



Abba Hillel Silver Collection Digitization Project

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

Series VIII: Scrapbooks, 1902-1964, undated.

Sub-series A: Clippings Scrapbooks, 1902-1964, undated.

Reel
226

Box
85

Folder
1

Clipping scrapbook, 1902-1917.

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INSPECTION CARD.

(Immigrants and Steerage Passengers.)

Port of departure, **BREMEN.**

Date of departure,

Name of ship,

Name of Immigrant,

Last residence,

State,

KÖLN
24 Mai 1902*Siberia*
Amelki *Russia*

Inspected and passed at

Passed quarantine, port of

Port

(Date.)

(Date.)

(The following to be filled by ship's surgeon or agent prior to or after embarkation.)

Ship's list or manifest

No.

Ship's list or manifest

Berth No.

Steamship
Inspection

Day

To be
punched
by ship's
surgeon at
daily
inspection.

"MOSES," FIRST PLAY GIVEN IN OLD HEBREW

Biblical Story of Birth of Hebrew Prophet—Bringing Up at Egypt's Court—Wrath at Oppression of Taskmaster—Flight and Return to Lead People Out Through Wilderness to Land of Promise.

The movement to promote the study of ancient Hebrew by the Jews of New York has received a tremendous impetus through the successful production of the drama "Moses," the first play ever rendered in the language of "the patriarchs of old."

The most prominent Hebrews in New York and other eastern cities attended, and though the actors were all amateurs, many of whom had never appeared upon the stage before, the theatre was crowded by more than two thousand others of the race, who have pledged themselves to every member of the Zionist faith.

Many professional productions of drama in New York have fared much worse at the hands of the actors than did "Moses" in the hands of the Herzl boys and girls last night.

Moses Learns His Race. The first curtain rose upon a scene in the royal gardens of Egypt, with the handsome young Prince Moses (Abraham Silver) being told by Prin-

cess Bathyo, the king's sister that he is really, by birth, a Jew. Thereupon the young prince renounces his royal claims, renounces an oath of allegiance to his unfortunate brethren and, a little later, strikes down and kills an Egyptian taskmaster who is flailing an old Jewish workman.

The second act opens upon Moses and his brother Aaron (Samuel Abramowitz) saving the same Jew from his persecutors a year and time. Then comes forth a taskmaster who has witnessed the slaying of the Egyptian, and he accuses Moses, who flees, but to return, forty years later, before Pharaoh (Loreal Chupkin) and there demands the freedom of the Hebrews. Pharaoh refuses, whereupon Moses visits the first of the ten plagues upon Egypt, "The Plague of Blood." Then the king relents, and the fourth act shows Moses leading the chosen people out from Egypt.

Miss Fannie Friedland, as Miriam, sister of Moses, was brilliant in the role, and Miss Bertha Friedberg, as Bathyo, Pharaoh's sister, won enthusiastic plaudits.

"Evening Mail," N.Y. 1909.

New York Zionists Perform in Ancient Hebrew

IT is the annual custom of the Dr. Herzl Zion Club of the New York East Side to give an amateur dramatic performance. The sixth renewal of this event was the production at the People's Theatre on a Thursday evening recently, of "Moses," Hebrew biblical-historical play in four acts by Dr. J. M. Salkind, with music by Perlmutter and Wohl. The underlying reason for these performances seems to be the hope of preserving among the Americanized Hebrew an understanding as well as a preference for the ancient Hebrew tongue. Most of these East Side Hebrews speak Yiddish, which is a jargon composed of a number of corruptions from Hebrew, Russian, Polish, etc., etc. After one hearing of ancient Hebrew as the *res media* for the drama, this writer is willing to go upon record that neither syndicate will introduce it as an entertainment on Broadway, although it is mother tongue to both of the combines.

As a play, "Moses" sets forth the biblical story with which we should all be familiar. It begins at that point where Moses discovers his real identity, that he is a Jew, that he was found by Pharaoh's daughter, etc., etc. He is seized at once with a great longing to return to his own people, and to be reunited with his parents, his brother and his sister. This sentiment was received with unbounded satisfaction by the audience. The biblical story of "Moses" possesses all of the elements of the regulation melodrama, as we moderns understand it. We have Moses a foundling, brought up in the shadow of a throne, believing himself a prince, and then breaking through all the glamor of his surroundings to call the names of father, mother, brother and sister. And in this play when "Moses," having left the Egyptians, is reunited with his adoring family, and his weeping mother throws her arms about the neck of her long-lost son, the audience that filled the old People's Theatre to the roof, rose as one man and cheered what we are apt in our cynicism to call "a homely sentiment," to the echo. At this moment in the play, this affecting family reunion is followed by another heart appeal. Moses strikes down and kills an Egyptian taskmaster—overseer or "boss," who has been flailing a defenseless Jewish bricklayer. Just such a scene as we see of Legree in "Uncle Tom's Cabin" of immortal memory. For the Jews were themselves in bondage, as were the negroes before the war.

At the opening of Act II, Moses is again saving the same individual from another overseer, is recognized as having slain the other oppressor, and flees the country. Here we have the hero of our modern plays, a victim of circumstances, and who is compelled to fly because all the machinery of justice is in the hands of his enemies.

Act III is forty years later, where Moses this time appears before Pharaoh and demands that he release his brethren that he may lead them forth to the Promised Land. This demand was supported by hurricane applause from the audience. When Pharaoh refused he was roundly hissed, and all sorts of opprobrious epithets were hurled at him from the gallery in Yiddish. In fact, the emotion of the audience almost broke up the performance. But Moses "gets square" with the villain by visiting the first of the ten plagues upon Egypt, "The Plague of the Blood." We call it the itch. And when those Egyptians began to scratch their bodies and writhe, the descendants of Moses and his people on the East Side in New York (as many as could get into the theatre were there) howled with laughter and again joshed Pharaoh in Yiddish until one boy yelled out in English, "Scratch, scratch, you Goye" (Christian). Of course, the Egyptians were not Christians, but this is an opprobrious epithet in the mind of the old-fashioned Hebrew.

In the end, Moses prevails upon Pharaoh to release his people, and we see the prophet leading them forth and celebrating their deliverance with a dance, and thus the hero triumphs and justice prevails in quite our modern style.

The play was appropriately costumed in biblical robes and well acted by amateurs, notably the performance of Moses by Mr. Abraham Silver, which would have done credit to a professional actor. "The Theater," N.Y. 1909. HARRY MAWSON.



"Evening Mail," N.Y. 1909.

תחית השפה — היא תחית האומה!

לחובבי השפה העברית!

כל היודע וחובב את השפה העברית ומחנך בעתידתה
מתבקש לבא אל האספה שתחא

ב"סלמנז הידוד"

ביום ה' 28 דיצימבער

בשעה 8 בערב

מטרת האספה היא ליסד אנודת "חובבי שפת עבר" בעיר זו.

היוזם דר. מ. ד. פאליץ מניארק. אחד מהנאמים היחיד מצוינים
באודות חברות. וזר אברהם ה. סילווער ינאמ נאמים באודות האספה.

י. ב. זעבס פאן סטאלין

סטיטן שטאט, ארמאני.

אבי נב-בב:

אבי סניק, האמירוס, אהמבבאל, אג/אג, זי. היילא לען, סטאלין
אמאד, האמירוס, אהמבבאל, אג/אג, זי. היילא לען, סטאלין
אמאד, האמירוס, אהמבבאל, אג/אג, זי. היילא לען, סטאלין
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אמאד, האמירוס, אהמבבאל, אג/אג, זי. היילא לען, סטאלין
אמאד, האמירוס, אהמבבאל, אג/אג, זי. היילא לען, סטאלין

הייבט, יענאט, אהמבבאל, אג/אג, זי. היילא לען, סטאלין

אמאד, האמירוס, אהמבבאל, אג/אג, זי. היילא לען, סטאלין



אספה עממית

אגדת "עבריה" עורכת נשף ספרותי-זמירתי לחוג את חג
היובל של הירחון "השלח"

במוצאי שבת, 10 לחדש פברואר. ב"דזשואיש סטלמענט", 415 רחוב קלינטאן
בשעה 8 בערב

בפרוגרמה ישתתפו הפרופ. דר. דוד ניימארק, רעוו. דר. דוד פיליפסון, מר. אבא ה. סילבר
ומר. מ. ליכטענשטיין בתור נואמים, מרת עממא נ. גאלאפ תננן על הפסנתר, מרת רות כהן תשיר,
מרת ר. גראד ומר. צבי פריינד יקראו משירי ת. נ. ביאליק. נשיא האגודה, מר. מ. מ. מאזור, יושב ראש.

הכניסה חפשיה

The Hebrew Speaking Society "IBRIAH"

Will celebrate the 15th Anniversary of the Hebrew Monthly "Haschiloach"

At the Jewish Settlement, 415 Clinton St. Saturday, Feb. 10, 1912, 8 P. M.

Prof. Dr. David Neumark, Rev. Dr. David Philipson, Mr. A. H. Silver and Mr. M. Lichtenstein will
speak; Miss Emma N. Gallop and Miss Ruth Cohen will render musical selections; Miss Rose Grad
and Mr. Elk Freund will recite some of H. N. Bialik's Poems.

Mr. M. M. Mazure, Chairman of "Ibriah" will preside

ADMISSION FREE. NO CHILDREN.

דער העברעאיש שפרעכענדער פערטייג "עבריה"

פערזאנשטאלטעט א

ליטעראריש-מוזיקאלישען אבענד צו פייערן יובילעאום פון "השלח"

אין אדיטאריאום פון אידישעו סעטלמענט, 415 קלינטאן סט.

שבת, דען 10טען פעברואר, אום 8 אוהר אבענד

פראפ. דר. דוד ניימארק, רעוו. דר. דוד פיליפסאן, מר. אבא ה. סילווער און
מר. מ. ליכטענשטיין וועלען ריידען. מיסס עממא נ. גאלאפ וועט שפילען
פיאנא. מיסס רות קאהן וועט זינגען. מיסס ר. גראד און מר. צ. פריינד
וועלען דעקלאמירען. דער פרעזידענט פון "עבריה", מר. מ. מ. מאזור וועט זיין פארזיצענדער.

איינטריט פריי. היינע הינדער.

HEBREW UNION COLLEGE

STUDENT'S RECORD

NAME Silver A. H. GRADE II Coll YEAR 1911-12
1st Term

MONTHS	OCT	NOV	DEC	JAN	FEB	FEB	MCH	APR	MAY	JUN	TEACHER'S SIGNATURE
SUBJECTS											
Hist. g.	VG										
Intro. to Talm.	VG										
Heb. Mid	VG										
Talm.	VG										
Phil	VG										
Phil Lit	VG										
Exeg.	VG										

REMARKS

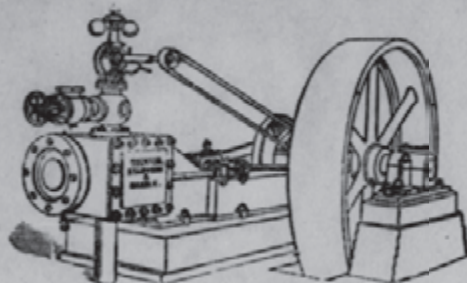
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CINCINNATI, April 10, 1912

✓ Mr. A. H. Silver,

c/o Prof. B. C. Van Wye,

University of Cincinnati, Cincinnati, O.

Dear Sir:-

Enclosed please find check for \$15.00 as prize money.

Please sign enclosed receipt, and return in enclosed stamped envelope.

Yours very truly,

J B Stanwood
Manager



Program

of the

Ohio Oratorical Contest

of the

Intercollegiate Peace Association



Held at
Ohio University
 Athens, Ohio
 Friday, April 19, 1912
 Ewing Hall

Evening Session

Seven-thirty

Music College Girls' Glee Club
 Oration War and Its Elimination
 F. Burnett Bruksieker, St. John's College
 Oration The Message of the Andes
 Lewis H. Miller, Ohio University
 Oration War, the Enemy of Christianity
 Kathryn Gerhardt, Antioch College
 Oration National Honor and Vital Interests
 Russell Weisman, Western Reserve University
 Oration The Panama Canal
 Ala H. Silver, University of Cincinnati

UNIVERSITY WEEKLY NEWS

THE JEWISH DAILY NEWS

ארום סינטינעטיער
 יודענשום

UNIVERSITY WEEKLY NEWS

Cincinnati, O., April 24, 1912.

PEACE CONTEST.

Abraham Hillel Silver represented the University of Cincinnati at the intercollegiate peace oratorical contest held at Athens, Ohio, last Friday. The winner of this contest will be allowed to enter as a contestant in a final interstate contest.

Those who heard Silver deliver his oration in the local contest are quite confident as to the result. Rarely has 'Varsity been repre-

sented by an orator of such natural eloquence. He combines a powerful magnetism with an Arabic abandon that fairly sweeps one off one's feet.

THE AMERICAN ISRAELITE.

CINCINNATI, O., APRIL 25, 1912.

H. U. C. STUDENT BODY.

Mr. Aba H. Silver represented the Hebrew Union College in the State Peace Contest which was held at Athens, Ohio last week. Representatives from the several state universities were entered and a spirited contest resulted. Mr. Silver succeeded in winning second place and a prize of fifty (\$50.00) dollars, a Western Reserve University man winning the contest.

Cincinnati, O., May 1, 1912.

THE STATE PEACE CONTEST.

Mr. Aba H. Silver representing the University of Cincinnati in the State Peace Contest, at Athens, Ohio, last Friday night, was awarded the second prize of fifty dollars. His oration was characteristically powerful, and was thought by many to have been the best delivered at the contest.

We have only to quote the Athens Daily Courier:

"The contest was won by Mr. Russell Weisman, of Western Reserve, Mr. A. H. Silver of the University of Cincinnati, running him a close second. Indeed most of the audience fully expected that Mr. Silver would be given the first prize."

This is the first time that 'Varsity has won at a State Peace Contest, and it will not be the last. We feel proud of our representative, and hope that this is but the beginning of his activities for the fame of his alma mater.

Tuesday, April 30, 1912.

ס' איז שוין פאר לאנג יאָרען אז צווישן די סטודענטען פון די צוויי יוניאן האט מען געפירט אַרומערוויקעלעכע אַרמאטאָרן, סטעינעטיער אידען וואס זענען כעזאנדעס, לעבעדיג אבער האט זיך דעזער פאסט ארויסגעצויגט פונעם יאָג פון אַבא הילעל סילבער א מיט גלעד פון צווישן קאנדידאטן פאסט פון "דיבא ווינא האלדעס" האט דורך זיין דעזער פאסט געווארן גען צוויי פרייען פון די בעסטע אידען "אבא" אבער איבערגעוואונען פונעם דער דעם ערסטען פרייען האט ער גע'נומען' און דעם האטעסט אונטער דער אויפזיכט פון די "סטעינעטי ארויפזייער" זאן און פונעם סטעינעטי, וואס איז פארענומען און די "סטעינעטי לאא ספיר" דענסטאן אבער דען ליטען אפ' ריז, עס האבען זיך בעפרייגט געוון דעזער און פון סילבער און בעזערט געווארען מיט דעם פרייען און פרייען אבער דען 19 אפזייען און אטאנעס, אריינ, פארענומען די "איבערשטייע" פונעם האטעסטעס, פון אהא"א, אונטער דער אויפזיכט פון זיין ערשטענע און געוועזענעס און האטעסטעס, דאן געדן פרייען, ווינען גענעטען געווארען פון די "הארנעטיע פונעם פאסט" פון די בעסטע דעזער איבער "עווע" פון א. ה. סילבער האט פערשטאנען די יוניא ווערטיי און סטעינעטי און האט גע'נומען' דעם צווייטען פרייען פון דעם

OFFICERS

President, Charles F. Thwing,
President, Western Reserve
University, Cleveland, Ohio.
Secretary and Treasurer, Prof.
Stephen F. Weston, Antioch
College, Yellow Springs, O.

EXECUTIVE COMMITTEE

Pres. Charles F. Thwing (ex-of-
ficio.)
Prof. Stephen F. Weston (ex-of-
ficio.)
Pres. E. D. Warfield, Lafayette
College, Pa.
Prof. Edward H. Davis, Purdue
University, Ind.
Prof. P. C. Somerville, Ill., Wes-
leyan University, Ill.

Intercollegiate Peace Association

Office of the Secretary

Yellow Springs, Ohio, April 28, 1912

ADVISORY COUNCIL AND CHAIRMEN OF STATE COMMITTEES.

Prof. Jesse H. Holmes, Swarth-
more College, Pa.
Prof. H. S. Woodward, Western
Reserve University, Ohio.
Pres. Noah E. Byers, Goshen Col-
lege, Ind.
Prof. P. C. Somerville, Ill. Wes-
leyan University, Ill.
Dean S. B. Harvey, Hillsdale Col-
lege, Mich.
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lege, Wis.
Prof. B. H. Hibbard, Iowa State
College, Iowa.
Dean W. F. Dooley, Creighton
University, Neb.
Prof. Manley O. Hudson, Univers-
ity of Missouri (Law Dept.),
Mo.
Prof. J. C. French, Johns Hopkins
University, Md.

My dear Mr. Silver :-

I enclose check for \$ 50.00 as the second prize in
the Ohio state contest this year . I congratulate you on
your success .

Very truly yours ,

S. F. Weston

ARE THE WINNERS

NINE OHIO COLLEGE REPRESENTATIVES DELIVER ORATIONS AT O. U. AUDITORIUM.

Western Reserve, Cincinnati and Ohio Universities Are the Prize Winners.

The University Auditorium was the scene of a great oratorical contest yesterday afternoon and evening. Representatives from nine Ohio universities and colleges took part in the struggle for supremacy, three money prizes and the honor of representing Ohio in the coming interstate contest. The money prizes were: first prize, \$75; second prize, \$50 from the Carnegie Peace fund, and third prize \$25, given by the colleges.

Russell Weisman, of Western Reserve, won the first; Ala A. Silver, University of Cincinnati, the second and Lewis H. Miller, Ohio University, the third prize.

The contest opened in the afternoon. Proceedings began with a piano duet by Misses Starr and Radcliffe. This was followed by an address of welcome by Dean Edwin W. Chubb.

The first oration was delivered by Roy L. Harkins, of Otterbein university, his theme being "The Passing of War." He briefly traced the progress of man upward from a state when physical force and military power dominated to the present when intellect and good morals are in the ascendant among individuals. He said that militarism has no proper place in our present civilization, that the United States is the leader in constitutional government, that it leads in a peace policy and reduction of armaments. The strength of a nation is not to be measured by its military power but by its general intelligence and moral worth.

He was followed by Elson A. Weller, of Ohio State university, his theme being "Progress Toward Justice." He spoke of the time when man was his own defender, when law and wealth was acquired by war. Advance was made when individual disputes were settled by judicial proceedings. Nations still appealed to the arbitrament of the sword. Why should not all disputes between nations be settled by arbitration as individual ones are? The Dutch with practically no army or navy are better off than Germany or Russia with immense ones. International commerce and finance demand peace for success and prosperity. Nations are financially dependent on each other. War destroys property. One shot of a great gun costs \$1700. Since the death of Napoleon, England and the United States have been at peace. War is a stupendous and ghastly absurdity. The 18th century secured religious liberty, the 19th century abolished slavery, the 20th century will abolish war.

by the millionaires, of child labor, of the greed of unjust and unscrupulous capitalists. The Civil war was the result of injustice. He spoke of the folly of violence and the price of peace being war, said that where injustice exists justice must prevail. The next decade will have to meet and settle greater problems than the last century has.

Ralph Laughlin Martin, Muskingum college, had as his theme "The United States of the World." He contrasted the states of South and Central America with those of the North. While those of the South have been fighting the United States and Canada has cultivated the arts of peace. Men must cease to fight each other and fight man's common enemies—ignorance, disease, vice, immorality, injustice. Nations are learning they can gain more by peace than war. The power of mind over brute national force was seen

in the fear of Russia to harm Tolstoi. After 4000 years China has thrown off arbitrary royalty and become a republic. The Hague Tribunal will be the Supreme Court of the world.

The evening session was opened by Prof. Treudley. The College Girls' Glee club sang, was loudly applauded, and sang again in response to the delighted demand.

Lewis H. Miller, Ohio university, spoke on "The Message of the Andes" and referred to the monument of the Andes mountains, on the borders of Chili and Argentine, commemorating a peace compact agreed on between the two nations, on which was inscribed—"Rather let these mountains crumble than peace be broken between us." He spoke of the causes for wars as being for religion, land and liberty, instancing the Thirty Years war, the French Revolution and our Civil war. The reign of the 20th century will be one of law. Once it was thought cowardly for individuals to refuse to fight, now it is regarded as brutal and foolish. That which is wrong for individuals, is wrong for nations. Universal arbitration is not a dream. There is no reason in fighting first and arbitrating afterwards. The true patriotism is the patriotism of peace.

Kathryn Gerhardt, Antioch college was the one lady contestant. Her theme was "War, the Enemy of Christianity." She spoke of the peace teachings of Christ and the refusal of Christians during the first 300 A. D. years to fight, until in 318 A. D., Constantine adopted the cross as a banner and used it in battle. That which is crime on a small scale cannot be right on a large one. The Bible teaches love for enemies, to feed them and aid them, but the rules of war make giving aid or comfort to enemies treason. Men calling themselves Christians say crime is patriotism. Children are taught war, given warlike toys, and taught war games. Emerson said "War is on its last legs."

THE ATHENS DAILY TRIBUNE SATURDAY, APRIL 20, 1912.

Russell Weisman, Western Reserve university, spoke of "National Honor and Vital Interests." He said the interests of trade, commerce and of useful industries demand peace. Even preparation for war was increasing alarmingly. He spoke condemningly for its rejection of arbitration treaties with England and France. That the treaties were almost universally approved by press, pulpit and public sentiment. Roosevelt's declaration that it would be wise to arbitrate a matter that affected our vital interests was warmly denounced. The Senate's refusal of unlimited arbitration was farcical. Several of the South and Central American republics are bound by treaties to their mutual good. Arbitration of the Alabama claims was scouted by some, but Gladstone, the grand old statesman, favored it. They were submitted. England lost and paid. Many other questions in dispute between the two nations have been settled thus and yet the U. S. Senate has turned down treaty after treaty providing for unlimited arbitration, ostensibly to maintain the national honor. Is this national honor? No it is national dishonor.

Ala H. Silver, University of Cincinnati, spoke of "The Panama Canal." He said he believed it would bring about a better feeling between the nations of the East and West. The progress of science makes for peace. Faith, idealism and spiritual aspiration make for peace. It is altogether unnecessary to fortify the Panama Canal. International agreement now prohibits the bombardment of unfortified cities on coast lines. The long line between the United States and Canada is unfortified and each nation is as safe as if there were fortifications. It would cost \$50,000,000 to fortify the canal and \$5,000,000 annually to maintain the fortifications. The amounts expended for war and war preparation is enormous. It is destructive of everything worth preserving. The beginning of a new era, better than any in the past, is now dawning.

The last speaker was F. Burnett Bruksicker, St. John's College, Toledo, a Catholic institution. His theme was "War and Its Elimination." He spoke of the attitude of the press in general as one of opposition to war. Peace lacks emotional background to give it vividness while warlike appeal comes to us with the force of national traditions to support it. He spoke of Italy's action in Tripoli against Turkey as an outrage and the threatening attitude of France and Germany toward each other as a disgrace. War

is getting to be so costly that the cost makes it almost prohibitive. While war brings forth some of the noblest feelings, it also arouses the basest passions. War is prolific in speculation. It has been so in all our wars from the Revolution to the Spanish-American war. It interferes with trade, commerce, industry and everything that tends to the elevation and betterment of mankind. The displacement of men from the ranks of industry is frightful, so also is the diversion of workers from industries necessary to life and happiness to those engaged in manufacture of war material. War must be done away with and it will

The orations were all good, the orators being picked from a number of the best in each institution represented. Those of the prize winners were remarkably fine, especially so was this the case with the efforts of Weisman and Silver. Silver certainly ran a close second, many of the audience believing he had won first until the decision was announced.

The judges were Prof. B. Spencer, Granville, Ohio; Mr. A. T. Williamson, prosecuting attorney, Marietta, Ohio, and Dr. J. C. Goodrich, Cambridge, Ohio.

Oh, April 23, 1912
Dear Mr. Silver: The halls of old O.U. are still echoing your inimitable oratory and the audience is still wildly applauding. The School of Oratory yesterday by vote decided that you deserved first prize. The only adverse comment was, "Too good, overdid it." But according to the majority your oration was faultlessly faultless. Keep up your good work! Yes, I was in spirit depressed Saturday night. After your goodbye, I felt miserably lonely. Now, thanks to the braver self, I am with Solomon ben David (only the solid it first) - "The winter is past... the flowers are seen in the land; the time of planting is come and the voice of the turtle-dove is heard in our land. Trust your land is like ours, - living a part of the Bright Future in the gray now. Sincerely yours, Louis Stummthal."

Ala H. Silver,
University of
Cincinnati,
Ohio.



JEW TO OBSERVE GREAT WHITE FAST

Impressive Services in Temple
Beth Hashalom on Day
of Atonement

NEW YORK RABBI IN CHARGE

The Day of Atonement will be given an impressive observance by local Hebrews. Rabbi A. H. Silver, of New York, will preach in Temple Beth Hashalom on Friday evening, Saturday morning and Saturday afternoon. His theme Friday evening will be "The Call of the Past." Saturday morning he will speak of "A Beautiful Aphorism" and at a memorial service Saturday afternoon his subject will be "In the Twilight Hour."

Sept 19, 1912

THE WILLIAMSPORT SUN.

RABBI SILVER TO CONDUCT SERVICES IN THE TEMPLE

ARRANGEMENTS MADE FOR OB-
SERVANCE OF THE DAY OF
ATONEMENT.

The Day of Atonement, Yom Kippur, the holiest day in the Jewish calendar, falls this year on the 21st of September. It will be observed by Jews everywhere throughout the world. The observance in this city will begin tomorrow evening when Rabbi A. H. Silver, of New York, will preach in Temple Beth ha Shalom. He will also conduct services in the temple Saturday morning and afternoon. The subject of his sermon Friday evening will be "The Call of the Past;" Saturday morning, "A Beautiful Aphorism," and Saturday afternoon (memorial service,) "In the Twilight Hour."

The Day of Atonement completes and crowns the work of the penitential sea-

Banquet in honor of...

Professor David Neumark



Sunday Evening, April 13, 1913
Jewish Settlement, Cincinnati, O.

Dr. David Neumark received his early schooling in the city of Lemberg, Galicia, Austria, graduating from the Obergymnasium in that city in 1892. He received the degree of Ph.D. in Philosophy and Semetics from the University of Berlin in 1896. From the Lehranstalt fuer die Wissenschaft des Judenthums in Berlin he received the degree of Rabbi in 1897.

Professor Neumark was Rabbi in Rakonitz, Bohemia, 1897-1904. He was Editor-in-Chief of the Department of Philosophy and Halacha of the Hebrew Encyclopedia called Ozar ha-Yahduth, Berlin, 1904-1907. He was appointed successor to Professor Moritz Steinschneider for the Chair of Jewish Philosophy in the Veitel-Heine-Ephraimschen Lehranstalt in Berlin, 1907. Appointed Professor of Philosophy at the Hebrew Union College, September 24, 1907. Professor Neumark's literary activities embrace a large number of subjects and have been printed in the shape of books and articles in different languages in various encyclopedias and magazines. The names of some of the principal themes are as follows: "Die Verschollenheit Eines Ehegatten im Rabbinischen Rechte." This was awarded the Mendelssohn Prize in 1894.

Some of the essays published in the Hashiloah in the Hebrew language are: "The Problem of the Free Will"; "Ethics of Judaism"; "Religious Philosophy"; "Life View and World View."

Books: "Die Freiheitslehre bei Kant und Schopenhauer" (in German and Hebrew); "Treatise on Divorce" (Hebrew); "History of Dogmas in Judaism" (Hebrew); "Geschichte der Juedischen Philosophie des Mittelalters" (so far two volumes); "Principles of Jehuda's Halevi's Philosophy" (in English and in Hebrew); "Crescas and Spinoza" (in English and in Hebrew); "Materie und Form bei Aristoteles," 1911 (Archiv. f. Gesch. d. Philos., Berlin).

אל העברים

אגדת "עבריה" היא אגודה הקיימת זה כשנה וחצי. מטרתה: להרביץ את השפה העברית וספרותה בין העם ולעבד בעד התפתחותן בעירנו בפרט ובאמריקה בכלל.

במשך זמן קיומה הקצר, כבר הראתה "עבריה" למדי עד כמה פוריה היתה בעבודתה הממשית בעד לשוננו העברית וחוקה. "עבריה" נתנה פרסום בקרב העם ע"י אספות פומביות, הרצאות ונישפים, לחינוך ופאורעות ופריה ערך בעולם סופרנו וספרותנו. "עבריה" נגשת לפתח קורסים ללמודי השפה הספרות העברית (המקום והזמן יפורסמו בקרוב). "עבריה" איננה מסתפקת בעבודה האמורה בזה; יואפת היא למעשים יוחר בבירים, יוחר מקיפים, יוחר רחבים ויוחר כללים; ומלאים אנו בטחון שאגדתנו יכלה באמת לפעל גדולות למען תחית לשוננו והרמת רוחנו העברי.

והיום חג נחול הוא לנו—חג גדול וקדוש מאד: היום הננו עורכים חגיגה לכבוד הופעת הכרך הראשון של "תולדות העיקרים בישראל" מאת הפראפ. דר. דוד נימרק.

הפעת הספר הזה, אשר אליו נכספנו זה כמה, הוא מאורץ היסטורי חשוב. ועתה אין לנו אלא לברך את המחבר להופעת ספרו זה החשוב ולהביע את תקותנו דחקה שיסיף עוד לזכות את ספרותנו העברית גם ביתר ספריו החשובים במקצוע דחקר הדתי והפילוסופי. כתפארת לו ולעמנו ולתחירת המחשבה הישראלית בלשונה הנצחית—הלשון העברית.

אגדתנו פונה אל כל שלומי-אמוני-שפתנו היחידה והרוצים לראות בבנינה: באו למחנני, מחנה "עבריה", ותנו לנו יד בעבודת הקדש לשם הקומת לשוננו, כי היא חיינו ואורף ימינו. הכניסה חפשיית לכל. החפצים להשתתף בעבודתנו, לעבוד בעד הפצת השפה והספרות העברית, מוצאים באגדתנו עזר וסיוע תמידית באהבה וחבה.

אגדתנו מתאספת בכל יום הראשון בסטלמנט העברי, 415 רחוב קרייטמאן. מסתחבר הוא עשרה סנטים לחדש.

אגדת "עבריה"

Program

1. *Opening Remarks* - - - - - Dr. Louis A. Lurie
2. *Address* - - - - - Hon. Bernard Bettman
3. *Address* - - - - - Professor Kaufmann Kohler
4. *Greetings* - - - - - Abba H. Silver
5. *Response* - - - - - Professor David Neumark

Mrs. Henry Moses - - - Soprano

Mrs. Albert I. Strauss - - - Pianist

Miss Mannheimer - - - Reader



Menu

Grape Fruit

Olives

Pickles

Rolls

Chicken Noodle Soup

Chicken

Peas

Potatoes

Combination Salad on Lettuce

Orange and Lemon Ice

Cake

Nuts

Raisins

Coffee

Tea

Wine

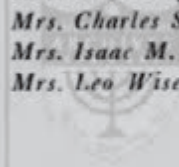
Cigars

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בן-ציון דאָל
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פקירי "עכריה"

י	יחשב ראש	-	יהושע בלאך
"	מזכיר פרטי-בר	-	יוסף קרייטשמן
-	מזכיר הכספים	-	יוסף גוטמן

"FROGS" ISSUE

UNIVERSITY

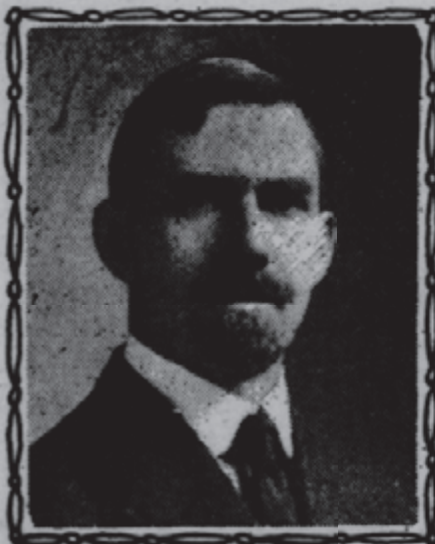


WEEKLY NEWS

Vol. XI. No. 28

Cincinnati, O., May 14, 1913.

Price, Five Cents



Dean Joseph E. Harry



Miss Helen Taylor



Wm. Schradin



Robt. Heuck



David H. Grodsky



Max C. Ackret

[Courtesy of Commercial Tribune]

Dean Joseph E. Harry, who translated the "Frogs" of Aristophanes into English and made the "hits" local, specially for the Dramatic Club, has spent much time and energy in making the play a success. Miss Helen Taylor plays the role of Persephone. Wm. Schradin is business manager of the play. Robert Heuck plays the important role of Bacchus, god of wine. David A. Grodsky is general manager and Max C. Ackret assistant business manager of the play.

The Cast.

A select cast has been carefully chosen, which includes the following students:

Bacchus, the god of wine....
.....Robert Heuck
Xanthias, his slave.....
.....Frank H. Harvey
Aeschylus....Abba Hillel Silver
Euripides.....David Grodsky
Hercules, brother of Bacchus
.....Leonard Baehr
Pluto.....Herbert F. Koch
Charon....Oscar Slack Barrett
Aeacus, house porter to Plato
.....John Downer, Jr.

A Corpse.....Herbert F. Koch
Persephone....Helen T. Taylor
A maid servant to Persephone
.....Noel Hosea
A man servant to Persephone
.....Max Conrad Ackret
A landlady in Hades.....
.....Claire Henle
Plathane, her servant.....
.....Helen Crozier
Leader of the chorus of
Frogs.....Frederick Franz
A chorus of frogs. A chorus
of mystics. Attendants at a fu-
neral. Women worshiping Bac-
chus. Dancers. Servants of
Pluto, etc.

SYNOPSIS OF "FROGS"

Bacchus, the son of Zeus, and God of wine, decides to descend into the lower world to bring back one of the incomparable dead, Aeschylus, or Euripides, since the theatrical season is approaching, and the prospects exceedingly gloomy. No good tragic poet is left in Athens, and Bacchus is the patron god of the theatre. Sophocles and Euripides had died the preceding year; Aeschylus, the founder of tragedy, a half a century earlier. The great naval victory of Arginusae had recently been won, and Aristophanes, the greatest comic poet of antiquity is in the right mood for producing, and the Athenian people for enjoying, just such a farce as the "Frogs", in which gods in heaven and gods in Hades and mortals on earth are whirled alike through the motley riot of a carnival of Dionysus (Bacchus).

Disguised with the lion skin and club or his brother, but still wearing the buskins of tragedy and a tunic of saffron silk, the effeminate god, who cares for little "except wine and wenches", sets out, attended by Xanthias, to find Hercules, who lives in the Boeotian city of Thebes. Hercules had gone down to Hades with Theseus some time before and stolen Cerberus, the three-headed watch-dog of Pluto. Consequently, he must know the way. After securing the desired information on this point Bacchus and his slave set out on the long journey. They arrive at the lake (or river) Styx, which separates the earth from Hades. Charon, ferryman of the dead, takes Bacchus aboard his little boat, but refuses to carry slaves. As the

(Continued on page 3)

Results Saturday.

Wesleyan, 59; Varsity, 58.
 100-Yard Dash—Brown, O. W. U.; Mossmyer, U. C.; Cox, O. W. U. Time, 10 4-5.
 220-Yard Hurdles—Banks, O. W. U.; Wagner, U. C.; Fenker, U. C. Time, 27 4-5.
 120-Yard Hurdles—Banks, O. W. U.; Cox, O. W. U.; Wagner, U. C. Time, 17.
 Two-Mile Run—Morrison, O. W. U.; Bridge, U. C.; Law, O. W. U. Time, 10:34.
 220-Yard Dash—Banks, O. W. U.; Mossmyer, U. C.; Brown, O. W. U. Time, 23 4-5.
 440-Yard Dash—Pottenger, U. C.; Ketcham, O. W. U. Time, 52 2-5.
 880-Yard Run—Weaver, O. W. U.; Kruse, U. C.; Lyon, U. C. Time, 2:06 4-5.
 One-Mile Run—Law, O. W. U.; Bridge, U. C. Time, 4:49 4-5.
 High Jump—Banks, O. W. U.; Werner, U. C.; Rogers, U. C., tied for first place; 5 feet 7¼ inches.
 Pole Vault—Wagner, U. C.; Rush, O. W. U.; Fenker, U. C.; 9 feet 6 inches.
 Discus Throw—Stewart, U. C.; Taggart, O. W. U.; Kuch, U. C.; 9 feet 2 inches.
 Hammer Throw—Perry, U. C.; Goosman, U. C.; Kapp, O. W. U.; 119 feet 7 inches.
 Shot Put—Stewart, U. C.; Kapp, O. W. U.; Flohr, U. C.; 36 feet 7 inches.
 Relay—O. W. U. first.
 Starter—Bob Burch.

GLEANINGS.

They tell us Ike will get what he has long wished for—a track C. Congratulations, Ike.

SWIMMING.

There will be an Ohio championship swimming meet May 31st in Phillips's pool, Avondale. More concerning this will be in next week's "News," as this is a dramatic number, and we hate to encroach with vulgar athletics. Only Manager Joe Morris and Captain Lyons will make a strong bid with Stewart, Witte, Maish, Langhammer, Stark, Bieker, Lyon, Baehr and Wagner. More anon!

ARISTOPHANES.

Aristophanes, the greatest writer of comedy in the ancient world, was born 455 B. C., at Athens, and died 375 B. C. During the eighty years of his life he produced fifty-four plays, only eleven of which have come down to us complete. All of these eleven comedies belong to what the literary historians call the "old comedy." The "old comedy" in Greek literature flourished for about fifty years, say from 460 to 400 B. C.; it will thus be seen that Aristophanes's life covers the whole of the "old comedy" period.

An idea of "old comedy" of which Aristophanes is practically all that is left may be best gotten after its conditions and origins have been understood. To begin with, all the dramatic art of the Greeks, tragic and comic, had as its essential basis the celebration of the Dionysia or religious festival in honor of the god of wine. The serious dramatic part of this celebration was, of course, tragedy, represented by the extant plays of Aeschylus, Sophocles and Euripides; the lighter, but according to Symond's idea, by no means less religious in spirit, were the comedies. The chief characteristic of the "old comedy" is an unsparing personal criticism of any or all persons, either in public or private life, so acting as a modern newspaper in its critical capacity, criticizing politics, art and literature. That such freedom or license should be possible, it was necessary for a very liberal form of government to exist; the Athenian Democracy was such a government, and only towards the end of Aristophanes's life was any great hindrance put on freedom of expression on the comic stage. Indeed, this Bacchic license was, according to our taste, allowed to go beyond bounds in some ways; but the Greeks were seemingly so entirely unconscious of any sin in nakedness that much that is offensive to us passed without criticism with them.

By laughter, then, Aristophanes held his audience; but not only for the gallery was his ridi-

cule used; there is a certain seriousness of patriotism and idea of good citizenship which he uses as a measure of those he deals with and which he exhorts them to attain. Besides the function of political censor, there is also another point of view from which he may be regarded a great deal more than a mere maker of burlesque, a vulgar jokesmith of twenty-three centuries ago, and that is in his capacity of lyrical poet. In the lyrical parts of the comedies for the nonce he leaves the sordidness of this earth and flies like "a strong, rapid bird, whose plumage glitters by moments in the light of the sun." Of such poetry are the choruses of the initiated in the "Frogs," the chorus of the clouds, and the invocation to the nightingale in the "Clouds." As Sir Richard Jebb has said: "They are the strains, not of an artist, but of one who warbles for pure gladness of heart in some place made bright by the presence of a god. Nothing else in Greek poetry has quite this wild sweetness of the woods. Of modern poets Shakespeare alone, perhaps, has it in combination with a like richness and fertility of fancy."

The eleven plays which remain of those written by Aristophanes are "The Acharnians," a sort of plea for international peace; the "Knights," an attack on the demagogue; in the "Clouds" Socrates and the philosophical school which he represents are assailed; the "Wasps" is a plea for less lawsuits; the "Peace" is a continuation of the theme of the "Acharnians"; the purpose of the "Birds" is not so clear as the others; an argument for peace is repeated in the "Lysistrata"; the "Thesmophoriazusae" satires women and Euripides; the "Frogs" is a criticism of the situation in the tragic theater; woman suffrage is scouted in the "Ecclesiazusae"; Plutus is a moral allegory dealing with wealth.

ACADEMIC CLUB ADOPTS CONSTITUTION.

Thursday night the Academic Club held forth in its final session

for the year. In spite of the small attendance, the meeting was one of the most interesting of the year. The constitution for the club was submitted by R. Heuck, Chairman of the Constitutional Committee. After a period of heated debate the original document, with only a few minor changes, was adopted.

The club also elected officers for next year. Clint Wunder walked away with the Presidency. His election was unanimous. Oscar See just defeated A. Holzberg for Vice President. Neave was elected Treasurer. Holzberg, Robinson, Hand and Barrett will serve on the Board of Directors.

INTERSCHOLASTIC HELPINGS.**May 29th Is the Big High School Date!**

The "invites" are out for that big interscholastic meet, May 29th. Practically every high school in Ohio, Indiana and Kentucky has been invited and most seem about to enter. All indications point to a large crowd of "prep" schoolers in the fight for the Taft cup. incidentally this meet will count toward a leg on the Harvard Club cup, as that club has called off its meet this year in favor of U. C.'s meet. Besides, the medals will be the most expensive ever gotten out for an interscholastic meet. On your mark!

A TOUCH OF TERPSICHORE

The University is about to get into the limelight because of dancing in the "Frogs." Prepared by Miss Grey the dances excel any of the professional stunts done around this part of the country. Those who consider the terpsichorean art worthy of attention should come to see the "Frogs" Saturday night. Great preparations are being made to make this side of the performance equal to the rest of the fine things contained therein. Sixteen beautiful and versatile young ladies will compose the dance that made Greece famous in the early days of yore.

SYNOPSIS OF "FROGS"

(Continued from page 1)

god rows across the lake (for Charon makes him "work his way") the frogs sing a lyric accompaniment with the refrain of the famous Brekekek Ko-ax Ko-ax, (which has been adopted in a hundred American universities as a college yell). Xanthias has reached the other side by another route and greets his master with a blood-curdling account of the terrors he has seen. After many adventures the explorers hear beautiful music and crouch down in the bushes as the procession of mystics march by on the road to the flowery mead, where they propose to celebrate Bacchus with religious rite and dance and song. After they have listened to the singing and witnessed the dancing the travelers make their way to the palace of Pluto, ruler of the underworld. Here we have an amusing exhibition of a divinity in distress. Suddenly a terrible noise is heard inside the palace: the two great poets, Aeschylus and Euripides, are quarreling for the tragic throne. Bacchus desires to take the best one back with him to the upper world. But this question can be decided only by contest. Hence, before the whole court, Pluto determines to let Aeschylus and Euripides "fight it out" and, as tragedy is in Bacchus's line, the king of Hades appoints him judge. The issue of the contest will be revealed by the play itself.

THE SPIRIT OF GREEK COMEDY.

Let us shift our imagination back some two thousand years to "violet-crowned" Athens and take our seats among the multitude that throngs tiers of the great theater of Dionysius. Let it also be supposed that we are not ignorant of the life and daily happenings that serve to agitate the minds of our voluble white-robed neighbors, and we shall, in great measure, be prepared to appreciate the significance of the plays we are about to see.

The "Choregus" leads his band of tuneful followers out upon the stage for the interlocutory ode. They have been well trained for their parts, and their skillful performance evidently meets with approbation, for when finished they withdraw behind the "scena" amid the plaudits of the spectators. No need to encore them. Their work is not yet finished; they will reappear again and again. The value of the "entre-acte" was an advantage by no means to be slighted by the ancient dramatist, for besides catering to the musical taste of his audience, he was also furnished with an admirable means of carrying on his story. The actors step forth in their slippers and grotesque masks and the play begins. The sanctity of religion must sit lightly on the consciences of those merry Hellenes, for the comedy is but a farcical presentation of their divinities in ludicrous situations. Is Dionysius a wine bibber? Or Zeus amorously inclined? So much the better, their weaknesses paraded to the light of day, only serve to gratify the amusement of the appreciative onlookers. But as the plot unfolds we, too, begin to read between the lines, to catch the drift of the sly allusions, the shafts of wit and ridicule that drop from the lips of the pseudo gods and goddesses. We realize that the skillful author has but epitomized the daily doings of the market-place, the fads and foibles of Athenian society, the philosophical discussions of the Academy. The gossip of our friends on either hand has been transferred to the stage. Choice bits of scandal that have passed from mouth to mouth are there reflected back with perfect frankness.

If Socrates is present, let him cheer himself with a bit of his own philosophy. To see his double preach nonsense from a basket in the tree-tops is indeed far from complimentary. His maxims will be appreciated by later generations, but evidently that day has not arrived. Some Athenian Admiral has been overzealous, and thereby lost a battle

to his Spartan opponents. The fact that his fellow-citizens are meditating his recall will probably be conveyed to him by his friends to-morrow. Public opinion is as well expressed by the actors at our feet as by the scathing editorial or cartoon of our modern newspaper. Or perhaps the author has some private animosities to settle. What better opportunity for him to judge public approval or disapproval than right here?

And so it goes. And when the chorus has withdrawn for the last time, the play ends, just as the sun is sinking behind the wooded crest of Cithaeron. We mingle with the chattering crowd of citizens bound for home, and the evening meal, overhear their comment and criticism, and gather the real import of the comic stage of old Athens. The words of the author are on every lip, and will not soon be forgotten. Perhaps he has overshot the mark. Most likely he has hit it. At any rate, the importance of Greek comedy as a forum of public opinion, in an age when newspapers and magazines were unknown, is easy to understand.

FINAL DRAFT OF CONSTITUTION READY FOR STUDENT BODY.

At the final meeting of the Constitutional Committee, held on May 12, the following additions and corrections to the constitution, published in last week's "News," were adopted by the committee. The final draft of the constitution is now ready to be submitted to the student body for its consideration. The Chairman of the committee takes this means of thanking the members of the committee for their able co-operation and patient attention to trying details.

ARTICLE III.

Membership.

Any organization, composed of seven or more bona fide students, having a constitution with a definite aim, filed at the registrar's office, said organization to have

been in existence for a year or more, shall be entitled to representation in the University Club, as herein provided.

Section 1. Each one of the four classes, Senior, Junior, Sophomore and Freshman, shall be entitled to two representatives elected by the class.

Section 2. (a) Only those secret organizations which are recognized by their respective Pan-Hellenic Councils shall have representation in the University Club. (b) This representation shall consist of two members elected from each of the two Pan-Hellenic Councils.

Section 3. Any secret society not recognized by the Pan-Hellenic Councils shall have no representation in the University Club.

Section 4. All organizations having an active membership exceeding fifty are entitled to two representatives.

Section 5. All representatives shall be elected by their several organizations.

Section 6. The University Club shall have final decision on the eligibility of all applicants for representation.

ARTICLE VII.

Amendments.

Amendments to the constitution shall be made by a four-fifths vote of the membership of the University Club or by a two-thirds vote of the student body assembled.

E. C. VORSSANGER,

Chairman.

EVELYN SHERWOOD, Secretary.

DO IT NOW!

Secure your tickets for the "Frogs" now, while a few choice seats still remain. Prices to suit your purse—25c, 50c, 75c and \$1.00. Get them at either the Bookstore or Weatherhead's drugstore, Sixth and Walnut, at once.

"FROGS," MAY 17th.

University Weekly News

Office: McMicken Hall

Published every Wednesday in the interest of the University of Cincinnati.

Subscription, \$1.00 per year if paid before December 15; \$1.25 per year if paid after December 15 and before January 1; \$1.50 per year if paid after January 1. Single copies, 5 cents.

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Editor-in-Chief

SIBYL M. HECK, 1913.

Associate Editors

Bert Stansbury, 1914.

Reginald McGrane,

Contributing Editor.

Dorothy Kendall, 1913.

Woman's Affairs.

Robert Heuck, 1913, Events.

Iphigene Molony, 1915, Exchanges.

Chauncey Hand, 1914, Organizations.

Athletics

Norman Lyon, 1915.

Reporters.

Helen Stanley, 1913.

Florence McKee, 1914.

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Millard Romaine, 1914.

Elise Howland, 1915.

John Reece, 1916.

Ed. S. Robinson, 1916.

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EDITORIAL

That Attic tragedy still claims and receives the tribute of love and homage of reverence from worshipers at the shrine of Melpomene has been attested to time and again. The great success which attended the productions of the Coburn players in recent years is a most convincing proof of the popularity of these masterpieces of dramatic art today and of the great hold which

they still have upon the English speaking countries.

And this is quite natural; with its roots set deep in the human heart and its trunk towering in the luxuriance of a powerful imagination into the very heights of poetic visions, Attic tragedy has defied the flux of time and tide and the changing currents of human thought. Great tragedy is essentially an interpretation of the "world woe" thru the medium of the individual, and a delineation of the struggles and labours of the soul of man. And it is because of this that truly great tragedy is immortal; for stripped of the folds and the wrappings that enclose it thru the revolving years, the human soul is intrinsically the same thruout eternity. This is why the Electra and Medea, Antigone and Oedipus stir us as soulfully today as ever they stirred the denizens of that storied land twenty-three years ago.

Less happy, however, has been the fate of Greek comedy. Draining its nourishment not from the soul and heart of man but from the sham, the foibles, the affections of the times, it became essentially local. These human weaknesses which are, in reality, as truly human as the deeper notes of passion and pathos, are however, transient, and the comedy which exposes them is often forced to share the same fate. Greek comedy was therefore for centuries the privileged possession of the scholars only. The scholars alone who had, with infinite pains, reconstructed the history of the times and had gained an insight into the social and political life of the Athenians of the period in which these plays were written, were in a position to appreciate the criticism and the satire, the parodies and the allusions of these comedies. The mind, however, that was unable to penetrate the mist of the ages and see Athens as it was, teeming and throbbing with life; Athens the city of men and women, who in their fashions and idiosyncrasies were not a whit different than the men and women of Lon-

don or Cincinnati, failed to appreciate the brilliancy, the good natured banter and the profound literary and social criticism of the Greek comedies.

Among the ardent admirers of Attic comedy none is so enthusiastic in praising it as our own Harry. Harry—the Hellene—who has caught the sweet strain of the Greek soul and attuned it to the melody of his own—has discovered a novel way of proving the strength and perennial freshness of Greek comedy. Just a change of names and places and a slight tinge of local color and the two-thousand-year-old comedy springs to life again, sparkling and bouncing as fresh and as lusty as ever.

We mean to demonstrate this the coming Saturday night. We look upon the production of Aristophanes' best constructed and most wholesome comedy "Frogs" not merely as an event in the social calendar of the University, but also as an experiment of far-reaching consequences to determine to what degree of popularity Greek comedy, so interpreted, can attain among an American audience.

THE SENIOR PLAY.

The Knight of the Burning Pestle.

Written in the days when humor was not modeled after the fashion set by the Ladies' Home Journal, by two fellows who had a lease on the art, ripened for 300 years until the wit had acquired an edge truly delightful, interpreted by the most talented (and later to be the most famous) cast ever fostered by the University of Cincinnati, "The Knight of the Burning Pestle" is going to be the greatest little play that has hit the University and city of Cincinnati for many a long day.

Historical.

"The Knight of the Burning Pestle" was written in 1609 by Beaumont and Fletcher and was published in 1613. The play was woven about the great desire of people to see their relatives and acquaintances across the footlights no matter what their value.

At the beginning of the play the citizen takes exception to the performance of "The London Merchant," and causes a play glorifying the Grocers' Guild to be given. To this end he offers his apprentice Ralph, who plays the Knight of the Burning Pestle, a grocer-errand, seeking adventures, and the relief of distressed damsels.

The Delta Upsilon Fraternity of Harvard University gave this play in 1907 at Harvard, New Haven, and Wellesley with immense success.

The Senior Class of 1913 of the University of Cincinnati will produce the Knight of the Burning Pestle with equal success.

Explanatory.

The Shakespearean stage, which consisted of an outer and inner portion, by means of which a practically continuous performance was possible, will be copied as exactly as facilities permit. Costumes, scenery and music are all to be reproduced as nearly as possible as were used when the play was first staged.

What Others Think of It.

Oxford College for women have asked us to bring the play to Oxford.

The management of the Zoo wishes to talk over an engagement to be played on their outdoor stage.

Conclusion.

Conclude to go—June 11—University Quadrangle. Price, 50c. All seats reserved.

"FROGS," MAY 17th.

GERMAN CLUB PLAY

Shades of Goethe and Schiller but we have some German players at old U. C.

"Muller als Surdeback" and "Versalzen" were the two playlets given by the club, Tuesday, May 6, under the direction of Miss Nippert. She is to be heartily congratulated on the showing of her "deuches". Incidentally Schoene, Isaacs, Buhler and Miss Lindenlaub made profound hits. On to next year's play, but without doubt that will not come up to this year's standard.

COOPERATION BETWEEN BIOLOGICAL DEPART- MENT AND CITY SCHOOLS

The past few years have seen a remarkable growth of the opinion that the education of a child should include some practical experience in raising plants. The reasons for this belief are so logical and the practice is proving so valuable, that there is no doubt of the permanence of school-gardening as a part of our educational system.

The first essential to the success of school-gardening is presence of a trained adviser who can tell each child what to plant in a given location and how to care for it. Unless such trained supervision be provided, most of the children's garden will be a failure and not only give no return for the work done, but tend to prevent other children from attempting gardening.

In order that such trained garden-inspectors be provided for the children in the Cincinnati schools, the Department of Biology has entered into an agreement with the Superintendent of Schools, to establish special courses in Botany and practical gardening for those teachers in the elementary schools who desire to become school-garden inspectors. These teachers are selected from the various grade schools so that as far as possible each section of the city is represented. As soon as a teacher has satisfactorily completed the courses required, he is given an

official appointment as garden-inspector. He then visits the homes of the children attending the school in which he teaches, determines whether any kind of a garden is possible, confers with child and parents, and if a garden is decided upon explains the kinds of plants most suitable and methods to be used. He visits the garden at intervals during the summer, doing everything in his power to make it successful. For this work he is paid by the school authorities.

This body of school-garden inspectors will be a powerful agent for the beautification of the city, as well as insuring all the advantages that come to the child and the home through the possession of a good garden. This fact has been quickly recognized by the civic organizations of the city, and they have agreed to raise a sum exceeding \$1,000 this month, to be turned over to Mr. Lantis, who will utilize it in improving vacant lots by paying the garden-inspector of that locality to conduct a community garden on each lot. The plans in detail cannot be given here, but it is evident that an important new activity has been started in our city, which will help the home, the child and the community.

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The courses which have been established for the training of the inspectors have been the subject of much labor and conference, as there is no experience in other institutions to build upon. While similar courses are now being worked out in the University of New York, Cornell and Pennsylvania, it is all tentative as yet. Where practical experience and scientific principles are both essential to success, a more difficult problem than ordinary is presented.

While one lecture course on the evolution of our cultivated plants is given by Professor Benedict, the principal part of the work is conducted by Mr. Lantis, who gives a course of lectures on the principles of plant physiology and morphology involved and correlates with that a course in practical gardening, including methods of propagation by seeds and cuttings, pot culture, hot-bed-and-cold-frame care, soil analysis and preparation, etc., etc. He also plans the methods by which the inspectors get in touch with the children in the schools, during the times for various activities. Over 700 letters have been received by him from children interested in gardens.

Dr. Congdon has put the whole force of his strong personality behind the movement to develop the highest type of school gardens in Cincinnati, and it will continue to progress surely and safely. Assistant Superintendent Roberts has also given most earnest support.

The President and Board of Directors of the University have given essential help in permitting the construction of practice garden plots for the practical course on the university campus. The use of this experimental garden has been aided by the skill and enthusiasm of Gardener Joe, who has been much interested in the results obtained on American soil.

Although the establishment of this course for the training of school-garden inspectors has been kept quiet, in order to test its efficiency before making any announcement regard it, inquiries

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are constantly coming in from other states, and we now have with us a teacher from Kansas City who has come here solely to take this course and who is devoting her whole time to it. This is a new field and one which appears to offer continuously widening opportunities.

The first published statement regarding this course in any educational journal will be an article by Professor Benedict in the next number of the "Nature Study Review," which has established a new department devoted to school-gardening and selected Mr. Lantis as editor.

Last summer 19 garden inspectors produced 1,522 child gardens, while this summer over 60 will be in the field.

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SOPHOMORES, NOTICE!

At time of going to press nothing definite could be ascertained as to the outcome of the street car strike. The Sophomore dance is scheduled for May 14 at Hotel Alms. But if the street cars are all tied up, and as not all of us are taxicab millionaires, the dance would most likely be further postponed. Definite notice will be given out Wednesday during convocation! Meanwhile "Let 'em Walk!"

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Have you seen the new shovels George has provided. Look out, Wunder!

GOMPERZ-MEKLER LIBRARY.

The proceeds of the play, the "Frogs," are to be used for the purchase of the famous Gomperz-Mekler Library of Vienna for the University.

Theodore Gomperz, one of the greatest scholars of the modern world, died year before last in Vienna, where he had been for over half a century professor of Greek. He collected a very large library, including many rare and costly books, selected with care during his whole career.

Siegfried Mekler, professor of Greek in the University of Vienna, died last year and left also an exceedingly large library. These two have been merged into one, known as the Gomperz-Mekler library. Prof. Gomperz was probably the greatest authority on Plato and Aristotle of his time, while Professor Mekler was one of the highest authorities on the Greek drama. His edition of "Sophocles" is the standard edition of the world, and his collec-

tion is particularly rich in books on Aeschylus, Sophocles and Euripides. There are about six thousand volumes in the combined collection. Let us all go to see the "Frogs" and at the same time aid in securing for old U. C. this valuable library.

MRS. EMERY GIVES UNIVERSITY HANDSOME ENDOWMENT.

At the meeting of the Board of Directors of the University of Cincinnati, May 6th, Dr. R. W. Stewart, the Chairman of the board, announced that Mrs. Mary M. Emery had presented the Ohio-Miami Medical College with \$125,000 for the endowment of a chair of pathology in the above-mentioned institution. The board voted unanimously to accept Mrs. Emery's gift.

The gift will help materially in carrying out the research work which the Medical College has planned and which was only hampered by lack of sufficient funds.

CONCERT

The concert given by the Glee Club on Wednesday evening, May 7, was one of the most delightful affairs given by that organization this season. The new arrangement devised by the director, Mr. Newhall, of massing both men and women on the stage looked very pretty, and was a pleasant surprise for the enthusiastic audience. The songs by the two clubs were well rendered, and received with much enthusiasm. Mr. Rickel's cornet solo received the usual round of applause and vocal solos by Mr. Newhall and Mr. Grodsky were highly appreciated. The appearance of Mr. Lazon in a series of comic and operatic numbers was a delightful surprise to the audience. In concluding the concert the men's club rendered a series of campus melodies, including our famous Upidee, Stygian Drinking Song, Frog Song and others, which left the audience surrounded by a real college atmosphere.



Wednesday, May 14—Class convocation, 12:50. Sophomore dance, Hotel Alms, 8:00. French Club meeting, 4:00.

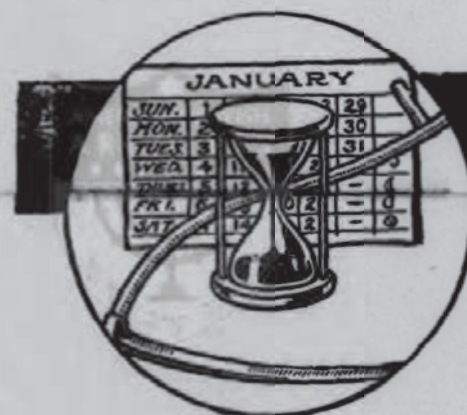
Thursday, May 15—Lecture by Professor Chandler. "Family Studies," 4:00.

Friday, May 16—University Club meeting, 12:20. Baseball, U. C. vs. Transylvania, 2:15.

Saturday, May 17—"The Frogs," Hughes Auditorium, at 8:15 p. m.

Monday, May 19—News staff meeting, 3:00. Girls' Glee Club, 4:00. Men's Glee Club, 7:30.

Tuesday, May 20—Lecture by Professor Chandler, "Plays of Social Criticism," 4:00.



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DRAMATIC CLUB

In considering the "Frogs" we must not forget some of the powers behind the throne which are the reasons for the presentation of the play. Not much has been said about these hidden forces because they have just organized themselves into a union some day destined to bring honor upon our college.

Silence must be broken for the newly born Dramatic Club would have it known that they are in existence and ready for work. In the birth of this club the charter members have shown their sincere love for the artistic, and their desire to present the products of playwrights on the stage. The members would also have it known that they consider such an organization a vital and important part of a university, and that all arguments to the contrary will be answered by the chairman of said organization, in case anything herein is doubted.

A study of the play from the actors point of view is an essential requirement in the appreciation of the drama. To meet this the Dramatic Club plans to give plays now and then for the express purpose of developing any latent talent which may be present as a potential energetic phenomena in any of its coworkers. The only way to understand the feelings of a person before the footlights is to get up there yourself and looking down half bewildered, half intoxicated with the spirit of affected self-centralization, ask yourself what kind of an impression or depression you are making with your audience.

In our country today millions are attracted to the playhouses. Why? Merely because we desire some other person portray the incidents of our own lives? No, not altogether this, but it is because we consider good acting an art and because all art is beautiful. We like to see things of beauty. Therefore we go to the show. The Dramatic Club also intends to point out to its members the difference between good acting and bad acting, and conse-

quently invite some of the best actors visiting our city to talk to them on various occasions.

Papers on dramatic art will be written and discussed. The club is idealistic and broadminded and calls itself "the organization for each and all". The only dues required must be expended in mental energy and recognition is given according to interest in the cause.

The members ask that due attention be given to their cause, especially at this time when they exist in the embryonic form. If hope and life is inculcated into its system, the members promise that from year to year their alliance will grow into a sweet flower, beautiful to behold, casting splendor upon our college until it will have attained even the potency of those clubs in Harvard and Yale, where real plays are written and staged; where the Drama is looked upon as the art which best matches life and should therefore be worthy of commanding the attention, study and sincere consideration of all people. Long may the Dramatic Club live!

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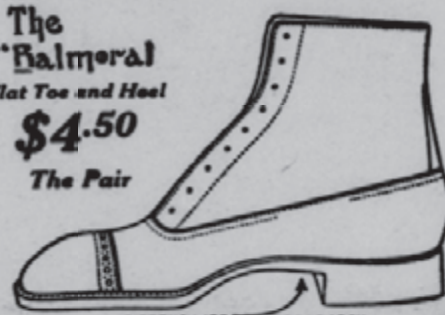
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University of Cincinnati

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WUNDER PRESS

JUNIOR ISSUE

UNIVERSITY



WEEKLY NEWS

A. H. Silver,
2608 May St.,

E CINCINNA

HAVE PART IN UNIQUE
DRAMATIC PRODUCTION

May 14, 1913



DEAN
JOSEPH E.
HARRY
TRANSLATOR



DAVID
H.
GRODSKY



HERBERT
KOCH, STAGE
MANAGER



MAX
C. ACKERT
ASSISTANT
BUSINESS
MANAGER



WIL.
SCHRADIN
MANAGER
'FROGS'



ROBERT
HEUCK



MISS
HELEN
TAYLOR



A. H.
SILVER
as AESCHYLUS

A production of the Aristophanes
'Frogs' will be given Saturday evening at Hughes high school auditorium.

Vol. XI. No. 29

Cincinnati, O., May 21, 1913.

THE FROGS.

Strike Does Not Affect Its Success.

The frogs has come, but is not gone. It deserves to remain in our minds for many days. It was produced on a large scale and received with laughter and applause by a large critical and appreciative audience at Hughes High School last Saturday night. The University was well represented on this occasion, but Society filled about twice as many seats as did students or faculty. The strenuous endeavors of the newly formed Dramatic Club and the continued efforts of the management were justly rewarded when this splendid comedy was staged for the first time in 2,000 years. If Aristophanes deserved first prize for the original in those days when the Greeks sat around the Coliseum, to-day Dean Harry, the management and cast are contenders for almost the same honor in reviving what was supposed to have vanished long ago.

Praise from the press and others has been given for the smooth and professional manner in which the comedy was produced on a stage rather discommodious and in a hall of poor acoustics. The scenery and the lighting lent a natural and beautiful back ground and the costuming made all of characters real Greeks. Robert Heuck, tho' hampered by a cold, was a comedian comparable to any of the high salaried men on the stage today. He looked and played the part of a God with versatility. His faithful slave Xanthus met all requirements easily and gracefully, showing his experience with the comedy technique that makes Frank Harvey's

name a welcome one on programmes. Abba Silver, as Aeschylus, was a poet just acting natural, and therefore forceful, oratorical and artistic. David Grodsky played Euripides with temperament and imagination. He was tall, energetic and dramatic. Herbert Koch was much alive to his part as a dead man, and his make-up showed his experience and art. He lived his part of Pluto at the end of the show. Oscar S. Barret won on the job at his boat with the same vim which he always possesses when he handles other matters conscientiously. Herbert Baehr, broad and strong, couldn't have hired a better substitute for Hercules, so he decided to act the part himself, which he did like a veteran.

John Dawner could talk fast and use the whip as well as any wife beater trained. Max Ackert, Helen Crosier, Clare Henle and Noel Hosea, all acted well and were there with the proper cues. Miss Helen Taylor looked as sweet as any queen could look, and ably assisted the cast. The Glee Club as the chorus and the University girls as dancers helped to make the play a success by lending an artistic background and a lightness necessary to the whole. The orchestra was the best that could be obtained, and filled out the interims by playing good music. Much honor was cast upon our University by this performance, and it is to be hoped that the suggestion of a Greek Tragedy for next year may be carried out. Thanks are due to General Manager Grodsky and Business Managers Shradin and Ackert for their work. The Zoo has already been consulted in regard to a performance and a

contract may possibly be signed for an engagement at the garden for Saturday evening, May 29, for those unable to see it on account of the strike. Therefore the Frogs is not yet gone.



SYNOPSIS OF "FROGS"

Bacchus, the son of Zeus, and god of wine, decides to descend into the lower world to bring back one of the incomparable dead, Aeschylus, or Euripides, since the theatrical season is approaching, and the prospects exceedingly gloomy. No good tragic poet is left in Athens, and Bacchus is the patron god of the theatre. Sophocles and Euripides had died the preceding year; Aeschylus, the founder of tragedy, a half a century earlier. The great naval victory of Arginusae had recently been won, and Aristophanes, the greatest comic poet of antiquity, is in the right mood for producing, and the Athenian people for enjoying, just such a farce as the "Frogs," in which gods in heaven and gods in Hades and mortals on earth are whirled alike through the motley riot of a carnival of Dionysus (Bacchus).

Disguised with the lion skin and club of his brother, but still wearing the buskins of tragedy and a tunic of saffron silk, the effeminate god, who cares for little "except wine and wenches," sets out, attended by Xanthias, to find Hercules, who lives in the Boeotian city of Thebes. Hercules had gone down to Hades with Theseus some time before and stolen Cerberus, the three-headed watch-dog of Pluto. Consequently, he must know the way. After securing the desired information on this point, Bacchus and his slave set out on the long journey. They arrive at the lake (or river) Styx, which separates the earth from Hades. Charon, ferryman of the dead, takes Bacchus aboard his little boat, but refuses to carry slaves. As the god rows across the lake (for Charon makes him "work his way") the frogs sing a lyric accompaniment with the refrain of the famous Brekekekex Ko-ax Ko-ax (which has been adopted in a hundred American universities as a college yell). Xanthias has reached the other side by another route and greets his master with a blood-curdling account of the terrors he has seen. After many adventures the explorers hear beautiful music and crouch down in the bushes as the procession of mystics march by on the road to the flowery mead, where they propose to celebrate Bacchus with religious rite and dance and song. After they have listened to the singing and witnessed the dancing the travelers make their way to the palace of Pluto, ruler of the underworld. Here we have an amusing exhibition of a divinity in distress. Suddenly a terrible noise is heard inside the palace: the two great poets, Aeschylus and Euripides, are quarreling for the tragic throne. Bacchus desires to take the best one back with him to the upper world. But this question can be decided only by a contest. Hence, before the whole court, Pluto determines to let Aeschylus and Euripides "fight it out," and, as tragedy is in Bacchus' line, the king of Hades appoints him judge. The issue of the contest will be revealed by the play itself.

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"FROGS" Cast of Characters

In the Order of Appearance

Bacchus, the God of Wine.....	Robert Heuck
Zauthias, his slave.....	Frank H. Harvey
Hercules, brother to Bacchus.....	Leonard Baehr
A Corpse	Herbert F. Koch
Charon	Oscar Slack Barrett
Leader of the Chorus of Frogs and Soloist.....	Frederick Franz
Aeacus, house porter of Pluto.....	John Downer, Jr.
A maid servant of Persephone.....	Noel Hosea
A landlady in Naples.....	Claire Henle
Plathane, her servant.....	Helen Crozier
A man servant.....	Max Conrad Ackret

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WUNDER PRESS

"C" WUNDER, Mgr.

Phone Park 311.

"Let us Bid on it"

Aeschylus Abba Hillel Silver
Euripides David Grodsky
Peresphone, Queen of the Underworld..... Helen C. Taylor
Pluto, King of the Underworld..... Herbert F. Koch
A Chorus of Frogs; a Chorus of Mystics; Glee Clubs of University of Cincinnati;
Women Worshipping Bacchus; Dancers; Attendants at a Funeral; Servants of Pluto.

The first scene at Thebes; second on the near shore of the Styx; final scene: Infernal world, with the palace of Pluto in the background.

The play was first produced in Athens at the Festival of the Lenaea in the year 405 B. C. It gained the first prize.

Director of Chorus..... J. Lincoln Newhall
Director of Orchestra..... John Hofer
Director of Dancing..... Marguerite Gray
Stage Director..... Herbert F. Koch
Accompanist Clara Yorston Woodside

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Grace Ruggles
Corinne Peale
Dorothy Farrar
Lenora Hays
Edna Elhoff

Jessie Getzendanner
Elizabeth Linnard
Loretta Grace
Clara Hoffmann
Noel Hosea

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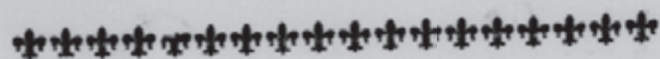
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them look like New Shoes

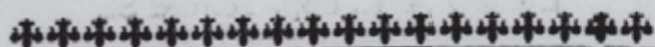
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Mattie Comston
Katherine Foote

Florence McKee
Rhoda Pearl Perin
Loretta Rehtin

CHORUS

FIRST TENOR—

E. H. Bergmeier
F. W. Franz
E. H. Page
Stephen B. Phelps

SECOND TENOR—

Karl W. Nocka
Henry Nonnez
George S. Prugh
Philip S. Poggendich

BARITONE—

Henry S. Ernst
L. R. Lytle
William Schradin
Paul P. Wiant

BASS—

Ralph H. Auch
Wm. E. Bodenstein
H. W. Fillmore
C. W. Otte



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SYNOPSIS OF "FROGS."

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"FROGS" CAST OF CHARACTERS.

In the Order of Appearance.

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Charon	Oscar Slack Barrett
Leader of the Chorus of Frogs and Soloist....	F. Franz
Aeacus, house porter of Pluto.....	John Downer, Jr.
A maid servant of Persephone	Noel Hosea
A landlady in Hades	Claire Henle
Plathane, her servant	Helen Crozier
A man servant	Max Conrad Ackret
Aeschylus	Abba Hillel Silver
Euripides	David Grodsky
Persephone, Queen of the Underworld.	Helen C. Taylor
Pluto, King of the Underworld.....	Herbert F. Koch

A Chorus of Frogs, a Chorus of Mystics, Glee Clubs of University of Cincinnati, Women Worshiping Bacchus, Dancers, Attendants at a Funeral, Servants of Pluto.

The first scene at Thebes; second on the near shore of the Styx; final scene: Infernal world, with the palace of Pluto in the background.

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HEBREW UNION COLLEGE



ISAAC BLOOM, SECRETARY
P.O. Box 266

CINCINNATI, O. July 3, 1913.

Mr. A. H. Silver,
723 E. 163rd Street,
New York City.
Dear Sir:

I take pleasure in advising you that the Board of Governors has granted you a Scholarship of \$300.00.

Yours truly,

Isaac Bloom
Secretary.

IB/AL.

HEBREW UNION COLLEGE

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1st SEMESTER.

YEAR 1913-14

SUBJECTS	MARK
System Theology	E
Homiletics	E
History	VG
Philos. Text	VG
Hist. of Philos.	VG
Talmud	VG
Exeg: Job	VG
Exeg. Lit.	VG
Redap	VG

REMARKS

E-95-100; VG-90-95; G+-85-90; G-80-85
S+-75-80; S-70-75; P-60-70; VP-below 60

HEBREW UNION COLLEGE

STUDENT'S RECORD

NAME Abba Silver, GRADE III Coll.

1st. SEMESTER. YEAR 1912-13.

SUBJECTS	MARK
Exegesis	G
Introd. to Bible	VG
Talmud	VG
Theology	VG
Hist. of J. Phil.	VG
Phil. Text.	E
Commentaries	VG
Homiletics	VG
History	VG

REMARKS

E=95-100; VG=90-95; G+=85-90; G=80-85
 S+=75-80; S=70-75; P=60-70; VP=below 60

HEBREW UNION COLLEGE

STUDENT'S RECORD

NAME Abba H. Silver GRADE Junior

2nd SEMESTER.

YEAR 1913-14

SUBJECTS

MARK

Theology

VG

Homiletics

E

History

VG

Exeg. Literature

E

Phil. Text

E

Hist. of Phil.

VG

Talmud

VG

Exegesis

G+

Pedag.

VG

REMARKS

E-95-100; VG-90-95; G+ -85-90; G-80-85
S+ -75-80; S-70-75; P-60-70; VP-below 60

HEBREW UNION COLLEGE

STUDENT'S RECORD

NAME Abba Silver, GRADE III Coll.

2nd SEMESTER. YEAR 1912-13.

SUBJECTS	MARK
Exegesis	E
Introd. to Bible	E
Talmud	VG
Theology	VG
Hist. of J. Phil.	VG
Phil. Text.	E
Commentaries	E
Homiletics	VG
History.	E

REMARKS

E=95-100; VG=90-95; G+=85-90; G=80-85
 S+=75-80; S=70-75; P=60-70; VP=below 60

No. 8 Everett Av., Chelsea, Mass.,

July 10, 1913.

Rabbi A. H. Silver,

723 East 160th St., N.Y.C.

Reverend Sir:

Referring to your letter of the 8th inst., and also to your previous one, I am pleased to state that at a meeting of Congregation Emanuel your selection as Officiating Rabbi for the coming "Yom Tovim" by the temporary committee, with salary as advised by Dr. Englander, was confirmed unanimously.

You will be advised of any further necessary steps.

As we are about to make a public announcement any suggestions you wish to make will be gladly received. We would also like to have your 'photo together with a short sketch.

Wishing you a pleasant vacation, I am

Sincerely yours,

S. F. Pauline
Secretary, C. B.

Congregation Emanu-El

Chelsea, October 6, 1913

Dear Sir and Madam:-

You are cordially invited to attend a public meeting of the Congregation Emanu-El, to be held in the Auditorium at 19 Everett Avenue, on Wednesday Evening, October 8, 1913, at 7.30 o'clock.

Rabbi A. H. Silver will address the meeting.

A musical program has also been arranged.

Very truly yours,

S. E. Paulive, Secretary
Chelsea Trust Building

N. B. Those desiring to attend our Services on the Day of Atonement may obtain special tickets from the secretary or any of the trustees.

Atonement Services

October 10, 1913 at 7.00 P. M.

Sermon- "I am an Hebrew"

October 11, 1913 at 10.00 A. M.

Sermon- "The Gift of God"

Admittance to ticket holders only.

Board of Trustees

Maurice Caro
A. Saul Cohen
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Arthur J. Feinberg
E. Philip Finn
George E. Gordon
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A. H. Klubock
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Congregation Emanu-El

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Dear Sir:-

Your name has been suggested as one interested in Modern Judaism and we therefore take this liberty of addressing you.

Large numbers of our Chelsea residents are not only regular attendants but are members of synagogues in Boston conducted along the lines of Modern Judaism.

Congregation Emanu-El has been organized to fill this long felt need in Chelsea. Most of the leading Jewish residents have already enrolled.

The first services will be held this coming New Year. The Y. M. H. A. Auditorium has been selected--an ideal location where every comfort is assured. Impressive Services will be conducted by Rabbi A. H. Silver, of Cincinnati, Ohio, a modern leader of Jewish thought, assisted by a choir of talented vocalists with organ accompaniment. Special services have been arranged for the children adapted to their understanding.

Subscription--\$5.00 for each person and this includes the children's services. No ritual assessments will be made. An immediate response will ensure a reservation as the seating capacity is limited.

If you are interested kindly fill out enclosed blank and mail to

Congregation Emanu-El,

Samuel E. Paulive, Secretary.

5 Everett Ave.,

Chelsea, Mass.

S E R V I C E S

Young Mens's Hebrew Association Auditorium

19 Everett Ave., Chelsea, Mass.

NEW YEAR

October 1, 1913 at 7 p. m.
" 2, " " 10 a. m.
" 2, " " 7 p. m.
" 3, " " 10 a. m.

DAY OF ATONEMENT

October 10, 1913 at 7 p. m.
" 11, " " 10 a. m.

CHILDREN'S SERVICES

Children 13 and over require ticket.
Children under 13 admitted to
Children's services only

October 2, 1913 at 3 p. m.
" 3, " " 3 p. m.
" 11, " " 2 p. m.

NEW CONGREGATION ORGANIZED BY CHELSEA PEOPLE

*Chelsea Eve
Record
Sept. 25, '13*

**First Services Will Be Held During
Coming Jewish Holidays in Charge of
Rabbi A. H. Silver of Cincinnati**

**Julius Rosenberg is President and Many
Well Known Citizens are Among the
Officers of New Organization**

A new congregation and what is even more interesting, a new modern congregation, has been launched in Chelsea. For some time it has been recognized that Chelsea harbored a large number of men and women in sympathy with the attitude of what has come to be known as the modern movement in Judaism. But not until a few months ago was an attempt made to organize this sympathy. A few enthusiastic men talked the matter over with some of their friends and one of the Boston Rabbis, and receiving strong encouragement and made plans for establishing a congregation. The result was Congregation Emanuel whose first services will be held during the coming Jewish holy days. The services are to be held in the hall situated at No. 19 Everett ave., Chelsea, and are to be in charge of Rabbi A. H. Silver of Cincinnati, who comes highly recommended by the authorities of the Hebrew Union college. The ritual employed will be the Union Prayer Book issued by the Central Conference of American Rabbis, also used by Temple Israel, Boston. There will be an excellent choir, a quartette in charge of one of the best organists in New England.

The congregation announces itself openly as a modern organization, yet there is to be nothing radical about its program. It believes in the necessity, especially for the young generation of Jews and Jewesses of a modern expression of the faith. It feels that if Judaism is intelligently offered to young Jewish men and women it must appeal to them. Emphasis is to be laid on fundamentals not incidental. There will be two days of New Year's service, services being held both morning and evening. Besides the Yom Kippur services, there will also be three children's

services. Oct. 2d, 3 p. m.; Oct. 3d, 3 p. m.; Oct. 11th, 2 p. m. In this way every age will be provided for. It is also proposed to have services after the holidays



RABBI A. H. SILVER

every Friday evening, and arrangements are on foot now for the engagement of a young man to assume permanent services. A permanent Sunday school will also be organized as soon as possible. Thus far the incorporators have met with surprisingly enthusiastic response. The new congregation has no intention of

drawing from the other congregations of Chelsea. Its hope is to meet the needs and engage the interest of those Jews of Chelsea who are eager to have Jewish services conducted along modern lines. An interesting feature of the congregation is the fact that while members are naturally to be assessed to meet the expenses of the organization, all are to be assessed alike, and all the seats are to be open and none reserved, first come first served. There is to be a real religious democracy. Moreover the dues are to be nominal and all will be able to afford them. From every angle the new movement deserves commendation and success. Its progress will be watched with interest by every Jew in New England who has the welfare of his people and his faith at heart.

The officers are: Julius Rosenberg, pres.; Samuel E. Pauline, secy.; A. K. Mann, treas.; and a board of trustees consisting of Maurice Caro, A. Saul Cohen, Thomas Cohen, Arthur J. Feinberg, E. Philip Finn, George E. Gordon, J. Hamburg, A. H. Klunock, David A. Lourie, W. B. Markell, Samuel Markell, S. Michelson, S. Parlett, S. Sampson, S. Sherman, Joseph Slomick, Simon P. Stein and S. Wasser.

RABBI SILVER TO BE SPEAKER

*Chelsea Eve
Record
Oct. 8, '13*
A large number is expected to attend a public meeting of the Congregation Emanuel, to be held in the auditorium at 19 Everett ave., this evening. Rabbi A. H. Silver will address this meeting. A musical program has been arranged.

*Chelsea Eve
Record
Oct. 2, 1913*

REV. A. H. SILVER OFFICIATED

**Services Held This Forenoon
By Congregation Emanuel**

The first services of Congregation Emanuel were held this forenoon at 16 Everett ave. and were conducted by Rabbi A. H. Silver of Cincinnati, Ohio. Rabbi Silver said, in part:

"In the twilight of the vanishing year let us pause and reflect. The passing year has been rich in manifold and varied experiences for our people. It has witnessed the manifestation of the power of united Israel in this blessed land of ours. Spiritual progress and material prosperity has been the happy lot of many of our brethren. The spirit of consonance and unification is prevailing the heretofore disjointed ranks of our people. Life, hope and endeavor is the keynote of awakening Israel.

"But we recall with sadness that the past year, like the many preceding ones, has also witnessed the continued persecution of our unfortunate brothers in the lands wherein the spirit of freedom and true religion has not yet penetrated. Physical oppression, galling, spirit-wasting, soul-corrocing humiliation has fallen to their lot. The past year was far from being monochromatic. It was variegated, of blending lines, of lights and shadows. Who knows but that this is the will and plan of the Omnipotent and as such let us accept it in all humility.

"From the cheerful experiences of the past year let us draw enthusiasm and inspiration from its sad experiences, redoubled zeal and strengthened resolve for the forthcoming year. We welcome the new year in gladness and hope, we welcome it with all that it may have in store for us, we shall face its problems boldly, courageously, we shall shirk no duty nor grow lax in any of our appointed tasks. In this sacred hour we hear the ages calling mightily unto us. We hearken unto their call. Intrepidly we shall respond."

NEW YEAR SERVICES

*Chelsea
Eve. Record
Oct. 4, '13* **CLOSED**

**Jewish Holidays Observed in
All Synagogues--Rabbi
Silver Speaks**

The Jewish New Year observances closed last night at sunset, services being held throughout the synagogues of Chelsea. One old time honored custom in which hundreds of orthodox Hebrews participated was the visitation of the water's edge. It is the custom while saying a prayer to shake the garments and thereby discard the sins of the passing year.

David A. Lourie delivered an impressive address before the Congregation Agudath Sholom, corner Walnut and Fourth streets, Thursday morning, on the New Year and its lessons. Rabbi Phillips I. Israelite also spoke in the afternoon.

Rabbi A. H. Silver, of the new Congregation Emanuel, situated at the hall, 19 Everett ave., speaking before a large and attentive audience yesterday morning on the "Message of an Ideal" said in part: God is my strength, my fortress and my refuge in the day of affliction is a brief of the life history not alone of Jeremiah's ideal and Israel's ideal but of every great enduring ideal. Substitute your more particular ideal for the all-inclusive one of Jeremiah and Israel and the formula is equally applicable. Any great ideal to merit the epithet, must be the strength, the fortress and the refuge of its devotees. It must become the all-absorbent, all transfiguring principle in his life.

It must act as a charm upon him to draw him out of the valley of phlegmatic submission to convention and expediency and urge him on to climb the hostile heights of truth. It must be his impulse. It must be his strength. And so great must his ideals be as to render the worshipper at its shrine immune to the slings and arrows of an inimical world. It must inspire him with a hope and faith that shall temper him to receive resignedly the shafts of the hosts of darkness. It must be his fortress.

And when in the gathering gloom of his setting day, he sees his visions fading one by one and his hopes like storm-tossed skiffs be in wreckage round about him and the terrible thought of failure and defeat is clutching at his heart, when in that "day of affliction" he asks himself, "what is my reward for the labor and toil of a lifetime? what recompense is there for the blood I have offered and the life I have sacrificed?" Then reassuringly must come the reply, "God is your refuge in the hour of affliction." Your ideal is your reward.

SCRIBE

These are the halcyon days for the scrawny scribes and 'mopish amannenses that erst moved ghost-like through these halls of learning. There is a bustle and a stir in many a literary scullery and delectable dishes are zealously being prepared for the beatification of faculty and students. The "Scribe" has caught the fancy of all and it promises to be as full-blooded and high-mettled a college magazine as ever reflected glory on its Alma Mater. The hearty response to the appeal for co-operation in the founding of a literary monthly has confirmed us in the belief that the "Scribe" has come to fill a long-felt lacuna. The first issue is looked forward to as inaugurating a new epoch in the intellectual life of the students. The Scribe hopes to gather round it the best talent of the University and to serve as the medium of expression for the finest ideals and aspirations of student life.

The Scribe needs you and you need it. Help it to pass through safely the precarious period of incipency. Subscribe and contribute.

University News
Dec. 16, '13

THE SCRIBE

Appears in Our Midst.

The first number of "The Scribe," the new literary magazine of the University, appeared on Monday, January 5. Owing to lack of time we are not able to make a complete criticism of the first installment of the periodical. Our first glance, however, was pleasing, and we trust our more detailed examination will show us a publication worthy to take the place this one desires.

Univ. News 1-8-14

THE SCRIBE

It is indeed a pleasure to find "The Scribe" possessed of greater merit than our most optimistic expectations. Those responsible for this new literary venture deserve the applause of everyone of us for the place they are so ably attempting to fill.

The periodical is very attractive in its cover of loyal red and black, decorated by one of Mr. Reece's best drawings.

Of all the literary work encompassed in this first "Scribe" that of Virginia Biddle stands preeminent. This young poetess appears at her best in a delightful lyric entitled "Ode," and in a blank verse piece entitled "Remorse." Both of these poems are rich in feeling and faultless in expression. Other poems of considerable merit appear by Edward Davis, John Downer, Ed. James and Helen Heyl.

Mr. Abram's "Immigration and Peace" gives tone to the paper and "Glimpses of Co-Op Life," by a freshman engineer is a refreshing article in simple, straightforward style.

The two short stories are delightful and should bring praise to their authors, Agnes Van Slyck and Estelle Hunt. A page entitled "Gleanings," by R. W. Cornelle, though interesting, might be improved by a more careful selection of its contents.

The editorials are worthy of praise and censure. In the first few articles we find the author succumbing to the temptation for fine writing offered by his rather abstract topics. Later, however, under such heads as "Convocations and Provocations," and "The City Beautiful," he comes down to earth much to the relief of the reader.

On the whole "The Scribe" is a publication worthy of the University and deserving of its most support. Jan. 13, '14

LITERARY ABILITIES OF UNIVERSITY STUDENTS FIND VENT IN MAGAZINE

Dec 29, 1913

"The Scribe" Product of the Student Body Will Make Its Bow to the World of Literature on New Year's Day.



CLINTON E. WUNDER.

Literary efforts of students of the University of Cincinnati will be published in a new monthly magazine, "The Scribe," which is to be born January 1, 1914. It will be circulated among the students and alumni of the university and will

contain short stories, essays, poems and editorials chosen from the manuscripts submitted to the Board of Editors.

The students have elected A. H. Silver editor-in-chief, and the follow-

LAWRENCE LYTLE.

ing assistant editors: Clinton Wunder, John Downer, Jr., Miss Helen Taylor, Miss Evelyn Sherwood and Miss Virginia Biddle. Lawrence Lytle is the business manager.

The first issue of The Scribe, which is now ready for the press, will contain 32 pages, including advertisements. The first issue will con-

tain the oration delivered by Samuel J. Abrahams, winner of the Intercollegiate Oratorical Peace contest, on "Immigration and Peace," two short stories, several essays and six poems, in an addition to a number of editorials on current topics.

from
"SHORE
RINGS"

Univ. News 2-24-14

scription. We dislike to harp on the question of finances, but these are the plain facts. The News is not supported and we cannot put out a paper up to the standard without support.

We venture to say that The News is read by almost every student, and but 350 subscribe. Most borrow someone else's copy and read it and kick about it. If these would subscribe and pay, perhaps the "frequent spell of physical shrinkage" from which The News has been suffering lately could be averted. If the alumni would pay their subscription, the "shrinkage" could also be averted.

[We will admit that there has of late been too much "seedy" and "shallow" wit apparent in the paper and we have taken steps to correct this, yet we would suggest to our esteemed critic of the Scribe that even "seedy" and "shallow" wit is at times less "seedy" and certainly less "shallow" than bombastic and meaningless superlative.]

The News is at present facing a crisis. We want to continue with a six-page sheet. We have reorganized the staff and got them into good working shape. It depends upon the alumni alone as to whether or not we will be able to put out a six-page paper and in consequence a satisfactory sheet for the rest of the year.

421 Shillito St., Cincinnati, O.

April 8, 1914.

Mr. A. H. Silver,

369 Howel Ave., Clifton.

Dear Sir:-

I am informed by the Department of Social Science of the University of Cincinnati, that you are to address my congregation on the 3rd. Sunday, April 19th. I am sure that you will find no place where the subject to be discussed will be more appreciated. Trinity Presbyterian Church is located on Savoy Place, Avondale, near Shillito St., and Reading Road, one block east.

Any further information that you may desire will be gladly given.

Yours truly,

E. M. Bryant, Pastor.

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TELEPHONE CONNECTION.

May 9, 1914.

My dear Mr. Silver,-

I received your letter of the 25th, and I hope to hear from you oftener, without giving any excuses. I have conveyed your greetings to Doctor and Mrs. Levi, and to all the members of the Congregation Emanuel. The boys were more than pleased to hear from you, and it is a unanimous desire to see you here again for the next holidays. Not only is it a desire of our own boys, but also of the Orthodox Class.

From what I understand, all of the this year graduates have been placed for permanent positions. Are you one of them? If so, all I can say is "Good luck and good success to you". If not, I can say to you in short words, that we would like to have you with us. It would be our pleasure and pride.

With kindest regards from my family and myself, I am

Respectfully yours,

Julius Rosenberg

P.S. The letter which you mentioned you mailed under separate cover, has not reached me.

HEBREW UNION COLLEGE

DR. KAUFMANN KOHLER, PRESIDENT



DR. HENRY ENGLANDER
SECRETARY OF FACULTY

CINCINNATI, O. May 22, 1914.

Mr. A. H. Silver,
Hebrew Union College,
Cincinnati, Ohio.
My dear Mr. Silver:

I am pleased to inform you that Drs. Kohler and Lauterbach have recommended to the Faculty that you be awarded the prize of the Jewish Encyclopedia offered by the Alumni of the Hebrew Union College for the best essay on the subject "Am Ha Aretz in Soferic and Tannaitic Times."

With personal congratulations, I am

Sincerely yours,

A handwritten signature in cursive script, which appears to read "Henry Englander".

Secretary of Faculty

HE/AL.

Hebrew Union College Monthly

Cincinnati, Ohio. July 15, 1914

DEAR FRIEND:

As a loyal member of the Cincinnati Jewry, you, without doubt, take great pride in its Rabbinical Seminary, the Hebrew Union College.

The students of that institution, your future spiritual leaders, have undertaken the publication of a periodical, The Hebrew Union College Monthly. This magazine contains material of deep interest to every member of our faith. It made its first appearance at our graduation, June twentieth. You may have seen a copy. Everybody pronounced it a great success.

We already number among our subscribers, over two hundred prominent Jews throughout the country. We need only mention such men as Julius Rosenwald, Jacob H. Schiff, Adolph Ochs, Editor of the New York Times and J. Walter Freiberg. We feel, however, that Cincinnati is our stronghold and that the Jews of this city, because of their evident interest in the Hebrew Union College, will gladly support our venture. We solicit your subscription--the price is One Dollar per year.

Hoping that this finds an early and favorable response, I am,

Very sincerely yours,

Edward L. Israel

Circulation Manager,

THE HEBREW UNION COLLEGE MONTHLY

THE COMMERCIAL

*New Organ of Hebrew Union College
Soon To Make Bow Before Public*



EDITORIAL STAFF OF PAPER.

Seated, left to right: Edward L. Israels, circulation manager; Jacob Krohngold, business manager; Abba Hillel Silver, editor-in-chief; Solomon B. Freely, associate editor. Standing, left to right: Samuel S. Meyerberg, Benjamin Freedman, associate business managers; Jack H. Skirball, advertising manager; James Heller and Samuel J. Adams, associate editors.

In order to "get" the facts of what is happening among themselves, students of the Hebrew Union College have started a monthly paper. The first issue is looked forward for by the pupils, who expect to even find something in the paper about themselves they never knew. The above is the editorial staff.

PILOTS OF MAGAZINE AT
HEBREW UNION COLLEGE



JACOB B.
KROHNGOLD



ABBA H.
SILVER

Apr. 30, 1914

A movement has just been started by the students of the Hebrew Union college to publish a monthly magazine, to be called the Hebrew Union College Monthly. It is intended to be an organ for self-expression on the part of the student, as well as of the alumnae of the college. The magazine will be a forum for all Jewish questions of the day, and will be unique in that it will fill a hitherto unsatisfied need. The first issue will appear in the early part of June, and will be devoted to the graduating class. The officers are Abba H. Silver, editor, and Jacob B. Krohngold, business manager.

*Union Bulletin
July 1914.*

BULLETIN

THE HEBREW UNION COLLEGE MONTHLY.

The students of the Hebrew Union College have undertaken to publish a monthly magazine to be known as the Hebrew Union College Monthly. The magazine is to be a forum for scholarly discussion of Jewish problems from the point of view of the students and of the members of the faculty. It will also give the many alumni of the college the needed opportunity to come into touch with the students and to learn their ideas and ideals.

Besides this, the magazine will give a general picture of the interesting events of daily college life. Every year the last issue will be a souvenir number dedicated to the graduation class. The first number of the Monthly was issued on commencement day, June 20th, and was presented to those present at the graduation as a souvenir of the occasion.

The following students are in charge of the Hebrew Union College Monthly: Board of Editors, Abba H. Silver, Editor-in-Chief; Solomon B. Frechhof, Samuel J. Abrams, James G. Heller; Business Manager, J. Krohngold; Advertising Manager, Jack H. Skirball; Subscription Manager, Edward L. Israel.

Students' Publication

A new era in the student activities of the Hebrew Union college will be inaugurated this week with the appearance of a student publication. It will not be restricted, however, to student contributors, alone, but the faculty, as well as many of the alumni of the college, will utilize its columns. The first issue will appear on Saturday, June 20. The members of the staff are: Editor-in-chief, Abba H. Silver; associate editors, Samuel J. Abrams, Solomon B. Frechhof, James Heller; business manager, Jacob Krohngold; advertising manager, Jack H. Skirball; circulation manager, Edward L. Israel.

BOARD OF GOVERNORS
HEBREW UNION COLLEGE



ISAAC BLOOM, SECRETARY
P. O. Box 266

CINCINNATI, O. July 17, 1914.

Mr. A. H. Silver,
5722 Dorchester Ave.,
Chicago, Ill.
Dear Sir:

I have the honor to advise
you that the Board of Governors has
assigned to you the Rheinstrom Scholar-
ship in amount of Three Hundred Dollars
(\$300.00) for the academic year 1914-15.

Kindly acknowledge your appreciation
to the donor.

Yours truly,

A handwritten signature in cursive script, reading "Isaac Bloom". The signature is written in dark ink and is positioned above the printed name "Secretary".

Secretary

IB/AL.

P. S. Mr. Sig. Rheinstrom, First Nat'l Bk. Bldg.,
Cincinnati, Ohio.

DEPARTMENT OF SYNAGOG AND SCHOOL EXTENSION

RABBI GEORGE ZEPIN, DIRECTOR
RABBI JACOB D. SCHWARZ, ASSISTANT DIRECTOR



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OFFICE 107 CAREW BLDG.

CINCINNATI, August
Twelfth
1914

Mr. A. H. Silver,
5722 Dorchester Ave.,
Chicago, Ills.

Dear Sir:-

We are about to conclude a short but successful season of Summer Services, in the conduct of which you have rendered us great assistance.

I am instructed by the Board of Managers of Synagog and School Extension to convey to you their sincere thanks for your courtesy and cooperation in assisting us to popularize religious services in the summer resorts where our co-religionists assemble in large numbers to spend the heated term. It is our hope that these services will become an established fact; that it will no longer be necessary for us to create a demand for them, but that the demand will come from the resorters themselves.

Our cordial thanks are also extended to all those who have assisted you in making these services a success, and particularly to the members of your volunteer choir who have so willingly placed themselves and their musical talent at your disposal.

It is needless to add that my own personal thanks are likewise extended to you.

With kindest personal greetings, I am

Yours very sincerely,

George Zepin
Director

SAM GIDEON.
HUNTINGTON, WEST VA
949-951 3RD AVE

Huntington W Va 5/4/14

My dear Friend!

The Congregation elects you
unanimously for next year. I wish you
could come here once more before the
triple classes will be after sheaves.
I will write to the faculty, for then
I assign you for next year.
Yours Sam Gideon

SPECIALISTS IN GOOD CLOTHES, HATS AND FURNISHINGS FOR MEN AND BOYS, AND NOTHING ELSE

SAM AND DAVE GIDEON

HUNTINGTON, WEST VA.

May 18, 1914.

Mr. A. H. Silver,

Hebrew Union College,

Cincinnati, O.

My Dear Friend:-

I got your letter, also the permission from the
Faculty, and we are very much pleased to have you come here for
next year. I wish you could make arrangements with Mr. Magnin
to come here next Friday, as the Temple closes the 31st of May.
Let me know if you can come next Friday as I would like for you
to meet all our people.

Very sincerely,

Sam Gideon

SG/OC

HEBREW UNION COLLEGE

DR. KAUFMANN KOHLER, PRESIDENT



DR. HENRY ENGLANDER
SECRETARY OF FACULTY

CINCINNATI, O. May 19, 1914.

CLOTHING

MEN'S FURNISHINGS

SAM GIDEON.
HUNTINGTON, WEST VA
949-951 3RD AVE

Mr. A. H. Silver,
Hebrew Union College,
Cincinnati, Ohio.
Dear Sir:

I beg to inform you that
the request of the Congregation of
Huntington for your services during
the coming Fall Holydays and during
the academic year has been granted.

Sincerely yours,

Henry Englander
Secretary of Faculty.

My dear Mr Silver!

Huntington W. Va. 5/20/14

I am sorry you left before
I saw you. I went up to the temple I thought
to meet you, and I then went to the Hotel &
you was gone. Well send Maxine he's about 15
from him & your side. If there is anything of an
urgent to know or any arrangement for fall
let me know and I will attend to it.
Please send me your address where you
are in Cincinnati. Our people are certainly
glad for you and I hope we can keep you
permanent after your Graduate. Best regards.
Joseph Shas Gidon

HE/AL.

The Huntington Advertiser Sept. 21, 1948.

JEW'S OBSERVE NEW YEAR'S DAY OF YEAR 5675

Services Commence in Local Synagogue Sunday Evening and Last Until Sun Down Today

SERVICES ARE WELL ATTENDED

Rabbi Silver Delivers Sermons Sunday and This Morning—Will Be Regular Rabbi

Today opened the Jewish calendar year five thousand six hundred and seventy-five and since sundown Sunday evening the Jews of the city have been observing the day according to their faith and the traditions of their religion. The first services of the Jewish New Year were held in the synagogue on Tenth street and Fifth avenue Sunday evening with Rabbi A. H. Silver delivering a sermon entitled, "Faith in Ideals."

The Jewish New Year is day universally observed by Jews. It is one of the most solemn days of the year. Consequently all the Jews of the city were in attendance at the meeting in the synagogue Sunday evening and this morning.

Rabbi Silver also delivered this morning's sermon. Special music, songs and prayers were a part of the meetings. Shofar, a symbol commemorating the giving of the law on Mt. Sinai, was blown this morning by Harry Behrend. In tradition, Shofar was sounded with a ram's horn. In this age a cornet or regular trumpet is ordinarily used.

Rabbi Silver has been in Huntington on former occasions. He delivered a sermon in the local synagogue last May. He is a young man of great intellectual attainments and a brilliant orator. Local Jewish people were favorably impressed with him from the beginning. A movement was started to secure him as the regular rabbi in Huntington. The movement has met with success and beginning with the Jewish new year, Rabbi Silver will care for the local Jewish flock. He is at present attending Hebrew Union college in Cincinnati as a senior. Rabbis Isaacson and Migain have conducted services in the local synagogue during the past year.

Services will be held Friday evening on the occasion of the Sabbath of Repentance which is Sunday. Rabbi Silver will preach at that time and also Wednesday, September 30, the Day of Atonement.

The Jewish New Year's Day is sometimes called the feast of Rosh Hashanah.

The observance of this day as a holy season is commanded in two passages of the Five Books of Moses, namely Leviticus XXIII, 24 and 25, and Numbers XXIX, 1. In neither passage is there any specific command as to how the day is to be observed beyond the injunctions to blow the trumpet, to hold a holy convocation and to engage in no servile occupation.

It is to be noted that this day is the first day of the seventh month or the day of the new moon of that month. The new moon was observed as a holy season by the Jews of old; the seventh month was a particularly holy month, as the seventh day was the holy day of the week; hence the new moon of the seventh month was invested with a significance of far holier import than the other new moon days of the year. As in all holy seasons no servile work, no gainful occupation was to be followed.

The injunction to blow the trumpet on this day was to call the people to remembrance before the Lord. In the course of time this ceremony of blowing the shofar became the central feature of the elaborate religious service conducted on the day. Just as the shofar called the people to remembrance before the Lord, so also were its sounds to arouse the people to their short comings and to their duties in which they may have failed. The day is called on this account Yom hasik-karon—"The day of Memorial."

Another idea which in time came to be ascertained with the day was that on this day God weighed men's actions in the scale of justice. For this reason another designation of the day is Yom haddin, "The Day of Judgment." The days intervening between New Year's Day and the Day of Atonement are called "The Ten Days of Penitence," during which the opportunity is had to reflect finally on and repair the wrongs done during the year: If the repentance is sincere, forgiveness is gained on the culminating day of the holy season, "The Day of Atonement."

Rabbi Silver's address Sunday night follows:

"On our onward march through life we are now passing another mile stone. The road we trod stretches far behind us now, dim in the growing twilight of yesterday. And through the fast falling night we, pilgrims and wanderers on life's way, fervently pray for a new dawn that shall unfold to our longing eyes a smoother road and a brighter prospect. For at best, the road of yesterday was rough and uneven and at worst, it was full of pits and snares into which we blindly stumbled and of sharp stones which cut our bleeding feet. None of us can look back upon the passing year with complete satisfaction. Our expectations far exceeded our achievements and our wide sweeping ambitions were confined to the narrow limits of realization. The dreams we dreamt in the dawn of the year were fast dispelled by the relentless raps of harsh experience. With aching hearts we set out upon our journey in the morning of the year but ere the noon was reached some voices roused the tragic minds strains and at even-tide many voices were silent altogether. Some grew weary of the road and were laid to rest by the wayside while we, their nearest and dearest, with fears and broken hearts, marched on. So now, in the night which has fallen over the old year we pray that the road of tomorrow be less rugged and hard, that we weary not nor grow tired of the journey and that our pilgrimage end happily in the land of our heart's desire.

And do we ask for a word of cheer on our way, for a thought that shall sustain and comfort us in those hours of doubt and despair, when searched by the sum of adversity we stagger through the dust of the road, let us hearken to the words of one who like us was a pilgrim and a wanderer in the Land of Life, and who like us trod with bleeding feet the "Path of Sorrows" of cruel experience, but who, unlike ourselves saw visions and dreamt dreams, found truth revealed in a potter's vessel, read prophecies in a rod of an almond tree and saw God in the pain and the affliction of his soul. When amazed and bewildered we stand before the towering personality of that prophet of woe—Jeremiah, and we ask ourselves whence had that frail body of his drawn that Promethean strength of endurance and whence that submission to suffering and humiliation which transcends all human limitations, the words of his own mouth, spoken twenty-four centuries ago come to us in full response: "God is my strength, my fortress and my refuge in the day of affliction." Innocent as it may appear at first blush, this expression is in reality Jeremiah's confession of faith, the life-blood of his ideal, the key-tone of his storm-tossed and thunder-thunder-given life. It is a soul-confession, a revelation of the inner workings of his self, an inference of life-long experiences, "God is my strength." Who had fired his soul and heated his nerves to that pitch of insatiable whereby he tore himself free from the hackneyed life of

an Anathoth priest and hurled himself into real storm of a tempestuous life to struggle with the pythonic ills of an age? God was his strength. Whence flowed that powerful impulse that overcame the inertia of the practical. The familiar, the common place in him and propelled him forward and upward unto the dizzy heights of prophetic vision? God was that fire within his bosom whose driving force he could not resist. Then urged on by that divine fire, he left the quiet and peace of Anathoth and entered the swarming marts of men, determined to fight uncompromisingly for the truth; not to perish (or camp) decrying institutions, but to destroy and uproot them then to rebuild and replant.

And when he came face to face with the brute facts of life. The hopeless ignorance of the common herd, the smug complacency of the rich, the bitter antagonism of false prophet and priest, the physical persecution of the flesh, the chains and the dungeons and the more powerful persecution and ridicule, mockery and contempt, what kept his poor heart from breaking, what shielded him from the onslaughts of the phalanxes of darkness, what made him the iron pillar and the brazen wall against the king, the princess, the priest and the whole people of the land? God was his fortress!

And when sickened with despair and with the verities of doom, in the whirlpool which attended the plunging of the nation into the abyss of destruction, what was that plank of hope to which he clung, what was that buoyant force which sustained him in that hour of need? "God is my refuge in the day of affliction!" In the crepuscular dimness of his life, alone and sorrow-laden his hopes shattered and his visions vanished, the prophet whose soul had fed on the fall and the wormwood of life would not surrender.

"He had no earthly hope—but faith.

And that forbode a selfish death." "God is my strength, my fortress and my refuge in the day of affliction." Surely this was the prelude and the postlude of the symphony of Jeremiah's life, the Alpha and Omega of his soul's Epic.

No one of our prophets embodies within himself so perfectly the life history of Israel as Jeremiah. Jeremiah represents not only the incorporate consciousness of Israel but also all its polychromatic history.

Israel, too, was entrusted in the dawn of its national life, with the holy office of priesthood, not a priest hood decked out in the finished raiments of formalism, retarded by its own weight, but a priesthood pulsating with the red blood of a new ideal, permeated with an infinite love and devotion to its God and with an undying hatred of all that is ungodly. In the glory of this new ideal Israel went forth, even as that prophet of doom, to be the messenger of God, the har-binger of a new truth to humanity.

And reviewing the history of Israel from that day upon which the last gleam of hope flickered and died amid the ruins of its national life, even unto our own, what better sentiment can characterize Israel's true status among the nations than the one expressed by Jeremiah himself: "A man of strife and a man of contention to the whole earth." For the prophet in breaking up the follow ground must endure the pricks of the thorns and the seeds of truth which he sows in the hearts of his fellow men he must sow in tears and in the sweat of his soul. And Israel has shared a prophet's fate.

Not only is Jeremiah's life and experiences a miniature of Israel's life and experiences but the nature and essence of his faith is likewise also the nature and essence of Israel's faith. "God is my strength, my fortress, and my refuge in the day of affliction."

Whence came that overpowering sense of duty towards God and fellow men that made a people of tradesmen and herdsmen prophets of the living God? Whence came

that feeling of endless resources that inspired the people to cope with the colossal ills of humanity. God was its strength! And in the heat and the press of the bitter struggle, who kept its feet from stumbling, who rendered it immune to the shafts of an hostile world? God was its fortress!

Think of what boundless opportunities in his great faith, in his ideal inspired him with! Not that false optimism, child of ease and comfort but the optimism amid misery and suffering, the smile that glitters through the tear and the hope that throbs in the veins of the sot. With all his faculties cen-

tered upon and all his energies employed in the realization of his ideal pain—the necessary attendant of every great ideal became purposeful for him and, therefore, endurable. Pain was no longer an affliction, a punishment but a tribute to his ideal, a sacrifice upon its altar.

And when tired and foot-sore, this vagabond among the nations would feel even like unto that prophet of old, the futility of his endeavors, the fruitlessness of his labors, when a sense of loneliness and wretchedness would overpower him, where would he find that compassionate father to whom he might unfold the bitterness of his soul? God was his refuge in the day of his affliction! Like unto that sage of Jamnia, witnessing the dissolution of Jewish society following the destruction of the sanctuary exclaimed: "Whom have we to fall back upon but upon our Father, who is in Heaven?" Israel, throughout the hours of stygian gloom and despair, kept repeating to itself that exorcising formula—"God is my refuge in the day of my affliction"—and at the touch of that magic thought it revived to new ambition and endeavor.

Friends—Strong was the faith of Jeremiah, great was his ideal and mighty were his achievements. Strong was the faith of our fathers, great was their ideal and mighty were their achievements. Is our faith strong enough to have ideals? Are our ideals great enough to warrant lasting achievements? Have we faith? Have we ideals?

Is that great ideal of our fathers—to be the Servant of God, the salt of life and the light of the world, as potent in our lives as it was in theirs? Is it as inspiring, as sanctifying? Can it act as a charos upon us, to drain us out of the valley of pragmatic submission to expediency and urge us on to the heights of truth? Is it still our impulse? Is it still our strength? And is our ideal so great as to render us immune to the slings of an inimical world? Is it our fortress? And, when in the gathering gloom of our setting day we see our visions fading one by one, and our hopes like storm-tossed skiffs lie in wreckage around about us, when in that "day of affliction" we ask ourselves, "what reward is there, for the blood we have shed and the life we have sacrificed for our ideal?" Does the reply come to us as reassuringly as it came to our fathers—"God is your refuge in the day of the affliction! Your God for whom you have sacrificed the strength of your body and soul. He is your reward. Your ideal is your reward. Would you gauge the value of your soul-sweating and heart-agonizing by the accolades or frowns of a mercenary world? Success and failure are human estimates. In the divine scheme of things, success is measured not by achievements but by endeavors, by exertions.

"It is not what man does which exalts him but what man would do."

Ere we set out upon our year's journey let us reflect upon this: For only in so far as our father is strong and our ideal lofty, will we be enabled to cope with the many obstacles that shall meet us in the night that falls over the old year let us pray to Him who was the strength, the fortress and the refuge of our fathers that in our quest for spiritual happiness, our faith may be strong and our ideals worthy. For then shall we in truth be called the favored children of God.

"REPENTANCE" IS SUBJECT OF RABBI SILVER'S SERMON

Jews Attend Services in Temple on
Eve of Sabbath of Repentance,
Which is Today

SUNDAY SCHOOL IS ORGANIZED

Marquis Aurelius Fabiani Will Ren-
der on Violin "Kal Nidra" on
Eve of Day of Atonement

In observance of the Sabbath of Repentance which is today, the Jews of Huntington held services in their temple on Tenth street and Fifth avenue Friday night. The chief feature of the evening's services was the sermon by Rabbi A. H. Silver, of Hebrew Union College, Cincinnati. He talked on the subject, "Repentance."

The services were well attended. Excellent music was furnished by the regular choir. The music consisted principally of Jewish Sabbath hymns.

Sabbath school was conducted this morning by Rabbi Silver and goodly number, especially children, was in attendance. The school was partially organized. All the teachers have not yet been named.

Wednesday will be the Day of Atonement, an important day in the Jewish religious calendar. Rabbi Silver will deliver sermons Tuesday evening and Wednesday morning. Services will last throughout Wednesday and all business conducted by Jews will cease.

Marquis Aurelius Fabiani, Huntington's new violinist, Tuesday night will render Kal Nidra, a traditional prayer of the Jews. It originated with the Moors of Spain in the days of the Inquisition. The Moors were a Jewish people. They were prevented from worshipping according to their religion in public. Consequently their meetings were held in secret and the Kal Nidra was their principal prayer.

Rabbi Silver's sermon of Friday night was in part as follows:

Through the mists and the fogs of countless ages the soul of man, propelled by some irresistible inward fire, struggled to arrive at a purer and yet a purer God concept. As man's soul was repeatedly cleansed in the crucible of experience, his God idea was likewise purged and crystallized. The successive theologies of humanity are the milestones of its civilization.

Primitive man conceived of his God as a cruel, inexorable spirit, merciless and exacting. The thunder and lightning were his messengers of doom and the winds and tempests, the deputies of his wrath. The wild and rugged nature of primitive man whose sole criterion of justice was brutal force, made a God in harmony with it. But as man had learned to control and subdue the forces of nature he was their slave. Nature is blind to pity and mercy and kindness. Its laws are immutable. The shipwrecked must sink, the fire-trapped must perish. Man must die. This immutability in the order of nature, this dreadful determinism, became man's awe, man's object of reverence, in short—man's God.

Mercy and compassion were foreign to the nature of such a deity. Sin which is a violation of the will of the deity is fatal. No amount of remorse, contrition and repentance can avail. Sin is death and God, "the God of vengeance," will slay the sinner.

When, however, man had begun to shatter the shackles which made him the bondsman of nature, when he had begun to bridle and guide it and make it subservient to his will, a sense of power and mastery surged in upon him and thrilled him with a new thought. A God such as he was adoring is utterly out of tune with the spirit of his life. A world aflow with the warmth of new ideas and hopes and visions, inspired with the knowledge of its own resourcefulness, alternately defeated and victorious, failing and successful, needs for its God not a cruel, exacting master but a kind and loving Father who can warm it with His sympathy in its hour of defeat. Forgive in the exuberance of His loving kindness the sins it has unwittingly committed and the errors it has blindly stumbled into. He must be the spirit of progress, the spirit of endeavor, the spirit of perennial hope. This higher concept of God led man to a truer concept of sin. Progress implies imperfection. Error is the necessary concomitant of endeavor. Death alone is perfection and dead men alone are saints. The recluse, the anchorite, the Simon Stylites may never have sinned but they may never have accomplished any useful thing in life. To turn a deaf ear to the cries and demands of every day life, to shirk duty and responsibility, to forsake the struggling, striving, sweating sons of man and seek peace in solitude may help one to lead a sinless life but likewise also a useless life. But he who "in the midst of life, a tip-top on the highest point of being", in the heat and the brunt of the battle of life, struggling to do a man's work in a man's world has sinned and erred let him take comfort in the knowledge of his good intentions. Sin to the truly repentant is a stepping-stone to the purer life and the broader view. After his soul shall have been racked and harassed by the consciousness of guilt, he will turn with heart contrite and true sincerity to his Father who is in Heaven and seek peace and shelter under his protecting wing. "Out of the Death" can one truly call upon God.

Sin is a discordant note in the symphonic harmony of life, and just as the chord may be struck anew and the true harmony regained, so may man be born anew in the light of the greater truth.

RABBI SILVER OFFERS PRAYER FOR WORLD PEACE

Eloquent Hebrew Stirs Congregation in Sermon on
Atonement

YOM KIPPUR BRINGS
LARGE CONGREGATION

Inadequacy of Temple Leads to
Suggestion of New Building
Soon

After he had moved his congregation to tears by a stirring sermon on the Atonement, in which he referred to the war in Europe and the deplorable state of affairs there, Rabbi A. Silver, preaching to the Hebrews at the beginning of the festival of atonement, or Yom Kippur yesterday evening, called upon his hearers to arise while he prayed for the restoration of peace. He explained his action by stating that President Wilson had called upon the people of the nation to set aside next Sunday as a day on which to pray that the war in Europe might end and that as there would be

Huntington Herald-
Expositor. Oct. 1, 1914.

PAGE TEN

HUMAN EQUALITY IS RABBI SILVER'S IDEAL OF CHARITY

Judaism Religion of Service and
Not of Salvation of
Individual

OUR OWN SOULS
FIELD FOR PRAYER

Jewish Congregation Observes
Yom Kippur, the Day of
Atonement

"We pray at the shrine of the higher things in us—we humble ourselves before the eternal verities of life; the field for our prayers is our own souls," said Rabbi A. Silver in a sermon delivered yesterday morning to the Jewish congregation, assembled to celebrate Yom Kippur, or the Day of Atonement. The subject of the sermon was Prayer and Christianity, and the text, from the writings of the Rabbis, "Repentance, prayer and charity can alter the evil decree." In his introductory paragraphs he called attention to the fact that the Day of Atonement, most solemn of all the festivals of Judaism, is the day on which the fate of each individual human for the year now beginning is fixed by the immutable decree of God. Who shall live, who shall die, who shall grow rich, who shall grow poor, is decided on this day. But in writing of these things the Rabbis have used the words of the text.

Rabbi Silver spoke of the tendency of men to doubt the power of the prayers of weak and sinful men to alter the decree of God or even to reach His ears, especially in this age of scepticism. But he explained that Judaism has never insisted on blind faith, but was willing for her people to work out these things for themselves. The questions of the day are, as he explained them, "What is the value of prayer? Can man alter the decree of God by his prayer? Are not the laws of God the laws of nature?"

His answer was, "We must solve it ourselves."

Force of circumstances, he said molds destiny in some cases. We are not entirely free agents. We are sometimes forced to checkmate our environments.

no services at the synagogue on Sunday he thought it well to offer the prayer at this service. The prayer was one of the most beautiful ever offered in Huntington.

Yom Kippur began at sunset yesterday evening, and lasts until the same hour this evening. The entire Hebrew population of the city is observing this, the most solemn of their festivals. The temple is open all day and many of the devout will spend hours there in contemplation of death and immortality.

Rabbi Silver will preach twice today, at eleven in the morning and three in the afternoon.

One of the facts to which attention was called by the meeting last night is that, with the growth of the Jewish population and the increasing interest in religious matters brought about by the strong influence of Rabbi Silver, the Temple at Fifth avenue and Tenth street is becoming inadequate and a new building or an addition to the old one may be required soon.

In his opinion, in order to avoid the evil decree and pull ourselves from the slough of commonplace and struggle out to higher realms, we must pray not to have more but to be better than we are.

"Prayer such as this," he said, "makes us the object of prayer. Prayer becomes resolution—determination on our part to be what we want to be, and because of it we can tear ourselves free and climb ever onward and upward. That is the concept of prayer I want you to consider."

The speaker then told of a wise and devout Rabbi who before he prayed gave to some poor man a penny, so that the good deed swept through his soul and cleansed him.

"I will seek God after I have done the right thing," that's Judaism's concept of prayer," he said, "and the concept of prayer goes hand in hand with the concept of charity."

He said, explaining that he felt the statement could be made without vanity, that the Jews have been the most charitable people in the world.

Judaism, he explained, is not a religion to save individuals but the race and humanity. "It must be," he said, "a religion of service and not of salvation."

"Charity," he said, "is often misunderstood and always misunderstood."

The Hebrew word of which charity is the nearest translation, means more than almsgiving, he explained. "It means—I do my duty—I fulfill my obligations—I must do it. The concept is much broader than the idea of charity. It is not for the poor alone but for the rich and poor alike. Almsgiving is with money—charity is with the soul. Almsgiving is for the living—charity is for the living and the dead. None of us, I am sure, especially no member of our race, ever withholds a hand from the poor. We are merciful children of merciful forefathers. But are we as charitable to our equals and those who are over us?—Almsgiving is of the body—charity is of the soul. Charity demands yourself, demands that you be a God to be truly charitable."

He admonished the people saying, "Be charitable unto all. Think of the hungry souls that need you—mark your pathway with your smile and your helping hand—that is making this world a Garden of Eden for the children of men."

The only sinless men, he said, are the dead. "The grave is the curtain that is rung down upon the sins and transgressions of men." He urged that the faults of men be blotted out at death and, by the world at least, remembered against them no more.

His idea of charity, destroys the theory of human inequality and makes all men alike, no better or no worse, but more fortunate or less fortunate.

"We must look upon the world as filled with tasks and duties which are not brought to our doors. To do charity we must go and seek. We need it and not our neighbors. Our Rabbis have said—'Greater is he that does charity in secret than Moses himself.' There are two ways of doing charity—one is to do it and the other is not to do it."

This is but a brief summary of a powerful and eloquent sermon, delivered with such masterful force that the eyes of the hearers turned in wonder upon the youthful Rabbi.

Yom Kippur ended at sunset yesterday, after twenty-four hours of solemn observance. The Temple was filled with worshippers all day yesterday and the services were marked not only by the solemn rites of Judaism but by exquisite music by a selected choir, representing some of the best talent in Huntington. Rabbi Silver delivered another strong sermon at three o'clock in the afternoon.

New Congregation

Mayor Engelhardt of Norwood, Dr. Gotthard Deutsch, A. H. Silver and Wolf Macht were speakers at installation ceremonies, which marked the organization of the first Jewish congregation of Norwood at 2112 East Sherman avenue Sunday afternoon, 12-9-14.

COMMENCEMENT EXERCISES

HEBREW UNION COLLEGE



CLASS OF 1915

SOLOMON B. FREEHOF, A. B.
JULIUS HALPRIN, A. B.
HAROLD F. REINHART, A. B.
ABBA H. SILVER, A. B.
JACOB TARSHISH, A. B.



SATURDAY AFTERNOON, JUNE TWELFTH

NINETEEN HUNDRED AND FIFTEEN

AT HALF PAST TWO O'CLOCK

DR. HENRY ENGLANDER
SECRETARY OF FACULTY



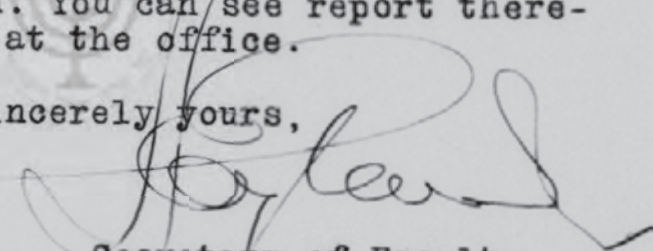
DR. KAUFMANN KOHLER
PRESIDENT

May 5, 1915.

Mr. A. H. Silver,
Hebrew Union College,
Cincinnati, Ohio.
My dear Mr. Silver:

I beg to inform you that your thesis has been accepted. You can see report thereon by applying for same at the office.

Sincerely yours,


Secretary of Faculty

HE/AL

FIVE YOUNG GRADUATES ARE MADE RABBIS

Five young graduates of the Hebrew Union College were made rabbis yesterday at the graduation exercises held at the college auditorium.

The exercises were held before a large crowd of friends and relatives. Rabbi Rudolph Grossman of New York delivered the baccalaureate sermon.

In his address he said the principal duty of a rabbi was in delivering a sermon. "The pastoral or other duties are unimportant as compared with the duty of properly handling a sermon," he said. "The other duties would go on with others conducting them, but a rabbi should devote his life practically to making the sermon what it ought to be."

Abba H. Silver was the class valedictorian. Edward L. Heinsheimer, President of the Board of Governors, delivered the salutatory address. He said, in part:

"Among our students we know no distinction, no matter what their early religious environment may have been. We are no race Jews; we are simply Jews; and, in that spirit, and with that understanding, we teach. It is very appropriate that I should at this place quote a paragraph from the very able address delivered at the inauguration of the college in 1875 by the former President of the Board of Governors, our beloved friend, Mr. Bettman, who, unfortunately, on account of illness, is unable to be with us today.

"One of our students recently preached a sermon in the chapel of the college, in which he remarked that a line of demarcation existed in our synagogues and communal life between the German Jews and the Russian and Galician Jews. I most emphatically refute that statement. He implied that an aristocracy exists, and I wish to state that there is no aristocracy among Jews. The only aristocracy that can obtain and prevail is that of refinement and culture. Wealth, or power, or position, makes no aristocrat.

"The man who behaves himself, is a good citizen and a decent member of society, may walk side by side in life with those who arrogate to themselves a distinction and position not acquired by usefulness and contributions to society. We are all Jews, and Americans—or, rather, I should say, American citizens of the Jewish persuasion—and if, by reason of manners and cultivation and education, we manage to shine out in life, then we may proudly call ourselves distinguished, for we possess the lineage to furnish the basis of our aristocracy, which good citizenship and culture will emphasize."

The following scholarships were awarded: D grade, F. Isserman; C grade, S. Rosenberg; B grade, M. Elischak, S. Fineberg, H. Iola, M. Meyer and M. Youngerman; A grade, A. Shindeling; first collegiate, E. L. Israel, J. Marcus, J. E. Salessky and M. Salkover; second collegiate class, H. Linfield, L. Mischkind, H. Segel and J. Mark.

RABBIS

Are Publicly Ordained

At Annual Commencement Exercises of Hebrew Union College—One To Remain as Preceptor.

Five young men were ordained as rabbis at the thirty-first annual commencement of the Hebrew Union College yesterday afternoon in the chapel of the institution on Clifton avenue. The new rabbis are Solomon B. Freehof, A. B.; Julius Halprin, A. B.; Abba H. Silver, A. B.; Harold F. Reinhart, A. B., and Jacob Tarshish, A. B. Rabbi Freehof will remain at the college as a preceptor. Alfred M. Cohen, Acting President of the Board of Governors, gave the salutory. Rabbi Rudolph Grossman, D. D., of New York, a brother of Rabbi Louis Grossmann, of Cincinnati, preached the baccalaureate sermon.

Dr. Kaufman Kohler, President of the college, conferred the degree of rabbi. Rabbi Abba H. Silver was the valedictorian. Selections were sung by the college choir and Messrs. Myron M. Meyer and Robert L. Straus played "Angels' Serenade," a duet for violins.

Declarations indorsing the degrees conferred were made by Alfred M. Cohen on behalf of the Board of Governors, and J. Walter Freiberg, President of the Union of American Hebrew Congregations, which supports the institution. In the salutory Mr. Cohen called attention to the fact that already 153 men had graduated from the college, "each graduate being an artery leading from the heart of Judaism."

In his address Rabbi Rudolph Grossmann declared that he was not willing to accept the lament that the influence of the preacher is declining and that the pulpit is losing its old-time sway over the minds and hearts of the people. "For preaching," said he, "is founded on the law of fellowship. The demand for preaching is not from ecclesiasticism, but from natural instincts. A religion without preaching is inconceivable, for a religion cannot be holy subjective. A rabbi should be an interpreter of Jewish thought in its relations to life. If discourse in the pulpit is detached or unattached from life, the pulpit is discredited. Do not sully the pulpit by entering the arena of political life. Do not pass judgment on grave economic questions on which learned men all differ except that you do so after deep study."

In conferring the degrees of rabbi Dr. Kohler said: "Even now, when the world seems out of joint, filled with mammon worship and a greed for power has seized nations and statesmen, who have plunged the world into an abyss, a deluge of blood and crime, a rabbi must find safe retreat in the Torah, a sanctuary where, unswayed by worldly things, he can find courage and faith for his people. In Russia they are dying, in the shadow of the Torah in triumph and glory."

"It is a sad fact to which we can't shut our eyes that Jewish learning in this country and among rabbis abroad is on the decline. It is a deplorable fact. If in this day pastoral, communal and social work so monopolize the time and energy of the rabbi that he cannot study the Torah, after a while there will be nothing but commonplace left for preaching and teaching." The Torah is the Old Testament.

The valedictorian spoke of the idealism of the Jewish religion and sounded the call of youth. Rabbi Zielonka gave the benediction.

Scholarships were awarded the following:

D Grade, F. Isserman; C Grade, S. Rosenberg; B Grade, M. Ellischak, S. Fineberg, H. Iola, M. Meyer, M. Youngerman; A Grade, A. Shinedling; I. Collegiate Class, E. L. Israel, J. Marcus, J. E. Saksy, M. Salkover; II. Collegiate Class, H. Linfield, L. Minschkind, A. Segel.

ORATION

At Hebrew Union College Commencement Will Be By Dr. Rudolph Grossmann.

Rev. Dr. Rudolph Grossmann, rabbi of the Lexington Avenue Temple, New York, a brother of Rev. Dr. Louis Grossmann, rabbi of the Plum Street Temple here, will be the orator at the thirty-second annual commencement of the Hebrew Union College, the Jewish Theological School supported by the Union of American Hebrew Congregations, to-morrow afternoon at 2:30 o'clock, in the chapel of the college in Clifton. The New York rabbi, a graduate of the college of the class of 1880, is one of the most brilliant speakers occupying a Jewish pulpit. He is also a graduate of Hughes High School and the University of Cincinnati.

A song by the college choir will open the commencement exercises. Former Senator Alfred M. Cohen will make the salutatory address. Rabbi Rudolph Grossmann will follow with the invocation and baccalaureate sermon. An address will be made by the President of the college, Rev. Dr. Kaufman Kohler. The valedictory will be by Abba H. Silver.

Mr. Cohen will give the declaration on behalf of the Board of Governors and J. Walter Freiberg on the behalf of the Union of American Hebrew Congregations. Dr. Kohler will announce the scholarships and prizes.

Abba Hillel Silver receives the alumnal prize, which consists of a set of Jewish encyclopedias for his essay on "Am ha Aretz in Sopheric and Tanaitic Times." Solomon B. Freehof is awarded the Kaufman Kohler prize of \$100 for his essay, "The Origin and History of the Haftarah."

The graduates are Solomon B. Freehof, A. B.; Harold F. Reinhart, A. B.; Julius Halprin, A. B.; Abba H. Silver, A. B., and Jacob Tarshish, A. B.

Rabbi Rudolph Grossmann will occupy the pulpit of his brother to-morrow morning.

REGISTER NOV 22 1915

INSPIRATION OF SOCIAL SERVICE AND ITS APPEAL

Rabbi A. H. Silver Makes Eloquent Address at Charities and Corrections Conference.

One of the brilliant features of the program of the state conference on charities and correction which was in session in this city last week, was the address by Rabbi A. H. Silver, of the Eoff Street Temple, on "The Inspiration of Social Service."

The address was a masterly bit of literary art, an artistic gem, and a most beautiful tribute to those individuals who have elected social service as their vocation.

In order that many who did not hear Rabbi Silver deliver it, as well as those who did, may have the opportunity of reading it, the full text of the address is published:

The physical domain of the social worker is of necessity an uninspiring one. His efforts are as a rule directed to the lowest strata of society. The social worker moves in a world that is bare of the graces of convention and denuded of culture and refinement. He faces the crude realities of the brute facts, the ugly features of social existence. The objects of his interest are the riotous and jettisoned of society; he cares for its draft and its drags; the wrecked lives, the scattered souls, the crushed spirits. His world is permeated by a hopelessness which is overwhelming, a bathos which is disillusioning, a dullness which is deadening.

The labor of the social worker is not of that pleasing and fascinating nature which people as a rule attribute to it. The first experiences of the social worker, because of their novelty, may be pleasurable and stimulating, but the novelty soon wears off and the later experiences are of a sameness and monotony which are enervating. The enthusiasm which the social worker receives from his first contact with his service is dampened by the routine and drudgery of his later efforts; and yet, so powerful is the appeal of the ideal of social service, so firm is its hold upon its devotees, that they face these apparent discouragements and suffer these disillusionments bravely and unflinchingly. Nay more, these very things seem to reassure them in their purposes and strengthen them in their resolves. Phoenix-like they seem to rise from the ashes of their failures into greater efforts and activities.

Their Strength of Will.

I have seen these social workers, earnest resolute souls, laboring with untiring devotion against obstacles that seemed colossal, and I marvelled at their firmness and tenacity, their power of endurance, their strength of will. I sought for that invisible power that inspired and sustained them, for that force which propelled them ever onward and upward, for that spiritual alchemy which transformed a world of disheartening realities into a paradise of noble impulses and desires. I sought for the fountain head of their ineffable love of their work, their zeal, their patience, their spirit of self-sacrifice. I looked for the source of that stream of optimism that runs through their lives, of the hope that sings eternally within their breasts, of the undaunted and undying spirit. In a word, I sought for the inspiration, for the motor-currents of social service.

I found that the inspiration for social service springs from a transcendent faith in life and in humanity. I realized that such ardor and devotion emanates from an all-surpassing belief in the potentialities for good in man. I knew that the social servant, consciously or unconsciously, was a deeply religious soul; a soul that worshipped in reverence and awe before the shrine of the divinity in man. I knew also that the flame which warmed his soul was the flame of ideal

No one who has faith in the power of the soul will be deterred from social efforts. I have seen the evidences of imperfection in our social organism. No one who has faith in man and in his latent powers of regeneration will be discouraged by observing the unpleasant facts of his character. The soul which is truly religious knows that man's failure is only by laboriously climbing the ladder whose rungs are failures and thwarted hopes; that man reaches the city of God, whose streets are the hidden dreams of humanity, only by passing through the valley of the shadows of sorrows and disappointments, of sin and crime.

The Human Crucible.

The social servant looks upon the evils of life, upon the shortcomings of man and of society, upon poverty, crime and immorality, as upon one vast crucible where the great soul of humanity is tried and purified, and amid whose purging fires the higher type of human worth is formed and fashioned.

The social servant knows that man can and will create, that he is not a shuttle-cock in the hands of a blind fate, that he can mold and determine his character and his environment, that by dint of strong will and intellect he can hew out of the massive blocks of crude reality forms divine and beneficent, that the hammer of human aspirations striking upon the anvil of life as it is, can fashion a new heaven and a new earth.

The social servant knows that social conditions blend and fuse so constantly that they are so entwined and interlocked that nothing good that man has ever willed or hoped or dreamed is ever lost. A socially benevolent act, small as it may appear, is a ripple in the wide expanse of life whose enlarging circles of influence extend to the furthest ends. The social servant knows that "thou canst not make a flower without troubling a star," that thou canst not inspire one holy impulse in the breast of one single man without affecting the complex life of humanity.

In a word, the philosophy of the social servant is the philosophy of the patriarch who could wrestle with the angel of darkness throughout the long night of terror and doubt, and wait patiently for the break of day, knowing that the dawn is sure to come if

Mercantile

Club

Wheeling, W. Va.

Dinner Dance

November 22nd, 1915

Hotel Windsor

Cards

Pictures

Meisters Orchestra

M E N U



Oyster Cocktail

Celery

Olives

Roast Turkey

Cranberry Sauce

Potatoes Victoria

French Peas

Lettuce with French Dressing

Frozen Nesselrode Pudding

Assorted Cakes

Cheese

Coffee

The Evolution of the Dance

1. The Dance Primeval { Rosemary Klee
Charles Sonneborn, Jr.
"And fairy forms—now here—now there,
Hovered like children of the air."
2. Indian Dance Miss Virginia Horkheimer
"First she danced a solemn measure,
Very slow in step and gesture."
3. Greek Dance { Mrs. Walter Sunshine
Miss Bertha Steinhauser
"Beautiful of form and features,
Lovely as the day;
Can there be such fairy creatures
Made of common clay?"
4. Japanese Dance { Miss Janet Moss
Mr. Leo H. Fleischer
"Sweet symmetry of maid and man
Like the figures in a fan."
5. Peasant Dance { Miss Rose Reichblum
Mr. Samuel Good
"On with the dance! Let joy be unconfined!"
6. Court Dance { Miss Pauline Horkheimer
Mr. Charles Schlessinger
"Come and trip it as you go
On the light fantastic toe."
7. The Dance of Yesterday { Mrs. Herbert Sonneborn
Mr. August Duga
"Music of the waltz that thrills."
8. The Dance of Today { Miss Anne Front
Mr. Irwin H. Baer
"When you do dance, I wish you were a wave of the sea,
That you might ever do nothing but that."
9. The Dance of Tomorrow ? ? ? { Madame X
Mister E
"Will chase the fleeting hours with flying feet."
10. NOT—An Unusual Evening { Messrs.
David Speyer
David Kraus
H. M. Sonneborn
L. B. Stein
Scene at Mercantile Club.
11. Artistic Dances Miss Helen Levy
Argentine Tango
Waltz Minuet

Assisted by Mr. Irwin H. Baer

ENTERTAINMENT COMMITTEE

Leon B. Stein, Chairman, Irwin H. Baer, Ben. F. Baer
Leo H. Fleisher, Herbert M. Sonneborn

LADIES' AUXILLIARY COMMITTEE

Mrs. Herbert M. Sonneborn, Miss Pauline Horkheimer
Miss Rose Moss

THE TEMPLE LECTURE COURSE

SEASON 1916-1917

Wheeling, November 21, 1916.

Dear Sir or Madam:-

You are, no doubt, familiar with the Temple Lecture Courses arranged annually for the citizens of our city by the Wheeling Lodge I. O. B. B. They have in the past received the enthusiastic praise and the hearty endorsement of all the cultured elements of our community and they are eagerly looked forward to from year to year.

It is our pleasure to announce this year a course of lectures which for variety and interest of theme, and character and fame of talent secured, is really remarkable. It is an achievement upon which we justly pride ourselves.

We have been fortunate in securing this year the services of men of national reputation, each one of whom has a message of vital importance to bring to us.

They are:-

- December 5, 1916. Rev. Washington Gladden, Columbus, Ohio.
"The New Social Order."
January 9, 1917. Thomas Mott Osborne, New York, N. Y.
"Prison Problems."
January 18, 1917. Rev. Newell Dwight Hillis, Brooklyn, N. Y.
Subject to be announced.
February 14, 1917. Dr. Samuel Schulman, New York, N. Y.
Subject to be announced.
March 8, 1917. Hon. Robert M. LaFollette, Washington, D. C.
"The Undermining of Democracy."

We advise you of this important event in the literary life of our community because we feel that you are interested in all movements that make for the cultural and intellectual improvement of our people. We are also taking the liberty of sending you, enclosed, two tickets for this course. The price for the entire course of five lectures is \$2.50. The price of a single admission is 75 cents. A course ticket also entitles the holder to as many admissions to any one lecture as there are unused coupons on it.

While we are anxious to have your co-operation and are very desirous of your support, we wish in no way to obligate you in this matter. We are sending you these tickets in the hope that you would be interested sufficiently in a lecture course to give it your careful and immediate consideration.

Should you desire to keep these tickets would you kindly send check to Bcx No. 602, made payable to the Temple Lecture Course.

Sincerely yours,

TEMPLE LECTURE COURSE COMMITTEE.

Eoff St. Temple Religious School

Dear Friend:

I am happy to inform you that our Religious School will open for the new term, the coming Sunday morning, Sept. 17th, 1916, at 10 o'clock. Come and bring your little friends with you.

Sincerely,

RABBI A. H. SILVER

Resignation of Rabbi Gries

*Rabbi Abba Silver of Wheeling
Stumps for Woman Suffrage*

THE resignation of Rabbi Moses J. Gries of Cleveland, from the important pulpit he has occupied so many years, will cause many a student of American Jewish conditions to ponder over the one essential weakness of the American rabbinate, its inability to hold any of its followers in the face of other and more alluring interests. The inference many an outsider may draw, from this as from other cases, is that there are but few American rabbis, seemingly, who are in the profession from pure love for the work and out of attachment for the cause of their people and their faith. This, to be sure, would be an unjust inference. Yet, it should be noted, in the case of Rabbi Gries, that in resigning from his pulpit he has also bid farewell to his career as a rabbi. Henceforth this hitherto noted religious leader will turn his abilities in the direction of commerce. He will administer big estates and perhaps occupy a seat on the Stock Exchange. It is this very fact which invites attention. For Rabbi Gries abdicates his rabbinical work not from failure but rather from certain and abundant success. He has been at his Cleveland post for a quarter of a century during which time his congregation developed from a very small body to one of the largest Jewish congregations in the world, its well-nigh eight hundred members constituting the finest elements of wealthy and cultured Cleveland Jewry. Apart from the large salary which went with that position, the rabbi's social position in that important community has been truly enviable. Gries has also served as president of the Central Conference of American Rabbis, for two years enjoying the distinction of being the virtual religious head of American Reform Israel. With all these laurels in his grasp he has still deemed it advisable to abandon a long and useful career for the more tempting world of industry. His going will be keenly regretted by many and prove a source of discouragement to not a few of his colleagues, more especially the younger men. The cedar being consumed by the flame there remains but small protection for the hyssop of the wall. To-day more than ever there is a crying need for an independent ministry, one which need not look to the material returns of the profession for its existence. The American rabbinate has still to strike deep root in the virgin soil of this new Jewish world, and it can ill afford to lose any of its economically unhampered members such as Rabbi Gries was.

And now comes Rabbi Moses P. Jacobson of Shreveport, La., with the broadcast announcement of his resignation from the Central Conference of American Rabbis because of the latter's stand on the religious instruction phase of the Gary school method. Jacobson has always been the *enfant terrible* of the Conference and the step he has resorted to, with all of its accompanying fanfares of publicity, is truly Jacobsonian. That he is sincere and honest in his motives no one will doubt, but that his judgment is awry can easily be seen. The truth is that the action taken by the rabbis at their last convention was intended to minimize rather than augment the evil growing out of the Gary plan. It was meant as a protective measure against the probable harm to the religious interests of the Jewish child once the Gary method has become an actual and universal fact. Under the circumstances it ill behooves an individual member of a society to step out of its ranks merely because the large majority of its members have refused to act in harmony with his own wishes. But, as already stated, precisely such action was to be expected from a man of Rabbi Jacobson's temperament.

Some of our younger rabbis are bent upon making history for themselves and the locality that has been blessed with their presence. Here is Rabbi Abba Silver, of Wheeling, W. Va., who, not content with the mere duties of his position which apparently are not very arduous, has now undertaken to go on the stump and tour his state in behalf of the Woman's Suffrage Amendment to the State Constitution. Eloquent, handsome and winsome, he will doubtless "make a hit," if not with the already voting males then at least with the would-be voting females. There is an apt Talmudic phrase to cover cases like this: *Mah yaaseh habben shelo yekhto?* In a small community a young rabbi, with too much time on his hands, must find an outlet for his overstocked energy in one direction or another. Even charity management and social service activity grow stale, and a headlong plunge in a Woman's Suffrage campaign must be a decided relief. One is, nevertheless, constrained to ask whether, as the custodian of Jewish interests in his community, Rabbi Silver could not have found a more profitable employment for his time through added endeavors for the furtherance of the Jewish ideals among his parishioners, by seeking to impart to them a greater knowledge of Jewish history and literature, and guiding them more steadily and zealously along the lines of intellectual probity and civic usefulness in the spirit of Jewish ethics. We must take it for granted that not even so ideal and millennial a community as that of Wheeling Jewry is possessed of all Jewish virtues or knows all that is worth knowing of past Jewish life and achievement. But then Rabbi Silver is still quite a young man and a recent arrival in the rabbinate. Better wisdom will doubtless be his with the passing of the seasons.

The holiday season over, many of the rabbis are turning their attention to various communal activities in which they are particularly interested. The New York Board of Jewish Ministers will continue looking after the Jewish inmates in prisons and correctional institutions, while the Eastern Council of Reform Rabbis will, in addition to its other activities, take up the advisability of more extended work among the Jewish students at the colleges and universities. It is to be regretted that very little has hitherto been done along this line, the Jewish studying youth having been largely left to shift for itself and fight its own spiritual battles. The one shining exception to this rule has been the University of Ann Arbor, Mich., where Rabbi Franklin of Detroit has succeeded in establishing a student congregation which has been doing splendid work in the few years of its existence. The various Menorah circles, it should be noted, were spontaneous creations betokening a racial and religious self-awakening of the Jewish university students without any aid from the outside. But the number of all such circles is still pitifully small. These, too, are now coming in for greater aid from the rabbinate. At the New York City College, Columbia and New York universities, a number of rabbis have given themselves unstintingly to the guidance and instruction of the youth. At Hunter College Menorah the writer will conduct this year a class in Jewish literature. The possibilities for Jewish work in the American universities are unlimited, and the prospect of its glorious fruition in an awakened and stimulated Jewish consciousness stretches into an infinite future.

DR. MAX ELSIN.

WHEELINGITES DENOUNCE THE SENATORIAL 12

ASK CANCELLING OF LA FOLLETTE LECTURE

Pass Resolutions in Which the
Appellation of "Traitor"
is Used.

NEW YORK, March 5.—Unrestrained contempt for the senators who defeated the effort to authorize President Wilson to arm American ships was expressed by hundreds of persons who telephoned to the New York Herald to learn the outcome of the filibuster waged by Senator LaFollette.

Senator O'Gorman was scathingly denounced by nearly every person who was told he was one of the men who refused to join in the manifesto signed by senators who were ready to give to the president the authority he sought. Here are a few of the remarks that followed the announcement that congress expired without voting on the armed neutrality measure:

"Is this America?"
"My God! How could they?"
"Will there be an internment camp for traitorous senators?"
"Did the Reichstag give President Wilson authority to arm American ships?"

"RESOLVED, That we utterly condemn the treacherous conduct of Senator LaFollette and his associates in defeating the will of the United States Senate in its patriotic effort to pass the Armed Neutrality Act, and denounce them as enemies of their country, and that we recommend to the B'nai B'rith Lodge of this city that they cancel the engagement which they have with the leader of these traitors to deliver a lecture in this city on the 8th inst."

"RESOLVED, That the subscribers to this lecture course be requested, and hereby are requested to signify their unwillingness for Mr. LaFollette's coming here to the committee."

One hundred representative, patriotic American citizens of Wheeling and vicinity, at a hurriedly called mass meeting at the Wheeling Commercial Association assembly room last evening, signed their names to the above bits of untamed English language, calling upon the lecture course committee of the B'nai B'rith society to cancel the lecture engagement of Senator Robert M. LaFollette, of Wisconsin, at the Eoff Street temple Thursday evening of this week, and directed that copies of the resolution be forward at once by telegraph to both President Wilson and Senator LaFollette.

A Remarkable Gathering.

Last night's demonstration was one of the most remarkable gatherings ever held in Wheeling, when, with a little effort and enthusiasm, a hundred citizens of Wheeling, their ire aroused by the stand taken by Senator LaFollette, Senator Wm. J. Stone and their associates, were collected together in a little while to voice their unwillingness to have the senator they denounced as the "leader of these traitors," fill a speaking engagement in Wheeling. The resolution was adopted by a unanimous rising vote of the entire assembly, including a good percentage of holders of B'nai B'rith lecture course tickets.

Rabbi A. H. Silver of the Eoff Street congregation, and several members of the B'nai B'rith were present when the assembly was called to order last evening. J. C. Brady, vice-president and treasurer of the Hazel-Atlas Glass company, was selected as chairman of the meeting, and Frank L. Williams was named secretary.

Mr. Brady, in a few brief and pointed remarks, stated the purpose of the meeting—that of requesting the B'nai B'rith lecture course committee to cancel its engagement with a character whose recent stand against armed neutrality is, in the opinion of Wheeling's representative citizenship, detrimental to the best interests of

the United States and humiliating to the country.

Rabbi Silver was called to the floor to state the position of the lecture course committee.

"This point is clear at the outset," Rabbi Silver said; "the committee Does Not Endorse

the political, social or religious views of any man appearing on its program. The fact is that I, with every man in this room, denounce the stand that Mr. LaFollette took in this crisis. It was not only a betrayal of the best interests of the United States, but, as our President well termed it, it made the United States a laughing stock in the eyes of the world.

"But here's the position the committee finds itself placed in. Mr. LaFollette was booked for his non-political, non-sectarian lecture on 'The Under-

CITIZENS OF WHEELING THREATEN LA FOLLETTE

Assert They Will Egg the Senator
if He Makes Scheduled Appearance—Still Wishes to Speak.

Special to The New York Times.

WHEELING, W. Va., March 6.—Despite the fact that citizens in a mass meeting here last night protested against the appearance here next Thursday, the Senator is anxious to make his scheduled lecture. In a message received today by Rabbi A. H. Silver, in whose temple he is scheduled to deliver an address on "The Undermining of Democracy," Senator LaFollette says he will come here unless his appearance is canceled or Senate duties interfere.

Feeling here is running high, and a number of citizens have intimated they will "rotten egg" the Senator if he comes to Wheeling. At Monday's meeting Senator LaFollette was denounced and telegrams stating the action were sent to him. He has not replied to them.

A canvass of the 300 subscribers to the temple lecture course, whom the Senator is to address, is being taken. About half of the number have been heard from, and the sentiment regarding cancellation of Senator LaFollette's appearance is about evenly divided.

Unless a majority of the members vote to cancel the engagement, the Senator will be permitted to speak, so far as the Lecture Course Committee is concerned.

LaFollette May Speak Here Despite Protest

If Subscribers to Lecture Course Vote
to Keep Engagement With Sena-
tor He Will Appear.

Despite the fact that resolutions terming him a "treacherous traitor to his country" were unanimously passed at a mass meeting of prominent citizens Monday night, Senator R. M. LaFollette notified Rabbi A. H. Silver, of the Eoff Street Temple by telegram yesterday afternoon that unless his engagement is absolutely cancelled or senate duties interfere, he will come to Wheeling for a lecture to be given under the auspices of the Temple Lecture Course Thursday evening. In his telegram to Rabbi Silver LaFollette said:

"In view of the position which I have regarded it as my duty to assume in the closing days of the session, I think it right to give those who had previously engaged me to lecture at Wheeling on March 8, the right to cancel their contract if they desire to do so. If they do not desire to cancel the contract I shall certainly fill the engagement unless compelled to remain here on account of the extra session of the senate, which is now on."

In an attempt to ascertain the attitude of subscribers to the Temple Lecture Course relative to whether or not

LaFollette should be permitted to make an address in this city, Rabbi Silver yesterday requested that all ticket holders mail to him by noon today their feeling in the matter. Last night nearly 100 had replied, and while nothing definite concerning the vote was made public it is understood that those who have answered are nearly evenly divided on the question.

At noon today the taking of opinions will close and a count will be made. "If the majority of ticket holders desire to hear LaFollette, he will certainly appear here for an address, and you might underscore this statement," said Rabbi Silver in speaking to a Register representative last night.

While it is the general opinion that subscribers to the Temple Lecture Course will vote against bringing the filibustering senator from Wisconsin to this city for a lecture the possibility of such an unfortunate event is realized by the prominent men who called the Monday night protest meeting and arrangements for handling such a situation are now under way. Senator J. B. Kammerville, when informed last night that the committee in charge of the Temple Lecture Course had agreed to abide by the decision of ticket holders, said:

"There is no legal way in which we can keep LaFollette from entering the city if the Eoff Street Temple is opened to him as a lecturing place. All that those opposed to his entering the city can do is to remain away from the lec-

LA FOLLETTE IS NOT WANTED BY MANY IN CITY

Charleston Leader
Kanawha County Medical

Society Protests Against
His Coming Here.

Mar. 7-1917
HAS VERY FEW FRIENDS

Stated That His Reception
Will Not be One of
Welcome.

Strong protests are being made in Charleston against the coming of Senator Robert M. LaFollette, who has been slated to speak in the armory March 9 in behalf of the Y. M. C. A., because of his opposition to the armed neutrality bill.

In view of these protests the board of directors of the Y. M. C. A. met yesterday afternoon and discussed the wisdom of bringing him here at this time. After discussing the matter pro and con for two hours no definite decision upon the matter was reached, although most of the members of the board seemed to be in favor of the proposition, it is stated the matter will probably be settled today.

It has been stated, upon good authority, that in the event Senator LaFollette comes to the city about 100 of the citizens of the town will gather at the armory with song books and sing patriotic songs during the process of the speaking.

The first concerted movement against his appearance here was made last night by the Kanawha Medical Society at the regular meeting at Hotel Kanawha, the following resolution being adopted:

"It has been announced that Senator Robert LaFollette is scheduled to speak at the armory in our city in the very near future, and as the recent dispatches have reported him (as well as a number of our United States Senate) as not supporting laws that are patriotic and important defensive measures, that are vital to the future welfare of our country.

"Therefore, the Kanawha County Medical Society makes it publicly known that it is opposed to his expected speech in this city and state."

ture and I feel satisfied that if he does come he will receive a chilly reception, to say the least."

Many subscribers to the Lecture Course were present at the mass meeting Monday night and all signified their feeling toward LaFollette when the resolution of contempt was unanimously endorsed. Others who were not present at the mass meeting have since declared a desire to forfeit their claim to the final number of the Lecture Course rather than have one of the "willful men who made the United States contemptible in the eyes of the world," as President Wilson characterized the filibusters, lecture in Wheeling.

Such being the case it is generally thought that the majority of Lecture Course subscribers will today vote against the coming of LaFollette but the announcement of the result of the vote will be anxiously awaited as should the improbable occur it is almost certain that another mass meeting will be called to protest against the coming of the senator.

It has been intimated by a number of prominent Wheeling men that they will "rotten egg" the senator if he appears here.

Register - March 7.

SENATOR ROBERT LA FOLLETTE WILL NOT SPEAK IN WHEELING

WISCONSIN FILIBUSTERING
SENATOR'S LECTURE ENGAGE-
MENT FOR WHEELING
CANCELLED

SUBSCRIBERS TO LECTURE
COURSE VOTED FOUR TO ONE
AGAINST HIS COMING

Senator Robert M. La Follette will not come to Wheeling to deliver his famous lecture "The Undermining of Democracy." The lecture course committee of the B'nai B'rith of this city wired Senator La Follette a formal cancellation of their contract with him, at 1:30 o'clock this afternoon. The cancellation results from a protest meeting of representative business men and communications received, by the committee from subscribers to the lecture.

When business men adopted resolutions denouncing Senator La Follette as a treacherous traitor and called upon the committee to cancel its contract the committee decided at once to ascertain the views of the lecture course subscribers. A majority of the subscribers having requested that the contract be cancelled, their requests were complied with.

Subscribers to the lecture course having expressed themselves by a vote of four to one against Senator La Follette's coming, the lecture course committee this afternoon wired as follows to Senator La Follette:

"Judging from the sentiment of the subscribers to our lecture course, as expressed in a referendum vote, we deem it inadvisable to urge you to keep your lecture engagement here and in accordance with the kind permission granted to us by your telegram, we hereby cancel the engagement."

The Temple Lecture Course Committee.

Statement to Subscribers.
At the same time the committee issued the following statement to its subscribers:

"The subscribers to the temple lecture course have expressed themselves by a vote of four to one as not favoring the coming of Senator La Follette. The committee therefore acting for the patrons of the course has notified Senator La Follette of the cancellation of his lecture.

"The committee feels that in acting as it did it has been true to the democratic principle of permitting the people who are directly interested in this course to decide the issue for themselves. The committee did not feel justified in arrogating to itself the right arbitrarily to decide this vital issue, one way or another.

"Efforts are now being made to obtain a substitute lecturer, for the near future. Due notice of the results of these efforts will be given through the press.

Temple Lecture Course Committee.

Rabbi A. H. Silver, chairman,
New Yorker Protest.

The lecture course committee this morning received a vigorous protest from William Teitelbaum of the Hotel Knickerbocker, who expressed the opinion that to permit Senator La Follette to lecture at the Eoff Street temple would fan the flames of civil war and would be a desecration of the edifice. Rabbi Silver's answer to Teitelbaum's telegram was even more vigorous.

Teitelbaum wired Rabbi Silver:

"As a Jew of Hungarian birth I vigorously protest against the desecration of a synagogue on American soil by Senator La Follette or any other traitor. I refuse to believe that your congregation will lend itself to fanning the flames of a civil war by encouraging the American people to divide in protecting their honor and flag."

WILLIAM TEITELBAUM,
Hotel Knickerbocker.

Immediately upon receipt of the telegram Rabbi Silver wired to Teitelbaum:

"I don't know who you are but I am convinced that men of your ilk are a real menace to democracy. You fan your shallow patriotism into a flame of furious intolerance which consumes all the sanctities of a nation. We shall act in this matter of Senator La Follette in a manner reflecting the best traditions of American democracy."

RABBI A. H. SILVER

Scores of letters, some of them threatening in their tone, were received by the committee. Two signed communications were received at The News office denouncing the mass meeting of Tuesday evening and expressing the hope that Senator La Follette would be permitted to speak. An unknown individual called The News office and asked where La Follette was to lecture, saying he was looking for La Follette.

GISTER, SATURDAY

RABBI RAPS PRESS AND PRESIDENT IN PATRIOTISM TALK

Charging President Wilson with assuming powers that do not belong to him, in his actions in regard to arming merchantmen, and declaring Wheeling newspapers to have been unfair in the LaFollette affair, Rabbi A. H. Silver, speaking on "Patriotism, White and Red," in the Eoff Street temple last night, gave his views on topics ranging from LaFollette to possible war with Germany.

"One man in particular, maybe an amateur trying to be witty, tried to make the report as inflammatory as possible," was the way the Rabbi referred to the LaFollette case, here, charging that newspaper men misrepresented facts concerning the affair, probably through a misunderstanding of the case. A few excerpts from the address follow:

"In voting on the ship arming bill as he did Senator LaFollette acted as he believed was right.

"Filibustering serves to stop the majority from ruling, therefore it is undemocratic."

"When a question is an international one filibustering is a menace; no statesman should avail himself of it.

"Branding LaFollette as a traitor is uncalled for. It was a right of those twelve senators to vote against the bill. Anyone who calls them traitors is a fool.

"The meeting of citizens Monday night should have been open to the public, and carried on more American-like.

"President Wilson is guilty of assuming powers that do not belong to him, when he seeks to arm ships. He forgets that he is only an executive. I am glad to note the way in which congress acted. Absolute power never should be given to one man.

"Red patriotism is that heated, passionate, holy-roller type that shuts its eyes to reason and logic. Just because the United States has an issue with Germany there are men who call all Germans every name they can think of.

"White patriots are the only true patriots. United States patriotism differs from that of any other nation. It is built on a deep love for humanity, for we are an international people."

Politicians, orators, criers for an army and navy that "can lick the world," the "no-nothing pacifist who would turn the other cheek," and others of similar type were denounced as "Red Patriots."

CANCEL LA FOLLETTE TALK.

Wheeling Temple Society Informs
Senator That Engagement Is Off.

Special to The New York Times.

WHEELING, W. Va., March 7.—By a four to one vote subscribers to the Eoff Street Temple lecture course, under whose auspices United States Senator R. M. La Follette was scheduled to speak here tomorrow night, voted today to cancel the engagement and so informed the Senator by wire. This action is the result of a mass meeting Monday night at which the appearance of Senator La Follette was opposed, because of his filibuster against the Armed Ship bill.

Among those who wired protests against permitting Senator La Follette to speak here is William Teitelbaum of the Hotel Knickerbocker, New York, who said the appearance of La Follette would "fan the flames of a civil war."

N.Y. Times. March 8, 1917.



SENSIBLE ACTION. Jewish Criterion Pgh Mar 9, 1917

The Y. M. H. A. of Wheeling, W. Va., cancelled the date of Senator LaFollette, who was to have lectured under its auspices this week. The state of public feeling against LaFollette, and the veiled threats that were made against him in case he should come to Wheeling were such that the association acted properly in cancelling the lecture. But this action should not place the association on record as condemning the senator's filibuster against the President's armed neutrality bill; it merely indicates that under the circumstances it was wise to consider public sentiment. Personally we believe that LaFollette has become in the past few years a Senatorial nuisance, and his fanaticism is of a character that makes him of doubtful value in such an important legislative body.

—CHARLES H. JOSEPH.

News. March 7, '16

The Temple

East 55th Street and Central Avenue
Moses J. Gries, Rabbi

Sunday, April 22, 10:30 a. m.

Rabbi Abba Hillel Silver

of Wheeling, West Virginia,
will occupy the pulpit.

Morning Service.....Page 32
Anthem—I will sing.....Sullivan
Hymn—On high the Stars.....Rheinberger
Anthem—Jubilate.....Warren

Next Sunday—April 29th

Rabbi Gries will speak on

The Problem of Judaism in America

The Addresses for the remaining
Sundays of the season will be of
unusual interest. Every one
should hear them.

April 22, 1917

Vol. III, No. 29

The Temple

East 55th Street and Central Avenue
Moses J. Gries, Rabbi

Sunday, April 29, 10:30 a. m.

Altar Offerings

In Memory of	Given by
Her Husband	Mrs. Adora Nussbaum

Commemoration Fund

In memory of her son, Jean, Mrs. L. P. Rosenblatt has sent a contribution with which to purchase Children's Books for The Temple Library.

RABBI ABBA HILLEL SILVER,

of Wheeling, West Virginia, was greeted by a large and representative congregation last Sunday morning, when he occupied The Temple pulpit. His subject was "The Religion of Youth."

THE "M. A. M." CLUB

will hold their next regular meeting, Sunday, May 6, at 3 p. m.

"Resolved, that the United States should adopt compulsory Military Training" will be the subject of debate between the M. A. M. Club and the Tredecim Club, on Saturday evening, May 12, at The Temple.

UNIONGRAMS.

Send your messages of congratulation by Uniongram. It is novel and attractive and will be more appreciated than the ordinary telegram. A Book of Four Uniongrams for One Dollar or Twenty-five Cents each. On sale at The Temple.

RABBI ABBA HILLEL SILVER ELECTED TO THE TEMPLE PULPIT

The Sixty-seventh Annual Meeting, held last Sunday evening, brought together a large and enthusiastic assembly of members of The Temple.

The particular interest centered in the election of a new Rabbi to succeed Rabbi Gries, who retires from the pulpit on Confirmation Sunday, May 27th.

The usual routine of the meeting was followed by the reading of a splendid report written for The Temple Women's Association by its President, Mrs. Sol R. Bing, and which was read by Mrs. Walter Goldsmith, Secretary.

The Temple Alumni Association was represented by Mr. Wm. R. Weidenthal, President, who made an interesting report of the activities of that energetic body of young people.

Charming vocal numbers were rendered by Mrs. Rachel Frease-Green and Mrs. Sara ReQua Vick, Soprano and Contralto soloists of The Temple Choir, both of whom graciously responded to encores.

In accordance with a motion, the President appointed a Nominating Committee, who reported for the approval of the meeting the following nominations for the Board of Trustees, to serve for a term of three years: Messrs. Moses J. Gries, S. M. Gross, Jay Iglauer, Sidney Schloss, Jesse Solomon, Emile L. Strauss and Wm. R. Weidenthal; to serve for one year, Magnus Haas.

Then followed the President's Message, replete with items of interest concerning the year's activities. It received most hearty approval.

Mr. Benj. Lowenstein, who was Chairman of the Committee on Selection of a new Rabbi, made a very full report of the work of his Committee, and placed before the Congregation for consideration the name of Rabbi Abba

The Temple, May 6, 1917
V. 3 #31

Altar Offerings

In Memory of	Given by
Mrs. Regina Wolff	Mr. and Mrs. E. Altschul ✓
Their Mother }	Mr. M. W. Heller ✓
Their Father }	Mrs. B. Hexter ✓
His Parents	Mr. N. Weisenberg ✓

Commemoration Fund

In Memory of	Given by
Robert Rose	Janet Belle Moss ✓

THE EXECUTIVE BOARD

of The Temple held their Organization Meeting, Tuesday Evening, May 8 at which the following Officers were elected.

President—Mr. Benjamin Lowenstein
Vice President—Mr. Max E. Meisel
Treasurer—Mr. Emanuel Einstein

The New Members of the Board of Trustees and those re-elected at the Annual Meeting, were duly sworn in.

THE M. A. M. CLUB

held another very interesting meeting, Sunday, May 6. Nominations for Officers were made and will be balloted upon at their next meeting.

BOY SCOUT NEWS

Boys of Troop 2 won the Public Service Banner for the month of April. They have been serving their country by assisting the Federal Marines, the Ohio National Guards and the American Red Cross. Each Scout is pledged to have a Garden Plot at least 10 x 10 feet square, under cultivation.

Troop 2 also captured the "Notoway" Trophy, which is a Loving Cup, and is given to the Troop having the least absences.

Hillel Silver of Wheeling, West Virginia. The report was received with enthusiasm and Rabbi Silver was elected to the pulpit of The Temple by the unanimous vote of the members present.

Rabbi Gries, with a few words of encouragement and cheer, followed by an impressive benediction, brought the meeting to a close.

IN RESPONSE TO MANY INQUIRIES

the announcement is made that following Confirmation, Rabbi Gries will continue to perform his usual Official Duties, until Wednesday, June 27 inclusive, after which date, he plans to be away from Cleveland for the summer months.

THE TEMPLE WOMEN'S ASSOCIATION

WEDNESDAY, MAY 9, at 2:30 p. m.

KNOWLEDGE SEEKERS of The Temple Women's Association are planning a trip to the factory of The Kaynee Co., at 6925 Aetna Rd.

The Best Way To Go is: East 55th Street, transfer to Broadway, take an East Bound Car, get off at Aetna Rd. Figure on three-quarters of an hour from East 55th Street and Euclid, to the Factory. Among the interesting things to see in this model factory are: The School Room, Play Grounds, Library, Hospital, Dental Laboratory, Kitchen and Lunch Rooms, Laundry, and the various Departments of Manufacture.

SATURDAY AFTERNOON, MAY 12, at 2:30

Professor Clara L. Myers, of the College for Women, will interpret the following IRISH PLAYS:

The Well of the Saints }	John M. Synge
Riders to the Sea }	

This lecture in the Modern Drama Series will be the last of a successful Course.

A cordial invitation is extended to everyone to attend.

The Temple

East 55th Street and Central Avenue
Moses J. Gries, Rabbi

Sunday, May 13, 10:30 a. m.

Subject:

THE LIFE WORTH LIVING!

Come with your friends and hear the
Closing Sermons.

Morning Service.....Page 16
Anthem—O Taste and See.....Goss
Solo—Peace.....Marzo
Mr. Claude Selby
Anthem—All Praise to God.....Wagner

SATURDAY AFTERNOON, MAY 12,
at 2:30 o'clock

Last lecture of the Modern Drama Series
by Prof. Clara L. Myers of The College
for Women, W. R. U.

May 13, 1917

Vol. III, No. 32