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Chaim Zhitlowsky meeting, 1935.

delivered at preliminary Chaim Zhitlowsky
meeting at Jewish Center on Sunday
Feb. 2, 1935

My Friends:

It is gratifying to know that one ^{who} has worked in a community for 18 years ~~and~~ still has a host of friends left. I am gratified to see such a fine assemblage of men and women attend a meeting which is not devoted to a charitable or philanthropic purpose but which is a cultural meeting to plan the means and ways of honoring a thinker and a leader among our people.

It is unfortunate, that in the last 15 years or more, most of our meetings have been philanthropic meetings, indignation meetings or boycott meetings. So few of our meetings have been devoted to that which most truly represents the genius of our people -- The Book! -- our cultural achievements. We are called the Am Hasefer, the people which expresses its genius in the written word. Our immortality as a people lies in our literary achievements, in our intellectual and spiritual creations.

This afternoon we are assembled at a preliminary conference to set in motion a series of events which will pay tribute to a man who has devoted his rare intellectual powers to great Jewish and world causes and also to devise ways of raising a proper sum which will enable this man to spend the remaining years of his life, which we hope will be many, in comparative comfort, so that he may continue unharassed that great work in which he has been engaged for more than half a century.

Personally, I do not know Dr. Zhitlowsky. I never met him, but I know him by his writings. I am not a disciple of his. There are many of his ^{theories} ~~points of view~~ ^{with} views which I cannot fully agree; there are some of his ~~points of view~~ to which I cannot fully subscribe. Nevertheless, it has always been my position that I need not fully agree with a great man in order to pay homage to him. Homage is due to any man who devotes his talents in behalf of great human causes in sincerity and in devotion. Unfortunately there has developed in Jewish life

in recent years a certain intolerance which manifests itself in a desire to destroy the man who happens to differ with you. Political discussions today, and even cultural and philosophic discussions, have entered the phase of the class struggle. One wishes not to understand one's opponent but to break and destroy him.

We recognize in Dr. Zhitlowsky a man of exceptional literary talent. In defense of the oppressed and the dispossessed, Dr. Zhitlowsky has wielded a mighty pen, "a pen of iron with the point of a diamond", that can cut in deep. Dr. Zhitlowsky has been a very voluminous and prolific writer, and his writings, as most of you know, have been devoted to the defense of the weak and in protest against oppression. Many of you will recall his devastating attacks upon Russian tyranny in the days of the Czars. I am told he is a speaker of great force -- and the spoken word is still a power today, a great power, even as it was in ancient days.

As a nationalist Jew I appreciate his championing of Jewish nationalism at a time when Jewish nationalism was not only not popular but definitely derided by the Jewish masses. Many of you will recall that period when socialism was synonymous with internationalism and assimilation, when liberals looked with suspicion and distrust upon any man who believed in nationalism. I believe Dr. Zhitlowsky was the first one ⁱⁿ ~~am~~ the socialist ranks who proclaimed the idea of Jewish nationalism. That was an epochal contribution to the thinking of the Jewish people. In its day it was revolutionary. It brought down upon him the sharp and bitter criticism of his own socialist co-workers.

Dr. Zhitlowsky has been and is a nationalist in the full sense of the word. He wants Jewish nationalism not merely in Palestine, but everywhere where a substantial number of Jewish people live. He calls for the cultural

and political autonomy of the Jewish group throughout the diaspora.

I believe that it was largely due to the efforts of Dr. Zhitlowsky that the spokesmen of America who went to Paris after the World War demanded Jewish national minority rights and succeeded in writing into the treaties the national minority principle. Unfortunately, Jewish minority rights have not been quite as successful as ^{some} / hoped they would prove. But there is a sound wholesome principle involved in the concept of Jewish autonomous group survival everywhere in the world.

There is another feature of Dr. Zhitlowsky's teachings which has appealed to me and which I, too, have been advocating. Dr. Zhitlowsky is a prime student of economics. He realized early the abnormal status of the economic life of our people. We are crowded in the upper classes. In the agricultural classes we are very little represented and in the artizan and craftsman classes, too, we are not adequately represented. We are a pyramid standing on its apex. Dr. Zhitlowsky called upon our people to return to the soil, to root themselves in the land. Dr. Zhitlowsky has labored over a period of years to the end that more and more of our people should root themselves in the soil. He did not ask for a Jewish peasant class. He asked for a prosperous agricultural class. He asked for a Jewish working class -- not for a disinterested proletarian class, but for an economically secure and enlightened working class. Upon these two classes, the farmer and the worker, Dr. Zhitlowsky hopes to build a sound and normal Jewish life in the Galut as well as in Palestine. I think that this principle is sound, my friends. When the "Yom ^{Haras} ~~Haras~~ Olam" comes, it is the class which finds itself on the land and the class which holds within its hand the tools of production which remains, while the middle class and the professional class ^{are} ~~is~~ sharply shaken and rendered less and less secure.

Dr. Zhitlowsky has been a great advocate of the Yiddish language. He knows Hebrew and he loves the language but it is his thesis with which I do not fully agree, that inasmuch as Yiddish is the language spoken by most Jews, that it should be taught to our children and that it should become the national speech of the Jew and the language of instruction in Jewish schools. Now whether right or ~~am~~ wrong, I can understand his point of view. I do not think that the problem resolves itself into a question of either -or. Two languages are not necessarily an indication of national disunity. Many of are us/today using more than one language. Jews in Eastern Europe for centuries used Yiddish as their vernacular but also taught their children Hebrew. The two are not mutually exclusive and the issue should not be turned into a battle-field.

Benjamin Franklin, the great American, once said, "If you want not to be forgotten, either write things worth reading or do things worth writing about." I believe Dr. Zhitlowsky has done both. He has written things worth reading and he has done things worth writing about. He has helped to guide the thinking of the masses of our people into what I regard very wholesome channels -- the channels of Jewish loyalty and Jewish self-respect. For years he was actively identified with the Poale Zion Movement and the Socialist Territorialist Movement. He was not a narrow, intolerant doctrinaire. Every movement which promised to enrich the life of his people interested him.

It is therefore proper that the Jews of America ^{should} ~~shall~~ not only utilize ~~it~~ but seize the occasion properly to celebrate the 70th birthday of this great Jew. We in Cleveland are a fine community ^{of} 90,000 souls. Certainly we do not wish to be behind other Jewish communities in showing our love and admiration for this man.

I would call upon all sections of our people, regardless of their economic or political outlook upon life, to join harmoniously in celebrating this event.

I understand that two things are being contemplated: first, a meeting at which Dr. Chaim Zhitlowsky will be the guest of honor. This will be a dignified cultural meeting at which time our community will welcome Dr. Zhitlowsky and receive a message from the man whose jubilee we will be celebrating; and secondly, a Jubilee Volume will be published which will contain tributes from the disciples and admirers of Dr. Zhitlowsky. This book will be utilized to raise a respectable sum of money which Cleveland will contribute to a national fund to honor Dr. Zhitlowsky. I would urge upon you friends, through your organizations whom you represent here, to exercise your influence to see that both of those undertakings are completely and entirely successful, particularly the second one.

My Friends:

It is gratifying to know that one has worked in a community for 18 years and ~~that he~~ still has a host of friends ^{left} in the community. I am gratified to see such a fine assemblage of men and women ^{attend} ~~come to~~ a meeting which ~~does~~ ^{is} not devoted to ~~discuss~~ a charitable or philanthropic ~~question~~ ^{purpose} but ^{which is} a cultural meeting, ~~a meeting~~ to plan the means and ways of honoring a thinker ^{and} a leader among our people.

^{most fully} It is unfortunate, ~~in a sense~~, that in the last 15 years or more, most of our meetings have been ~~devoted to~~ philanthropic meetings, indignation meetings or boycott meetings, ^{so few} and ~~in fact none~~ of our meetings have been devoted to that which represents ~~to discuss~~ the genius of our people ^{— the Book! —} or our cultural ~~creations~~ ^{achievements}. We are called the ^{Am} ~~Am~~ Hasidim, ^{the} people which expresses ~~the~~ ^{its} genius in the written words, ~~from earliest times to the present moment, and our~~ immortality as a people lies in our literary achievements, in our intellectual and spiritual ~~achievements~~ ^{creations}, much more than any other type of achievement, for which we may be noted here.

This afternoon we are ^{assembled} ~~here~~ at a preliminary conference to set in motion a series of events which will ~~first of all~~ pay tribute to a man who has devoted his rare ~~literary talents, his rare~~ intellectual powers to great Jewish and world causes and ^{also} ~~consequently~~ to devise ways ^{of raising} ~~and means of helping to raise~~ a proper sum which will enable this man to spend the remaining years of his life, which we hope will be many, in comparative comfort, so that he may continue that ^{unhindered} ~~wholesome~~ work ^{great} ~~which he has been engaged in more than~~ ^{he has been in and is now, for almost a half century.}

Personally, I do not know Dr. Zitlowsky, I never met him, but I know him by his writings, ^{and} ~~am~~ ^{not} ~~only~~ a disciple of his. There are many of his views with which I cannot fully agree; there are some of his points of view to which I cannot fully subscribe, ^{nevertheless} it has always been my position ~~in all such~~ ^{in such} matters, that I need not fully agree with a great man in order to pay homage ^{to him}. Homage is due to ^{any} ~~a~~ man ~~who exercises~~ and who devotes his talents ^{in behalf of} ~~to~~ great human causes in sincerity and in devotion. Unfortunately there has developed in Jewish life ^{in recent years} a certain intolerance which manifests itself in a desire to destroy ^{the} a man

who happens to differ with you. Political discussions today, and even cultural

and philosophic discussions, have entered ^{the phase, the} ~~an inhuman~~ class struggle, ^{One wishes} ~~and would~~
~~not to understand our opponent but to break and destroy~~
~~consider it a feat if it destroyed that opponent; not to understand him, to~~
~~break him and consider it a victory and a certain intellectual dictatorship.~~

~~which I deeply regret and which I am glad to say there are enough people alive~~
~~now who do not subscribe to that procedure.~~

^{we} I recognize in Dr. Zitlowsky a man of ^{exceptional} great literary talent. ~~In all~~
~~things he has written it has been~~ ^{has wielded} in defense of the oppressed and the ^{dispossession} ~~unfortunate~~
~~It has been said of Dr. Zitlowsky, that he has a mighty pen, which the prophets~~
~~described, as~~ "a pen of iron with the point of a diamond that can cut in." ^{deep} Dr.

Zitlowsky has been a very voluminous and prolific writer, and his writings, as

most of you know, has been devoted to the defense of the weak ^{and} in protest against
^{many of you will recall his devastating attacks upon Russia}
~~oppression. Those most magnificent writings that he wrote thirty years ago,~~
~~tyranny in the days of the Czar.~~
~~against the Russian tyrant. I am told he is a speaker of great forcefulness~~

and the spoken word is still today a power, a great power, even as it was in an-

cient days. ^{As} As a nationalist Jew I appreciate ^{his} ~~that~~ championing Jewish nationalism
at a time when Jewish nationalism was not only not popular, ^{but definitely desired} ~~when it was looked~~

~~down upon~~ by the Jewish masses. Many of you will recall that period when cultural

~~appeals and all~~ ^{sympathy and assimilation} socialism was tied up with internationalism, when ^{liberals} ~~it~~ looked with

suspicion and distrust upon ^{any} ~~every~~ man who believed in ^{nationalism} ~~socialism~~. ~~When the Jewish~~

~~language was~~ I believe Dr. Zitlowsky was the first one in the

socialist ranks who proclaimed the idea of Jewish nationalism. ~~That~~ ^{that} was an epochal

contribution to the thinking ^{of the} Jewish people. In its day it was ~~quite~~ revolutionary,

and it brought down upon him the sharp ^{and bitter} criticism of his own ^{socialist} ~~group and of the~~

~~socialists with whom he worked.~~ ^{co-workers}

Dr. Zitlowsky has been and is a nationalist in the full sense of the
word. He wanted Jewish nationalism not merely in ~~our~~ territory and in our own

~~country, in Palestine, but he wanted to maximize the Jewish nationalism all over~~
^{every where}

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He calls for the cultural and political autonomy of the Jewish people throughout the diaspora.

the world. He wanted Jewish national rights ^{where} ~~wherever~~ a substantial number of Jewish people lived. ^{as} ~~Now that was nearly thirty years ago.~~

~~I recall the early days of the movement in the United States. I believe that it was largely due to the efforts of Dr. Zitlowsky that the spokesman of America, who went to Paris after the World War, demanded Jewish national minority rights and succeeded in writing into the treaties ^{the national minority} ~~after the war, that~~ ^{principle.} ~~particular clause.~~ Unfortunately, Jewish minority rights have not been quite as successful as ^{some} ~~we~~ hoped they would prove, and the local rights has that advantage ~~and it is being liquidated.~~ But there is a ^{sound} ~~sense~~ of wholesome principle ^{involved} ~~and that is based on the efforts of Dr. Hyem Zitlowsky, that the Jewish groups in Austria, Lithuania, Poland and all over the world, is entitled to the rights in the concept of Jewish autonomous group survival citizens and to live its own life everywhere in the world.~~~~

There is another feature ^{of} ~~which~~ Dr. Zitlowsky's teachings, ^{which has} ~~appealed to me and which I have been advocating, in the last few years of our struggle.~~ Dr. Zitlowsky is a ^{prime} ~~student~~ of economics, ^{and he realized} ~~and so stated in most of his~~ ^{early} ~~works~~ the abnormal ^{status of} ~~balance~~ in the economic life of our people. We are crowded

in the upper classes, ^{too} ~~In the agricultural class~~ ^{we are very little represented} and in the artizan and craftman classes ^{too} ~~we are not adequately represented,~~ ^{we are a pyramid standing on its apex}

^{Dr. Zitlowsky called upon} ~~wants~~ our people to return to the soil, ^{to} ~~to~~ ^{themselves} ~~rooting them~~ in the land. Dr. Zitlowsky has labored over a period of years regarding the economic life of our people, ^{to the end} ~~so~~

that more and more of our people ^{should} ~~can~~ root themselves into the soil. He did not ask for a Jewish peasant class. ~~He asked for a Jewish prosperous agricultural class.~~

~~He asked for a Jewish working class, not what we understand as a proloterian or dispossessed class, but~~ ^{an} ~~an~~ economic secure ^{and} ~~and~~ competent working class, ^{upon} ~~and upon~~

these two classes, the farmer and the ^{worker} ~~working~~ class Dr. Zitlowsky ^{hoped} ~~hoped~~ to build a sound and normal ^{in the Galut as well as in Palestine} ~~Jewish life.~~ I think ^{that} ~~the~~ principle is sound, my

friends, ^{because} ~~because~~ when the "Yom Haas Olan" comes, it is the class which finds itself

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on the land and the class which holds within its hand the tool^s of production which ~~will remain~~^s, while the ~~stapled~~ middle class and the professional classes ~~will be~~^s sharply shaken ~~and rendered less and less secure.~~

Dr. Zitlowsky has been a great advocate of Yiddish ~~all through the~~^{the language} world. He knows Hebrew and ~~loves~~^{he} the language but it is his ~~point of view~~^{thesis}, with

which I do not fully agree, that inasmuch as Yiddish is ~~a great language~~^{the} and spoken by ~~the people of the many lands~~^{most Jews}, that ~~our children shall be trained to~~^{it should be taught to} and that ~~it should become the natural speech of the Jew and the~~^{And that it should become the natural speech of the Jew and the} know the language and use it. Now whether right or wrong, I can understand ~~the~~^{the language}

~~his~~ point of view, I do not think that the problem resolves itself into a question of either ~~but we are accustomed as a people to have two things of everything~~^{or.}

~~and~~ Two languages is not necessarily an indication of national disunity. We

^{9 as} are today using ~~not only two languages but many more languages~~^{more than one language. Jews in Eastern Europe for centuries}, a large number of us use Yiddish ~~over a period of centuries~~^{as their vernacular} and also taught their children

Hebrew. The two are not ~~exclusive~~^{mutually} and I say this is a moot question on which

people can differ ~~and the issue should not be turned into a battle-quest.~~

Benjamin Franklin, the great American, once said, "If you want not to be forgotten, ~~if you want not to be forgotten~~, either write things worth reading or do things worth writing about." I believe Dr. Zitlowsky has done both. He has

written things worth reading and he has done things worth writing about. He has helped to guide the ~~doings~~^{thinking} of the masses of our people into what I regard very

wholesome channels, Jewish loyalty and Jewish self-respect. For years he was actively identified with the POale Zion movement ~~and has not been able to limit~~^{and the Sovietist territorialist movement}

himself in this limitation. ~~No we are not a narrow, intolerant doctrinaire.~~^{Every thing movement which amounted to enrich the life of his people}

~~For greater social justice for our own people and for the world, we~~^{interested him.}

are indebted to Dr. Hyem Zitlowsky, and ~~it is therefore proper that the Jews of~~^{P.D.}

America, and it is my opinion that the 4 1/2 million Jews of America, shall not only utilize ~~and~~^{but} seize the occasion (to properly celebrate the 70th birthday of

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this great Jew, ~~this great leader of men, this Jewish thinker, and we~~ ^{we} in
Cleveland ^{are} ~~represent~~ a fine community, ~~a class~~ ^{we} of 90,000 souls, ~~certainly~~ ^{we} do
not wish to be behind ~~any other~~ Jewish community, in showing our love and
admiration for this man.

^{on Wednesday} I would call upon all sections of our people, regardless of their
economic ^{join} outlooks upon life, to ~~forget everything and~~ harmoniously ~~join~~ in
celebrati^{on} ~~on~~ this event.

I understand ^{that} two things are contemplated; first a meeting at which
Dr. Hyom Zitlowsky will ~~appear~~ ^{to the great honor. He will be} and will ~~have~~ ^{welcome Dr. Z. and} a dignified cultural meeting, at
which time ^{our} the Jewish community will ~~turn out and~~ receive a message from the
man, whose jubilee ^{we} will be celebrated, ^{very best} secondly ^{Jubilee Volume} a ~~book~~ ^{tribute} which will be published
which will contain ~~writings~~ ^{from the man and} disciples and admirers of Dr.
Zitlowsky. ^{This} ~~which~~ book will be utilized by ^{to} way of raising a respectable sum
of money ^{a national to honor Dr. Z.} which Cleveland will contribute to ~~that fund, and~~ I would urge upon
you friends, through your organizations whom you represent here, ~~that you~~ ^{to}
exercise your influence to see that both of those undertakings are completely ^{and}
successful, particularly the second one.

^{entirely} We are assembled here ~~to give as well as~~ pay a tribute to the act
in showing our appreciation for a ~~man's~~ reputation and services he gave us in
a concrete way. No proud people would permit its intellectual leaders to
spend the declining years of their life in destitution and we Jews ^{cannot} ~~would not~~
permit it.

70th JUBILEE of Dr. Chaim Zhitlowsky

SUNDAY EVENING, APRIL 28, 1935
Public Music Hall, Cleveland, Ohio

PROGRAM

MIR TROGEN A GEZANG — — — — — Leo Low
IN DER KUSHNE — — — — — I. Shaffer
TZIGINER LIED — — — — — Paul Discount
POTPOURI — — — — — Posner

Songs by the Jewish Singing Society
Musical Director, Charles Daws

LITERARY READING — — — — — Harry Radin
Member Yiddish Theater Studio

LULLABY — — — — — Rosenblat
RACHEM — — — — — Monna Zucca
Songs by Emanuel Rosenberg
Accompanied by Estel Berman

LITERARY READING — — — — — Fishel Neshkin
Member Yiddish Theater Studio

SHTAYNERNE PALAZEN — — — — — by I. L. Peretz
Music by Solomon Golub

HAMAVDIL — — — — — Rumshinsky
Songs by Tillie Shenker
Accompanied by Betty Belkin
(Intermission—10 minutes)

VIOLIN SOLOS

NIGUN — — — — — Ernst Bloch
PERPETUAL MOTION — — — — — Novack
Concert Violinist, Herman Rosen
Accompanist, Meyer Wolpaw

GREETINGS

JOSEPH FEDER — Secretary Zhitlowsky Jubilee Com.
RABBI ABBA HILLEL SILVER — — — — — Chairman
DR. CHAIM ZHITLOWSKY — — — — — Address

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זונטאָג אָווענט, 28-טען אפריל, 1935
פאָבליק מוזיק האַל, קליוולאַנד, אַהייאָ

פּראָגראַם

(א) מיר טראָגן אַ געזאַנג — — — — — לעאָ לאָוו
(ב) אין דער קושנע — — — — — י. שייפער
(ג) ציגיינער ליד — — — — — פאָול דיסקאונט
(ד) פאָדפאָרע — — — — — פאָזנער

געזונגן פון אידישן געזאַנגס פאַראיין
דירעקציע טשאַרלס דאָוס

פאַרלעזונגען — — — — — הערי ראָדין
מיטגליד פון אידישע טעאַטער סטודיאָ

וויג ליד — — — — — ראָזענבלאַט
רחם — — — — — מאָנאַ זוקאַ
געזונגען פון עמאַנועל ראָזענבערג
אַקאָמפאַנירט ביי עסטעל בערמאַן



פאַרלעזונג — — — — — פישעל נעשקין
מיטגליד פון אידישע טעאַטער סטודיאָ

שטיינערנע פאַלאַצן — — — — — פון י. ל. פּערעץ
מוזיק, סאָלאָמאָן גאָלוב
המבדיל — — — — — רומשינסקי
געזונגען פון טילי שענקער
אַקאָמפאַנירט פון בעטי בעלקין
(10 מינוט איבעררייס פינקטליך)

וויינאָלין סאָלאָס

דער נגון — — — — — ערנסט בלאָך
שטענדיגע באָוועגונג — — — — — נאָואַק
געשפילט פון הערמאַן ראָזען
אַקאָמפאַנירט פון מאיר וואָלפּאַוו

יוסף פעדער, סעקרעטאַר זשיטלאָווסקי יוביליי קאָמיטעט
רבי אבא הלל סילווער
ד.ר. חיים זשיטלאָווסקי

אַז רב יהושע דערציילט איז דאָ וואָס צו הערען
דעריבער דאַרפט איר אים הערען אלע זונטאָג 10:30
פרי, אויף דער אידישער ראדיאָ שטונדע סטיישאָן
WJAY
רב יהושע דערציילט אונטער דער אויפזיכט פון

Children

Workmen's Circle
Schools

School 1 - (a) Bessie Willinger
" 2 - (a) Chana Weissman

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3/4 m. dollars budget

