civil. of the Hand. - They strive after  
mechanical perfection; they pride ~~as~~ <sup>on</sup> upon their technological  
progress. Engineering skill and productive capacity were the  
highest goods; and the accumulation of wealth. These  
peoples - ages produced great inventors, technicians, industri-  
alists and many millionaires.

II Often, however, such Civil. of the Hand, <sup>too</sup> became decadent and  
destroyed ~~as~~. They became too materialistic, too hard, too  
competitive, too destructive. And much evil and  
poverty and human insecurity was allowed to exist  
side by side with abundance and great power.  
And so they perished.

To-day

4. We have both such Civils. ~~today~~ in the world and both are  
perishing in war, horror and social chaos; because  
both Civils. lacked the Third - which alone could save  
them - the Civil. of the Heart! The human heart alone  
can save man from being destroyed by his mind or by  
his handi-work.



3/ Here we are in a world ~~in~~ an age of abundant knowledge -  
education, facilities - 10,000 schools, colleges; <sup>in a world-age</sup> of amazing sc.  
invention & discoveries - time-saving - labor-saving; worth  
producing  
And yet - world in grip of Second World War in 20 yrs - ~~the~~ <sup>hundreds of</sup>  
Knowledge & sc. skills directed to destruction - its faint  
cities bombed into twisted, burnt ~~wreckage~~ <sup>wreckage</sup> ~~the~~ <sup>the</sup> peoples are  
slaying each other by land, sea and in the air.

What's wrong? There has been insuff. Civil. of the Heart!

Men and Nations faint thought enough in terms of mercy  
compassion - goodness - justice - self-sacrifice - in  
terms of giving instead of taking - sharing instead of  
monopolizing.

They have trained for Efficiency to Possess - not for  
Efficiency to Serve.

And so what they have possessed they must now  
disgorge in the bloody muck of the battlefields of the Earth.

4/ Our Religions have tried to civilize our Hearts - and  
those human institutions of mutual help and charity  
which still function in society are the infect  
fruit of religion - and are to-day the only evidence  
that the Civil. of the Heart has not yet perished from  
the earth.

5/ An Community Fund, now for 22 years, has tried  
to civilize the heart, this community - so  
richly endowed <sup>with</sup> the products of the other 2  
civilizations.

9) It has reminded us year after year not to overlook  
the human casualties of our modern industrial civil-  
ization - those handicapped in life - nor the victims of misfortune -  
nor the weak who need other men's strength to carry on -  
nor the young who need older men's wisdom to grow up -  
nor the aged, nor the widows, nor the orphan.

6) The C.F. has <sup>helped to</sup> civilize us - by making us truly Civil  
persons. A person is civil, if, as the word signifies,  
he is a good citizen. And a good citizen is not  
necess. one who has learning and skills - but  
one who helps make his city a liveable, decent and  
secure place for all its people. He not only lives and  
works in the city - but lives and works for his city.  
and for all who are in it. He is proud of his city  
not only here. It has many chimney stacks, and skyscrapers  
and spires and domes, and sky-scrapers, and churches  
and academies, but also + more esp. here. there are  
no unforgotten hearts in it - no hurried men -  
no unsheltered aged, no un-cared for children, no  
unheeded cry for help of any kind.

7) Our Civil. Head + Hand have put men together in the  
close proximity. Men were never so near to  
one another as they are in our crowded metropolitan  
cities; and yet never were men more estranged,  
spiritually further apart from each other. The big

city has destroyed neighborhoods - The telephone and radio and airplane have lost distant places and distant voices very near - but not the hearts of men.

8/ <sup>Our</sup> ~~Our~~ Cm. 7. - is the greatest single agency in an city which draws us close together - spiritually - heart to heart - need to need - love to love. Here ~~the~~ our C. 7. is the heartly voice of human comradship - the warm greeting - the joyful band - the friendly counsel - the bread and wine of eternal human fellowship.

9/ I cannot we must thank the C. 7. in home, home, dollars and cents. But I think of it in pictures of other forms. The figure of an old man or woman in the twilight hour of their life, gray, happy, seems in the shelter, the hand. The figure of a young boy or a girl running strong, born and about in the well stocked store city; the figure of the carelessly ill helped lost to life and health by the expert and skilful band of doctors and nurses in our C. 7. suffered hospitals; the figure of 10,000 men, women, children helped a bit, strengthened a bit, guided a bit by the 100,000 C. 7. agency - and, pray in my heart - Thank you for the C. 7. - and for the blended and the Heart which it is representing daily spreading away our people - Legacy of Temple.



3

Phosphorus

the birds

CD<sub>2</sub>

Demerol 75 mg

10

For just over

For just over

10/20/2019

Ver  
ken

Ver  
ken

Ver  
ken

Ver  
ken

3. What are the classic elements in Am. way of life. Three -

① Importance, the Ind. - Every ind. <sup>has inherent rights by his birth</sup> has inalienable rights. Is important. Is equal before the law. <sup>Even tho he be</sup> ~~Whether~~ <sup>poor</sup>, or old, or sick, or other wise handicapped in life. Even if he be very weak, and a sinner. He is a man - + warrants Hve. demand that he be not excluded from the circle, human compassion and solicitude. (Winterman).

② Govt. by consent and by constraint - from within not from without - Am. gov. seems to achieve - and voluntary enterprises - then free expr. in. - We want to do things ourselves - vast areas free from govt. dictations - whereas we can achieve social ends thru our own volition & initiative - We are afraid of too much ~~govt.~~ govt. pol. control or dictat.

(3) Law, tolerance - Confident people - Had a bond -  
Mosaic - Perfect occasional lapses - prevailed  
whenever - good will - toler. & cooperation -

4/ All these 3 elements are beautifully helped in an C.C.

1. It concerns itself with the Ind - every ind. is used - ~~It~~ None  
is too lowly to be accounted insignificant. E.C. predicated  
as dogma - Dignity + import. / Every man - woman child.

2. It is ~~service~~ voluntary service - a service / consent not of  
constraint - we are not forced by law to contribute to it. We  
are happy to do it - bc. we are free to do it - the  
self imposed higher law, the spirit leads us to it. A great  
area of unimp. human service & relief. for itself immediate  
for the free, voluntary social meaning & action of man.

3/. And <sup>on C.C.</sup> ~~it over-arches~~ <sup>is</sup> very promoted in secret will, to achieve + sturdy  
cooperation. Here all people, all races, all rel. discover their common  
human denom - even more human problems - C.C. destiny!  
Here we stand when some day we hope to whole, mankind will stand  
united in the second bond, universal helpfulness.

4/. Edward is was is saying - and for even then the long day on C.C.  
Europe has been scene of war + hatred + destruction. To the last super-  
the definite purpose, Europe has lived a day of life, the very opposite  
of the Am. way - suppression, Ind - age of society, with rebellion -  
and human relationships dictated by race + rel. instead - but then.

5/. We are determined not to follow in Europe's footsteps - despite -  
And our enemies. well in their P.C. campaigns - to prove  
proof that we are determined to keep them as completely -  
free, clean, just, kindly, blended and united.



1/ Am. Inst. - Expression - No other - Need - ignored -  
Hard, distressing lives - Common - Forgotten

2/ Also in this - "democratized" - "Philanthropy" - Reserve  
stuffed shirt - abolished - substituting - universal  
Become org. effort / entire community

3/ "If they brother to support PM - And his means fail, then  
should uphold him! address to all! They brother!

"Pon" not only in substance - health - spirit - soul

4/ the Education in Social Resp - solidarity -  
cooperative - sharing - contribution -  
in pursuit of their lessons

5/ Class Element ① Importance of Incl. - inalienable  
Equal before law - Even if he is PM, old, sick  
'wayward' - not excluded

② Govt by consent - Genius - Do things outside  
Africa - Areas achieve social end - Vision

③ Grace / Tolerance - Confident - Hands - occasional  
labors -

It is possible that some day all of our social agencies will be maintained through public taxation. But that day is not yet here. But the needy and the handicapped, the aged and the sick, the orphan and the homeless are here--and they are our brothers and we must be their keepers.

Our Federal Government is spending vast sums on unemployment relief. So are the individual states and municipalities. But beyond a certain point government funds will not go. But our hospitals must go on. Our clinics and dispensaries must remain open. Our foster homes and orphanages, and our homes for the aged, cannot close. Nor can our settlements and recreation centers and all our character-building agencies without causing untold misery and unhappiness and without seriously increasing the tension of the crisis through which we are passing.

The presence in every community of social agencies, built largely by the private initiative of public-spirited citizens and maintained by their free-will offerings, has contributed mightily in maintaining the morale of our people in these trying times. When its hungry are fed, its homeless sheltered, its sick cared for and its children shielded and protected, a people will endure much hardship and suffering without losing its courage or its hope.

We are not unmindful of the fact that our people are being asked to give liberally to these agencies of human welfare at a time when they themselves have suffered from the ravages of five years of depression. This is a large draft to make upon the generous impulse of people. Nevertheless it must be done. We are being asked for sacrificial gifts to maintain vital community services. The appeal

this year is to that type of charity which is exalted through sacrifice. The challenge this year is to that broad human sympathy as well as social wisdom which call for a hard sharing of the things which we ourselves need with those who need it more.

Both the law and the tradition of Judaism make the generous sharing of one's substance with the needy morally mandatory. Our religion calls for a just social order and for a reconstructed society wherein many occasions for private charity will be obviated. Nevertheless our faith commands its adherents to alleviate existing suffering and want wherever found and to the utmost of our ability.

"If thy brother be waxen poor, and his means fail, then thou shalt uphold him"

There is no escape from this moral imperative at any time.

- Rabbi Abba Hillel Silver  
September 29, 1934

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1) Delighted - org. meeting, 1913 - pioneering effort - 42 <sup>1955</sup> yr  
later - Many of the leaders - but what they had  
built has endured - preserved - exposed and  
gratefully copied by many other cities. A <sup>not featuring</sup> characteristic  
of Am. community life.

2) It is inspiring to see how our United Appeal has  
~~grown~~ thrived through the years. The high goal which  
we now set ~~before~~ for ourselves - \$11,865,000. The  
increased number of beneficiary agencies, 132 plus  
the Amer. Red Cross. The number, volunteers - 50,000.  
The number of donors, over 800,000 -  
this is very impressive - reflects both vision, + planning  
And a realization on the part of our people - that a  
United Appeal is the sound, efficient + economical  
way of doing collectively what we all feel others ought  
to do individually

3) My dear friends. There are 3 kinds of civilization -  
Head - Hand - Heart. An enduring civilization must  
comprise them all.  
The acquisition of knowledge is a supreme good  
I unquestioned attainments are real tests of human progress  
without scholars, scientists, artists, philosophers - there is  
no civilization -  
Sometimes - decadent, destroy so -



over-intellectualized - social wrong + injustice - (2)  
and immorality - tolerated - and so they permit

4/ Civil. & Hand! - strive after mechanical perfection -  
technological progress - production of goods and  
the accumulation of wealth

this kind of civil. produced great invention - outstripping  
technicians - industrialized - men / great wealth  
- Essentials of civilization - Craftsmen, & steadily  
too materialistic - too competitive - and permitted too  
much evil, poverty, insecurity to exist - and by  
men, with abundance + great power - perished

5/ Only as we civilize the Heart, men - will the products  
of his Mind and Hand endure.

The human heart alone can save man from being  
destroyed by the invention, his hand and the  
neuroscience, his hand.

Only as men learn how + how to think in terms of  
mercy, compassion, justice, self-sacrifice -  
[and] instead of taking - showing instead of hoarding  
- will mankind be able to yoke the insensate  
weapon / self-destruction which it has produced.

6/ United Appeal - to civilize the heart  
of man.



- Magna civitas - magna solitudo -
- thick, the great loneliness which in great, unpeopled cities inspire in friendships men, women, & youth -
- and the acts of desperation it ~~is~~ frequently leads to.
- we have been shocked by the violent, anti-social acts of our teen-agers - who roam the streets of our large cities.
- How much, it is due to (squalor and poverty)
- and ~~abuse~~ shews, and abuse, night-blooming, and cowardly solitudes - and recreational facilities - and a grinding hand - and
- no human heart speaking to another in wisdom and in love?

7/ The United Appeal - mitigate the loneliness of our great city - <sup>its government</sup> It makes help & pleasure available, and kindness & thankfulness.

It teaches the strong to care for the weak

- the experienced to guide the steps of youth -
- the more favored of fortune to assist the poor,
- the handicapped - the aged - the widows - the upstart
- all the human casualties of our complex industrial life.

if as long as there is a United Appeal - there need not be any hungry men, or unbeloved aged, or un-cared

for children - a abundant youth, a ~~very~~ ~~unfettered~~ cry  
for help, a cry heard, lost in the noise and turmoil  
of an event without poles.

The voice, ~~however~~ ~~consequently~~ will always be  
there - the proffered hand - the bread and wine of  
human fellowship.

9) There are 2 things about an effort - what <sup>self</sup> commands

① It is concerned with the individual - all individuals  
- young & old - saints & sinners - Jew & Christian - White  
or Black - human beings <sup>all</sup> children of God - all  
in the last analysis, <sup>regard</sup> sharing a common destiny -

② our 'Adam' -

10) A Voluntary activity, Free Men.

Not by constraint but by consent.

Here is a large area free from Government.

Here is how free men take counsel together &  
act together for the common good.

Thunschiff - in declared peace, military establishment.

- Let him also see that our community shall  
- have free men <sup>to be</sup> <sup>by</sup> <sup>giving</sup> <sup>received</sup> <sup>lost</sup> <sup>never</sup> <sup>lost</sup>  
+ substance.

this is the scheme beneath of an army, the

ABSTRACT OF ADDRESS DELIVERED BY DR. ABBA HILLEL SILVER AT THE COMMUNITY CHEST RALLY, STATLER HOTEL, NOVEMBER 9, 1939.

The education in social responsibility, in the obligations of cooperative living and in the privilege of sharing that which we have and need with those who have less and need more, which our Community Chest has been carrying on in our midst for more than twenty years, has been a contribution to the life of our city of incalculable worth, and it has been an impressive object lesson in democracy at work.

The Cleveland Community Chest is an American institution, and a noble expression of our American way of life. You find it in no other country. ~~It~~ There is need, of course, everywhere in the world. In some places it is ignored. In other places, governments, dominating everything, attempt also to satisfy such need. Elsewhere private agencies operating independently, and making separate appeals along sectional lines, try to cover the large field of human want and dependency. In our country both public and private agencies are in this service, supplementing each other, and our private agencies have reached a degree of <sup>unity</sup> ~~humanity~~ and cooperation unknown elsewhere. Hard, divisive lines have been obliterated. Men and women have forgotten sectional loyalties in their eagerness to help most effectively all those who are in need of help.

Our Community Chest has also democratized what we call philanthropy, which heretofore, had always been regarded as the especial preserve of the wealthy and the few. By enlisting hundreds of thousands instead of hundreds, and by broadening the base of support of our agencies, our Community Chest has made philanthropy as universal in our midst as industry and education. It has become ~~an~~ <sup>the</sup> organized effort of the entire community.

CAMPAIGN OUTLINE - 1939

I 223-24 Front - area of disaster - orbit of tragedy

Plague - Now Poland - 3 M. more added to casualty

What really - ~~Batjes~~ - ~~WIN 3 5 7 2 0~~  
~~Cavalade to Berlin - Vienna - Rome - Prague -~~  
~~now Warsaw~~

Need not describe - imagination - cables -

Refugees - Few lands - Odyssey - Noble - Hard Road  
of Exile

In normal times - 25 years - Primal sanities

200/2

II Not despair

1) Not charact. - Long

2) 23/11/1941

3) 1/5/41 26/12/41

4) Our destiny linked - War - Inevitable - *M. v. d. W.*  
(3 elements) - Victory

III For present - 27/5 27/11 3/4

1) Help - Relief - "alone" - *1/10/41* - Ship -  
Children - camps - Eng. -  
Refugees - rich country (Figures)

2) Defense

3) Palestine - 30,000 - 250,000  
Symbols of Hope - Ruins - 600 synagogs  
Epic - low estimate -

-2-

IV Stone-breakers

"What did I ever do to deserve such a

5/2, ?"



1) Play - Caught -

1940 War

2) Greece - odds - Thermopylae

3) England - (win) That is how -

4) Our War - "Judah Verdict" - emission ↓

Symbol - "magic" - "Moses" - 1917/18

"Demer" is Jewish - Person

1/ War <sup>Restore to Middle - Ghetto - Badger</sup> comes <sup>Destroy</sup>

Punished - us - Civilized

SM -

~~3~~ ~~How can we Fight back & back~~

① In free lands ② Palestine - Satan

③ Carnegie - War chest

6) Can be helped - Cables

Palestine (Juste). Millions?

7) Will we watch - Law out?

Haggle - (Duties) - "Other fellow"

8) Army Observers - Peace Conf.

~~get~~ Worthy our Past - Future



1) Great Fund - greatly needed  
Fa Peo - Fa War  
Fa ourselves - Fa Others

4. It is so thoroughly Am. in its scope - vision -  
make-ups + composition charact.

<sup>most</sup> ~~all~~ people are generous - pec. quality  
reflecting classic elements in Am. Way

3/ Impatience of Individual - "individual right"  
① all rights - Even the poor, old, sick, alien  
- wayward - secure - stamp - that is a fact  
- casual to excluded from civic - composition  
solitude

② Whatever we do - by consent - constraint  
from within - without. With to do  
many things ourselves - free from govt  
dictation - achieve social ends  
through our Volition + Initiative.

③ Grace of Toleration - Composite people -  
Hand - in - hand - Despite occasional  
lapses - prevailed Whiteness - part. not  
tolerance + cooperation

4) Old Wald - Unsubstantiated

- ① Suppress info. - reduce stature
- ② By & Kase - imposed from above
- ③ Rel. of in tolerance - sanct - ugly  
bestial - defiled

5) Yan Fund - 3 classic elements

- ① Concern itself with world - all  
ind - everywhere - Dignity - an  
Golden Rule - allies - in China  
etc. - all the suffering - and there  
are so many - Jew & Christian  
Catholic - Protestant - Moslem & Buddhist  
- Cast ring - "The World"
- ② A Voluntary Fund - a fund  
of consent - not constraint  
Here is a great area of human  
service - free from govt. mandate  
left inviolate for free social  
planning actions by free men.
- ③ Free, Tolerance, Good-will -  
Common human denominator

Common human destiny.

Here we stand bound together - and  
in common chains of servitude -  
happy bonds of mutual helpfulness

Many foes would divide us

This campaign is glorious evidence  
that we intend to remain united  
and to keep our country free, open  
just, kindly and tolerant  
Point way to world. Black-out = "Adams"

6. In your Fund - I was relieved - Spoke and

① At war 10 years - Our Committee -  
3 M. - An impressive meeting.

② Gar is a long & cheerful - warthorn  
- remained - End not yet!

③ We shall survive! Our foes will fear this!  
Law of our history - We know how

④ And one of the ways is a strong sense  
of responsibility - to preservation - worthy

⑤ Must can for - committee - orphans  
refugees -

1) Met - gravest - blackest -

Since lost you met - War - Poland - Neutral  
France - England - last out post - a  
brutal, terrifying year -

For our People - 313 16 - Deaths - 3M <sup>Poland</sup>

curtain - concrete - "Sub-human"

Break + liquidated - Forced labor -

1/4 M. perished - great sp. center

Neutrals - systematic extermination - <sup>Racial Laws</sup>

Also <sup>or</sup> Rumania - Hungary - Circle widening

No org. gov. left

2) Problem - carrying for them - rest coming sh. misery  
beg and our means - how we to raise 10 fam

7th 1st - propaganda Same place

① Feed Poland - children - to Rumania -

② Reich - emigration - Red Cross - emigration  
still possible -

③ S. Central Area - Shanghai - Philippines

④ In Unoccupied France - refugees - camp -  
food - clothing - \$100,000 a month -

⑤ Per fiscal - \$3,500 a month - let them  
arrange Red Cross - Token 21000

3) Every other country at risk - only U.S.

4) Any faint shadows of light?

① Fa unskilled - challenge at last taken up -  
shambles no Paganism, organised that anybody  
no more bloodless victims - Fight for its own  
more life!

Outcome, struggle - no one can force.

→ waited too long - Regretted by statesmen -  
apologetic - Pagan "domestic affairs"  
stamped out a flame - area guaranteed

Failed to see - unprovoked - brutal -  
Poles - Frenchmen - English - Cups

Awake! What could have been done -

unhappily - England - America

what Magnus is - & what is behind

all this sun to us - Victory -

5) For our People - Solidarity - great them

Refused - body - not to fight - last

evil - outfacing & confrontation

Thoughtful just know their history - It brings

more - will again - determination to face it  
thru!

- 21100 - never deserted on hand.

6) Other light - Palestine. In spirit - 10,000 arabs  
in penitentiary - If one makes underground  
tunnel - or - entering confidence - super character  
period into - what is + how humble  
transformed -

Here - a people resolved - defiance -  
takeovers -

P. in active war - zone - Under fire - Banned  
important sectors - Fals -  
underlined - Working barely econ.

Ever under fire - 8 new settlements  
- for refugees - 12,000 in spirit, was

Shaw - 30 new industries  
not quenched - 20 short years -

7) ~~Mussolini~~ - ~~signatures~~

8) no Jews - helped - confident



1. The earliest reference to a Comm. Chest  
that I could find is in the 1846 -  
"And God said unto Moses - Speak unto  
the children of Israel - ... and let them bring  
unto me fine will offerings, each man  
as his heart prompts him - shall ye bring  
the offering - gold & silver & copper ... and  
they shall <sup>build</sup> ~~make~~ a sanctuary for me that  
I may dwell in their midst - A  
rather interesting prototype is at  
your own C.C. - A true sanctuary  
for the living God of Israel - can be built  
only by fine will offerings - each  
man according to his <sup>means - good</sup> ~~means~~ <sup>will</sup> ~~and~~  
by all men. The man was exempted.  
not even the poor. For no man is to poor  
but what he can give of most things -  
than effort - It is a curious fact to think  
that with fine open receiving.

① Poor fine. Among no class will  
be found real charity. There is among  
them. They will share their last crumb  
for a neighbor's child - or a child  
when no one is among.

② The whole aim of all true charity  
is to enable poor to give & not to re-  
ceive - to rehabilitate them - so as to enable  
them to give - from which all other alms  
comes real respect dignity - and  
character -



(4) It <sup>seems to</sup> ~~make~~ you happy. and  
it does. you do this not for the  
sake of the needy only. but for  
our sake who are in need  
also. Your life is meaningful if  
that of your neighbor is meaningful.  
You can not be happy - if your  
child or any member of your family  
is helpless - so with a community.  
we are not complete - fully -  
abundantly until we have joined  
members to all suffering & de-  
pendent world.

(5) You do it ~~to~~ hopefully not in  
spirit - "O! the poor will always be  
with us" - but because you believe  
in perfectibility of life - in essential  
humanity of all - The God in all  
no thing no low - tempting -  
nothing so unpardonable -

And is more to holy as in  
the summer - the weak - They are  
just essential words -

①. I too am filled with joy and  
happiness as I watch the amphi-  
theatre opening, the campaign -  
this is a very united, my friend -  
men & women seem to be lost in the  
very thrills of a conference & meet.  
One is prone to grow nervous here.  
Well! seeing that & seeing Robins  
such as this - walking out of  
the soul of a great man - one  
rather men courage - as long  
as a man will put forth  
his hand to a fellow man in  
brotherly helpfulness - speak -  
a person to bring a smile to  
weaned eyes, a laugh to the  
lips, a little refreshment - I tell  
you men, there is life for these  
little ones of us - and <sup>beauty</sup> ~~first~~  
~~pray~~ ~~well~~ ~~yet~~ ~~remember~~ ~~as~~ -

③ Community Effort - The walls of  
churches may separate us but the  
spirit of religion will unite us -  
where there is community  
action - there will be <sup>freedom</sup> ~~freedom~~  
of teaching - & that's what we



There is more to charity than mere giving to the poor. In true charity motives and methods are unthought of. The Middle Ages thus divides the generous charity into 8 distinct categories; one higher than the others.

2. <sup>to</sup> The lowest class belongs the man who gives, but gives grudgingly. This is, to be sure, merit & his act, for his alms will help some in need. But the very little merit attaches to himself, for he gives not of his own free will, but out of some ~~force~~ necessity. He may have been coerced by public opinion. He may have been afraid of human or divine wrath. He may be facing death and he resorts to charity to ~~the~~ guests - 'see. he cannot take his poor wrath with him to the grave. He surrenders what he cannot keep. Keep this charity does not enslave him from the soul - and does not ~~enrich~~ his soul. There is a ring of selfishness which effectively blockades his soul.

2. To ~~the~~ a higher class belongs the man who gives ~~less than he should but~~ with good grace and willingness. His soul participates in his act, and thereby receives ethical training in social responsibility - but only to a degree. He ~~for his goodness~~ has decided to be charitable with reservations. His goodness has unfortunate limitations, and ~~that~~ <sup>the greatest</sup> ~~that limitation~~ his fullest ethical development is thwarted. ~~He is~~ <sup>He is</sup> ~~speaking~~ <sup>speaking</sup> ~~with one eye~~ <sup>with one eye</sup> - ~~He is~~ <sup>He is</sup> ~~speaking~~ <sup>speaking</sup> ~~with one eye~~ <sup>with one eye</sup>.

3. To a still higher degree belongs the man who gives as much as he can but only after he is asked. That man is whole hearted.



His response to human need is ~~with~~ <sup>in</sup> a spirit of full-voiced ~~humanity~~ <sup>generosity</sup>. His good-ness is without reservation - but not without the need of a reminder. He has not learned to anticipate need. He waits until the poor & the destitute come knocking at his gate. His moral sensibility has not yet reached the point where he would spare the needy the humiliations of soliciting <sup>his</sup> aid. His education in philanthropy is not yet completed.

4. Higher than his type is that of the man who gives all he can, ~~and before~~ <sup>and</sup> does not wait to be asked. He is ~~able~~ <sup>able</sup> to ~~the~~ <sup>the</sup> needs of his neighbors & his ~~community~~ <sup>community</sup>. He is not content to enjoy his subsistence whilst others ~~are~~ <sup>he knows that the poor are always with us</sup> ~~are~~ <sup>are</sup> suffering ~~in~~ <sup>in</sup> want. He goes out into the high ways & by-ways, <sup>less-judiciously</sup> seeking his ~~own~~ <sup>own</sup> - many of whom cannot & well not make their needs known - He becomes a seeker after benevolence, a pioneer in the ~~his~~ <sup>his</sup> progress towards - as the beauty of spontaneity, and the nobility of a quest for helpfuleers.

5. To a still higher category belongs the man who gives to the poor without seeking to discern ~~the~~ <sup>their</sup> identity. ~~for~~ <sup>for</sup> this is ~~charity~~ <sup>with</sup> ~~for~~ <sup>for</sup> charity's sake. ~~off-times~~ <sup>off-times</sup> even ~~of~~ <sup>of</sup> the ~~principles~~ <sup>principles</sup> of their charity ~~with~~ <sup>with</sup> ~~the~~ <sup>the</sup> ~~rich~~ <sup>rich</sup>. ~~rich~~ <sup>rich</sup> like to feed their vanity. There are men in need who would rather starve than have their poverty discerned by those whose equals they were, before the evil days

This such suffer are protected shielded by this type, charity  
which took them. There is a certain unwholesome  
reaction to <sup>most</sup> always ~~tempt~~ <sup>directly & personally</sup> ~~about~~ <sup>remits</sup>  
from knowing ~~about~~ <sup>the</sup> recipient  
of ~~our charity~~ <sup>his</sup> It degrades the recipient.  
It ~~exposes~~ <sup>displays</sup> his ~~weakness~~ <sup>weakness</sup>  
It ~~may~~ <sup>also</sup> degrades the giver, by tempting  
him to ~~enjoy~~ <sup>indulge</sup> himself in the gratitude  
and adulation of the beneficiaries, his  
~~acts~~ <sup>and</sup> - and that is a <sup>world</sup> ~~very~~ <sup>flattering</sup> ~~sanction~~.

6. Above this grade is he who gives without  
revealing his own identity. This is charity  
for charity's sake. Oft times men in  
the very exercise of their char. motivations  
still ~~love~~ <sup>love</sup> to feed their vanity. They wish  
men to know their goodness. Their  
charity is marred by their ~~desire~~ <sup>desire</sup>  
of publicity. The place of <sup>a good deed</sup> ~~goodness~~ is  
an anonymity.

7. Still higher in the scale of philanthropy, said  
this sage - is the <sup>good</sup> ~~man~~ <sup>man</sup> who gives to a  
community fund, for he rather than  
directly & individually - he who gives  
anonymously - to ~~without revealing~~  
his <sup>own</sup> ~~identity~~, to the person whose identity  
is likewise unrevealed. Knowing to whom  
he gives, and without the poor knowing  
from whom he receives. This is  
a good deed done for its own sake -

8. Still higher is he who gives to a commu-  
nity fund - rather than individually & directly.  
<sup>and</sup> ~~and~~ who first conceives himself that the admi-



at the very top, the pyramid, philosophy.  
All charity which does not have this as its  
ultimate objective is anti-social. Modern  
social service <sup>has</sup> most definitely ~~its~~ <sup>its</sup> ~~recognition~~  
~~that~~ this as its most significant & most  
constructive task. From the traditional  
concept of charity as the distribution of  
material relief - food, shelter, clothing -  
S.S. has passed on to the next stage, charity  
as prevention of poverty. It was found to  
be more charitable and less costly to safe-  
guard the health, those who live on the verge  
of poverty, than to care for their need; to pro-  
vide wholesome recreation than to bear the  
burden of delinquency & crime; to teach  
home-making, dietetics, hygiene and  
proper budgeting, than to combat the evils  
<sup>which</sup> result from an ignorance of these  
elementary facts. S.S. ~~was~~ set out to  
assist men & women to build up their  
lives & struggle against the strong tides which  
were carrying them down into the whirlpool  
of poverty and suffering.

And S.S. ~~is~~ now ~~concentrating~~ <sup>relying</sup> upon the  
to-day's ~~work~~ <sup>work</sup> not only <sup>preventive</sup> ~~preventive~~ work but also  
reconstructive work <sup>as well</sup>. It attempts  
to rebuild broken <sup>broken</sup> homes by discovering  
& correcting the <sup>social</sup> ~~particular~~ <sup>is</sup> ~~instincts~~ <sup>upward</sup>  
which ~~wrecked~~ <sup>what</sup> ~~that~~ <sup>the</sup> home. It sends its  
trained observers into homes which  
are threatened with demoralization due



a Thousand come, not necessarily want  
physical things; it may well be because of the want of  
intell. management & judgment, <sup>in the home</sup> by the  
inability to solve perplexing domestic problems,  
or crossed purposes & conflicting ambitions,  
or moral sluggishness, ignorance & incom-  
prehension - that these have screens,  
then <sup>other</sup> quiet, patient, understanding, humbly  
drawing upon the accumulated knowledge  
& experience of <sup>their</sup> organization, running  
to <sup>their</sup> aid the doctor, the psychiatrist,  
the neighbor, the friend, the <sup>Evangelist</sup> minister,  
<sup>who can go as assistants</sup> - will set about to restore the  
family to normal life & to help it to  
help itself. This type of service which  
gives more than food - which gives light  
and guidance and strength to the weak  
and the lost & the perishing - which  
places within reach of helpless fellow  
human beings the <sup>strength</sup> ~~strength~~ to lean upon,  
and a wisdom and an experience to  
draw upon - is S.H. at its highest and  
most profound -

C. Our Com. Fund <sup>with</sup> ~~embodies~~ <sup>is</sup> the highest  
exquisite of True Charity as <sup>defined</sup> ~~characterized~~  
by this Med. Sage.

① ~~It~~ Thus its manifold agencies whose  
inspiration is love and whose methods are  
of intelligence - our Com. Fund gives thousands

the ~~we~~ required lift and upward pull to  
become self-sustaining. It for us only  
dispenses the indispensable immediately-  
imperative aid to the aged, the infirmed,  
the infirm and the sick - but then an  
elaborate system of family care it seeks  
to ~~restore~~ to safeguard the integrity, the  
family - and to establish it in Econ. Consp.  
ence. Thus a net-work of cultural and  
recreational agencies, Settlement Com.  
Centers, and Camps and <sup>it seeks</sup>  
to protect the youth of our city, to ~~ward~~  
keep <sup>them</sup> ~~the boys & girls~~ from <sup>poor</sup> ~~into~~ <sup>from</sup> wanton  
and unmanhood

② Again, our Com. Fund is a common  
effort. It pools all the love & good-will of  
our people into one vast reservoir of  
benevolence. The world has never  
seen a nobler manifestation of  
the fellowship of good works. If the  
impulse to do good is universal we  
where has it expressed itself so  
magnificently & so vividly as here in  
our city. ~~It~~ The C. F. has become  
the ~~our~~ sacred <sup>shrine</sup> - to which we  
bring all our rich & poor, young & old,  
Christian & Jew, during our yearly  
gathering with thanksgiving and joy. As  
so in several ways during the year -  
once a year - we all meet here - at the  
altar, the C. F. is a joyous convocation  
of united hearts -



③ Jan C. F. says no part. stress is in  
the paper on the other to the <sup>practical</sup> <sup>benefit</sup> of  
"Respectfully the Fund." <sup>It</sup> <sup>calls</sup> <sup>upon</sup> <sup>all</sup>  
who are able to come forth & give - and  
upon all who are in need to come  
forth and receive help.

④ It is training our citizens to give  
without ~~spontaneously~~ <sup>spontaneously</sup> to its  
work & relations.

⑤ It is training us to give to the limit  
of our ability and to give gladly.

D.





MRS. A. H. SILVER  
10311 LAKE SHORE BLVD.  
CLEVELAND, OHIO

6 That he was less well than - feel at home

3- The King -



## 7/ True Meaning of Charity - Wamsonide

- (1) Grudgingly (2) Not enough  
(3) Being asked (4)



Suppose I was rich + without funds -

3- 2nd - 2nd to 1st 1221 -  
① 2nd to 1st 1221 - 2nd 1221/12

4. Maimonides 8 classes -

① Grudgingly - Public opinion <sup>good</sup> Death -  
- much of human meanness checked

② Gladly but not enough - charitable with  
reservations - Death with one  
hung.

③ Enough - Wants to be asked = need a renewal  
wants until -

④ Enough + does not wait = free out in high  
ways - Many giving them  
not will not want them  
want first.

⑤ Without seeking to  
discover their identity - Rather stars  
degrade both recip  
therefore.

⑥ Without seeking to reveal  
his own identity -

charity as a means  
of feeding vanity.

⑦ Community fund -

1st 1221 -  
A Fellowship of  
the charitable.

⑧ Helps much help Es

community mean  
1221 Education -

ay 2774 Animal Abbey

ay 3516 -

1234

has black & white and  
yellow - red called

house No 2308

Renard - Malone Jan 29/82





MRS. ABBA HILLEL SILVER  
10311 LAKE SHORE BOULEVARD  
CLEVELAND, OHIO

Char. T. Baden  
- Boston  
- Pgh



10/16/81

We celebrate the anniversaries of many occasions - battles, treaties of peace, births, revolutions, the founding of states, the beginning or end of significant event. Tonight we celebrate the <sup>Ten 11</sup> 10th Anniversary of the birth of a great idea - the unification of all philanthropic effort in our community <sup>in behalf</sup> for the sake of greater service and efficiency - in a word, the birth of The Community Fund. For the Community Fund is a great and original idea in the realm of social service, - an idea which has <sup>now</sup> been justified and vindicated by the experiences of a decade.

It is not for me to appraise the Community Fund at this time, or to take stock of the contributions, material and spiritual, which it has made to the life of our city. Others who are closer to the administration of the Fund, and more intimately in touch with the operations of its beneficiary agencies, are better qualified to make such an appraisal - and will undoubtedly do so during the course of this campaign. But as an interested, non-professional observer of the progress of the Community Fund since its inception, ten years ago, and as one not altogether ignorant of the philosophy and technique of social service, I feel free to draw my own conclusions about this Fund and what it has meant to us here in Cleveland. I believe that everyone, from the least unto the greatest, who has had a share in this superb civic enterprise, and particularly those who have worked for it, heart and soul, since its foundation ten years ago, ought to experience a deep sense of pride and satisfaction, ~~for~~ they have carried through a magnificent project in a magnificent way.

~~As~~ Were I to enumerate some of the distinctive gains which have accrued to our community as a result of the ten years' ministry of the Fund in its midst I would point to the following.

1. It has conscripted the best minds of our community for consistent social thinking, and social planning. The very magnitude of the undertaking, its tremendous importance and the intricate problems <sup>which are</sup> involved in it, <sup>have</sup> <sup>presented</sup> <sup>an</sup> <sup>insurmountable</sup> challenge to ~~which~~ many of our most representative men and women who are now applying themselves far more diligently and deliberately and continuously to the task of human welfare than at <sup>prior to the organization of the Fund</sup> any ~~previous~~ time, <sup>It</sup> <sup>has</sup> drawn into the fellowship of action <sup>ve</sup> social <sup>workers</sup> ~~servants~~, men of great ability, experience and leadership. This is an achievement of outstanding significance and a happy augury for future progress.

2. It has enlisted thousands <sup>hitherto uninterested</sup> into the ranks of Loyal Community Fund workers. These men and women have been and are being educated year by year into the needs of our community, into the character, ~~and~~ scope and function of our philanthropic institutions and into the spirit of social responsibility. They in turn are educating others. Thus one of the extremely valuable by-products of the Community Fund has been the mass education of our people in <sup>practical</sup> humanitarianism. I see before me a great assembly of hundreds of men and women who have been preparing themselves <sup>to work</sup> and are about to devote much of their time and energy to a great philanthropic effort. Such a gathering was impossible ten years ago. <sup>at that time</sup> The number of lay workers in the field of philanthropy <sup>was</sup> ~~was~~ very small indeed. It was with great difficulty that ~~we mustered~~ enough workers <sup>who mustered</sup> for any single cause. Today, thanks to the intelligent and persistent educational <sup>propaganda</sup> ~~organ~~ of the Community Fund, <sup>considerable</sup> a ~~whole~~ army of enthusiastic, and in many instances, trained workers responds to the call of service. This Metropolitan Division is one of the great

triumphs of the Community Fund.

3. It has taught thousands how to give ~~to charity~~. A decade ago the contributors to our charitable ~~needs~~ <sup>institutions</sup> were relatively few. Few knew and experienced the ~~new~~ <sup>privilege</sup> of sharing their substance with those less fortunate. Last year 350,000 men and women and children in our city exercised that privilege. If I were to measure the progress of Cleveland during the last ten years - this would be the greatest single item <sup>of progress</sup> that I would point ~~to~~ <sup>to</sup>. Think what a marvelous act of spiritual ~~proselytism~~ <sup>proselytism</sup> this has been. Think of how much it has contributed to the moral education of our people. The Community Fund has made ~~tens of~~ <sup>tens of</sup> thousands of people keenly aware of human need ~~in their~~ and of the moral need to relieve need. It has taught them to appreciate more fully the solidarity of a human group and the ~~cooperative~~ <sup>cooperative</sup> quality of progressive community life. To give is to receive. To give in substance is to receive in spirit. These new recruits to the ranks of givers, ~~whom~~ <sup>whom</sup> the Community Fund has enlisted, have been spiritually helped and enriched.

4. It has substantially increased our people's annual financial support ~~to~~ <sup>to</sup> their philanthropic agencies. More money has been raised annually, and more economically raised. More people have been served - and more thoroughly served. The 110 agencies which receive subsidies from the Fund have been better coordinated. Waste and duplication have been largely eliminated. The individual agencies, relieved of the desperate necessity of raising their ~~own~~ <sup>own</sup> funds each year, can now devote their energies to improve the quality and raise the standard of their service. Social service in Cleveland has received as a result of ~~this~~ <sup>this Fund</sup> a new status of dignity, stability and competence.

5. It has served to unite our community. It has discovered for all men of good-will, regardless of race or creed, a common basis

for cooperation and mutual helpfulness. Good-will is not a native quality of the human race. It must be ~~achieved~~ <sup>acquired</sup>. It can be ~~achieved~~ <sup>acquired</sup> not through ~~eclectic~~ <sup>piecemeal</sup> phrases and the exchange of compliments, but only through common service and common consecration in great common causes. In the fraternity of good deeds do men reveal themselves <sup>to</sup> one another. A labor of love, commonly shared, cleanses and heals and unites all men.

On the basis of ~~their~~ <sup>these</sup> truly remarkable achievement the Cleveland Community Fund is more than justified in making this its ~~10th~~ <sup>eleventh</sup> annual appeal to our citizens. It will, I am sure, receive a joyous and eager response. Our people will give the Community Fund, ~~which is beginning~~ <sup>about to</sup> its second decade of ~~distinguished~~ <sup>distinguished</sup> and indispensable civic ~~work~~ <sup>service through and</sup>, a whole-hearted endorsement in the forthcoming campaign. I have no doubt about it. But I should like to caution you against one danger - the danger of spiritual weariness and monotony. Some of you have been working in these campaigns for quite a number of years. This year's campaign may appear to you just a dull repetition of last year's and those preceding it. You will participate in it out of a sense of civic duty, but in a ~~mechanical~~ <sup>tired</sup> sort of way. This is the worst possible thing that could happen either to you or to the Community Fund. The Fund is built upon enthusiasm, eagerness, the joy of service, and the dynamics of will-power. When these vanish no amount of organization can save it. The older the Community Fund gets the more it needs morale, - which is nothing else than indefatigable buoyancy of spirit. The true test of character is not whether ~~we can~~ <sup>a man can</sup> make one heroic effort when ~~we are~~ spurred on by an emergency, but whether ~~we~~ <sup>he</sup> ~~can~~ <sup>has to</sup> ~~steadfastly~~ <sup>perseveres</sup> and persistently and willingly, ~~perform~~ <sup>and over and over again</sup> that which ~~need~~ <sup>has to be</sup> be performed, ~~over and over again~~. Unless you bring to your work during the next few weeks a freshness of spirit, a confidence and an elation



you will <sup>be</sup> perform<sup>ing</sup> your tasks perfunctorily as tax-collectors, not gladly as emissaries of a great ideal. You will be doing work but not service, ~~and~~ you will not make friends for the cause;

~~XXXXXX~~ Please do not underestimate the importance of your particular task - you men and women of the Metropolitan Division. I know that your *assignments* will take you among the less affluent and prosperous <sup>and</sup> into the poorer sections of our city. The individual contributions which you will receive will <sup>probably</sup> be small. You might come to think that in consequence <sup>of this</sup> the value of your service is small. That would be a tragic mistake! If this fund appealed only to the rich, I would lose most of my admiration for it. For the quality of sacrifice is not in the gifts of the rich - and it is only ~~this~~ quality which lends spiritual beauty to our cause. It is <sup>only</sup> when men and women in very modest ~~and~~ <sup>in</sup> straightened circumstances part with *that which* ~~what~~ they themselves need in order that someone more needy may be helped - that a true act of charity is consummated. And you who will receive such heart-offerings will be in the <sup>actual</sup> presence of a holy ritual.....

~~And~~ And, remember too, that in works of mercy nothing is insignificant. Every act is important. Your work cannot be measured by the size of the contributions which you will receive, but by your willingness, your devotion <sup>and</sup> your faith.

for your <sup>words</sup> will lack conviction and your faith will not prove enduring and infectious



take you <sup>away from</sup> the less affluent and prosperous -  
into the poorer <sup>sections of our city</sup> neighborhoods. The ~~too~~ individual contributions  
which you will receive will be small. You  
might come to think that is ~~unreasonable~~ <sup>small</sup> for  
the value of your service is small. That would  
be a tragic mistake! If this fund appealed  
only to the rich, I would lose heart, my <sup>offerings</sup> ~~that~~ <sup>educational</sup>  
for it. For the quality of sacrifice is not in the ~~depth~~  
of the rich - and it is all the quality which leads  
~~from the rich~~ <sup>from the rich</sup> ~~to the poor~~ <sup>from them</sup> ~~shall~~ <sup>shall</sup> ~~be~~ <sup>be</sup> ~~of~~ <sup>of</sup> ~~requirement~~ <sup>requirement</sup>  
spiritual beauty to our cause. It is when the  
~~man~~ <sup>man</sup> ~~a~~ <sup>a</sup> ~~man~~ <sup>man</sup> ~~in~~ <sup>in</sup> ~~very~~ <sup>very</sup> ~~modest~~ <sup>modest</sup> ~~or~~ <sup>or</sup> ~~straightened~~ <sup>straightened</sup> ~~circum-~~  
stances parts with what they ~~can~~ <sup>can</sup> ~~well~~ <sup>well</sup> ~~use~~ <sup>use</sup> ~~themselves~~  
need in order that some one more needy may be  
helped - that a true act of charity is consum-  
mated. And you who will receive such  
heart-offerings will be participating in the presence  
of a holy ritual....

6. And, remember too, that in work, every ~~thing~~  
is no small thing & nothing is insignificant.  
~~Yes and I cannot judge the merit and worth~~  
~~of our acts, for we cannot get behind acts to~~  
~~motives.~~ Every act is important. Your work  
cannot be measured by the size of the contributions  
which you will receive, but by your willingness,  
your devotion, your faith. (Stow Brethren)

to the call, service. This Metropolitan Association is one  
of the great triumphs, the C.C.

③ It has taught thousands how to give to  
charity. A decade ago the contributions to the chari-  
table needs were relatively few - few knew and  
experienced the need personally & sharing their  
substance with those less fortunate. <sup>partly</sup> ~~to day~~ 350,000  
men, women & children <sup>in our city</sup> shared that privilege. If  
I were to measure the progress of Cleveland during the  
last 10 years - I could point to this fact as  
this would be the ~~greatest~~ <sup>greatest</sup> ~~progress~~ <sup>progress</sup> that I could  
point to. ~~Think what it has contributed to the moral character, discipline~~  
~~moral education of our people. The C.C. has made~~ <sup>think what it has contributed to the moral character, discipline</sup>  
~~thousands of people aware of human~~ <sup>think what it has contributed to the moral character, discipline</sup>  
~~need, and the need to which need. It has pointed~~ <sup>think what it has contributed to the moral character, discipline</sup>  
~~not to men the way toward them and is training~~ <sup>think what it has contributed to the moral character, discipline</sup>  
~~them year by year into those habits of moral conduct~~ <sup>think what it has contributed to the moral character, discipline</sup>  
~~which~~ <sup>think what it has contributed to the moral character, discipline</sup> taught them to appreciate more  
fully the solidarity of a human community, the  
cooperation qualities of human progress  
community life. To put it to needs. To give  
in substance is to seek in spirit. ~~There are examples~~  
~~in~~ <sup>where the C.C. has collected</sup> These new recruits to the ~~many~~ ranks of givers,  
have been <sup>spiritual, happy and</sup> ~~permeated by the~~

④ It has substantially increased <sup>our people, annual</sup> the ~~city's~~ <sup>financial</sup> financial  
support of <sup>their</sup> ~~these~~ <sup>philan.</sup> agencies. More money <sup>has been</sup> raised  
annually, and more enormously raised. More people  
have been <sup>served</sup> ~~served~~ - and more thoughtfully served. The 110  
agencies which receive subsidies from the Fund have been  
coordinated. Waste and duplication ~~has been~~ largely



of you have been working in these campaigns for quite  
a number of years. <sup>The year's</sup> ~~another~~ campaign may appear to  
you just a dull repetition of last years and thus  
brevity it. You will participate in it out of a  
sense of civic duty, but in a tired, mechanical  
sort of way. This is the ~~worst~~ possible thing that  
<sup>could</sup> can happen either to you or to the C. Fund. The  
Fund is builded ~~by~~ upon enthusiasm, ~~zeal~~ <sup>energy</sup>,  
the joy of service, and the dynamic will-power.  
When these vanish no amount of organization can  
save it. The ~~idea~~ <sup>idea</sup> it sets the mass it needs  
morale, - which is nothing else than indefatigable  
bravery of spirit. The true test of character  
is not whether we can make one heroic effort  
when we are spurred on by a emergency, but  
whether we can steadily and persistently and  
willingly perform that which needs to be performed  
over and over again. Unless you bring to your  
work among the next few weeks a freshness  
of spirit, a confidence and an elation you  
will perform your tasks perfunctorily as ~~the~~  
tax-collectors, not cheerfully gladly as emissaries  
of a great ideal. You will be doing work but not  
service. <sup>and</sup> You will not make friends for the cause.

5. Please do not underestimate the importance of your  
particular ~~part~~ task - you men <sup>remember</sup> the McKim  
Whiskin. I know that your assignment will



1. We celebrate <sup>the</sup> anniversary for many reasons & many occasions.  
- battles, ~~struggles~~<sup>trials</sup>, births, revolutions, - the beginning or end  
of significant events. To us it is to celebrate the 10<sup>th</sup> Anniver-  
sary, the birth of a great idea - the unification of all philan-  
thropic effort in ~~the~~ community for the sake of greater service  
and efficiency - in a word, the Community Chest. In regard  
to C.C. as a great ~~idea~~<sup>and one</sup> ideal on the value of social service,  
an idea which has been amply justified and vindicated ~~in~~  
~~by~~ the experience of a decade.
2. It is not for me to appraise the C.C. at this time, or to take  
stock of its contributions, material and spiritual, which it has  
made to the life of our city. Others who are closer to the admin-  
istration, <sup>than I am</sup> and <sup>more</sup> intimately connected in touch  
with the operations, ~~&~~ <sup>and</sup> ~~beneficant~~<sup>beneficial</sup> institutions agencies, are  
better qualified to ~~appraise~~ make such an appraisal - and  
will undoubtedly do so during the course of this campaign.  
But as an interested, non-professional observer of the  
progress, the C.C. since its inception 10 years ago, and as  
one who altogether ignorant, the photographs and legends  
of S. Service, I <sup>feel free to</sup> draw my own conclusions <sup>about the still dead</sup> concerning  
what it has meant to us <sup>people</sup> in Cleveland. I feel that  
every one, from the least to the greatest, who has had a  
share in this <sup>magnificent</sup> great civic enterprise, and none less those  
who have <sup>helped</sup> ~~been~~ in it, heart + soul, from its very beginning  
until this day, ought to experience a deep sense of pride  
and satisfaction for having carried through a magnificent  
project in a magnificent way.
3. Were I to enumerate <sup>some of</sup> the distinctive gains which have  
accrued to our community as a result of the 10 yrs.  
maturity of the Chest in its midst I would point





We celebrate the anniversaries of many occasions - battles, treaties of peace, births, revolutions, the founding of states, the beginning or end of significant events. Tonight we celebrate the Tenth Anniversary of the birth of a great idea - the unification of all philanthropic effort in our community in behalf of greater service and efficiency - in a word, the birth of The Community Fund. For the Community Fund is a great and original idea in the realm of social service, - an idea which has now been justified and vindicated by the experiences of a decade.

It is not for me to appraise the Community Fund at this time, or to take stock of the contributions, material and spiritual, which it has made to the life of our city. Others who are closer to the administration of the Fund, and more intimately in touch with the operations of its beneficiary agencies, are better qualified to make such an appraisal - and will undoubtedly do so during the course of this campaign. But as an interested, non-professional observer of the progress of the Community Fund since its inception, ten years ago, and as one not altogether ignorant of the philosophy and technique of social service, I feel free to draw my own conclusions about this Fund and what it has meant to us here in Cleveland. I believe that everyone, from the least unto the greatest, who has had a share in this superb civic enterprise, and particularly those who have worked for it, heart and soul, since its foundation ten years ago, ought to experience a deep sense of pride and satisfaction. For they have carried through a magnificent project in a magnificent way.

Were I to enumerate some of the distinctive gains which have accrued to our community as a result of the ten years' ministry of the Fund in its midst I would point to the following.

1.- It has conscripted the best minds of our community for consistent social thinking and social planning. The very magnitude of the undertaking, its tremendous importance and the intricate problems which are involved in it have proved an irresistible challenge to many of our most representative men and women who are now applying themselves far more diligently and deliberately and continuously to the task of human welfare than at any time prior to the organization of the Fund. The fund has drawn into the fellowship of active social workers, men of great ability, experience and leadership. This is an achievement of outstanding significance and a happy augury for future progress.

2.- It has enlisted thousands hitherto uninterested into the ranks of loyal Community Fund workers. These men and women have been and are being educated year by year into the needs of our community, into the character, scope and function of our philanthropic institutions and into the spirit of social responsibility. They in turn are educating others. Thus one of the extremely valuable byproducts of the Community Fund has been the mass education of our people in practical humanitarianism. I see before me a great assembly of hundreds of men and women who have been preparing themselves for weeks and are about to devote much of their time and energy to a great philanthropic effort. Such a gathering was impossible ten years ago. At that time the number of lay workers in the field of philanthropy was very small indeed. It was with great difficulty that enough workers were mustered for any single cause. Today, thanks to the intelligent and persistent educational

propaganda of the Community Fund, a considerable army of enthusiastic, and in many instances, trained workers responds to the call of service. This Metropolitan Division is one of the great triumphs of the Community Fund.

3.-It has taught thousands how to give. A decade ago the contributors to our charitable institutions were relatively few. Few knew and experienced the sacred privilege of sharing their substance with those less fortunate. Last year 360,000 men and women and children in our city exercised that privilege. If I were to measure the progress of Cleveland during the last ten years - this would be the greatest single item of progress that I would point to. Think what a marvelous act of spiritual proselytism this has been. Think of how much it has contributed to the moral education of our people. The Community Fund has made tens of thousands of people keenly aware of human need and of the moral need to relieve need. It has taught them to appreciate more fully the solidarity of a human group and the cooperative quality of progressive community life. To give is to receive. To give in substance is to receive in spirit. These new recruits to the ranks of givers whom the Community Fund has enlisted, have been spiritually helped and enriched.

4.-It has substantially increased our people's annual financial support to their philanthropic agencies. More money has been raised annually, and more economically raised. More people have been served - and more thoroughly served. The 110 agencies which receive subsidies from the Fund have been better coordinated. Waste and duplication have been largely eliminated. The individual agencies,

relieved of the desperate necessity of raising their own funds each year, can now devote their energies to improve the quality and raise the standard of their service. Social service in Cleveland has received as a result of this Fund a new status of dignity, stability and competence.

5.-It has served to unite our community. It has discovered for all men of good-will, regardless of race or creed, a common basis for cooperation and mutual helpfulness. Good-will is not a native quality of the human race. It must be acquired. It can be acquired not through pietistic phrases and the exchange of compliments, but only through common service and common consecration in great common causes. In the fraternity of good deeds do men reveal themselves to one another. A labor of love, commonly shared, cleanses and heals and unites all men.

On the basis of these truly remarkable achievements the Cleveland Community Fund is more than justified in making this its eleventh annual appeal to our citizens. It will, I am sure, receive a joyous and eager response. Our people will give the Community Fund about to begin its second decade of distinguished and indispensable civic service a thorough and whole-hearted endorsement in the forthcoming campaign. I have no doubt about it. But I should like to caution you against one danger - the danger of spiritual weariness and monotony. Some of you have been working in these campaigns for quite a number of years. This year's campaign may appear to you just a dull repetition of last year's and those preceding it. You will participate in it out of a sense of civic



duty, but in a tired mechanical sort of way. This is the worst possible thing that could happen either to you or to the Community Fund. The Fund is builded upon enthusiasm, eagerness, the joy of service, and the dynamics of will-power. When these vanish no amount of organization can save it. The older the Community Fund gets the more it needs morale, - which is nothing else than indefatigable buoyancy of spirit. The true test of character is not whether a man makes one heroic effort when spurred on by an emergency, but whether he performs persistently and willingly and over and over again that which has to be performed.

Unless you bring to your work during the next few weeks a freshness of spirit, a confidence and an elation you will be performing your tasks perfunctorily as tax-collectors, - not gladly as emissaries of a great ideal. You will be doing work but not service. You will not make friends for the cause; for your words will lack conviction and your faith will not prove enkindling and infectious.

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Abba Hillel Silver.



Community Fund  
10th yr

# OFFICE COPY

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Abba Hillel Silver.









no effort on so large a scale touching so many lives  
can endure for a period of time without effecting the  
whole life; the cause - without creating new conditions  
& embodying new values - of some of these I  
would speak this afternoon

And the unfortunate ones in a big city whose  
lives are not grounded in the security of  
possession or well being feel terribly alone  
and forsaken. The great city becomes  
a great wilderness - <sup>isolated and peculiar</sup> and as ~~seemingly~~ <sup>seems</sup>  
so gaunt and ghastly - so utterly lifeless  
and unmerciful as the wast in the ~~great~~ cities  
of the earth -

Now Cleveland, <sup>is</sup> proud of its size and its ~~greatness~~ <sup>power</sup> ~~position~~ <sup>the</sup>  
numbered among the great metropolises of the land, but it is  
yet ~~struggling~~ <sup>struggling</sup> to save itself from the cold  
imperial blight which attacks large cities  
if wants to retain the warmth, the neighborliness -  
the soul of the smaller town -





[illegible]





Now we have evidence of it. - We are doing the  
unheroic things heroically - and we are deriving  
great exhilaration & spirit from it -



in whom he is <sup>often</sup> ~~little~~ concerned, and whom in his heart he  
regards as undervaluing and 'bothersome'. That man  
sears his soul. He who gives to calm an itching  
conscience gives not charity, but <sup>he</sup> strikes a bargain  
with the unknown whom he fears — He who gives  
because he is too old to enjoy a position too great  
for enjoyment gives not charity. His conscience has  
become rigorous here. His stomach has become  
weak. This is a rheumatic virtue; and the wise  
will know that he is trying to affix a saint's  
tail to the head and body of life & selfishness.  
He who gives when his hand is relaxed in death  
gives not charity. He surrenders what he can  
no longer hold —

On the other hand, charity which merely feeds  
the hungry - clothes the naked, which waits upon  
money & calamity is the most promiscuous &  
superfluous form of beneficence — That sort  
char. often hurts. It paralyzes. It makes men  
dependent & destroys their chance of rehabilitating  
themselves —

This is the true charitable man: — who gives  
not his abundance but his want; who gives  
not only money but science, <sup>thought & study</sup> ~~sympathy~~, who  
gives right then his life & his soul this substance  
who gives not as a duty or a job, or for glory  
but out of love, <sup>to help, justify</sup> out of a sincere  
humanity & the independence of men who  
give to enrich life, his and other's —



charity is not giving - but sharing - & your substance grows as you share. The recipient's profit is not your loss.

a whole city

Civil is the growth of  
The true test of civil. is the degree to which  
we permit others to ~~share~~ <sup>partake</sup> in our personality and  
inclination to partake <sup>in</sup> their personalities. The  
extent of our sympathies; of our civic communica-

tion. Administration is as natural as Egoism.  
It is a source of strength. It is a source  
of union.


Not only a supreme moral  
law. But a supreme natural law -  
regimentation. It is a hard restriction

The bee knows its limits to fellow members.  
A man extends beyond limits of group -  
- Responsibly concerned in all human  
affairs -


# Man's horizon of sympathy our country  
widens from self to race to plan - country -  
world -

story of human communion -  
your movement



1. Mobilizing - 6 yrs.
2. Nevertheless - 1217
3. Not only part of -
4. Dictators -
5. Gov't - mandate - Poor are
6. Our agencies suffered
7. True Test of Noble City } ?
8. Reverence -  }
9. What is True Charity - 8 days
10. Significance of year - 31 Feb
11. Reward - Kujjar

<sup>Told</sup>  
1. Cleveland is again mobilizing for Human Need  
~~we are again~~

2. A relentless and bitter foe - laid siege  
Manifold want + suffering have invaded  
Our once prosperous land <sup>saw</sup> ~~has seen~~ clouds  
For ~~4~~<sup>6</sup> desperate years we ~~have~~ struggled.  
We ~~did~~ not yield to adversity.  
Courageously, resolutely we fought the enemy  
For the first time in ~~4~~<sup>6</sup> years of war  
We have recaptured - strong position  
Millions of men -   
Industry + Trade -  
Lives have been reformed + consolidated  
Hope and confidence -  
We rally this year in a happier.

3. But we are not unmindful - diff. character  
We are ~~not~~ asking our people to suffer  
This is a large draft  
Nevertheless it must be done  
We are asking for sacrificial gifts to maintain  
Our appeal, this year, is to that typical chant  
"What thine rich give to the poor - impart from

4- My Friends: It is not only the part of liberal  
- social wisdom -  
Has it not become increasingly clear  
As they are secure  
Therefore whatever contributes to the well-being  
The welfare agencies, the C. & - the health work.  
- great healing, strengthening, upbuilding & sheltering

5- Dictators abroad  
~~5- Much~~ more, of course, has to be done <sup>must</sup> to

Charity is no solution - intricate  
The evils of poverty & unemployment, of under-employment  
→ The evils cannot be permanently removed  
unless - revamped

✓ The system of uncontrolled - violent fluctuations  
- gross abuses - glaring inequalities  
- economic insecurity - chaos

Charity & generosity, & heart are not enough to  
courageous thinking & planning - Bold

It is no longer sufficient to harbor  
we must cast in our lot <sup>To receive Christ</sup> - sacrifices

6. Our govt. is making a valiant effort to  
lay foundation - and its heroic effort  
But the realization - will work go on  
Our generation there is vital need  
while this process of reorg. is going on  
In fact these well-organized - prudently

7. It is conceivable that some day <sup>govt</sup> ~~govt~~ <sup>financial</sup>  
But that day is not yet here  
But the ~~govt~~ -  
While our govt. has been involved.

But our hospitals must go on. - <sup>clinics</sup>  
Our orphans & foster homes.  
Our homes for the aged - <sup>not</sup>  
Our settlements, recreation centers -

8. What city can afford to shut down any  
- at any time - safety valve,  
when any crisis which helps men  
in hour of crisis -  
The presence in our midst - moral

When its homeless are sheltered - sick -

9. In the last few years the Dep. <sup>agency</sup> ~~many~~  
suffered serious curtailment

The budgets - slashed

Some agencies reduced - shadow -  
- discontinued - indulgence

The cry for bread -

10. But now that we are with <sup>at</sup> threshold  
we must not permit the stark, dehumanized  
socially-wounded class -

11. ~~We in Cleveland pioneered in many fields  
we were leaders in C.F. movement etc.  
we built in the past - Courage - Vision  
we have a grand Fraternity -  
with same Courage - rebuild - restore~~

12. Our C.F. has educated us in social exp  
It has trained <sup>some</sup> leaders -  
The highest tribute -





Some American cities are already emerging from the pioneering stage *where they possess no personalities* ~~of unformed accumulations of people~~ and are developing into true cities.

Cleveland is one of them. Throughout the country whenever cities are discussed Cleveland is singled out for especial comment because of ~~a~~ certain distinctive quality ~~of~~ excellence which it seems to possess. This quality is sufficiently marked for thoughtful men to take note of it and to point to it as an example worthy of emulation.

This distinctive collective quality is a social one, evidenced in *enterprising spirit* the social ~~character~~ of our people. Our Community Fund is at once the symbol and the ~~cause~~ *cause* of this collective social ~~quality~~ *sympathy* of Cleveland. It is not that we have ~~it~~ among us a ~~number of~~ *number of* kindly, philanthropic people. Every community has them. It is not that we have hospitals, orphanages, ~~and~~ *and* recreation centers. No modern city is without them. It is that we have made constructive social planning and action an organized community effort, an integral part of our civic life, an expression of our essential group character. We have made philanthropy as universal in ~~of~~ our midst as industry and education. It has been woven into the pattern of our common life. It is no longer the enterprise of a few choice spirits, - it is the city's enterprise, ~~the cooperative will of the community.~~ *the cooperative will of the community.*

This is a significant and radical departure. There are many cities famous for a few outstanding philanthopists. Ours is ~~now~~ famed for the widespread social mindedness of the totality of its citizenry. With us philanthropy has become a civic project and a civic ideal.

*In the Community Fund Cleveland is seen at its highest point of civic self-expression.*

1. A city, my friend, has a soul, just like an individual. The more it develops and integrates the more distinctive does its soul become. A city is more than the chance aggregate of so many people. It is an organic entity, possessing character, will and purpose. It takes more than people to fashion a city. Without history and traditions, without cultural and <sup>good</sup> ~~general~~ ideals, a city is only an encampment - an amorphous mass of human beings thrown together <sup>by chance</sup> ~~by chance~~ <sup>and</sup> ~~with~~ <sup>nothing</sup> ~~with~~ <sup>in</sup> ~~common~~ <sup>but</sup> ~~the~~ <sup>besides</sup> ~~the~~ <sup>the</sup> ~~common~~ <sup>needs common to all</sup> ~~needs common to all~~ <sup>men.</sup> ~~men.~~ This is true of all pioneering communities. However, <sup>in space and area</sup> ~~they~~ <sup>they</sup> ~~may be~~ <sup>they</sup> ~~are~~ <sup>not</sup> ~~cities~~ <sup>at best</sup> ~~they are~~ <sup>only cities in the making.</sup> ~~only cities~~ <sup>which</sup> ~~which~~ <sup>have</sup> ~~and~~ <sup>and</sup> ~~generations of men~~ <sup>have</sup> ~~have~~ <sup>defined</sup> ~~defined~~ <sup>character</sup> ~~character~~ <sup>and identity.</sup> ~~and identity.~~ They come to reflect the form and impulse of a people's life. They become the visible expressions in government, <sup>in law</sup> ~~in~~ <sup>in</sup> ~~architecture~~ <sup>in</sup> ~~in~~ <sup>education</sup> ~~in~~ <sup>in</sup> ~~social relations~~ <sup>of</sup> ~~of~~ <sup>the degree of civilization</sup> ~~to which~~ <sup>to which</sup> ~~a people has attained.~~ <sup>And the unique quality of that civilization.</sup> Athens, Greece, Rome, <sup>and</sup> ~~and~~ <sup>for the names of these cities of antiquity.</sup> ~~the names of these cities of antiquity.~~ <sup>But for most of us, the name carries up</sup> ~~But for most of us, the name carries up~~ <sup>and</sup> ~~and~~ <sup>for a distinct type of</sup> ~~for a distinct type of~~ <sup>civilization, for the soul of a people.</sup> ~~civilization, for the soul of a people.~~

2. <sup>Some</sup> ~~Some~~ <sup>are</sup> ~~are~~ <sup>already</sup> ~~are~~ <sup>emerging</sup> ~~emerging <sup>from</sup> ~~from <sup>the</sup> ~~the <sup>promising</sup> ~~promising <sup>stage</sup> ~~stage~~ <sup>and</sup> ~~and <sup>are</sup> ~~are <sup>developing</sup> ~~developing~~ <sup>the</sup> ~~the <sup>distinct</sup> ~~distinct <sup>personalities.</sup> ~~personalities.~~ <sup>with</sup> ~~with~~ <sup>these</sup> ~~these <sup>cities.</sup> ~~cities.~~ <sup>Charlottesville is one of them.</sup> ~~Charlottesville is one of them.~~ <sup>throughout the country,</sup> ~~throughout the country,~~ <sup>whenever</sup> ~~whenever <sup>cities are</sup> ~~cities are <sup>discussed,</sup> ~~discussed,~~ <sup>it is</sup> ~~it is <sup>called out for</sup> ~~called out for <sup>special</sup> ~~special <sup>comment</sup> ~~comment <sup>because</sup> ~~because <sup>of a</sup> ~~of a <sup>certain</sup> ~~certain <sup>distinctive</sup> ~~distinctive <sup>quality</sup> ~~quality~~ <sup>or</sup> ~~or <sup>excellence</sup> ~~excellence <sup>which</sup> ~~which~~ <sup>it</sup> ~~it <sup>seems to</sup> ~~seems to~~ <sup>possess.</sup> ~~possess.~~ <sup>This quality</sup> ~~This quality~~ <sup>is</sup> ~~is <sup>highly</sup> ~~highly <sup>marked</sup> ~~marked~~ <sup>for</sup> ~~for~~ <sup>thoughtful</sup> ~~thoughtful~~ <sup>men</sup> ~~men <sup>to</sup> ~~to <sup>take</sup> ~~take~~ <sup>note</sup> ~~note~~ <sup>of</sup> ~~of~~ <sup>it</sup> ~~it <sup>and</sup> ~~and <sup>to</sup> ~~to <sup>point</sup> ~~point~~ <sup>to</sup> ~~to <sup>it</sup> ~~it <sup>as</sup> ~~as <sup>an</sup> ~~an <sup>example</sup> ~~example <sup>worthy</sup> ~~worthy <sup>of</sup> ~~of <sup>emulation.</sup> ~~emulation.~~

It is a social quality, evidenced in the enterprising social ~~interests~~  
activities of our people. Our concern is at once the symbol  
and the triumph of this collective social sympathy of our  
people. It is not that we have merely philanthropic people  
in our midst. Every community has them. It is not that  
we have hospitals and orphanages and recreation centers.  
~~At~~ No modern city is without them. It is that we  
have made constructive social planning and action,  
an accepted community effort, and integral part  
of our civic life, an expression of our essential ~~ethic~~ <sup>self</sup> ~~group~~  
life. We have made philanthropy as universal in our  
midst as industry and education. It has been woven  
into the ~~fabric of our~~ <sup>common</sup> life of our people. It is no longer  
the enterprise of a few chosen spirits. It is the ethic  
enterprise - the corporate will of the community. This is  
a significant and radical departure. ~~From being a~~  
~~city of famous facts~~ There are many other persons  
for ~~the few misadventures~~ <sup>in this modern</sup> philanthropy has been joined  
for the ~~social responsibilities~~ of the totality of the citizenry.  
~~for~~ with us philanthropy has become a civic  
project and a civic ideal. 500,000 people ~~disregarding~~  
revolved last year, <sup>and accepted this opportunity by voluntary service</sup> that ~~now~~ their city shall advance  
not only industrially and culturally but socially. They will  
that to share fully <sup>in</sup> the responsibilities of social life, to reform  
distress, to ~~protect~~ <sup>protect</sup> ~~the~~ <sup>the</sup> ~~wealth~~ <sup>wealth</sup> and  
wealth, to protect childhood, to prevent the utter collapse  
of the weak and the handicapped in their midst.

2. When a city ~~for~~ becomes conscious of itself, it begins to ~~express~~ itself. ~~and to~~ It is no longer content merely to grow and become bigger and bigger. It wants to realize some higher goal. It wants to express itself ideally. This is a time of great cities and great individuals. ~~men~~ ~~and women~~. What do men ~~run~~ ~~men~~ look for? I should say - for self-expression, for esteem and for survival. It is a mistake to assume that men want to live in order to be happy. Happiness is not the driving ~~impulse~~ <sup>force</sup>. It is only a by-product. Freedom is man's love, life is the irresistible longing to express himself, to fulfil his destiny. Beethoven, ~~deaf~~ groping thru his deafness to fashion music which his own ears cannot hear, is not seeking happiness, but an outlet for the raging forces within his soul. He must express himself. And then comes man's hunger for the esteem of his fellow men. Man is not satisfied with his own activities & triumphs. He wishes others to think well of him. And lastly comes man's hunger for survival. Somehow we must triumph over death. We are not concerned to complete accumulation. Whether we suspect it or not, we are all craving for a measure of immortality.

3. In a sense, this is true also of self-conscious  
A.H.s. They, too, seek self-expression. Beyond the  
multiplying of houses & shops & factories, they ~~would~~ <sup>crave</sup>  
~~frustrated~~ their higher aspirations. Hence  
the demands for clean air, for noiseless cars,





they come to reflect -

we don't need -

we have made ~~thru~~ - unintentional -  
- work - close look -

Symposium -  
- with us -





3/ My Friends: There is a window, the mind and a window  
the heart. Our C.F. combines both. It represents an  
intelligent, practical & efficient way of helping ~~people~~  
our underprivileged and handicapped ~~people~~ <sup>poor - the underprivileged</sup> ~~people~~  
~~also represents~~ the spiritual and ~~way~~ <sup>last example</sup> of building the  
Kingdom of God by ~~showing the leaders of our people~~  
which is the window, the heart.

4/ I said a moment ago that there is a way why I  
like the C.F.

① It represents voluntary action on the part of our  
citizens. It is not compulsory action. An unsubstantiated  
argument. It is not taxes but free-will giving. Taxes we pay  
at the behest of the State. Charity <sup>as given at the behest</sup>  
of God - the God is us. <sup>There are not many free</sup>  
domains left for man in society <sup>to-day</sup> - for personal  
and significant voluntary action <sup>which can</sup> affect the life  
of his community - The C.F. still remains such  
a free domain - where we act freely - in accordance  
with our own will & conscience.

② It represents individual action on the part  
of our citizens. So much is done for us to-day  
by the State - so much now is scarcely demanded  
of us by the State. The ind. is not being salvaged  
in the State. <sup>and</sup> this action is being valued.





We ask for nothing - and <sup>as we can in many ways</sup> so seeing nothing (4)  
we gain all.

(4) It represents universal action on the part of an  
align - Every one can join in this Ford, <sup>other</sup> as desire  
or humanity. No lines or drawn - no  
distinctions of class, creed, color are recognized  
~~in this or seeing~~  
Just as in all life's <sup>basic</sup> ~~great~~ <sup>essential</sup> movements - birth,  
death, sickness, suffering, sorrow, for all in all  
life's critical needs, food, shelter, ~~and~~ essential humanity.  
all ~~stand~~ <sup>step</sup> forth <sup>in</sup> essential humanity.  
- as human beings -  
so in this C. F. - we all meet essentially  
as  fellow human beings. Sharing a common  
destiny and summoned <sup>by common need</sup> to share  
so that we may live together in a flourish  
~~and~~ kindly community wherein no one shall  
be down in helplessness and <sup>as one shall</sup> it not in total  
defeat ~~in~~

- 1) There are 4 - identified - founder  
Spanned - During all - bitterness  
Agency of charity - Not deviated  
eyes -
- 2) Then all these chaotic years - ably  
manifested, material needs - more -  
above all the clamorous - ignored -
- 3) There is a wisdom of the Mind - Combines  
intelligent - Sp. task and mandate -
- 4) I said, a moment ago -  
(A) It represents Voluntary Action on  
not compulsory action.  
Our contributions are not Taxes - Free Will -  
Taxes we pay, bec. we have to  
Charity we give, bec. we want to  
Taxes we give at behest of State - God.  
There are no many free areas left - for  
purposeful + sign. voluntary action  
which can affect life of his community.  
C.F. still remains such a free domain  
act freely in accordance with conscience

(B) It represents individual action

So much is done for us by state  
So much more demanded of us by state  
Submerged - status reduced  
No doubt mass org. society -  
to protect -

But nothing can take place of that  
spontaneous outpouring of man's  
in helpfulness & fellow-feeling.  
which is the essence of moral ability

The high - of historic rejoinders - addresses

"If thy brother was poor, thou -

"Thou shalt open thy hand wide to thy  
poor brother

- 10/11 - always - real person say

- "Thou, hast been told, O Man -

- It should also be borne in mind that  
Individualism, apart from state action,  
for the building, the good society is  
on of strongest safeguards -

(C) And ~~finally~~ <sup>it</sup> represents altruistic action - when we give to G.F. - reward  
a good for good -

Not even calculated self-interest  
altho - redoubles

We give out of our humanity - inner  
urge to be helpful - gratitude - for

We ask for nothing - and as is the case  
always - seeking nothing in  
gain all.

(D) Represent universal action -

Everyone can ~~part~~ join - as donor - hereafter  
No lines drawn - no distinctions recognized  
in giving & receiving

Just as in all life's inevitable moments -  
critical needs - essential humanity  
meet - fellow human beings - sharing  
caught up by a common destiny  
sharing common needs -

and working together - kindly awareness  
- as our basis in life - as we go out in that

1. It is good - a period of time - for a  
common and service - Nothing  
seams - invites - restores.

2. More evidence of practical sense, of course  
- uncalculably forward, ① One  
campaign ② Control, duplication ③ Enable  
restoration - completely respectfully

3. Spirit of products

① Great city - great wilderness - Then  
amusement - between - polyglot  
lost - no interest - spent  
my money - Metropolis - a  
"working city".

② Give us chance to Excuse our lack  
than we use sp. now also, tense,  
start then with higher importance -  
③ Rightly so! We are Brady more  
before.

④ I would rather judge the character  
of people in place - us. In  
the Brady - will do justice  
what they will not do for conscience  
- Prayer in the face - "no  
other form of devotion"

And

all

all  
all



A ~~total~~ concomitant that can do  
nothing there, here is a great  
civilized movement -

(3) Teaches not only to get charity  
but the meaning.

(1) P. M. Moore (2) Salvo are  
staying conscious (3) Because he is  
too old to enjoy - Conscious Vigilance  
for small work (4) Relaxed  
in death - He remembers what  
to con with that

True charity (1) Let g abundant  
but want (2) as water of light  
(3) let only many but serve

(4) Unity. So much that divides.

(1) the unit - con ad of open  
(2) little child (3) judgment  
there (4) walks of chances.

(5) Renard - king -

I am grateful for this opportunity to add my voice  
to those who have spoken in earnest appeal  
for the successful consummation of this great  
community enterprise -

I speak, first of all, in the name of  
faith which has always identified itself  
with social happiness - Already in  
Biblical legislation is this fact recognized that  
sound health of the body is necessary  
for the sound health of the soul. Any  
man who is not in the best of health  
cannot make the most of his physical  
well-being of the community. The priest  
cared not only for the physical ailments  
but also for the bodily ailments of his  
people. Protection of mother and child  
is emphasized in law and the collection  
of taxes for the poor is a duty of the state.  
The Constitution of the United States is a  
document which is a masterpiece of wisdom  
and all this in the name of religion - and  
justice. For himself is designated as the  
in our country as the great healer - The  
body is the temple of the soul - and as

afflicted body, harassed & mutilated by  
disease & a besetted habitation  
for the human soul - so that when  
Ind. & ~~Latin~~ following the pre-facilities of  
modern faith, Christianity, established hospitals  
to protect ~~and~~ the health of men, some scholars  
they ~~were~~ <sup>and</sup> to care for them in their sickness  
they were expressing accurately <sup>in</sup> ~~the~~ <sup>their</sup> basic  
conviction: i.e. that just as the soul is  
of first use is the body; and that the  
ideal community <sup>is</sup> ~~is~~ <sup>in</sup> ~~in~~ which  
~~the~~ spiritual integrity is based upon  
physical wholesomeness.

2. The sage Confucius was once asked  
by ~~an~~ his disciple Tze-hu about the Revaster.  
How shall we serve the spirits of the  
dead? He made reply - What you are  
not able to ~~sacrifice~~ <sup>sacrifice</sup> men, how can you  
serve the spirits of men? Tze-hu then  
asked: What about death? but again the

marks upheld! What you do not know Life,  
how can you know about death?

3. Any student of morals knows how much  
ethics is grounded in history - & how  
little we can understand a man's moral  
mind <sup>+ qualities</sup> without probing into ~~the~~ <sup>his</sup> physical  
& psychic conditions. The moralist to-day  
requires the medical laboratory for his  
studies, and the greatest advance in moral  
~~that~~ theory in the last generation has  
come ~~by way of~~ <sup>through</sup> research in physiology  
and psychoanalysis - Man is not a  
departmentalized creature, separated in air-  
tight compartments - the body has, the mind  
has the soul there. He is a complex and  
highly involved personality - an organic  
unity - in which body, mind & soul act &  
react, function as a unit - From that  
view point alone, those ~~bad~~ interests in  
the moral sciences ~~requiring~~ <sup>requiring</sup> a com-  
bined & fully integrated provision  
for ~~the~~ <sup>the</sup> physical well-being, and for moral  
research and discovery -

It ~~an~~ looks a distant & sheltering mother -  
in whose evanescent compassion & sympathy  
all sorrows are assuaged - and all hearts  
purged. In the future city is a metropolis -  
a mother city -

5 - I vision a city that men will love -  
not a cold, impersonal, unheeding ~~metropolis~~ <sup>megacity</sup>  
& Rues & shops & factories - but a home -  
wherein ~~all are~~ the needs, the one are the  
concerns, the many, and the happenings of  
all the concerns, each. wherein



Man is afraid of radicals. Reaction to rise  
of hard- Subject to passion of not-acceptable  
to leadership

of. cover it is more efficient - there-practical  
more economical for 100 days  
instituted in -

Soul, this thing.





1. Angel - Father

2. I come from Cleveland - Benefits best to our comm.

① Efficient - eliminate waste - <sup>duplication</sup> 110 campaigns  
- Boards. ~~substantial financial~~

② Conscripted best minds - Very magnificent -  
challenge-representatives; ~~The~~  
~~in highly individual~~  
~~for~~  
- Soc. services to day emphasize prevention  
and adaptable. Scope broader - Techniques  
more utilized - require Exp. Society,  
Vision - Inspiration that even person  
- draw in -

③ Enlisted 1000's. little to be undertaken -  
in rank, numbers. Education is needs  
& concern; character operation, on cost,  
~~the~~ was Education  
is practical humanitarianism; ~~and~~  
~~a further~~ practical matter for.  
~~A~~

④ Taught 1000's to give: A decade  
ago contributions per. Sacred principle:  
460,000 - If I were to measure time  
progress - Sp. proselytism.  
~~the~~ brother was highly  
and and and  
- cooperation quality per care life

⑤ Seem to want an unconditional - unreserved  
for all men & good will - Good will is  
not a nation - acquiescent - not their  
political phrase - common sense is  
great common cause - See the fatherly  
good that is in the world  
less at the moment

(a) So much that divides us! The  
walls, the churches: polytheism  
(b) For the future, want - the common  
living - not an end yet etc.

⑥ Give us a spirit of neighborliness  
- great city - amorphous, polyglot -  
"metropolis" - mother city

⑦ Teaching us true meaning of charity -

① gives, but grudgingly - afraid, facing  
death.

② gives willingly - but not enough! His good-  
ness has limitations; Stock Exchange;  
thinks with one living

③ gives - only after he is asked! Goodness  
without recreation - but reminds  
- does not anticipate - Moral Service-  
ness to share our ready humiliations  
& solacing

④ gives - without waiting to be asked!  
- goes out into highways

⑤. gives - without seeking to make known  
the ideology, the recipient - degrades

⑥ gives - without revealing his own  
- feed their vanity.

→ ⑦ gives to a community fund -  
merges his giving with that, other -  
a community effort

⑧ Helps men to help Es - self-  
supporting - rehabilitate Es - sick with  
health, growth with recreation; as men  
with a job. - Restores man to his  
high estate: Rescue his place.

8. You are training yourselves to this -  
① Humble work of solidarity  
3 even building breaking the

9. Revised - The King & Beggar.



1. Org. Charity has passed through -

1. The poor will never cease -
2. Even in this primitive - pauperized
3. Scientific
4. Material Relief, must in the nation,  
~ need for develop -
5. Strongest emotional appeal,

#### 24. Prevention —

1. In every direction - Grand Khalifa - Cooperation  
savage - salvation.

3. Apartment.

1. I can best illustrate - maladjustment.
2. Most all unhappy - The whole human race. -
3. Life has become frantically unstable -
4. Man's readjustment - not kept pace. - Hydros. - N.Y. + Wars -
5. All disorganization - family - Asian.
6. Add to Universal Strain -
  1. But this would I. L. Cries as disorganization - hours about. -

4. Is this the function of Ass. Char? Absolutely!

The High, 7

- (1) they left school

(2) new states - dynasties - Refugees - further.

& thereby the next Sister. - 2 base jacket.

→ Personality - Family

5. In this 3<sup>rd</sup> field - perennial + perennate - higher plants.

1. It is good, my friends, for a course of work.
2. The C. F. which is now again is much more than an evidence  
The C. F. is incalculably — of course — more precious to have over.
3. But C. F. is much more than this — It carries — no  
enterprise on so large a scale —
4. Some one has said that a great city is a great wilderness — and  
there is much good truth — True
5. C. F. gives our people a chance to <sup>glorify themselves</sup> exercise their <sup>in times of peace</sup> souls.
  1. Also you recall war — C. F. is making men brave, sensible, true  
than the <sup>worst</sup> times of Phrygia
  2. ~~And~~ I have observed that nothing of the sort —
  3. And rightly so — for the high spirit of peace — The battle of  
peace has its battle.
  4. I, for one would go to the judge a people in peace — in repose.
    1. It was every people in peace —
    2. But the beauty in repose — To remain steadfast —
    3. The call of the battle will appeal to a man —
    4. Give me a nation where there are men as paramount
    5. We are now doing <sup>these</sup> heroic things — in our hour of need.
6. C. F. teaches our citizens not only to give — but purpose
  1. There is a helpful, harmful — Twice-damned —  
    1. ~~when a man~~ <sup>the color</sup> ~~loses~~ <sup>though</sup> a pit house — Sumner
  2. On the other hand charity which merely relieves  
distress — which waits upon men & women —  
— of the heart —
  3. This is the truly charat. man — not a saint — not  
only money — all the time — not a duty — to himself.

4. And this is True Charity - not only relieves - but corrects - protects - prevents -

① Every man worthy - foot - deserving of Charity

② C. F. does - Child - caring, - protects Eyes - settles - Charity - builds Eyes -

③ The most helpful sign in world to day -

1. Eye of Compassion - Needs -

2. Construction - Communion -

3. Test of Civilization - partake  
"We do not live - alone - unless in debt to  
"We are in debt - who has not known charity  
of love" -

④ In this work we are on Highway of Charity - and  
we are marching along -

1. I rejoice at the return of this season of the year and welcome it as I ~~do~~ would a great festival. For it is a festival! This Community Week, a new holiday added to our civic and religious calendar. It brings with it each recurring year that lift of soul, that vital message and that specific ritual which we associate with a ~~festival~~ festival. I am confident that that November week 7 years ago when the first C. F. Campaign was launched will remain an historic moment in the annals of our city from which the future will date the new and significant departure in cooperative social service which glaze Cleveland ~~the~~ authentic leadership in the ~~philanthropic~~ ~~of~~ of America.

2. We now have 3 holidays, ~~in~~ <sup>I take it</sup> November. Armistice Day, Thanksgiving Day and C. F. Week, but the predest of these is C. F. Week. On Armistice day we commemorate the ~~last~~ End, the greatest war of mankind which destroyed millions of ~~first~~ <sup>first</sup> children human lives. C. F. Week we celebrate the beginning of the present war, mankind - the war which will save millions of human lives. On Thanksgiving day we return thanks unto the God of all Creation for the bounties which we enjoyed at the ~~hands~~ <sup>hands</sup> during the year. In C. F. ~~Week~~ <sup>Week</sup> we give thanks, not by word but by deed, ~~not by giving but by saving.~~ <sup>not by word but by deed, not by giving but by saving.</sup> ~~and in doing so~~

3. It is perhaps symbolic and prophetic, that the same month of year - Nov. 1918 - which marked the End of the World War - witnessed the first Ann. Chest in Ch. The synchronization of the 2 events ~~was~~ perhaps accidental. Their inner relationship ~~was~~ not accidental.







1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26



The World War was the most terrible illustration hitherto  
in blood & tears, of how progress will not be hastened,  
of the R. C. F. in its quiet and unheroic way, is the  
most convincing illustration hitherto in love and <sup>sympathy</sup> ~~truth~~,  
of how progress can and will be hastened. The  
dramatic proximity, that 2 events may well  
bring home to men the fundamental law of human  
advancement: 'Not by power, but by right, but  
by my spirit, saith the Lord!'

Include here 3 page

The soldiers of to-morrow, whose cost & mail will be  
in splendour and whose helmet salutation will be  
the far-seeing men, <sup>evolution</sup> ~~know~~ who know the slow  
pace of progress, who understand the measure and in  
years but in epochs. <sup>who</sup> ~~who~~ <sup>show</sup> ~~show~~ <sup>revolutionary</sup> ~~methods~~  
of primitive and deliverers <sup>the men</sup> ~~the men~~ <sup>who</sup> ~~who~~ understand the  
tremendous <sup>cumulative</sup> ~~power~~ of little things and little acts,  
and are ready in a hundred different ways, then life,  
tion, local & national the Education ~~the private~~ and  
public, and also all their personal service - man to  
man <sup>and</sup> ~~and~~ to soul - to alleviate <sup>at present</sup> ~~human~~ want, to  
~~and~~ <sup>and</sup> ~~sympathy~~ <sup>sympathy</sup>. The Kingdom will come, not swiftly & suddenly,  
by upheaval & revolution but slowly & <sup>gradually</sup> ~~gradually~~ -  
'And the Lord, thy God, will put out the ~~light~~  
candles before the little by little the power, darkness  
& want, to procure freedom: little by little.



*are accustomed to*  
*on anniversary of*  
 *treaties*  
We celebrate the anniversaries of many occasions - battles, *The signing*  
treaties of peace, births, revolutions, the founding of states,  
the beginning or end of significant events. Tonight we celebrate  
the Tenth Anniversary of the birth of a great idea - the unification  
of all philanthropic effort in our community in behalf of greater  
service and efficiency - in a word, the birth of The Community Fund.  
*And* the Community Fund *is* a great and original idea in the realm  
of social service, - an idea which has now been justified and vindica-  
ted by the experiences of a *whole* decade.

It is not for me to appraise the Community Fund at this time,  
or to take stock of the contributions, material and spiritual, which  
it has made to the life of our city. Others who are closer to the  
administration of the Fund, and more intimately in touch with the  
operations of its beneficiary agencies, are better qualified to  
make such an appraisal - and will undoubtedly do so during the  
course of this campaign. But as an interested, non-professional  
observer of the progress of the Community Fund since its inception,  
ten years ago, and as one not altogether ignorant of the philosophy  
and technique of social service, I feel free to draw my own con-  
clusions about this Fund and what it has meant to us here in  
Cleveland. I believe that everyone, from the least unto the  
greatest, who has had a share in this superb civic enter prize,  
and particularly those who have worked for it, heart and soul,  
since its foundation ten years ago, ought to experience *to-night* a deep sense  
of pride and satisfaction. For they have carried through a mag-  
nificent project in a magnificent way.



Were I to enumerate some of the distinctive gains which have accrued to our community as a result of the ten years' ministry of the Fund in its midst I would point to the following:

1.- It has conscripted the best minds of our community for consistent social thinking and social planning. The very magnitude of the undertaking, its tremendous importance and the intricate problems which are involved in it have proved an irresistible challenge to many of our most representative men and women. <sup>They met the challenge and they</sup> ~~who~~ are now applying themselves far more diligently and deliberately and continuously to the <sup>improvement</sup> ~~task~~ of human welfare <sup>in general</sup> ~~than~~ at any time prior to the organization of the Fund. The Fund has drawn into the fellowship of active social workers, men of great ability, experience and leadership. This is an achievement of outstanding significance and a happy augury for future progress. (John)

2.- It has enlisted thousands hitherto uninterested into the ranks of loyal Community Fund workers. These men and women have been and are being educated year by year into the needs of our community, into the character, scope and function of our philanthropic institutions and into the spirit of social responsibility. They in turn are educating others. Thus one of the extremely valuable by-products of the Community Fund has been the mass education of our people in practical humanitarianism. I see before me a great assembly of hundreds of men and women who have been preparing themselves for weeks and are about to devote much of their time and energy to a great philanthropic effort. Such a gathering was impossible ten years ago. At that time the number of lay workers in the field of philanthropy was very small indeed. It was with great difficulty that enough workers were mustered for any single cause. Today, thanks to the intelligent and persistent educational propaganda of the Community Fund, a <sup>considerable</sup> ~~whole~~ army of enthusiastic, and in many instances, trained workers respond<sup>s</sup> to the call of

For it is the highly ~~and~~ involved and complicated society in which  
we live to-day the simple formulas of charity <sup>which obtained</sup> long ago are  
no longer effective. We do not meet the situation to-day by  
simply dealing our bread to the hungry, clothing the  
naked and sheltering the homeless. Human want in our land  
is ~~as a rule~~ in most instances not, this elementary  
character and its relief cannot be accomplished through  
the simple process of giving food, raiment and shelter.  
~~Both the scope and technique~~ Social Service ~~has become~~  
~~and~~ broadened tremendously. It embraces elaborate  
scheme for the prevention of physical and moral deterioration.  
It does not wait that the plagues of pestilence and social wreckage  
are drifting to the doors of charitable institutions. It tries  
to avert port disasters. Through education is the way of  
health and self-help, through recreational + character-  
building agencies, ~~though~~ it assists men & women in their  
<sup>hard</sup> struggle against the strong tides which threaten to carry them  
down in the whirlpool of poverty and want. ~~Human~~  
~~Service helps them by doing today what~~ A very large  
percentage of the pauper which come to the agencies of our ~~poor~~  
charity for help, ~~neither~~ ~~require~~ ~~nor~~ ask for material  
relief. They suffer from <sup>in form of and the</sup> ~~social~~ ~~poverty~~, from the ~~absence~~ ~~of~~ ~~intel~~  
management in the home, from the inability to solve <sup>some</sup> ~~complex~~  
very domestic problem from, perhaps, an unconscious. Org.  
charity set about patiently and skillfully to adjust that home  
and save it from disruption. ~~It~~ Its scope is broader.  
Its technique is more intricate and requires much  
more ~~effort~~ ~~and~~ ~~thought~~ and sagacity and vision.  
It is ~~an~~ ~~imperative~~ ~~that~~ ~~must~~ ~~be~~ ~~permeated~~ ~~the~~ ~~thinking~~ ~~of~~ ~~the~~  
drawn into the fold - ~~the~~ ~~case~~. ~~And~~ ~~has~~ ~~to~~ ~~be~~ ~~done~~ ~~by~~ ~~the~~ ~~agency~~

service. This <sup>very</sup> Metropolitan Division is one of the great triumphs of the Community Fund.

3. - It has taught thousands how to give. A decade ago the contributors to our charitable institutions were relatively few. Few knew and experienced the sacred privilege of sharing their substance with those less fortunate. Last year <sup>460,000</sup> ~~350,000~~ men and women and children in our city exercised that privilege. If I were to measure the progress of Cleveland during the last ten years - this would be the greatest single item of progress that I would point to. Think what a marvelous act of spiritual proselytism this has been. Think of how much it has contributed to the moral education of our people. The Community Fund has made tens of thousands of people keenly aware of human need in their midst and of the moral need to relieve need. It has taught them to appreciate more fully the solidarity of a human group and the cooperative quality of progressive community life. To give is to receive. To give in substance is to receive in spirit. These new recruits to the ranks of givers, whom the Community Fund has enlisted, have been spiritually helped and enriched.

4. - It has substantially increased our people's annual financial support to their philanthropic agencies. More money has been raised annually, and more economically raised. More people have been served - and more thoroughly served. The 110 agencies which receive subsidies from the Fund have been better coordinated. Waste and duplication have been largely eliminated. The individual agencies, relieved of the desperate necessity of raising their own funds each year, can now devote their energies to improve the quality and raise the standard of their service. Social service in Cleveland has received as a result of this Fund a new status of dignity, stability and <sup>quality</sup> ~~competence~~.

5. - It has served to unite our community. It has discovered for

all men of good-will, regardless of race or creed, a common basis for cooperation and mutual helpfulness. Good-will is not a native quality of the human race. It must be acquired. It can be acquired not through pietistic phrases and the exchange of compliments, but only through common services and common consecrations in great common causes. In the fraternity of good deeds do men reveal themselves to one another. A labor of love, commonly shared, cleanses and heals and unites all men.

On the basis of these truly remarkable achievement the Cleveland Community Fund is more than justified in making this its eleventh annual appeal to our citizens. It will, I am sure, receive a joyous and eager response. Our people will give the Community Fund, about to begin its second decade of distinguished and indispensable civic service, a thorough and whole-hearted endorsement in the forthcoming campaign. I have no doubt about it. But I should like to caution you against one danger - the danger of spiritual weariness and monotony. Some of you have been working in these campaigns for quite a number of years. This year's campaign may appear to you just a dull repetition of last year's and those preceeding it. You will participate in it out of a sense of civic duty, but in a tired, mechanical sort of way. This is the worst possible thing that could happen either to you or to the Community Fund. The Fund is builded upon enthusiasm, <sup>upon spiritual</sup> eagerness, the joy of service, and the dynamics of will-power. When these vanish no amount of organization can save it. The older the Community Fund gets the more it needs morale, - which is nothing else than indefatigable buoyancy of spirit. The true test of character is not whether a man <sup>can make one</sup> makes one heroic effort when spurred on by an emergency, but whether he <sup>can perform</sup> performs persistently and willingly and over and over again that which has to be performed.



Unless you bring to your work during the next few weeks a freshness of spirit, a confidence and an elation you will be performing your tasks perfunctorily as tax-collectors, - not gladly as emissaries of a great ideal. You will be doing work but not service. You will not make friends for the cause; for your words will lack conviction and your faith will not prove enkindling and infectious.

stop  
Please do not underestimate the importance of your particular task - you men and women of the Metropolitan Division. I know that your assignments will take you among the less affluent and prosperous and into the poorer sections of our city. The individual contributions which you will receive will probably be small. You might come to think that in consequence of this the value of your service is small. That would be a tragic mistake! If this Fund appealed only to the rich, I would lose most of my admiration for it. For the quality of sacrifice is not in the gifts of the rich - and it is only this quality which lends spiritual beauty to our cause. It is only when men and women in very modest or straightened circumstances part with that which they themselves need in order that someone more needy may be helped - that a true act of charity is consummated. And you who will receive such heart-offerings will be in the actual presence of a holy ritual....

And, remember too, that in works of mercy nothing is insignificant. Every act is important. Your work cannot be measured by the size of the contributions which you will receive, but by your willingness, your devotion and your faith.



given to Mr. Deitz over  
telephone for the Press  
Nov. 14th, 1928.

The Community Fund of Cleveland is the organized effort of our people to care in an efficient and intelligent manner for all the social needs of our community.

The wisdom of the Community Fund has been vindicated by the experiences of the last ten years. It has substantially increased our people's annual financial support of their philanthropic agencies. It has taught thousands how to give. A decade ago the contributions to our charitable institutions were relatively few. Last year 460,000 men, women and children in our city exercised the sacred privilege of sharing their substance with those less fortunate. It has enlisted thousands into the ranks of loyal Community Fund workers and it has been educating these men and women year by year, into the needs of our community, into the scope and functions of our institutions, and into the spirit of social responsibility. It has conscripted the best minds of our community for consistent social thinking and social planning. It has served to unite our community. It has discovered for all men of good-will, regardless of race or creed, a common basis for cooperation in works of mercy.

I am sure that our people will give the Community Fund, about to begin its second decade of distinguished civic service, a <sup>thorough</sup> ~~wide~~ and whole-hearted endorsement in the coming campaign.

Abba Hillel Silver.

## Woman and Youth Injured in Collision

Russell Tavener, 18, of 69 Elati street, and his sister-in-law, Mrs. Fay Tavener, 38, of the same address, were cut and bruised Tuesday in a three-car crash at West Fifth avenue and Elati street.

The Tavener car, driven by Russell Tavener, was struck by a truck operated by Blanchard Shimmel, 23, of 1118 Inca street, and hurled against an automobile driven by Raymond Murphy, 19, of 221 Acema street, police reported. The Taveners were treated at Denver General hospital.

## NAZIS CLOSE COLLEGE AS RESULT OF STRIKE

Amsterdam (via Berlin), Nov. 26.—(A. P.)—The technical University of Delft was closed for an indefinite period by German authorities Tuesday as a sequel to a student strike Monday when a Jewish professor was dismissed.

Student demonstrations have occurred also at the universities of Leyden and Utrecht, but thus far only investigative action has been taken at those institutions.

Miss Dorothy Tangney, a school teacher, and the first woman to be selected by the Australian labor movement as a senate candidate, has taken office.

Ship-  
final out-  
transport.

million dollars' worth of equip-  
ment," Berna added.

Berna cited a report "just re-  
ceived from a United States  
arsenal that today's equipment  
is turning out shells six times as  
fast as in the last war."

pursuit ship, two years to operate  
a tank, and five years to become a  
valuable seaman.

"An effective army today is an  
army of skilled career men. There  
is no place in the modern army for  
the citizen soldier.

"General Marshall, chief of staff,  
readily admits he cannot properly  
train even a foot soldier in less  
than 18 months. The conscript un-  
der present plans will receive but

(Continued on Page 6, Column 7)

## Jewish Refugees Drown As Blast Sinks Ship

HAIFA, Palestine, Nov. 25.—  
(UP)—The steamer Patria, carry-  
ing almost 1,800 Jewish immi-  
grants who had entered Palestine  
illegally and were being trans-  
ported to an unspecified British  
colony for the duration of the war,  
sunk in Haifa Harbor, after an ex-  
plosion of unknown origin today.

A number of the passengers  
were rescued, but an undetermined  
number drowned.

Paskewy  
ski.

## Why Churchill Fuehrer That Hood

(5)

WASHINGTON, Nov. 25.—  
peace now for the same  
control of Continental Eu-  
either directly or indirect

Now the negotiators  
Germany is on top, Hitler  
dictate the settlement; the  
far as Europe is concerned.

Of course England herself  
fare better in a peace no  
with Hitler in London.  
shouldn't she save her own skin

The situation is not so simple  
**Must Control Sea**

Because Britain is a world  
empire—far more than the  
Isles is involved. In the first  
it is doubtful that the empire  
survive if Hitler controlled the  
European continent. In the sec-  
place, the empire cannot sur-  
without control of the seas, in-  
cluding the Mediterranean lifeline.

Even if England obtained in-  
dependence for herself in a negotia-

I have had  
ers and tele-  
ons who have  
s." Mr. Bixby  
xpayers conse-  
of a senti-  
e rodents?"

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Column 6)