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Four major tendencies in Jewish life, 1929.

26-2
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The JEWISH CENTER BULLETIN

Published by the BROOKLYN JEWISH CENTER

Vol. III

Week beginning Friday, October 29th, 1926

No. 8

LEST YOU FORGET

Important Events for the Coming Week

FRIDAY—Rev. Dr. Israel H. Levinthal on: *"What Mean the Terms: Jew, Hebrew, Israelite?"*

MONDAY—Forum Discussion of, *"The Issues of the Campaign."* Speakers: Hon. William M. Calder, Hon. Joseph V. McKee, Judge Jacob Panken and Miss Jessie W. Hughan.

THURSDAY—Third lecture of the Course on The Problems of Philosophy. Dr. Will Durant on: *"Our Changing Morals."*

Rabbi Levinthal on "The Meaning of Jew, Hebrew, Israelite" This Friday Night

This Friday night, at our late services which begin at 8:15 o'clock, Rabbi Israel H. Levinthal will preach on the subject: *"What Mean the Terms: Jew, Hebrew, Israelite?"*

In this sermon, our Rabbi desires to give the historical background of the origin of these names and the significance that lies in them today. This sermon should prove of the greatest interest to our members.

Rev. Samuel Kantor will lead in the congregational singing.

You and your friends are most welcome.

Sabbath Services

On Saturday morning at our regular services, which begin at 8:45 o'clock, Rabbi Levinthal will preach on the Weekly Portion of the Law.

Dr. Abba Hillel Silver

To Speak on "The Four Major Tendencies in Jewish Life"



The famous orator and Zionist leader, Rabbi Abba Hillel Silver of Cleveland, Ohio, will be the guest of our Forum on Monday evening, October 8th, at 8:15 o'clock. He will take as his subject: *"The Four Major Tendencies in Jewish Life."*

The lecture will be given in our Main Synagogue in order to accommodate the large number of friends and admirers of Rabbi Silver.

All seats will be reserved. Pew holders are requested to please inform us *at once* whether they are desirous of having their pews on the evening of the lecture. Otherwise same will be disposed of in the order in which requests for seats are made.

Admission will be fifty cents to members and One Dollar to non-members. Balcony seats will be fifty cents to all.

Make your reservation at once by filling out the enclosed card.

Junior Congregation Installation

On Sunday afternoon, October 31st at 3 o'clock, the newly elected officers of the Junior Congregation of the Center will be tendered a reception. An interesting program has been arranged. Members prominent in Center affairs have been invited. Refreshments will be served.

Children's Congregation

The Children's Congregation will meet on Saturday morning, October 30th, in the Beth Hamedrash at 9:30 o'clock. The following will take part: Mr. Emanuel M. Edelstein will preach on the Weekly Portion of the Law; Reader, Stanley Brandt; Schachrith, Israel Seeger; Mussaf, Murray Gray; Maftir, Bernard Freed and Melvin Bernstein.

Our Sunday Morning School Assemblies

The program for next Sunday morning's assembly at 11:15 o'clock will be in charge of Mr. Benjamin Hirsch. The following children will take part: Violin Solo: Helen Gross; Hebrew Recitation: Rose Reiner; Dance: Helen Levey and Blanche Fine; Song: By the Class, Kenneth Reiner, leader; Story: Helen Gross.

Parents are cordially invited to attend these exercises.

Advance Notice

Next Friday night, November 5th, Dr. Israel H. Levinthal will preach on the subject: *"The World's Greatest Need."*

The Wife Wins — Dine at the Center Election Day

The Center Restaurant will serve a special Holiday Dinner—Tuesday November 2nd—Noon to 3:00 p. m. and from 6:00 to 8:30. Also a la Carte service all day.

In the evening there will be music and dancing.

If you are planning to dine out, make your reservations at once. Just phone Decatur 8200, so you won't be disappointed.

After your evening meal—Get Election Returns at Center

1. 4 major trends - stands - streams - dominant - ^{4 - major trends}
- Organism - substratum - string. not dead -
3000 yrs Exper - 26-2

2. Prophecy - Protest. most important.
1. What ought to be - Perfectibility - Progress
2. The prophet - 5000 yrs. channel, layman,
- used every device, tragic destiny.
3. His message - God, His Spirit - ideally.
- Morality - Rationalism - Social Reformers -
- Universal Brotherly Love - Peace, Seize -
Mission.

3. Liturgy - Program.
1. not just a position - Sufficiency.
2. Values, Ceremonial Law.
3. Priests, Bishops, Rabbis der. the Law.
- interpreters. not revolution. Peace
4. Sadducees. Paul. Karaites. Reform.
5. Need of a modernism w/ discipline

4. Mysticism - Ethics - Law - communion.
1. on frontiers of thought of literature.
2. prophet & mystic -
3. Two kinds. Intuition, Theosophy.
1. - Se. 5th c. life - hunger - find it in Isalm.
2. Attempt to explain universe - Alchemy -
- used to explain Rabbis
4. Freedom - used to explain Rabbis. There
is all - 0379 -
5. Law in myst. Prophet dead - Phil. cold
6. Two Realities God - Man's Soul.
the way -

7. Bachya - "Thou hast caused us to hunger -
Italeri - "When I am removed from Thee

8. Muric.

5. Nationalism - controversy - Fact - 1000yr.

i. Will to live. Two dogmas.

2. Eternal People.

3. Messiah

4. Zionism.



1. Chain - Center, World. - Halber-
2. Baha. Miniature -
3. P.R. Center - Sayon - Allardy.
4. Ref. Center -
5. Little Country -
6. Central in Jew. life - Even in Exhib.
- Prayer. Literature -
7. Never left Jew... - Israel - Hebrew.
 1. Crisis.
 2. Speculation - best mind.
8. Will to live - Creatively.
9. 4 major tendencies.
10. Not only Relief - but Reconstruction

26-2

Rabbi Abba Hillel Silver

OF CLEVELAND, OHIO

Internationally Famous Jewish Orator

Will Lecture in English on

“Tendencies In Jewish Life”

JOSEPH JOHNS HIGH SCHOOL, Market St.

TUESDAY EVE., OCT. 25th, 1927

AT 8 P. M.

Under the auspices of the TIKVATH ZION SOCIETY

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and vicinity to hear such a gifted Speaker*

Get Your Ticket Now!

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AND HOTEL HENDLER

THIRTEENTH
ANNUAL MEETING

of the

Federation of Jewish Women's
Organizations of Maryland



Tuesday, January 29th, 1929

EUTAW PLACE TEMPLE CENTER
BALTIMORE . . . MARYLAND

In The Temple

11.00 A. M. Opening Psalm	Mrs. Louis H. Levin
Minutes	Mrs. D. Paul Davidson Recording Secretary
Report of Treasurer	Mrs. Morris Weinman
Correspondence	Miss Ruth Meyers
Report of Hortense G. Moses Scholarship Fund,	Mrs. Sydaey M. Cone, Chairman
Reports of Presidents of Constituent Organizations	
Report of Committee on Credentials	Mrs. Leon Ginsberg, Chairman
Report of Committee on Extension	Mrs. Israel Shapiro, Chairman
Memories of the Federation of Jewish Women	Mrs. Henry Oppenheimer
Report of Committee on Resolutions	Mrs. Robert F. Skutch, Chairman
A Legislative Year	Miss Lavinia Engle League of Women Voters
International Relations	Mrs. Henry Oppenheimer
Report of the Recording Secretary	Mrs. D. Paul Davidson

Report of the President.....Mrs. Morris S. Lazaron

Report of the Nominating Committee

Mrs. Milton Gundersheimer, Chairman,
Council of Jewish Women

Mrs. Jacob Rand,
Young Ladies' Benevolent Society

Mrs. Emil Crockin, Hadassah

Mrs. William Ribakow,
Morris Rombro Free Loan

Mrs. Sol Silverman,
Auxiliary Chizuk Amunah Congregation

Election of Officers and Board Members

1.00 P. M. Lunch Vestry of the Temple

Prayer Dr. Wm. Rosenau

Greeting Mrs. D. Paul Davidson
President Eutaw Place Sisterhood

Response Mrs. Leonard Hecht

2.00 P. M. Temple Center

Address Dr. Abba Hillel Silver
of Cleveland

"THE FOUR MAJOR TENDENCIES IN JEWISH LIFE"

ORGANIZATIONS AFFILIATED WITH FEDERATION
OF JEWISH WOMEN'S ORGANIZATIONS
OF MARYLAND

Auxiliary, Hebrew Hospital
Auxiliary, Hebrew Home for Aged and Infirm
Auxiliary, Beth Tfiloh Congregation
Auxiliary, Tifereth Israel Congregation
Auxiliary, Shearith Israel Congregation
Baltimore Chapter, Hadassah
Auxiliary, Jewish Children's Society
Junior Hadassah
Hebrew Ladies Consumptive Aid
Hebrew Ladies Sick Relief
Auxiliary, Shaarei Zion Congregation
Auxiliary, Shaarei Tfiloh Congregation
Auxiliary, West End Talmud Torah
Baltimore Section, Council of Jewish Women
Cumberland Section, Council of Jewish Women
Daughters of Hannah
Daughters of Harmony
Deborah Lodge
Eudora Lodge
Ladies Independent Council
Milk and Ice Fund
Miriam Lodge
Morris Rombro Free Loan Association
Sisterhood, Baltimore Hebrew Congregation
Sisterhood, Chizuk Amuno Congregation
Sisterhood, Har Sinai Congregation
Sisterhood, Oheb Shalom Congregation
True Sisters
Young Ladies' Benevolent Society
Young Women's Hebrew Association
Queen Anne Lodge

There have been four great tendencies in Jewish life through the ages, Prophetism, Legalism, Mysticism and Nationalism, and each received its consummate expression in Palestine. Each proved an essential contribution to the culture of the world.

The first, Prophecy, was the protest. It was the cry of the human soul against wrong and injustice, against faith obscured by ritual, against life made desecrate by hate and war. It was a protest against the tyranny of priest and king, against all who dwelt at ease in Zion. It told of a God who is both exacting justice and forgiving love, whose worship is duty and compassion and suffering. Prophecy was a rod of anger, a scorpion whip against the proud and the oppressor and a healing balm to the broken in spirit. These mighty verities of life passed through the channel of the soul of Israel's prophets and poured into the social consciousness. And in Palestine prophecy uttered its mightiest phrases. Two thousand years of spiritual activity in the diaspora added not one indispensable word to the message of the Prophets proclaimed on the hills of Judea and in the cities of Samaria. In exile Israel lacked that creative sense of freedom which is at the root of spiritual autonomy, which in turn is the very soul of prophecy. Some Rabbis even maintain that prophecy ceased in Israel after the first exile, the Babylonian, and thereafter only the "bath kol" - not the Living Word with the echo - was the portion of Israel. Israel had already tasted the restrictive influence of exile. With the decline in the fortunes of the people and the loss of their independence, prophecy degenerates into apocalypse, and still later goes to seed in Cabala.

The second great tendency in Jewish thought was Legalism, and it too received its fullest and healthiest expression in Palestine. Legalism was the people's program even as prophecy was the people's protest. It was the way of achieving the prophet's goal. It was the effort to give the prophet's vision "a local habitation and a name". Legalism in a sense was the technique of prophecy. Law is not opposed to ethics. It is its pedagogy. It becomes the enemy of morality only when it grows antiquated and no longer responds to the advancing needs of human life. Phariseism, which created the Mishna, was the true heir of prophetism. In their consistent attempts to adjust the ancient law to the needs of the times, the Rabbis exercised prophetic prerogative even if they sought for sanction not in revelation but in interpretation. The laws developed by the Rabbis in Palestine before the great political disasters were neither irksome nor unwelcomed to the men of their era. And they represent nearly all the essential laws of Israel to this day. The Rabbis of the exile from the conclusion of the Mishna to this day pyramided law upon law, but mostly detail and minute regulations, evidencing little of the daring and the originality which characterized the early Tannaim. A free and secure people living on its own soil can make experiments in jurisprudence. The life of a scattered people, insecure and beset with dangers tends to rigidity in thought and conduct.

Even Mysticism, which runs like a thread of gold through Jewish life, witnessed its finest fruition in Palestine, whether it is the mysticism of spiritual intuition or that of theosophic speculation. The passionate out-reaching of the human soul for obscure kinship and communion, - the deep calling unto, deep- is nowhere more completely revealed than in the Psalms.

divine

Eben the esoteric science of Theosophy finds its entire subject matter already defined in Palestinian literature. Suffering and exile turned this tender shoot of the spiritual life into a coarse weed, and the desperate emergencies of Israel's life in the Middle Ages transformed it into the sad thing which we call practical Cabala.

Also the completed definition of Jewish Nationalism was made in Palestine - and what a unique and exalted definition! Israel is to be a people, an eternal people, whose destiny is neither conquest nor mere survival, but service, and spiritual leadership. A nation is a divinely ordained entity. It must safeguard its life. Like the individual it must employ its endowments, its corporate will for the advancement of the high purposes of mankind. So potent was this idea of nationalism developed in Palestine that it withstood the corrosion of two thousand years of the people's homelessness and wandering and the assimilative influences of many civilizations. Modern Zionism finds its inspiration in the nationalistic philosophy of the Bible.

These four "motifs" of Jewish life were Israel's gifts to the world and they were fashioned in Palestine. The Jew has not been unproductive in the last two thousand years. He gave much to mankind in these many centuries, even as he received much. But somehow the stamp of great originality and heroic pioneering one finds in the ideas which emanated from Palestine alone.

And the wish to rediscover the ancient, authentic voice and mood, and the privilege of genuine creativity through a free and integrated life in the historically stimulating environment of Palestine is the driving force of Zionism.

Men say, this is impossible. It is miracle-mongering. But our whole life has been one astounding miracle. Our modern Renaissance no less than our incredible survival through the ages is a miracle. The unbroken will to live triumphantly, which manifests itself so gloriously in the fervor and enterprise of Jewish settlements in Palestine today, is a miracle - the miracle of the ages; for what forces have not been employed to break that will!

5. ~~Spiritual~~ ~~front~~ #1

6. 2500 years have added not one extra "Praks"
7. Prophets same do of phyls history (2) a faith (3) a code
(4) and a universe as (42)

~~In Palestine~~

in modern society

II. Legalism - Technique - Law not in juxtaposition - Rel. laws - observance
of holidays - dietary - ^{clean} customs - not (1) as reminders, not visible (2)
keep Israel a "holy people", then actg militant - preserve identity.

(1) no outright opposition to Rel. laws in Israel -

(1) Pharisees + Sadd. Who had authority? Priests & Rabbis
and how were they to be sanctioned - then power vested
in priests - or interpret. of Bible

(2) Christianity Pal. Christian

(1) no consistent attitude (a) "let me get a little"
of these laws (b) no law (c) no opposition

(2) Even Paul's position is not clear - a split
to Gentiles - exemption

(3) Church soon had its own cerem -
holidays etc -

(3) Marans - Ec. Rabbinic law. Religious

(4) Reform Jud. - 19c - eclectic +

(5) Those who would return Jud. to a system
of ethical principles - are creating a pseudo-
rel. system - It is not Judaism.

(3) will work for assimilation. Spent needs
body. "Minimum" (1) to remain as (2) to
preserve as

III Mysticism - The Unfamiliar Quest of God -

1. Two kinds (1) Thesophy - attempt to explain universe - its creation & administration. (2) Deutheism - Sc. & Inner life

2. We find both in Jud. (a) - religion - lost - + deism - in Gen. - Ezekiel - in apocalyptic liter. - in Talmud in Philo - in texts. Mid. 300 - Primitives Science just as alchemy - chemistry - and astrology - astronomy - magic - medicine - so thesophy - deism - origin + structure of universe

(b) Deutheism - hymns - in Isaiah - in Ajoda - in ethical treatises & Mid. Ages - hymns - in rich outpouring of spirit -

3. Two Realities - God's Soul & Man's - Heaven and in by walls - The 'way' 25.111 to the 'be'! How to reach God? The way? Self deepening Self-purification, meditation and introspection.

Search the heart & self - to measure, probe the depths at depth all things as one.

Flash! Freedom! Moment of Consummation 1313 1313 etc -

4. Myth vs Prophet - Social reformer - activist reformer - not concerned with this world - But with eternity

1. Four major tendencies - 4 motifs - 4 strands - 4 themes

- ① At times one or the other was dominant - Shema - Story of these 4 str.
- ② While it is true that ^{as a whole} Judaism is one rel. and Israel one - as a summary being is one - biology, psychic changes - Ego - strugs - are strong
- ③ jud. not a formal summary - but the record of a sp. experience - ceaselessly adventured. many tendencies

2. Prophecy - most important - most valued creation - gift - not only - fallacy of reducing Jud. to Pr. history history - Restraints - protection of intel. and pedagogic aid of Comm.

- ① The Program - The aspiration. Man's hunger of Perfection - reach into next stage of our evolution - What Ought to be

Prof. Aron - Faith in propers - glowing hope of better times. not future-teller - not what / shall be - what to be

- ② The Prophet - The spotter man - not originator - observed - raging fire not professional - suddenly - The heavy Hand of God - devised magic - they could not help it - glaring There - vision - marking life + death - then cross renewal

- ③ Message - one message - style different. Rabbi - in them - the prophetic in the same way - each according to his strength

- ① God - is - "a power + a might and an intelligence".
1360 1360 6100 - One + Spiritual - allegorical idolatry - Revol. step - only in Israel

- ② God + Morality. Not then ritual but conduct - detached rel. from cult + shrine; from priest - craft + Temple + sacrifices - inner faith - Morality has its sanction in faith - faith of structure in conduct - 736 71 3120

Jerem. ch. 7

God wrought
these moral actions

- ③ Highest moral codes
1. Justice - not legal justice - but moral justice
2. Love - "Sentimental love" but "Love" - your brother = scorpion
3. Brotherhood + Social Responsibility
4. Peace - 2im with scorpion

5-① When have I in Haven but then? + under the same open fact - Ps. 13

② X/17/15 - 10 gate - Gate; 17/15 - 5 gate - (Just)

③ Habari - (Just)

X/3/10/17 - Buber - 7/2/13

IV. Nationalism - The struggle for survival -

① Controversy - Academic - reality - just 100 p -

② Will to live - 2 dogmas -

① Eternal People -

22/10

(2) Meinam Hape - at Every crisis stand up

best minds -

→ ③ New Definition - Nation must serve - Nat. not enough

~~2nd~~ (2) Bound by Moral law - for and

~~7th~~ - for it destroy the service -

④ Israel's renewed effort to reestablish himself in Palestine is in direct historical continuity with full major tendency in life

① Normal life -

② (1) 13 p. 13

③ Judged -

V. These 4 must continue in our life to-day -

① Spirit & Prophecy -

to do justly

② " Law -

where Law essential

③ " Myst -

higher quest of God

④ " Nat -

Nat. loyalty & firmness & solidarity

1. 4 strands - 4 streams - Ego -

2. Prophecy - most dominant - most significant attribute -

(a) Program - maximum - Ought to be - Perfection -

- cry + protest - ~~nature of Israel~~

- Faith in Progress - Affirmation ^{עמדה ודעה}

(b) Prophets - vehicles - ~~instrumentary~~ ^{not future}

1 - laymen.

2 - Involuntary - Hand of God - Moses -

3 - Enslaved by vision - Used every means -

~~4 - Coerced~~ -

(c) Message - One - style different - ~~Pluralism~~

1 - Unity of World - ~~Nature + Man~~ ^{unity is spiritual}

2 - God is Spirit - ~~God is worshipped~~ ^{destroyed} - idolatry

3 - Idealized religion and morality

! 3170 ! 612 4. Highest Moral Code - 2700 yrs. haven't

a - Justice - scorpion whip.

b - Love - ~~good work~~ - good.

c - brotherhood - ~~211/150~~ -

d - Peace - Zion ascends -

5. Philos. of Jew. History - Covenant

3. Legislation (a) Method - Pedagogy - and Survival -

- ~~Law~~ ^{written + oral} ~~dictation~~ - ~~Self defense~~.

(b) Code of Law for Israel alone -

- ~~Covenant~~ - ~~To remain Holy~~.

(c) Discipline of Army of Lord - ^{עמך}

(d) Legislation not opposed to Ethics -
- not murder - Jesus -

(f) Mission & Nationalism are One -
Exhilarate

6. In Palestine - Highest Expression - Freedom

- (1) It is -
- (2) The ~~best~~ whole Prep. & the best in
Loyalty, Heart & Nat. Idealism
- (3) May again -

7. In diaspora - remain true to 4.

- (1) Loyalty to People's Idealism.
- (2) Minimum Descriptive - Synopsis
- (3) Spirituality - warmth.
- (4) ~~Basic~~ group-loyalty.

This is total program

anything else - is a diminution.

This is classic - dead-end -

1) 4 ways - Strands - Streams - Struggle - One
as man - Ego - strong - not formal
summary -

2) Prophecy - ^{greatest gift} Program

prophet - spokesman - not professional

Message - One -

① God - Killed Idolatry

② God + Morality, Covenant - inner faith
3185

③ Highest Moral Code

① Justice - 5 components

② Love - 10/11

③ Brotherhood - protects

④ Peace -

2500 years

Prophets gave Israel ① faith ② code

③ Philo ④ Messia

3. Legislation - Technique . juxtaposition -
pedagogy - survival

① Ind. is more & system & other

② Mysticism - Passionate Inst. , Balance
① Theosophy - Intuition

(2) On Reality - Int - 23.11.14
- 3136 N - Freedom -

(3) Myth vs. Prophet
2.12.14

(4) Nationalism - Struggle for Survival

(1) Academics

(2) 2 Logics -

A. New Definition of Nat. Surv

B. True Zionism

There are 4 major

used them all

1. ~~History~~ ⁴ ~~tendency~~ - Pro-law. Mystical. Western.
- Pr. most important

① What ^(a) ought to be - upreaching for best -
- perfect duty - ^(b) Optimist - Wrong not inherent
- ^(c) Behave in Proper - future vs. past.

② Who was prophet - not professional -
- > church & prophets.
① clear vision - easy means -

③ Message - One - style different -
- "Each according to his strength".

① God - One - Spiritual - idolatry -
- Ancient world never what beyond.

② Detached religion from Act -
- monstrous - Sacrifices -
- Spiritual faith - Is. I

③ Identified Rel. with Morality -
- "You have been told" -

④ Highest Code of Morality - Justice
+ Love - 7th 7th 7th 7th
① Championed Cause of denied etc.

⑤ Universal Brotherhood - Peace.

⑥ Messianic Faiths

(1). For as the new heavens, and the new earth, which I make,
Endure before me, saith the Lord,
So shall your race and your name endure. 66.22

(2) "For the mountains shall depart,
And the hills be overthrown,
But my kindness shall not depart from thee,
Nor shall my covenant of peace be overthrown,
Saith the Lord, that hath pity on thee"

(3). When thou shalt pass through the waters etc.

Question

Whereas thou hast been forsaken and hated,
So that no man passed through thee,
I will make thee an eternal excellency,
A joy of many generations.

I will make thy officers peace,
And righteousness thy magistrates.
Violence shall no more be heard in thy land;
Corruption nor destruction within thy borders;
But thou shalt call thy walls Salvation,
And thy gates Praise.

"Nationalism" Part of Series

1. Fourth Tendency - Nationalism -

1. In recent years - since era of European pat. - Stalin
- The Reform Mov. - fuel - Many denied Leaders.
- Rabbinical Conf - Pittsburgh, 1885 -

2. This was furiously challenged - Rise of Pol Zion.
assimilated controversy - abated in last decade

2. I shall not undertake to stir anew - academic -
- realities - Jew looked up - as distinct people -
having all character - continues so to regard them

- (1) There have been few - There are few - wish
- lose identity - wish cannot undo history -
- what ought to be -

3. Jew has been thrust upon a phys. history. entity -

1. In first 1000 yrs -

2. In the loss of his home - Embracing Messiah

3. Destiny surrounded him with restrictions

4. Israel came to Zion - an integral people -
- added to the two - enjoying common national emotions

5. And the reality of the liberal - non-Jew world
- not confused by with complexes - accepts
them as such -

6. So potent was idea of hakari - even after loss of Nat. ind. - refused to denounce

(1) Enumerated 2 dogmas - Eternal Rep.
and Messiah.

7. Etn. People Dogma Enumerated in Ex. 6 -
menace & disintegration - 2nd Isaiah

(1) Isaiah -

(2) Never lost faith - not logically proved
but justified by Expe. - Unwieldy belief

8. Utopia of Mass - derived from first

(1) Began with loss of Nat. ind. under Roman -
- planted firm beliefs - to unwieldy

(2) In darkest times - when ever great
events - (enumerate)

(3) Furthest minds - calculated
- (enumerate)

(4) Modern Zionism is but upthrust
will to live. Nat. survives - rich
as essential a tendency as Prophecy

9. But a Nat. unique.

(1) Isr. evolved a new concept - corporate will - creates social purpose.

(2) Israeli social purpose - a Kingdom.

(3) Juste

(4) This is Mission - Centrally.

(5) Not opposed to Nat. 2nd Isa -
Need not be scattered -

10. For Palestine & Jew. found highest
expression -

(1) Also produced in Exile -

(2) But lacked freedom & stimuli Ex.

(3) To redetermine authentic mood -
aim of Jew - Juste.

(4) Way as far possible - miracle

11 - Jew in diaspora may not be able
to create a Jew culture as rich
as in Pal. but he may be

(1) loyal to his faith + traditions

(2) Retain his rel. + hist. identity
- American says, I'm American -

(3) Don't up to Israel -

(1) Criticism vs. moral debacle.



III. Mysticism. - Passionate
quest of reality.

(1) Golden Thread -

(2) Kabbala - Prim. Science -

(3) Sp. mysticism.

- One Reality - God.

- Soul - נשמה - Way

- 13131313

That, too, in Palestine -

IV. Nationalism 

(1) Criticism

(2) Two dogmas.

(3) New definition of Nat.

- Mission not opposed
to Nat.

Palestine

(1) We did much in Exile
but -

1/ J. Rel. life = a development - 3000 yrs - below threshold of H.
 Not as normal, predictable and orderly - as fruit from seed.
 Such organic or inorganic processes - not in sp. a lot of life
Sharp Breaks - detours - impulsions - but add. by
 - cataclysmic Nat. experience - War - Revolution - Ex. 6 -
 - or new contacts with other peoples + cultures ^(Ferment)
 - or sudden advent of great, Creative Personalities ^(Came)
 So that Dev - is irregular ^{unsystematic} accelerated retarded -
at times Reactions -

= It is the Nat. or Racial Epo which keeps ties these
changes involves together, - which lets the things
hold together the and gives unity to a unit less
of Powers

2/ In the sp. development of 21. 4 Major Trends, or
motives are discernible. (Names)

4 Strands - interwoven in one Cord

4 Streams - join into one River

At times - one or other dominant - at war
and story of their conflicts interacting ^{adapting} and
compromises constitutes Hist. of India in.

But at no time when any one completely
dominating.

Thus, while we speak of Ind. as the Rel. of India
 as one people - only as Human Being is one -
 one but constant changes in - reacting to Env. etc.

3) Of the 4 - R. is most important - ^{-genius} Creation & Contributions
Amazement of World - Two Cent. (7-8 c) - Succession
refined and recast whole Rel. that of Man kind.
As decisive + revol. - Copernicus^(astronomy) - Newton^(physics) -
Darwin^(biology) ^(Freud) A new departure!

4) ~~to~~ To understand this - take a glance at the Rel.
life & that which preceded - Prim. Peoples to-day -
Fascinating study - "Golden Bough" - Sir James G. Frazer
or Spec. for Semitic peoples - W. Robertson Smith - "The
Rel. of the Semites"

Prac. nothing to do with Ethics, Morality, Sp. life
but with Ritual and Cost - with things one must
or must not do in order to propitiate or compass
the numerous spirits inhabiting almost all nat.
objects or phenomena.

A Rel. of Magic and Talism, of "Totemism" -
Belief that there exists bet. man + animal a plant represents
by totem an intimate relation.

of "Fetichism" - worship of tangible inanimate
objects believed to possess some myst. power.

Among more advanced peoples - Bab. Eg. Gr. Rom.

Polytheism - Forces, Nature - Personified
Idolatry - Sacrifices, ritual ^(shameful) ^(orgiastic) ^(intelligible) ^(Fetichism)

World of Idolatry - the pill - "Widows of
cruelty - bestiality - barbarism - slavery
human sacrifices"

5) Pro-pr. Israel was a part of all this - But while all others
were advanced beyond - Prophets - "Eth. Mothers in"

In class by Es - Israhel, in common, - its
magicians, diviners and ecstasies -
Also its priests - Sanctuaries - Official oracles
Bible mentions Star-gazers -
"clairvoyant" - small fee
was consulted on Trivial problems, life -

Then were also Schools of the Books of Prophets -
400 Derwishes -
common among all peoples - Music, Dance
"Seizure" - identified with food - utter
oracles - work miracles (Is. 10.5-7
also Is. 19.18f)

Classical Prophets - resented any identification
collectives of professional derwishes -

Amos - Amaziah - High Priest, Beth El -
- Amos 7:14-15
- Amos 7:14-15

"I am a herdsman - and a dresser of my camels.
Trees - and the Lord took me from following
the flock - and the Lord said unto me: So
Prophesy unto my people Israel"
Not a Professional - but hire - "Took" him.

- 6/ Nor is P. just a moral preacher - ~~and~~ exhorting the ind. 4
 to live ~~the~~ a good life - Practical & theoretical
- P. speaks in Name of God "אלהים"
- God Commanded him to speak: Revelation -
 God "Took" him - Carnal result .. 188 b1
- Each recalls Vividly Moment of Ordination -
Vision - "Sudden awareness"
 Not there - Philo - "Spokesman of God"
- 7/ Do not speak to Ind. alt. private activities -
Nation as a whole - as to those - Kings, Nobles
And not only Jewish Nation
Task to declare Divine Purpose
Some gathering stones on Nat. houses
- 8/ A note of urgency, of sternness, at times Passion an
Call to Repentance - Apostasy - Wickedness -
Despair of People's Repentance - Punishment -
After disasters - Regeneration -
- 9/ Message: Style diff. - Message one -
 1) Unity of God - Universals - Monothism 30/11 "5
 2) Fervent attack on Polytheism & Idolatry
 - all forms of Divination - Sorcery
 3) Identified Rel. & Morality - Not a matter

God is a God of Justice - ^{proper law}
cult - Temp - Scriptures - (Is. 1.10 - 17) Is. 58. 5-8

Temp - Jerem. (ch. 7.1-15) (5)

Defin. Micah (ch. 6.1-8)

Justice - whips - Amos

"Bec. they sell the righteous for silver
and the needy for a pair of shoes"

Isaiah Chap. 5.8-24

Love - 20/11

Brotherhood - all are God's children =

"Are ye not as the Children, the & the pictures
unto me, saith the Lord

Have I not brot up Israel out, the land of
Egypt

And the Philistines from Gath -

And Amor from Kir ?

Malachi - much later -

"Have we not all one father?"

Have not all God created us? why etc

Peace - International -

Is. 2. & Micah 4

Phil, Hist - much work - Is. 11.1-9 - and Mission
7/32/6

(e) Pharisees - heirs of prophets -

(f) Early laws - essential - late - minutiae -
- no longer on our soul - no originality -
- only a free people can dare to experiment
jurisprudence. - Dauger leads to rigidity

~~Romanticism~~

~~The Inner World~~

4. Mysticism - national rel. - it is - cut out
- of intellect only -

(a) Golden thread - 3 types - (1) Theoso-
phic speculation - primitive cosmology. (2) Spiritual
intuition - psalm - gongada - liturgy.

(b) Overreaching for Christ & Communion
- deep calling unto deep.

(c) One way - just - just - just -
- The way - just - just - just -

(d) just - just - just - just - just - just - just - just -

(f). Mystic and social reformer just
- (g) just - just - just - just - just - just - just - just -

5. Nationalism - Will to live

(a) academic - we are a People - Right -

(b) So potent - 2 dogmas (1) Eternal
people - (2) Messiah -

(c) Mess. hope permeated - Great Events -
Great Minds -

(d) Modern Zionism -

→ (e) Unique Definition - Mission.
- Corporate will - creates Soc. Purpose

III. Mysticism

all sort of myst. had to
be left - actual

The Jews +

of

1 almost (whole field) indicated the ut organ.
Hell. Jew. Hks + Geom. -

13-Me. Court. Q. - 5 16 - Chardens

should like to include all

1. ~~actual~~ - actual myst. contemplation
- Is. 6. Zeller. preached -

3. Rakhs. Jordan her Zacca 3200, Los
Sinner's Prayer - 12 yrs in cage

4. Unstable Eyes - much begin
1. Lyale to - Nachman. + Caro
2. Poets - Habes - Salust
3. Statesmen - Abulafia.

2 Kinds

1. Intuition - Se. 5th inner Aff.
hunger - 12 - pray - Agada
hymns -

2. Theosophie - attempt to expl. universe
- intelligent attempt - Early 3 views
by Gen. Expt. - Uman - After - Evange.

in Ezek. 2
After - Logos -
number - Eua

Early science - nature & sciences - comp. & math.

alchemy - chemistry

astrology - astronomy

Cabala - physics & psychol.

remnants - experiment - intell. energy

Bible as his laboratory - all tracks

3. 4 ways & skip Bible 0 3 7 5

4. Sought Freedom, Rationalism

(1) gen. Philos. rationalism

(2) Ch. map 5 14-15. Scholarship

5. Spiritual Myst. 2 Reality of
Juda & this world - how to reach

He used on
1. See many
one

then Confession walls - self-discip

self-purification, free from

passion, love of things - flesh

moment of
communication -
marriage

13/11/16

of phenomena, inward, vis &

revelat, reality - will require us

When heard
in heart but then

1. "Barber", then he cursed

me to hang - for the last man

2. Hales - when I am removed -

6. The end - Ear. Eye - Beauty -

IV. Realism

1. Reality - at best an ideal
subject - Reality - a man cannot
undo history - just 1000 yrs - it
- you come down to 20 C. Now you

1. Will to live expressed in 2
dogmas. (1) The Eternal People

(2) The Messianic Hope - (1) As long
as a man & earth exist - 2000 AD

(2) Messianic Hope - Plan of attaining
cure -

B. New definition - The Chosen People

1. Messiah not opposed to Nat.

1. He shall not fail as far as world
until he is actually present in the earth

Government as is the best

2. Need not expatriate Israel.

Palstine - Full of rich fruit

Unrestrained expression - What much in eye
- freedom - stimulating environment - in eye
either repression or stimulation

1) Prophecy = Dynamics - Program.

Law = Technique - Halakha - Nomos - Juxtaposition to P. or sp. Faith -
Rab. Jud. based on Halakha - Hence Formalist - External.

Chr. Apologists - Paul. Altho Jesus: "I am not come
to destroy, but to fulfil. For verily I say unto you, Till heaven and
earth pass, one jot or one tittle shall in no wise pass from the law, till
all be fulfilled" - Pedagogic value - Halakha Halakha Halakha
- Halakha.

- So Prophets - Halakha - Priestly Code - H. - non-ceremonial
laws.

- Halakha meant all law - Moral as well as Ritual -
Halakha as well as Dietary laws.

- Not of same grade - but all part of full Rel. life.

Dr. Bauck - Halakha - only ethics of violations

2) Object of Law - 3-fold (1) Righteousness (2) Holiness (3) Preservation

Halakha Halakha include Justice - Charity - Purity - Self-discipline

Piety and Barricades ag. Preparations - Halakha

Food, Drinks, Clean & Unclean -

Ever present danger. Soldiers - Civilians - Army
in the land - Preserve Community.

3) Most of these Ceremonial laws intended only for Israel

Halakha Halakha - abstain idolatry, blasphemy, incest, eating
of blood, flesh from living animals, violence ag. human life, prophets

And others Halakha Halakha -

Dante - not Baptized - the sinners - first circle of Hell

4) Law also served as Pedagogy - Training into habits of Rel. conduct

① Kindling of lights ② First periods of worship -

③ Ceremonies - Seder - Shofar - Fasting -

Halakha Halakha Halakha

Brotherhood Bulletin



BEACON STREET TEMPLE
CONGREGATION OHABEI SHALOM — BROOKLINE, MASS.

Vol. 11 « « MARCH, 1932 » » No. 3

Our Annual "Ladies Night"

Tuesday, March 29, 1932



Rabbi Abba Hillel Silver

Author of

"Messianic Speculations
in Israel"

"The Democratic
Impulse in Jewish
History"

"Religion in a Changing
World"

SUBJECT:

"The Four Major Tendencies in Jewish Life"

Entertainment and Dancing

Dinner promptly at 6:30 p. m.

BROTHERHOOD BULLETIN

THE BROTHERHOOD BULLETIN

Published monthly by the Brotherhood of Congregation Ohabei Shalom to inform its members and friends of its activities and plans and to enthrust them to greater service. Send all articles and news items, etc., to

PHILIP E. SAGE
11 Beacon Street, Boston

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"LADIES' NIGHT"

We expect March 29th to go down in Brotherhood history as one of the real outstanding "hits" of an organization famed for its spirit and for its successful meetings. It is our annual "Ladies Night," that evening when our ladies can see why the last Tuesday of each month means so much to us.

First feature will be our principal guest, the nationally-known Rabbi Abba Hillel Silver of The Temple, Cleveland, spiritual leader of the largest liberal congregation in the United States. This famous Rabbi is a graduate of the University of Cincinnati, and the Hebrew Union College. He is Vice-President of the Zionist Organization of America, a member of the Executive Committee of the World Zionist Organization, and of the Council of the Jewish Agency. He is on the National Child Labor Committee, the American Civil Liberties Union, a member of the Board of Governors of the Hebrew Union College, the Hillel Foundation, and President of the Cleveland Bureau of Jewish Education. Rabbi Silver also is the author of a number of thought-inspiring books, and a speaker of wide renown.

For entertainment, we are promised a program as marvelous as that of last month. Details we are not permitted to reveal, but wait and see.

An orchestra will play during the dinner, followed by dancing from 10 to 12.30. Round tables seating 10 and 8 will be used. Chairman Henry Lustig has arranged for a dinner as only Seiler can prepare. Falk Nathan, our song leader, has a novel method of extracting music from members and guests, and this will test out our budding Carusos.

Business part of the meeting will be short, the entire gathering will be informal, and fun—friendliness—fellowship will rule. Last year more than 200 were turned away so mail reservations with check AT ONCE to Henry Lustig, 110 Tremont Street, Boston. Even those arriving after the dinner will be obliged to pay full admission price.

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OUR LAST GATHERING

Our meetings always have been of such a high type that we take them for granted, and feel sorry for those who were not present. Yet in many ways our last get-together was so outstanding that we feel that a word about it may be appropriate.

Our guest speaker, Crickel K. Carrick, Secretary of the Federal Reserve Bank of Boston, gave a most interesting and intimate talk about banks and bankers. The question period which followed brought out new information.

Rabbi Abrams took 30 minutes to give us a talk on "George Washington and the Jews" which those present will remember for years to come.

Miss Irida Pilla and Mr. Guiseppe Gozzi, our guest artists, entertained with operatic gems, and with Italian, Jewish, and Spanish songs. Never in Brotherhood history were any artists applauded so much and obliged to render so many encores.

A real novelty was a genuine Italian Dinner prepared according to the Seiler standard. It was so well appreciated that in time it no doubt will be repeated.

The community singing under Falk Nathan was, as usual, peppy and interesting. The head table sang itself hoarse, and the duet by Mr. Carrick and our Rabbi was a "wow."

Likewise, the other features of the meeting, and the general friendliness and goodwill, all indicated an evening of real fun and fellowship. To those who were absent, we extend our sympathy, and trust that they too may in the future enjoy all our gatherings.

OF TEMPLE OHABEI SHALOM

WHY TEMPLE MEMBERSHIP?

HERMAN GEIST, *Chairman*
Religious Extension Committee

In times of stress, and periods of sorrow, and when conditions in general are poor, there is apparently a better realization of the spiritual values of life. That is why religion in its true sense survives the mere materialistic things of life.

We are pleased to quote from the booklet referred to:

+ + + + +

Why Temple Membership?

11. I think congregations emphasize sects too much. Isn't it much better to stress a closer understanding between all peoples in this advanced age?

Outstanding Christian and Jewish leaders have emphasized that more devotion to their respective faiths, more practice of the fine qualities which each religion has to offer will go further to create good will and better understanding between all peoples than any attempt to discard that which we have for some universal belief. Sameness does not breed progress.

12. I give enough to charity now and therefore cannot join a Temple. Is it not better for me to relieve physical suffering than pay Temple dues?

Temple Membership is not charity. Charity has become the religion of hosts, when in reality charity is not a substitute but rather one of the many teachings of the synagogue. Temple dues should be included in your budget just as you include rent, food and clothing. Your spiritual development is as deserving of careful attention as your physical well-being. There must be a balance and proportion in one's living.

13. I want to have my children understand the meaning of Judaism but I personally do not need it.

Either you are not sincere in your statement that you want your children to believe their religious teachers, or you are willing to permit a wide gulf to come between you, due to fundamental differences in belief.

14. My interests are along orthodox or conservative lines.

Every Jew is entitled to his personal opinion as to the wing of Judaism which best satisfies his own needs.

15. I will wait until my child is old enough to attend Religious School.

Consider what effect your admission that congregational affiliation is not worth while for yourself will have on your growing children now as well as when they become older. It is well to practice what you preach for the practice will go as far toward achieving the end as the preaching.

16. I have no children. I think the school is the most important part of the Synagogue and therefore should be supported by those who have families.

True, the religious school is one of the most important factors of the Synagogue, yet because you have no children is no reason for relinquishing your place in the House of Israel. Education is one of the most important factors in the fitting of those to follow us—whether they be your own children or the boys and girls of other parents.

When you pay taxes to the city and state—a part of which goes to the upkeep of the public schools—you are not asked whether or not you have children, because even without a family you have a social obligation to the future generations.

BROTHERHOOD BULLETIN

SCHMOOS

To Brother Abe and Mrs. Olansky we offer congratulations on their 5th wedding anniversary to be celebrated on March 27th.

On January 14th, Sam Tichnor became a grandfather, and from latest reports about this new young lady, we understand that Ziegfeld has been trying to get her services.

Max and Mrs. Karol will check off 15 years of marital bliss on April 15th; while our first Financial Secretary, Louis Abrahams, and Mrs. Abrahams, held theirs on March 20th.

On March 5th, Richard Massell, Frank's pride and joy, became bar mitzvah, and on the 26th, young Robert, son of Joe Willens, will do likewise. Greetings and good wishes.

Mazeltov to Dave and Mrs. Ansin who will be married exactly 35 years on April 4th.

Harold I. Shulman became daddy to a future Brotherhood member on February 15th, and in 1951 he will make a strong candidate for President with the influential support of Uncles Charlie and Dave Shulman.

Ten years of happiness on March 26th for Brother Charlie and Mrs. Santer; and on the 28th, to the Massachusetts State Prison Chaplain, Moses Sedar, and Mrs. Sedar.

We are very happy to learn of the appointment of Dr. Joe Skirball as President of the Boston Dispensary, the first time in its history that a Jew has been honored to head this famous institution.

To Harry and Mrs. Cline we extend a Bon Voyage upon their trip to the West Indies.

Our members, as usual, take an active part in communal affairs. On March 3rd, the Jewish Big Brother Association held its annual election, and Brother Horace Goldstein was elected President, and our Executive Board member, Don Stahl, was made Vice-President. On the Board of Directors were elected Judge A. K. Cohen, and our former Vice-President, Harold A. J. Oppenheim.

The Nominating Committee will be appointed this month, and at our April meeting, they must report their list of candidates for office. The members of this Committee are anxious to get your suggestions.

We offer congratulations upon the Bar Mitzvah on April 9th of Stanley, son of Jack and Mrs. Brown.

At the recent meeting of the Business Men's Council of the Associated Jewish Philanthropies, Henry Penn was elected Co-Chairman, and Gabe Stern was elected to the Board of Trustees. More community service.

We congratulate Ellis Gordon upon his 60th birthday to be celebrated April 18th.

The Home for Aged Campaign under Chairman Gabe Stern so far raised close to \$35,000.

+ + +



Nathan J. Becker, Dorchester.
Morris B. Brown, Cambridge.
Louis H. Sawyer, Brookline.
Coleman N. Schiff, Brookline.
Harry B. Sidd, Brookline.
George Tack, Mattapan.

We sympathize with Sam Fleisher who lost his devoted brother-in-law, Dr. Bernard Libby.

We mourn with Sam Tichnor the loss on February 29th of his beloved father, Morris Tichnor.

To Dan and Mrs. Harris we offer our sympathy over the passing away of Mrs. Leah Sydeman, mother of Mrs. Harris.

Jim Banash lost his aunt recently, and we extend our condolences.

On March 4th, our former member, Nat Lindsey, brother-in-law of Herbie Mode, passed away, and the grieving family has our sympathy.

BROTHERHOOD BULLETIN

TEMPLE TIDINGS

From the proceeds of the recent Annual Ball and Entertainment, the Brotherhood paid the final balance owing on the Temple Organ presented in memory of our late beloved Lester Mintz. To keep up its good work, the Brotherhood has volunteered to pay all expenses of the maintenance and upkeep of this Organ.

Some few years ago, the Brotherhood purchased the piano now in the vestry of the Temple Center, and also the bunting on the walls, and presented them to our Temple. There is a balance still owing on the piano now in the Temple Hall and the Brotherhood, in keeping with its practice of quietly helping Temple activities, voted to pay this balance.

Henry Lustig, the newest member of the Board of Trustees, demonstrated his zeal for the Temple in a practical way. He took out a life insurance policy for \$1,000 with the Temple as a beneficiary. This is an example which others could follow, altho a stipulation can be made that the money may be set up as a memorial fund for a specific purpose.

In accordance with its annual custom, the Brotherhood has donated \$25 to the Sunday School for Chanukah gifts, and \$25 for expenses connected with a Purim Party.

On Sunday, April 3rd, the North East Religious Union of the Union of American Hebrew Congregations will hold a Conference in Boston with religious services at Temple Israel in the forenoon, followed by a luncheon in our Temple Hall, and the afternoon session in our Temple. The Congregations, Brotherhoods, and Sisterhoods, of Temple Israel and Temple Ohabei Shalom are hosts. Everybody is welcome, and those desiring to attend the luncheon at 12:30 noon are requested to send name with \$1 to Luncheon Chairman, Henry Lustig, 110 Tremont Street, Boston. Religious and educational matters will be discussed, and Sam Finkel of Temple Israel and our own Mat Porosky will be among the distinguished speakers.

The Temple has liberalized its by-laws to permit a more active participation by the Brotherhood in Temple affairs. Our own President Harold Lipkin is on the Temple House Committee, and Harry Cline and Louis Epstein are serving on the Religious School Board.

Among contributions to worthy causes, the Brotherhood this season has given \$250 to the Associated Jewish Philanthropies, \$100 to the Home for Aged, \$15 to the Jewish Prison Aid Society, and \$10 to the National Jewish Hospital, Denver.

The Public Address System (Amplifiers) in the Temple was the gift several years ago of our Brotherhood, and again, the Brotherhood paid for maintenance expenses.

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TEMPLE SERVICES

Friday, March 25, 8 P. M. "Superstitions."

Saturday, March 26, 10 A. M. "Offering v. Sacrifice."

Friday, April 1, 8 P. M. "What Soviet Russia is Doing to Religion." An address by Rev. John Haynes Holmes.

Saturday, April 2, 10 A. M. "Strange Fires."

Friday, April 3, 8 P. M. "The Devil Passes"—a discussion of the play now appearing in Boston.

Saturday, April 9, 10 A. M. "The Final Goal."

Friday, April 15, 8 P. M. "Exit, Depression"—Concluding Friday Evening lecture service for season.

Saturday, April 16, 10 A. M. "Leprosy."

+ + +

GOOD CHEER

Please notify promptly Ned H. Whitman, Hubbard 4522 or Aspinwall 1516, Chairman of Welfare Committee, or Secretary Philip E. Sage, Lafayette 2977 or Aspinwall 0095, of illness, deaths, births, marriages, bar mitzvahs, or other events in the family of any brother.



Dere Playmates and Pals:—

ON THE MARCH TO "LADIES NITE"

I aint the kickin kind with the frosty voice always eatin the hearts outa the Officers, and givin the Brotherhood the heebie-jeebies with complaints. No, messmates, wot I unloads off my chest is instruction criticism. That last confab from the first bell down to the all-out signal was hittin on all six, and if U was there only in proxy, U otta be wrapped up in gloom.

They ships out notices for a Eyetalian dinner, and I guess they aint many wot belongs as the turn-out aint so big. The first bite they serves is called anti-pasto salad, but to me it tastes like the regular salami. Next cumms Mussolini soup—it was that strong. Then I starts windin up my fork inside sum spagetti, and before I knows it, I got the necktie of the palooka next to me halfway down my throat.

Just then Falk Nathan tries to warm up sum songs, and altho we gets a lotta noises and sounds, we're still waitin for the singin. They rounds up Rabbi Abrams and our banker guest to pull a duet, but its a cinch Rabbis and bankers don't harness well together. Harold Lipkin cuts loose from a coupla speeches, and then they calls on the new members to rise, and they gets up, and when they finds out they're gonna get greeted by Freddie Wingersky, they sits down. 3 or 4 times Fred's chatter gets into low ground, and then Fred tips the new boys off to get in on the ground floor with a lotta criticism. I aint findin fault, but did U ever hear of Fred himself runnin low on criticism, and wavin an S.O.S. Anyhow, this kinda hornswaggle calls for a switch, so the Presadint throws one, and digs up Phil Sage to wade thru sum reports, and this bozo, as usual, makes everybody as happy as a gimp with a coupla toothaches.

They then slips the floor to Ben Shapiro, and we learns the Eawl is a big success, as they raise enuf coin, even in rubles, to buy a watch for a bloop named Henry Finch. Ben is kinda Scotchy with a speech, so he drags out our big banker, Ralph Frank, who says we raise dough enuf with sum spare parts, and it looks that way as he gotta make out 2 checks. Ralph slips Mat Porosky a check for 1400 bucks, and gives Presadint Lipkin a check for his cut. Mat musta figured his check aint so hot as the speech he throws back aint worth over 800 berries in these days.

Then the Rabbi pulls off his USUAL 15-minute schmoos in his USUAL 15 minutes. We expects a yarn on George Washington so the Rabbi tells us how "Morning Becomes Electric" is only a play by a goep named O'Neil, but I always thot it was Edison. He then pulls out a little article from a paper and gets more reading matter out of it than the average blimp from a whole newspaper.

As we starts to un lax, they hauls out a big mamma with a lotta green dress, and she wails and sobs in Jewish Eyetalian, and the chumps all tumble. Next they drags out a gink to sing, and I guess he dor't know the words, so he just sings la la la most of the time. Then he tackles a song called Oy, Oy, Oy, which he claims is Spanish, but we aint so dumb. After they signs off, Harold Lipkin tries to do a Henry Penn, only he forgets, and starts to throw the flowers with the vase and all, and its lucky they slips.

Then the Presadint hauls out our guest, Krick Carrick, who plays around with a lotta words about banks and reserves and discounts until he tangles us up. But Morrie Cohen and Mat pull a Shanghai and look for more punishment, and I knows our ears is just for noises to go into when Krick starts a new attack. Then Henry Penn tells Carrick he hopes sum of that missin 147 millions mite cum back, and he trundles him a wallet and when Krick lamps the depression pocketbook, Henry's chatter just glances off him.

Like Grant took Richmond, our next rowdedow is gonna cop all the prizes. They tells me the golden-tongued Rabbi Silver will head the bill, and we're slated for sum first-rate entertainment, a nifty feed, a chance to dance with sum swell dames, and one heluva big blow-out. I gotta make this short as I'm due for a coupla lessons how to wrestle around on the dance floor, and if my bones don't crack too much, I'll be seein U,

On with the Dance,

Bill Beamish.