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Jewish Community Federation, Jewish Welfare Fund Campaign,
Cleveland, 1926.

CAMPAIGN ORGANIZATION MEETING

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\$15,000,000 Campaign Meeting

The meeting was called to order on Thursday evening, March 18th 1926, at 8:30 P. M. In Mahler Hall of The Temple, by Mr. E. A. Baker.

MR. BAKER: The meeting will please come to order. It is not necessary, I presume, to say that we are somewhat disappointed, not at the quality of the audience, but at the size. But when we recall that so many of our own personal friends are incapacitated at the present moment on account of grippe or flu, or other handicaps, we can understand the situation a little better. In fact if the sickness that now prevails in our community continues, it may be necessary for us to hold our next meeting in one of the wards at Mt. Sinai Hospital. But apart from that we are not at all discouraged, we are simply having the same experience tonight that we have had on former occasions that when a movement of this kind is launched, no matter how important it may be, no matter how significant it may be in the lives of thousands, in the beginning there are only a few stalwart dependables, the rest must be stimulated later on in the campaign, and I am very glad to know that tonight we have here so many who will carry the message to the neighbors and friends who are not with us tonight.

Owing, however, to the fact that there are so few of us, our program is going to be changed somewhat, and there is going to be no attempt at formal speech, but perhaps

a few informal remarks in respect to what this thing is all about.

As far as I am concerned, I have no formal presentation to make tonight. I am simply going to talk to you simply and directly and informally in respect to the nature of the forthcoming campaign.

We are going to ask the community of Cleveland for not less than \$550,000. When we come before a community with a request of that kind, the community of course has the right to know why we ask for this amount, what are the purposes, what is the necessity. Many of you know, of course, that the first great item in this campaign is an item for the relief of Jews in Europe. You will remember that last September, under the auspices of the Jewish Distribution Committee, representatives from various communities in America were called to Philadelphia to listen to a statement of the conditions that were confronting the mass of Jews in various parts of eastern and southeastern Europe, and in central Europe. It was there pointed out that there was a condition confronting Jewry, a tragic condition, the like of which perhaps they had never before faced in all of their very tragic history. Not only did it appear from the facts that were presented that individual life was threatened, but the very institutions of European Jewry were facing absolute disaster.

There can be no question but what old folks'

homes could not be taken care of. The work in orphan asylums had to be abandoned. Jewish schools could not be supported. The whole social and cultural life of European Jewry was threatened and to a greater extent is threatened today, with complete disaster.

So far as the individual life was concerned, of course there were then, and there are today, millions upon the verge of starvation and death.

It was pointed out that these conditions prevail owing to a variety of causes. Sometimes it was due to an aftermath of the war; sometimes it was due to a change of political policies; sometimes because of burdensome and impossible taxation; sometimes because of impossible restrictions. But no matter what the cause, and no matter what the combination of causes, the fact was that European Jewry was and still is threatened with almost complete extinction unless help comes from America.

The Jewish Distribution Committee had hoped sometime ago that it could liquidate its affairs in Europe. It had hoped that sufficient progress had been made so that European Jewry could help itself, but in view of these new conditions for which they surely were not responsible, it seems that America must once again jump into the breach.

And at that conference in Philadelphia it was resolved that \$15,000,000 be raised among the Jews of America

for the relief of Jews everywhere, wherever the need existed.

As a matter of fact, that conference, representing as it did the entire American Jewry, practically pledged us to \$15,000,000, and the first item, therefore, in this budget which will be presented to the community, will be an item to discharge our share of this general responsibility.

I cannot at this time tell you how all of this money will be spent. I can only state this: that it is going to be spent wherever in the judgment of the Committee the need is greatest, and the Committee already has given out a statement which in a rough way allocates the funds which it hopes to collect.

Naturally some of the funds will go for mere palliative relief, but wherever possible funds will be used for reconstruction work, credits will be established, so that family and individuals can be helped to help themselves. Where artisans can be set up so that they can pursue their trades, they will. In Russia, as you know, funds will be used to settle some of the Jews on the soil. You know, of course that under the Soviet Regime, according to their political philosophy there should be no place for the merchant or the middleman. All trade is conducted by cooperatives. Naturally most of the Jews there who are pursuing small trades, are threatened with extinction, and it seems that the only hope for them is the soil, and the Jewish Distribution Committee will help as many as

possible to get on the farm. The Soviet Government will give them free grants, but they shall have to have money for seeds, they shall have to have help to put up their little shanties; they shall have to have assistance for plows, and whatever else may be needed for them to start an agricultural life. They won't be able to make a very handsome living out of it, but they don't expect it. They expect to get enough bread to continue to live, and so, without going into detail, they will spend among European Jewry what is given to them, and they will spend it in Poland, in Russia, in some parts of Austria, in some parts of Germany, Lithuania, Bessarabia, and they will also lend some assistance to Palestinian development.

What shall be our attitude in respect to a situation of this kind I think we need discuss not even for a moment. We want to share in this responsibility.

There have been a number of other things in this community for which perhaps campaigns might have been waged in the past, but for which they were not waged, and we felt that we ought to tie up these local purposes with this great movement for foreign relief, and we are doing that because otherwise it would mean repeated drives and Lord knows we have enough drives as it is.

The first item in this matter of local need relates to Camp Wise. You will remember that perhaps about five years ago Camp Wise sold out its site along the Lake Shore

to get into larger space farther east. At the time that they purchased that property, with the advice and consent of the Federation, they purchased more property than they actually needed, because it was felt that in the property development of Cleveland there would probably be other organizations that could use property there for health and recreational facilities, and so they bought more property than they actually needed. But the funds that they received from the sale of their old property, plus generous subscriptions from individuals was not enough to defray the expense of the new purchase and the new equipment, and naturally here is an item that becomes the responsibility of the whole community.

There is a third item that will enter into this budget, and that is the item related to the so-called non-affiliated institutions. As perhaps you know, there are three institutions in the City of Cleveland, three Jewish institutions, doing a measurable piece of social service work, that have not been a part of the Federation, and have not belonged to the Community Chest. These three institutions are the Orthodox Old Home, the Orthodox Orphan Asylum, and the Jewish Day Nursery. The Orthodox Orphan Asylum, as you know, takes care of perhaps forty children; the Orthodox Old Home gives shelter and comfort to approximately ninety aged and infirm; the Jewish Day Nursery takes care on an average, I think, of about twenty youngsters of working mothers.

These institutions were not members of the Federation at the time the Federation became a part of the Community Chest, and it has been impossible to make them a part of the Community Chest up to the present time for reasons that are quite clear. The Community Chest has had difficulty in giving sufficient appropriations to the institutions for which it is already responsible, and to give an additional appropriation or apportionment to new institutions could only be done by clipping from the budgets of those institutions for which they have already made themselves responsible. Yet, in spite of this situation, we felt that the Jewish philanthropic institutional work of Cleveland could never properly be developed until all Jewish institutions working in the philanthropic field became part of one large central cooperative organization, and so, for years we have been trying to work out a plan whereby the so-called non-affiliated institutions should become part of the Federation of Charities, and through the Federation of Jewish Charities, part of the Community Chest. Because we have felt that no matter what divisions there might be among us along the so-called religious lines, that there are, or should be no divisional lines in philanthropy, and that the whole scheme of Jewish philanthropy in Cleveland could be best served by an entire and complete unification of all these organizations.

So one item in this proposed budget is an item of maintenance for these three institutions for a period of a year and a half, the hope and the expectation being that

during this year and a half there will be active work done toward bringing fresh money into the Community Chest approximately to the amount that will be checked out for the support of these three additional institutions. But for this transitional period, while this training period is going on, it becomes necessary for these institutions to have support from the general community, and why not? They are doing a piece of social service work in this community which deserves this kind of recognition.

I have gone over these things very informally and quite briefly, to give you a picture of the major items of the campaign, and I believe that if anyone will sit down and analyze the situation as we have on the Federation Board, they will come to the conclusion that this combined campaign, embracing these causes is entitled to the support of every Jew in Cleveland, no matter what his affiliation may be, no matter what so-called group he may belong to. We are firmly of the opinion that this campaign deserves the full-hearted support of all of us, and there should be no Jew in the city of Cleveland to attempt to escape this responsibility. There ought to be no Jew who should deny himself the high privilege of participation in a campaign of this character.

I thank you. (Applause).

CHAIRMAN LOESER: Ladies and gentlemen, my task this evening, as Campaign Chairman is rendered easy by

reason of the fact that Mr. Baker, who has just addressed you, required no introduction, and the next speaker likewise requires no introduction at my hands.

Notwithstanding the rather disappointing audience in point of size, which we have this evening, I am morally certain that the campaign which is about to be launched under the leadership of men like Mr. Baker, is assured of success before it begins. Would that we had more Bakers in the city of Cleveland.

I have the honor and the privilege of calling now upon Rabbi Silver, who will address us upon the subject, "What this Campaign Means to the Jews of Cleveland." (Applause)

RABBI ABBA HILLEL SILVER: This would have been a disappointing audience if it were not summoned for the purposes of the campaign. As it is I do not regard it as a very disappointing assembly. I have just been through, this year, two similar campaigns. It is rather an encouraging turn-out of people.

You know, the Good Lord, the Legend tells us, carried on a campaign among the nations of the world in order to urge them to accept the Ten Commandments, and he went to the Moabites, and they refused; he went to the Babylonians, and they would not attend meetings; and he went to the Assyrians and the Egyptians and none of them was very anxious to get involved in such an enterprise, and finally he came to the Jews

and he thought, surely here is a people that will readily respond, and he called a meeting, and they didn't come either, (so says the Legend) and he went to them. Taking ahold of two vast mountains, he said to the Children of Israel, "Now children, you are either going to accept the Ten Commandments, or I will bury you right here."

It is surprising that a rabbi, as long as two thousand years ago could have understood the philosophy of Jewish History so well, as to know that good things often require compulsion, duress, in order to be accepted. And I am rather inclined to think that in this forthcoming campaign the leaders will have to employ, along with their suavity and refinement, a certain amount of force. I mean the justifiable force which comes from the emergency of a moral issue. They will have to speak to our people prophetically, which means frankly and firmly, concerning these needs.

I wanted to speak at greater length this evening, not only what this campaign will mean to Cleveland, but also what this Campaign will mean to our fellow-Jews who are to be benefitted by the campaign, but I will leave that part of my thoughts for some future time. Suffice it to say, and I speak now from a certain amount of intimate contact with the problem, because I was in eastern Europe as you know last summer, I travelled through many of these countries in whose behalf you are now being appealed to, and I think I know

the need. There have been four major catastrophes in Jewish life since the dispersion in the last nineteen hundred years. One was brought about by the Crusades, hundreds of Jewish communities were destroyed, thousands of Jews were massacred, Jewish life was uprooted. The second great catastrophe was brought about by the successive expulsions, the expulsion of the Jews from England in 1290; from France in 1394; from Spain in 1492. That again shook Jewish life to its very foundations; and a third great catastrophe was that brought about by the Cossack Rebellions in the middle of the Seventeenth Century, 1648, when two-thirds of Polish Jewry were destroyed. And the fourth catastrophe took place six years ago, seven years ago, and eight years ago, in Russia and in Eastern Europe.

I think we are as yet too near the events adequately to evaluate them. I speak now without any attempt at that exaggeration which is justified in the course of a public appeal. I speak now the cold hard facts of the situation. The enormity of the tragedy of the last eight years affecting the lives of seven million Jews in Eastern Europe has not been adequately gauged or comprehended by any one of us - couldn't be, because it is still a thing in the making, as it were.

We are told that some three or four hundred thousand Jews were assassinated in two years in the Ukraine, but that isn't the whole of the story. We are told that

hundreds of villages and towns were completely wiped off the map as these successive waves of counter revolutionary forces moved to and fro over the great plains of Russia, and that isn't the whole of the story. We are told that hundreds of Jewish schools and academies and yeshivas were shut down, the rabbis and the scholars and the very books were scattered to the four corners of the earth, and that isn't the whole of the story.

A whole people has been uprooted and broken, physically and morally, and spiritually; a people that has lived there in some places for a thousand years, and had developed a beautiful civilization, a life of its own, a culture of its own; who felt at home; who had begun since the period of emancipation to identify themselves completely with the life of the people about them; a people who had produced great scholars and great thinkers; a whole people had suddenly as if a whirlwind had struck it, had suddenly been broken, and you see them in eastern Europe as I saw them. Nordau used to call them "luftmenschen", people hanging in the air, knowing not whither to turn, where to go, what will happen tomorrow or the next hour, where their livelihood is coming from, what will happen to their children, what is the future holding for them - what is it all about? Where is it all tending? A pall of hopelessness, a depression, seems to hang over all of them. Even in towns like Warsaw, where you do not see the ravages of the war as we saw it in other towns of Poland, in the midst of a rather attractive city, with all the conveniences of a modern

city,city, when you meet Jews you see in their eyes a certain tragic, a certain sense of homelessness and hopelessness and despair that breaks one's heart who is sensitized to the feeling of kinship and brotherliness.

A few years ago they would comfort themselves with the thought: well in another few weeks or another few months some relative of our's will send us money from the United States and we will go to the land of the free, and the land of hope; we will reconstruct our lives and rebuild ourselves; at least our children will have a future. That is gone today too, because they know that they cannot go to the United States, the doors have been closed, and so there they are.

You find them in many of the great centers of Europe, in many of the cities and ports of Europe, they have gone there in the hope that that would be the last stopping place on their way to the United States, and they are stranded there, whole families, and the highways of European travel are choked with Jewish refugees who are on the march, going, but not knowing where they are going.

Mr. Baker referred to the condition of the Jews in Russia. The Joint Distribution Committee plans to spend a certain amount of money to enable some of them to settle on the soil. If we were to spend millions it would be a drop in the bucket. We have three million Jews in Russia.

most of them were small trades people, small merchants, shop keepers, that was their living. The economic policy of Russia destroyed their only source of income. Some of them are crowding into the Government professions; some of them are carrying on trade as it were, illegally under cover, hoping to wrest enough for bread for themselves and their children, and some of them are rushing to the soil, in the hope of finding bread there.

And when you think of their cultural life in Russia, when you think that no father is permitted to teach his children his religion, that no Jewish schools are allowed in Russia, that no Jewish children up to the age of eighteen years are permitted to be instructed in the faith or the ideals of their race; when you remember that when they do wish to teach their children they must hide in cellars, the same as the old Moranos of Spain used to do!

I read yesterday an item where two rabbis and two working men in the city of Kiev were sentenced to six months of hard labor for carrying on sub rosa a yeshiva for the teaching of Judaism to young boys. Russia that was the great reservoir of Jewish learning and Jewish thought, in Russia, in Europe, that is what happened to the cultural life of our people.

In Poland - boycott! A non-Jew will not employ a Jewish working man; he will not buy the produce of a Jew; he

will not enter a Jewish shop. Whenever the Government takes over an industry as a Government monopoly it at once throws thousands of Jewish workmen out and on top of it all, in a foolish effort, in a stupid effort, to replete its depleted treasury, it has imposed burdens of taxation upon these Jewish merchants, upon the middleclass, which is driving them into bankruptcy, hundreds of thousands of them.

The Jews in Poland have actually organized an organization called "The Right to Work," the Jewish workmen. The right of human beings to earn a living - our brothers in Poland have to fight for that inalienable right.

I visited the hospitals, the clinics, the orphanages in many a city in Poland. They are fast being shut down for lack of funds. I have been in hospitals in Lemberg, in Krakow, in other cities of Poland that are in dire need of the most elementary and indispensable surgical instruments. They cannot procure them because they haven't the funds. I have seen trade schools where orphans who were being instructed through the aid of the money derived from the sources of the joint Distribution Committee were being sent out into the streets because the trade schools haven't funds with which to carry on their work.

If you for a moment think, friends, that our work is done so far as the succor and the relief of the elementary needs of our brethern in Eastern Europe is concerned, I tell you that you are wrong. In one city - and that picture

always comes to my mind whenever I speak of it - in one city alone, Mrs. Silver and I came into a room which was a stable eight or nine years ago, a room which comfortably housed I suppose eight years ago three or four horses. In that room twenty Jewish families - families - lived! Lived! Existed. And they tried to win for themselves a little privacy by partitioning off one cubicle from another with a rag. And in the midst of this terrible filth and aqualor and dirt, human beings, men and women and children - children lived. I remember as we left that building, a Jewish mother running after us with a babe in her arms, begging of us in a Yiddish broken by sobs, wouldn't we save her little child? One child had lost a foot, having become infected in that so-called domicile, and that baby was now a cripple - wouldn't we save the child that she carried in her arms from a similar fate? Wouldn't we give her a room in which to live? All the Jews in the city felt the need, knew the need, but there were no homes.

During the war 500,000 homes, buildings, were destroyed, and of these 50,000 to 75,000 buildings belonged to Jews.

There is a dire need for it, and when the Joint Distribution Committee a few years ago decided to liquidate its organization and its activities in Poland I was amazed because I received newspapers from Poland, from Russia, from Lithuania, and I read and was fairly well informed, I was

amazed that they could contemplate such a thing, and I knew that before long that organization would have to be called back into existence.

So that on the basis of a purely humanitarian piece of work the Cleveland Jewish Community really ought to respond to this for the coming campaign.

But let me for a moment apply myself to the subject that I was asked to speak on: what it will mean to Cleveland.

Well, first of all friends it will mean this: it will give our corporate life in the next four weeks a chance to exercise itself in a beautiful act of generosity, which is the supreme ethical value. During the next four weeks we are going to the Jews of Cleveland, and we shall induce them to ~~think not~~ of themselves, but of others, and to think of others in kindness and sympathy and with understanding. We shall during the next four weeks speak to them of the want of their fellow-human beings, their kith and kin; of the despair and the destitution in which their brothers find themselves. We shall in the next four weeks try to educate them into the glorious privilege of a historic act of salvaging a race, and if you tell me that such an act of education with its inevitable consequence in response will not yield our community finer men and women, then you do not know the first principles of education. It will mean tremendously to us as a community to have this camp-

sign with us. It will also mean this, friends: it will be another act tending to unify our community.

Now don't think me naive. I have no illusions or delusions about unity. As long as Jews will live there will always be among them diversity of opinion, rather sharp lines of demarcation; there will always be among us Orthodox Jews and Conservative Jews and Reform Jews, fundamentalists, modernists, pietists, and secularists, and whatnot. We are a colorful people, and the primary colors of individuality have always run very clear in our life.

When I speak about unifying our community I do not mean that any one of us will surrender or will be called upon to surrender his particular point of view, or attitude, or ideas to anybody else. That is undesirable, even if possible. But what I mean is this: that we shall try to discover the common Jewish denominator in our community and to focus the attention and the energy of all our people upon the solution of these common needs, needs common to all of us, and among these needs are our philanthropic needs, which appeal to us not because we are Orthodox or Reform or Conservative, German or Russian or whatnot, but because we are primarily men and women who have a group responsibility as belonging to the Jewish Group. And among these common needs is the need of succoring and relieving the distress of our unfortunate abroad, and among these common needs is the need of educating thous-

ands of Jewish children who are growing up godless in our very midst, an ultimate source of danger and menace to our corporate existence. Upon these needs we shall in the years to come try to unify our community, and this campaign is affording us a marvelous opportunity to drive another nail into this strong group unit of our people here in Cleveland.

We are appealing for relief, first and foremost, and surely there is no one who can turn a deaf ear to the cry of the blood of his brothers, blood which he did not pour, but nevertheless, the cry of the blood of his brothers - no one, I say, unless he wishes to have the brand of Cain on him!

Why that is an almost primitive appeal of need. Upon that surely this community can unite.

Then we are uniting on the basis of philanthropy locally. For years there existed in our midst a gulf, a chasm of one group and another. For years there existed agencies which were not incorporated within the Federated social enterprises of our community. I don't care to enter into the reasons, they are not important, they are antiquated anyhow, vision and leadership have made it possible now, today, to bring these agencies into the life of the community, the organized life of the community, and this fund about to be raised is the bridge over this chasm, and I say unto you friends, that I would hate to think of any Jew in this city who would permit stupid prejudices to becloud his reason and his counsel at this hour, an hour so devoutly prayed for and wished for, for so many

years; I would hate to think that such Jews exist in our community, who because of their inherited dislike of a certain type of religious Jew would permit their charity to be stinted. That man does not merit the name of Jew and does not deserve the high privileges of American citizenship.

I want to be frank with you, that is my last word to you, and I am going to be frank to the Jewish community of Cleveland. We are the fourth largest Jewish center in the United States. Fourth largest Jewish Community in America, and American Jewry is justified in looking to us for leadership both in constructive thinking and in the manifestations of generosity. We owe it to the American Jew and in the last few years we have not done it. Most all of our efforts for most all worthy causes have been more or less unsuccessful, and even those that have been successful have been so because of an almost unprecedented exertion, a tremendous effort, a struggle. There wasn't the spontaneity, the instantaneous response to a worthy cause, this lift and enthusiasm that we find in other communities. Here again I don't care to enter into the reasons for it, they are too patent and too well known. I know that the fact that we lost our self-identity as far as philanthropic money-raising is concerned through our entrance into the Community Chest is a factor; there are other reasons for it, but the fact is there.

I picked up the other day this Bulletin, print-

ed by the American Jewish Committee, the summary of events of Jewish interest. The Bulletin is printed every other month, it records what is going on in the life of our people in the United States. I read these four items:

1. "The Federation for the support of Jewish philanthropic Societies, New York City, launches campaign of \$4,005,000 for the purpose of covering the net appropriations for the Federation, to which 91 affiliated societies belong, and secures pledges for \$4,500,000."
2. "The United Drive for \$4,000,000 Chicago launches its campaign for the local charities for \$3,000,000 and for the foreign program of the Joint Distribution Committee, \$1,000,000, a total of \$4,000,000 and secures pledges for \$4,079,000."
3. "The Federation of Jewish Charities, Philadelphia, launches campaign for \$3,500,000 for a building fund and secures pledges for \$4,400,000."
4. "The Bureau of Jewish Education, Cleveland, Ohio, launches campaign for \$100,000 to cover budget for 1926 and secures pledges for \$63,000."

Now this is the record that the American Jew reads. I know back in some of your minds and in the minds of Jews in Cleveland is this thought: well we are not so bad. We built up beautiful synagogues and temples, the pride of America. I don't know that that is an answer to the indictment, but if

it were, it is well for the Jews of Cleveland also to remember this fact, that the beautiful temples in Cleveland, built and used, are still in debt to the tune of \$1,200,000. In other words that the real benefactors of the Cleveland Jewish community so far have been the banks.

I think the time has come to present some of these facts to our Jews. I don't think they are aware of them. I don't think our Jews here are any worse than the Jews of Chicago, Philadelphia or New York. I have always thought they are a little better because we are not such a big community, we haven't lost our identity, we can still keep track of our numbers. I don't think these facts have been brought to their attention forcibly enough, frankly enough. I think they should, and I think this is a great opportunity, this forthcoming campaign. I want the Cleveland Jewish community to regain its confidence in itself during the next drive, and it will.

If this next drive goes over as you say, "big," with enthusiasm, with joy, not a matter of probing and forcing and coaxing, but as it should go over, as a joyous enterprise, the simcha shel mitzva - the joy of doing a good deed - in our community, the leaders in the community, your lay leaders and the rabbinical leaders will derive a source of inspiration, strength; if it does not, I tell you that we will all feel pretty sick about it because we are working ourselves into a frame of mind that is not too happy. We have been doing that

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for the last two or three years.

I am not speaking to you now - it is like the rabbi who scolds the congregation for those who are not there. (Laughter) I am trying to speak through you to others, and I should like you to carry that word out to the community. This is the first great opportunity for Cleveland Jewry to manifest a united community spirit and a generosity of spirit. Let us not fail friends, we have got a month's time in which to work and in which to plan and in which to organize and in which to educate - let us - every hour of it - for this great work.

I thank you. (Applause)

CHAIRMAN LOESER: Rabbi Silver, may I on behalf of the Campaign Organization and on behalf of your audience, thank you from the bottom of my heart for the magnificent and inspiring statement which you have made, and no less for the challenge which you have issued to us and through us to the Jews of Cleveland.

I hope I may truly prophecy the issue of this campaign when I say that I have a profound and a deep conviction that the fondest hopes of those who have initiated this campaign ~~and~~ at least with reference to Cleveland will not be disappointed.

I understand that the City of New York went so far as to express dissatisfaction with the amount of its quota. I am informed the quota of New York was fixed at ap-

proximately \$4,000,000, but New York, big in heart as it is in numbers, said: we are so interested in this cause that we intend to raise not \$4,000,000 but \$6,000,000. And I shall be very much disappointed - very much mistaken in my judgment of the people of Cleveland, in their loyalty to their faith, in their sincerity, in their worthiness to be loved and respected by their fellowmen, if Cleveland fails of its duty in this campaign.

Your challenge, Rabbi Silver, is a timely one and I hope and trust that every man and woman in this audience who has heard it will convey your message to every person with whom he comes in contact during the next four or five weeks.

May I ask Mr. Hartman of the Organization Committee whether he has some report to make this evening?

MR. HARTMAN: I have a very short statement to present, and as I have not the oratorical powers of Rabbi Silver and Mr. Baker and Mr. Loeser, I wrote it down.

... Mr. Hartman read prepared report of the Organization committee ...

Mrs. Hertzog, the Chairman of the Women's Organization Committee is indisposed this evening and unable to be here. She asked me to deliver this short message to this group: the Organization of the Women's Group has made distinct progress so far. They wish to send this message to you, that the women of Cleveland are welcoming the chance this time to do

a major job. They are proud of the fact that they are going to work with the men on the men's team and Mrs. Hertzog wishes me to say to you that they will do the job along the finest tradition of Cleveland Jewish womanhood. (Applause)

CHAIRMAN LOESER: We have with us this evening a gentleman who is so resourceful that he is not only able to run golf club and devote much of his time to philanthropic activities such as that in which we are interested this evening, but also, incidentally, to give some attention to his own business. I have great pleasure in calling upon Mr. Max Meyers to speak to us briefly upon the publicity feature of the campaign which we are about to launch. (Applause)

MR. MAX MEYERS: Mr. Chairman, friends, I think Rabbi Silver was right when he said that we haven't leaders in the community - I think he meant leaders in oratory. I have my speech in my pocket, and I may use it. (Laughter) In fact I didn't think that we were going to have the full program this evening and I haven't been rehearsing it for the last hour or so. (Laughter)

The response of the community to this call will depend very largely upon both the organization of which you men and women here tonight are the nuclei, the very small nuclei this evening, and also upon the ability of the publicity department to put over to the community an intelligent understanding of the call. Those of us who have been active in the preliminary

stages of the campaign, the organization part of it, came into it because we knew the needs, we felt that we understood them, we knew that the troubles existed, our hearts were bowed down in grief by the thought of a whole people plunged into despair and in suffering, and we feel too, friends, that when the community understands as we do, the needs, they will respond gladly.

The publicity in this campaign will be based on fact, as it properly should be. We shall not attempt to underdraw, or overdraw the picture; the facts as we will present them have come to us from men who have been on the field and have seen the suffering, men like Rabbi Silver, who has just spoken of them, men like David A. Brown, who was with us but a few days ago, and who painted for us such a picture of physical suffering and mental anguish as to be almost beyond belief.

We shall also give to you the viewpoint of prominent men in our own country, men who are ready and willing to give of their time, of their energy and of their means, and who are already doing so. We shall also give you the message of men equally prominent in the life of European Jewry. These facts, and this information, friends, have inspired the gifts of leaders in Jewish life in America, inspired the gifts in large sums already, sums running into the hundreds of thousands and into the millions. These men are men of

vision, business men, men of keen intelligence, men of an inquiring turn of mind, men who are not easily misled, and I think you will agree with me that these men, when they have made their pledges did so with the full knowledge that they were putting their money in the right place. So that, when you men and women go into the community, among your friends, among your business associates, and ask for pledges, you may do so with the assurance that the community has been well informed.

The publicity committee plans to put the story over to the community through the medium of the newspapers, through display service, through direct mail, and through the motion picture houses.

Your task is not going to be an easy one. We hope, however, by the aid of straight, clean, decent and truthful publicity to make the task less burdensome.

I am not a pessimist, if I were I would probably tell you that we are going to have a terrible job, that you cannot get the money, that there is no use asking the community for any more money, that it has been pumped dry - we hear that, you will hear that when you go out for funds.

But I am not an optimist, I am not, that is to say, an extreme optimist, I am optimist enough to know that we are going to get this money. If I were an extreme optimist I would tell you people that it was easy, we are going

to get it, and in that event you would go to sleep.

We have been in these campaigns and we know what happens by exercising extreme optimism or extreme pessimism, but I do feel that while the job is not going to be so easy, I believe we are going to be able to get the money, but we are only going to get it if you people, as you go from here tonight will try to get the idea of what this is all about, what we are trying to do, try to get the spirit of it, be enthusiastic about it, believe in it.

You know that is a great point - if you believe in a thing there are no limits to which you cannot go, there are no limits of work or enthusiasm or love for it that you will not do.

When you believe in a proposition you have sold it to yourself and when you have sold it to yourself you can sell it to the community, and you cannot do so until you do that.

I believe that we can go forth into this campaign and we can work, and I am sure that success will crown our efforts, and when that has come you can all be happy in the thought of a good deed well done. (Applause)

CHAIRMAN LOESER: I Would like to call on Mr. E. M. Baker to close the meeting if he will before we adjourn.

MR. BAKER: I would like to read a telegram which we received today from Mr. Brown. He wires as follows:

"During my recent organizing trip covering southwestern, northwestern and central states, made statement at every conference that if upon return to New York the terrible conditions Europe had not improved I should send s.o.s. call to every state through its state and city chairmen and other officers immediately to raise sum of money, not less than ten per cent of first year's quota to be sent to national headquarters for promptest possible relief for distribution abroad.

"Have just returned to my office from meeting with leaders of Joint Distribution Committee who have laid before me all of startling facts of the European needs proving conclusively that unless substantial sum of money is forthcoming at once many thousands will die and more thousands suffer acutest misery which may prove fatal.

"It has come down to case of sending money to keep thousands alive until more substantial aid can reach them. Urge you to call together as quickly as possible your campaign associates and devise ways and means to raise in cash as a minimum, ten per cent of the total quota for the year 1926. Urge also that every ounce of pressure be placed upon your organization to get campaigns into action as quickly as possible and secure from those subscribing largest amounts as initial payment.

"The many millions in accepted quotas by the forty-five states already organized and thousands of pledges

in campaigns now in progress, while very encouraging, cannot buy bread and milk for starving people. They must be converted into cash to largest extent possible if they are to do any good for thousands actually facing death who will die unless relief is sent immediately.

"Am sending this s.o.s. solely because of terrible catastrophe that is destroying Jews of Europe and on your immediate action depends their lives.

"(signed) David A. Brown."

While they starve and wait what will your answer be?

It will comfort you to know that we have such faith in the final answer that tomorrow will go from Cleveland to the Headquarters in New York \$25,000 which is in excess of what New York asks of us at this time. (Applause)

This is on our part an act of faith in the ultimate response of the Cleveland Community to this great call.

I wish to say very much depends upon this campaign, not only the future development of philanthropic work in the City of Cleveland, but to a certain extent the whole future life of European Jewry and not only that, but still more depends upon the outcome of this campaign: Cleveland as Rabbi Silver has so eloquently emphasized, has not kept abreast of other large Jewish communities in the last

few years. In all the great Jewish cultural movements, Cleveland has lagged behind; in all things that have affected Jewish life vitally, Cleveland has been behind the procession. Now is not the time to analyze the factors and the causes which have produced this situation, but the situation is here, Cleveland Jewry at this time must prove itself. If it does not it will discourage its spiritual and its lay leaders to such an extent as to menace the future of this community along Jewish lines.

That is a solemn word of warning which Rabbi Silver has intimated, and which I strongly emphasize. In spite of this solemn word of warning I do not lack either hope or faith in respect to the result of this campaign. I believe when all of the facts are laid before the community of Cleveland, that its Jewish consciousness will be awakened, that its Jewish spirit will be revitalized, that the most constructive step which we have taken here for the unification of Jewry will be somewhat consummated and that so far as we are concerned we shall send a message of cheer and comfort and hope to our suffering brethren across the seas.

This is a campaign to challenge the humanity and the Jewishness of every member of the Cleveland Jewish community. Let us who are here tonight do our share.

The meeting stands adjourned. (Applause)

... Adjournment at 9:45 ...