



Abba Hillel Silver Collection Digitization Project

Featuring collections from the Western Reserve Historical Society and
The Jacob Rader Marcus Center of the American Jewish Archives

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
4

Clipping scrapbook, 1922-1924.

Page	Letter	Date	Source	Item
2	A	Jan. 1922	Press	printing of ^{"What is out there"} "Jewish Education" Com's
	B	Jan 9, 1922	P. D.	sermon-disarmament
	C	Jan 6, 1922	Yiddish Volk	I conuin add.
3	D A	Jan, 1922 Jan 18, 1922	Locomotive Engineers Int. Steuvenville, Herald-Sm	on open shop Address, forums, Stuaben
	B.	Jan. 18, 1922	" "	" " "
4	A	Jan. 18 1922	" Gazette	" " "
	B	Jan 25, 1922	Reading, Pa, Eagle	address, Org. for service
	C	Feb 22, 1922	P. D.	" Indus. Assn, Cleve
	D	Feb 17, 1922	Bulletin of Indus. Assn.	(Racial & Rel. conf.)
5	A	Feb 22, 1922	Scranton, Argus	article on AHS
	B	Mar. 12, 1922	News	" & interw. AHS
	C	Mar. 2, 1922	Scranton, Argus	address, YMHA, Prej's How to meet ch
6	A	Mar. 6, 1922	Credit News	" Cleve Assn of Credit men (arg for serv)
	B.	Mar. 14, 1922	—	Wash. Blvd Temple - "Dem"
	C	Mar. 31, 1922	Detroit Jew. Chur.	Address, Men's Temple Club
7	A	April 7, 1922	" " " "	" " " "
	B	April 10, 1922	P. D.	sermon- April 9
	C	April 21, 1922	Elyria	1st Cong Ch, Men's Club ^{big for serv}
8	A	May 22, 1922	Commercial	sermon- the Coal
	B.	9	usssss P. D.	Public forum - defend ^{striking miners}
	C	May 17, 1922	Norwalk ^{Reflector}	Kiwanis - Org. for Serv.
	D C	May 22, 1922 May 29, 1922	American (German) Wachter Israelite	letter from Isidor Singer ^(re Temple & AHS)
9	A	July 2, 1922	American Hebrew	CCAR convention - Palest
	B	July 20, 1922	P. D.	Address, Ohio Police Chiefs Assn
10	B A	—	—	address, racial & relig conf.
	B.	1922	(Erie)	" Erie, Pa.
	C	July 21, 1922	—	(Yid) fund for Rutenberg prof
	D	—	—	AHS to Chicago, or stay at Temple
11	A	Aug 2, 1922	Jewish World (Yid)	AHS - engaged
	B	(Aug 1922)	—	Tour for Rutenberg Proj.
	C	Aug 29, 1922	Minneapolis Journal	" " Pale's Develop C
	D	Aug 8, 1922	American Jew World	address St. Paul
	E	Aug 24, 1922	Minneapolis ^{Main. Int}	see 11-C
12	A	Aug 22, 1922	" Star	" "
	B C	Aug 26, 1922	" Tribune	" "

Page	Letter	Date	Source	Notes
12 cont	B	Aug 25, 1922	am. Jew World (Minneapolis)	P.D.C. Stern Rutenberg
	D	"	Sat. Post (N.Y.)	" " "
13	A	Aug 28, 1922	Portland Oreg. Telegram	" " "
	B	Sept 1, 1922	San Francisco Call & Post	" " " "
	C	Aug 28, 1922	Portland, Journal	" " " "
	D	Aug 29, 1922	" Telegram	" " " "
14	A	Sept 1, 1922	B B Messenger, Calif	" " " "
	B	Sept 2, 1922	S.F. Chronicle-editorial	" " " "
	C	Sept 3, 1922	S.F. Journal	" " " "celebration of British Mandate"
15	A	Sept 1, 1922	" "	" " "
	B	Sept 5, 1922	flyer	celebration of "San. Man."
	C	Sept 6, 1922	S.F. Journal	P.D.C. & Rutenberg
16	A	Sept 1, 1922	" Chronicle	" "
	B	Sept 6, 1922	* Examiner	celebration S.F.
	C	Sept 3, 1922	" Chronicle	address, temple, S.F.
	D	Sept 23, 1922	—	R.H. sermon Temple
17	A	Oct 22, 1922	Press	Case questionnaire on Jews
	B	Nov. 7, 1922	Chicago, Herald Examiner	address, Chi.; Sinai Temple
	C	Oct 23, 1922	P.D.	see A.
	D	"	P.D.	sermon on Europe, race character
	E	—	— German	" " "
18	A	—	Commercial	Chamber of Commerce More Censorship
	B	Aug 9, 1922	News	engaged see 11-A
19	A	Jan. 3, 1923	N.Y. Times	50th jubilee of UAH
	B	" "	" World	" " " " AHS
20	A	" "	" Herald	" " " " addressed
	B	" "	" Tribune	" " " "
	C	Feb. 14, 1923	Scranton Republic	address, YMHA, on Lincoln
	D	Feb. 23	B.B. Bulletin, Indianapolis	- AHS on Jew. Education
21	A	Feb 15, 1923	Reading, Pa Times	address, Race & rel. Conf.
	B	Mar. 23	Jalmud mag.	see 20-D
	C	Mar. 19, 1923	Boston Herald	- address, Ford Hall - Jew & Xn
	D	Mar. 19, 1923	" "	letter to ed an above
	E	Mar. 6, 1923	Jew. Daily News	repr. of edit in Modern Jew on Melting Pot
	F	Mar. 22, 1923	P.D.	address, Woodland Ave Presby. Ch. immigration on immigration

Page	Letter	Date	Source	Item
22	A	Mar. 19, 1923	Boston Globe	address, Ford Hall Forum see 21.
	B.	Mar. 19, 1923	" Post	" " " " "
	C.	Mar. 9, 1923	Wheeling Telegraph	Wheeling Bd of Ed. statement to
	D.	Mar. 27, 1923	Cleveland Times	Interview of AHS on marriage etc.
23	A	Mar. 9, 1923	Wheeling —	address, Women's Club, W. Va.
	B.	Apr. 20, 1923	Ferry Cross (KKK)	AHS on melting pot theory
	C	April 17, 1923	Press	" address, Hadassah
24	A	April 23, 1923	"	sermon, 22 nd on World Court
	B	April 1923	Salmud magazine	on ^{synthetic} Jewish life: children
	C	(1923)	—	Address, Temple Beth El. (?)
25	A	April 25, 1923	Press	AHS quits Chamber ^(N.D.B.) and open shop
	B.	April 25, 1923	News	" " " " "
26	A	" " "	Press	" " " " " Con't from 25
	B.	April 26, 1923	N. Y. Times	" " " " " over open shop
27	A	April 26, 1923	C. Times	" " " " " (BAKER LETTERS)
	B	April 26, 1923	C. P. D	" " " " "
	C	April 26, 1923	Press	" " " " "
28	A	April 26, 1923	"	" " " " "
29	A	—	—	Labor approves AHS stand
	B	—	—	AHS - NDB debate refused
	C	April 28, 1923	Press	approval of AHS stand
	D	April 26, 1923	Jewish World (Yid)	AHS quits chamber
30	A	April 29, 1923	" " "	" " " " " edition " " "
31	A	May 4, 1923	Israel's Mgr-China	AHS On Education & Workshop ^{see 20-D}
	B	May 4, 1923	" " "	" " " " "
	C	May 22, 1923	Wachter and Anger ^(German)	
	C	May 18, 1923	Press	Natl assn Purch Agents: address
	D	May 18, 1923	—	address - Harrisburg Pa. ^{Allentown} Coff
32	A	May 24, 1923	Allentown Call	open shop etc. " " "
	B	May 24, 1923	Harrisburg Patriot	" " " " "
	C	May 24, 1923	Allentown News	" " " " "
	D	May 31, 1923	" Chronicle etc	" " " " "
33	A	July 5, 1923	Amer. Israelite	AHS req. from coc see 25
	B	Oct 1, 1923	—	address, Ohio Welfare, Lima

33	C	July 7, 1923	Press	Open Forum, Cleveland
	D	Oct 8, 1923	P. D.	Sermon - age of confusion
34	A	Oct 8, 1923	P. D.	Sermon - age of confusion
	B	Oct 24, 1923	Syracuse Jnl	Address Syracuse
34	AC	Oct 26, 1923	" Eve. Delegn.	" "
	D	Oct 26, 1923	Utica Observer-Disp.	" "
	E	Oct 26, 1923	P. D.	Cartoon of AHS
	F	Nov. 12, 1923	P. D.	Sermon - Nov 11 - Europe
35	A	Nov. 19, 1923	P. D.	Community Fund ^{address} opening
	B	Nov. 19, 1923	Jew. World (Yid)	Sermon - 11-18 - Gang with
36	A	Nov. 19, 1923	News	Community Fund ^{see 34}
	B	Nov 19, 1923	Commercial	" " "
37	A	Dec. 3, 1923	P. D.	Sermon - Dec 2 - Messiah
	B	Dec. 31, 1923	—	" Dec. 30 - 75 of 1923
38	blank			
39	A	Jan. 7, 1924	—	Sermon - Jan 6 - Religion
	B.	Jan 13, 1924	(Ann Arbor, Mich)	address - tri's fail of dem.
	C	Jan. 30, 1924	Jew. World (Yid)	AHS met w/ Weitzmann
40	A	Feb. 8, 1924	Jewish Criterion	B. B. Dance, Pgh.
	B.	Feb 18, 1924	P. D.	Pythian's Memorial Service
	C	Feb. 22, 1924	—	B. B. Dance, Pgh
41	A	Feb. 29, 1924	Jewish Criterion	" " "
42	A	Feb 29, 1924	— (Yid)	AHS for Keren Hayesood
	B	Feb 26, 1924	Montreal Herald	address. ^{Windsor} Xn + Jew - ^{Holier} Wilson
	C	Feb 27, 1924	The City	AHS address - City Club 37
43	A	Mar. 1, 1924	Press	" " "
	B	Mar. 3, 1924	C. Times	" " "
	C	Mar. 2, 1924	Leader-News	" " "
	D	Mar. 3, 1924	News	" " "
	E	Mar 1, 1924	(flyer - The City?)	" " "
	F	Mar. 3, 1924	Press	Sermon - Nat'l life corrupt
	G	Mar. 2, 1924	C. P. D.	City Club address
44	A	Mar. 3, 1924	C. P. D.	Sermon - Nat'l life corrupt
	B.	Mar. 3, 1924	Press	" " " "
	C	Mar. 6, 1924	—	on Temple + AHS
	D	Mar. 5, 1924	— (Yid)	AHS for Keren Hayesood

MICROFILM EDITION
SCRAPBOOK 4

[Scrapbook V. II
p. 5

Page	Letter	Date	Source	Item
44	E	Mar. 5, 1924	The City	City Club address - see 43
45	A	Mar. 15, '24	—	BB Dance see 46 A-C
	B.	Mar. 15, 1924	Jewish Criterion	" " " "
46	A	April 2, 1924	(Yid) —	Speech for P.D.C.
	B	April 7, 1924	(Boston)	Address, Ford Hall - program
	C	April 10, 1924	—	" " " "
	D	April 14, 1924	P. D.	sermon, public schools
47	A	April 25, 1924	edit., Jewish Trib.	educa, laymen, etc.
	B.	April 28, 1924	News	address, Real Estate Bd
	C	April 28, 1924	—	" " " "
48	A	1924	A	AHS joins Keren Hayesod
	B	1924	—	Parade receiving stand note
	C	May 16, 1924	Chicago Chronicle	address, P. D. L.
	D	May (19) 1924	Buffalo "Campaigner" ^{K. H.}	" " Buffalo
	E	May 23, 1924	Jew. Tribune	Keren Hayesod see 48A
	F	May 19, 1924	P. D.	opinion of Peace parade
49	A	May 25, 1924	P. D.	Memorial Day program add.
	B.	May 26, 1924	P. D.	Temple - farewell annual ^{meeting, old Temple}
	C	May 1924	"Campaigner"	Keren Hayesod see 48E
50	A	May 19, 1924	"	" " N.Y. City
	B.	1924	(K.H.)	" " " "
51	A	May 27, 1924	New Palestine	" " " "
	B.	May 27, 1924	N.Y. Times	" " " "
52	A	May 30, 1924	Jewish Chronicle	^{column} on American rabbis
	B	May 27, 1924	The Day (Yid.)	K. H., N.Y.C. see above
	C	June 11, 1924	News.	AHS on Repub. Party & KKK
53	A	June 16, 1924	P. D.	Farewell to old Temple
	B	July 18, 1924	Jew. Trib.	note on AHS & Cleve. Jews
	C	July 28, 1924	—	opening of Camp Wise
	D	July 20, 1924	— (Yid.)	ZOA convention, Pgh.
54	A	July 31, 1924	Amer. Israelite	-ans. to Shall Jews Fight KKK
55	A	July 1924	—	ZOA Convention, Pgh.
56	blank			
57	A	Aug 3, 1924	—	Akron schools & Bible
58	A	Aug 3, 1924	—	" " "

TALKS ON NOVEL

Jan 1922
Silver Praises "If Winter Comes" in Review

"What is Culture," a review by Rabbi A. H. Silver of the book, "If Winter Comes," has been printed in booklet form.

"If Winter Comes" is the novel by A. S. M. Hutchinson which is to be printed in The Press starting Monday.

Rabbi Silver lectured on the book at a meeting of the Sandalphon Club in Channing Hall, Euclid-av, Tuesday night.

"The book appealed to me as a finely wrought piece of fiction," he said, "informed by a kind spirit of humanity and sincerity and tenderness."

"It was refreshing to come across a book of this character, which amidst the vast outpouring of hectic fiction, most of it raw to the point of ugliness, is at once both true and sweet, profound in theme and in style, phrase and manner, noble and strong and tender."

"In the life and character of the hero of this book, Mark Sabre, there are focused to my mind the entire problem of human character, and the entire problem of standards of human conduct."

"Mark Sabre evolves for himself a code of conduct by which he lives, because of which he suffers, and thru which he triumphs in the end."

Rabbi Silver Assails Open-Shop Movement

By Rabbi A. H. Silver
Minister of The Temple, Cleveland

A crusade is on foot to universalize the open shop.

Manufacturers have organized locally and nationally and propagandists have been employed to establish the open shop.

The sad condition of unemployment and dire necessity of millions of men are being exploited by enemies of union labor.

In this attempt to destroy organized labor and to give organized capital complete control, the public is vitally concerned, for in the long run it is the public which pays the bill for every industrial dispute.

The protagonists of the open shop have appropriated the name American. Theirs is called the American plan, implying that any other is un-American. All the talk about the open shop being American and patriotic is unmitigated balderdash and particularly pernicious at this time.

I believe the issue of open shop versus closed is not the real issue. It is only the projected issue. The real issue is collective bargaining and the right of the representation of labor in the management of industry.

In practice the open shop destroys the value and the effectiveness of all labor organizations. The open shop would destroy trade unionism in the United States.

Until some other agency is devised for adequate protection of the workman, the trade union is a national necessity. It is the laborer's sole safeguard against exploitation.

The workman knows that all gains touching higher standards of living, better wages, better hours and better working conditions have been won solely thru efforts and struggles of organized labor, and he will fight in defense of his organization.

The right of labor to organize is, of course, beyond question. At a time when business men are organizing, when farmers have their unions, it would be folly to expect the workingman to entrust his destiny to the mercy

DR. BRADLEY LAUDS ARMS CONFERENCE

Plain Dealer 1-9-1922
And Rabbi Silver Declares Washington Meeting Fails to Achieve Purpose.

Contradictory statements regarding the success or failure of the Washington conference on arms limitation were made yesterday by Rev. Dr. Dan F. Bradley, pastor of Pilgrim Congregational church, and Rabbi Abbi Hillel Silver, of the Temple, E. 56th street and Central avenue S. E.

Rev. Dr. Bradley called the conference a distinct success with questions being handled by Secretary of State Hughes and the foreign diplomats in a way which will tend toward reduction of all armament. He spoke last night at the North Church forum, St. Clair avenue N. E. and E. 72d street.

Rabbi Silver charged that the delegates representing England, France and Japan are "old time" diplomats who have no conception of disarmament measures. He also charged that the conference is a failure because the countries represented were not ready to realize the significance of world wide disarmament and have failed to sanction disarmament of submarines and airplanes, and to settle the eastern question on a peaceful basis.

"Sending Mars to Bench."

The nations which gathered at the Versailles conference filled with pomp and pride, have gathered at Washington in as humble a mood as most people gather at a midweek prayer meeting, Bradley said.

"Sending Mars to the Bench" was Rev. Mr. Bradley's subject.

"To understand what a poor fielder and poor batter Mars really is," he said, "you have to understand what a failure this last war was, even from a military viewpoint. Simonds says that if Sir John French had been ready to attack in support of Joffre at the first battle of the Marne the war would have been over then and there. But the word came back that Sir John would not be ready for forty-eight hours."

Ludendorff says that if the Germans had had a little more poison gas at the time they first used it they could have driven the English into the sea. But the gas gave out and the war dragged on.

"So, no matter what authority on the war you read, and I have read many of them, you find the confession that the war was characterized by stupidity and blundering. It is my judgment that if the United States had used a little more common sense and firmness when the Lusitania was sunk we needn't have gone into the war at all. Instead, we wobbled and wrote notes."

"A different psychology dominates at Washington, and the tension has been relieved. Mr. Hughes' first speech at the conference," he said, "has sunk more battleships than were sunk during the war. It was almost a new Magna Charta."

"The disarmament conference in Washington is a distinct failure because its major objectives have not been obtained," said Rabbi Silver. "The conference was called to limit armament not only on land but in the sea and in the air. They have agreed to a naval disarmament but this bears no significance as the capital ships which they ordered destroyed were on the whole ready to be dismantled. A few new ships were included but most of them were of the old type."

"Future wars will be fought by the submarines and airplanes and no disarmament measures have been passed which will limit their use. Rigid disarmament of airplanes must be made by the conference if we may hope to enjoy a brief period wherein there will be no wars."

"America has done her part and is ready for further negotiations. This conference has shown that the countries, the real powers, are willing to confer. This is highly desirable and beneficial, but no ultimate success will be obtained till a dozen conferences in years to come have been held. One or two nations will have to be lashed into submission before the big achievement which are hoped for may be achieved."

of altruistic employers.

From the point of view of public welfare, I believe the crushing of trade unionism would be a calamity of the first magnitude.

I believe, however, that union labor must begin a thorough house-cleaning in order to regain the confidence and

good opinion of the American people. It must fight not only the enemy without but the enemy within—the irresponsible agitator, the demagogue, and, above all, the spirit that has been all too manifest in recent years of getting as much as you can and doing as little as you can. The greatest enemy of organized labor

C Dos Upddedts Folk 1-6-22

די פארעווע סימפאטריע פון ציון.

ראשי אבא חלל סילווער פון קליוולאנד האט מיט א פאר וואכען צוריק גערעדט פאר א נרויסען עולם אין בית אל טעמפל, אין דעטראיט, וואו דר. פריינקלין, איינער פון די אנגעזעהנסטע רעפארמאטאביס אין לאנד האלט די ביטא פאר די לעצטע שווער לענגער פון א פערטע יאָר וואָנערט. דער פאקט, וואס ראשי סילווער, באקאנט אלס געראטענער ציוניסט, האט געקענט רידען אין טעמפל ביחאל איבער ציוניזם און אפערירען צו די נאכ-פאלגער פון ראשי פריינקלין אין נאמען פון ציון, איז אליין פאר זיך א שטיקעל באווייז, אז „זי באוועגט זיך דארף" אבער דאס איז נישט דער פונקט איבער וועלכען מיר ווילען דא רידען. אונז אינטערעסירט די ארט און ווייזע ווי אזוי ראשי פריינקלין, אונטער דעם פרישען איינדרוק פון ראשי סילווער'ס אפיל, דרוקט אויס וויין סימפאטיס פאר דער זאך. ער טוט עס אין אן עדיטאריעל און דעם דעטראיטער „רושארש קראניקל", וואו ער וואנט אונטער אנדערע זאכען פאלענערעס:

„דר מליצה'דיגער און ערנסטער אפיל, וואס דר. אבא חלל סילווער פון קליוולאנד האט אין דיווער שטאָרט געמאכט צו העלפען אין דעם עקאנאמישען אויפבו פון פאלעסטין, האט, נאטירליך, געמאכט א טיפען איינדרוק אויף גרויסע צאלען מענער און פרויען, וואס האָבען איהם געהערט. עס קאן מיין פראגע נישט זיין, דאס די פראגראם זיין דעם פאלעסטיין דעוועלאָפּמענט קאָנסייל, וואס ראשי סילווער פארטרעט אפיציעל, איז דער איינציגער לאַנגשיער און וועלכען צו דערנענטערען זיך צו דער לייף וואס פון דעם פאלעסטינא פראָבלעם. עס ווערט באהויבט לעט פון די לייט, וואס וויינען אפיציעל פארבונדען מיט יעד אַראַביזאציע, דאס זייערע אנטערענונגען האָבען נאָר נישט צו טאן מיט ציוניסטישע פראָפאגאנדא; דאס זייער באשטרעבונג אויפצורייכען פאלעסטינא עקאנאמיש און אינדוסטריעל דורך דער שאַפונג פון קאָאָפּעראטיווע אינדוסטריעלע גרופען האט קיין שייכות מיט דעם געדאנק פון אויפריכטען ווידער די אירישע נאציאנאליטעט. זיי קליימען, דאס נישט ציוניסטען מענען זיך נישט צו העלפען באטייליגען אין דער פערדעוונג פון וויער פלאן אקוראט צוויי ווי די פייערדיגסטע ציוניסטען. דאס ווירט גראדע באַזונדער און לאָזט טראכטען פון א מעגליכקייט צו פאַראייניגען די אַנטערענונגען פון אלע אידען, וועלכע וויינען אין א וועלכען ס'איז מאָס אינטערעסירט אין דעם אירישען ישוב פון פאלעסטינא."

די פאַרויכטיגקייט מיט וועלכע די ציילען וויינען גע- שריבען אויבערשטיינס אלע גרענעצען פון א „איש חידא ורך הלבב."

און ווייטער אין דעם זעלביגען עדיטאריעל וואָנט ראשי פריינקלין:

„ורכטיג איז דאס, וואס דער פראָגראם, ווי ער איז אויסגעלעגט פון די פאַרשטעהער פון דער נייער באוועגונג איז מיט ווי דער פראָגראם פאר די ערשטעלונג פון פא- לעסטינא, וואס איז עמפּפּוילען געוואָרען זייט פילע יאָר- רען דורך רעפארמירטע אידען, וואס האָבען קלוגט קיין סימפאטיס נישט פאר'ן פאליטישען ציוניזם. דאס בא- ווייזען נישט בלויז די עדיטאריעלס פון צייטונגען, זאָר דערען אויך די יאָהר ביכער פון דער סענטראַל קאָנפ- ווענס און אמעריקאן ראשיס פאר די לעצטע אכט אָרע- צעהן יאָר. עס איז קיין מאָל נישט געווען א צייט, מיר דעסטענס אין לעצטען יאָהר צעהנליג, ווען די סענטראַל קאָנפערענס און אמעריקאן ראשיס און איהרע אינדיויד- וועלע מעכטערס וואס וויינען געווען גענען פאליטישען ציוניזם, וויינען נישט געווען נריים צו העלפען אין דער עקאנאמישער ערשטעלונג פון פאלעסטינא, אום עס צו מאכען פאר א וואוינבארען פלאץ פאר די וואס ווילען דאָרט לעבען, און א צופולכט אָרט פאר מינערעסענס א טייל פון די באַדענענטע אידען פון אנדערע לענדער."

נאָר אזא הקדמה וואָלט מען ערוואַרטעט צו לעזען אן אפיל פון אומגעפער דיווען אינהאלט: „בן, רבות,

is the man who loafs on h's job. The crusade today against organized labor is ill advised. Capital can gain nothing from it. It may work a great deal of harm. It may drive American workmen in sheer desperation into the ranks of radicalism—Cleveland Press.

"Locomotive Engineers Journal" Jan. 1922

Steuenville, O. OBSERVER 1-18-22

Rabbi Silver Intellectual Ocean. Advocates Justice. God in Business. Dr. Nettie Erskine.

"God built Him a Continent of Glory and filled it with treasures untold. He studied it with sweet-flowing fountains and traced it with long-winding streams. He carpeted it with soft-rolling prairies and columned it with thundering mountains. He graced it with deep-shadowed forests and filled them with song.

Then He called upon a thousand peoples and summoned the bravest among them. They came from the ends of the earth, each bearing a gift and a hope. The glow of adventure was in their eyes, and in their hearts the glory of faith.

And out of the bounty of earth and the labor of men, out of the longing of hearts and prayer of souls, out of the memory of ages and the hopes of the world, God fashioned a nation in love, blessed it with purpose sublime, and called it AMERICA."

—Rabbi Silver.

Rabbi Silver

Such was the thanksgiving thought of Rabbi Silver the big, virile, intellectual king who addressed the Forum Committee of the Chamber of Commerce yesterday. Rabbi Silver is an unusual man. God has touched him with His spirit. He has given him a personality that charms and allures and a mind capable of solving the gravest problems facing mankind. Even before he speaks one feels the tremendous power inherent in him. All realize that they are in the presence of an intellectual giant. And when he talks, even in moments of harsh criticism, his even, well modulated and musical voice always and soothes any resentment his words may arouse. Rabbi Silver is only twenty-eight years old and yet the happiness and the sadness, the glory and the seriousness of life are already traced on his face and he appeals to one as being possessed of all the dignity and all the spirituality and all the power which must have thrilled the great prophets who have been the leaders of his people.

Intellectual Ocean

Ingersoll, in describing Shakespeare, once said that "His mind was like an intellectual ocean, toward which flowed all the streams of thought, over which swept all the storms of fate, ambition and revenge and in which in the inverted sky lit by the eternal stars." To us, the mind of Rabbi Silver seems like that same big, intellectual ocean, over which the storms of life are sweeping with an irresistible force, stirring the waters to their very depths. He seems to be the epitome of all the sorrows and all the tragedies of all his people of all time. God in creating him wrote clear across his forehead, in letters so big they could not be unseen, these words—"Here is a man." It is not possible for a finite mind to calculate the power of such a personality. His thoughts uttered here may reach even the spheres among which his soul at times seemed to dwell, for he has been touched with a strange power, a power which can come only from the throne of God.

Advocates Justice

Rabbi Silver is a student of conditions. He advocates no new doctrine. He believes in the methods adopted by our present civilization. He believes in organization and capitalization and corporation but he believes also that there are serious defects in the system now in vogue. Upon the attitude of our civilization in remedying these defects will depend the future of the present system. He says the day of Mammon is past and the day of God is at hand. If we reject God and push him out of our business and out of our great corporations, then we may expect that civilization itself will remedy the defect and remedy it in no gentle fashion.

God In Business

Rabbi Silver called attention to the fact that the great business interests of the country are beginning to have the vision of God in business. They realize that selfishness breeds selfishness and that at this hour unselfishness can be made to serve even a selfish purpose. What doth it profit a man to gain the whole world and then have it snatched away from him in strife and in bloodshed by those from whom it has been taken. Humanity today is an ocean of unrest. The sails of commerce are plying its waves but the port of destination is seemingly in doubt. Half of the world is on fire. Private property has been blotted out and inherited prerogatives have been blasted out by the roots. A decent regard for the rights and for the lives of others can save this country such a cataclysm. It was Rabbi Silver's wish to arouse in his hearers the desire to serve a cause which is our judgment the only paucity for the future which now afflicts us. The whole address was a call to God. He, same thinking, it was a call to a contemplation of the higher things of life. It was a call to dethrone the dollar and enthroned God. May it touch hearts that are cold. May the circle of its influence grow until it has embraced the earth.

Dr. Nettie Erskine

NEED OF THE HOUR RELIGION

Steuenville, O.
Rabbi Silver
DECLARES RABBI SILVER IN A WONDERFUL ADDRESS

1-18-22

Eloquent Jewish Preacher
Presents Strong Argument for the Cause Before the Forum at Today's Session.

"Organize for Service" was the theme of a wonderfully inspiring lecture given this noon before the Forum committee of the Chamber of Commerce in the ball room of the Fort Steuenville hotel by Rabbi A. H. Silver, of Cleveland, one of the foremost scholars, thinkers and preachers in the world today. Rabbi Silver's talk was heard by the largest audience that has ever attended a Forum meeting in this city, every seat at the rows of tables being occupied and more than fifty persons were present that were unable to find seats.

"The need of the hour," he stated, "is not more legislation, but more religion. More religion is needed everywhere, from the hall of Congress to the factories, mines and forests and it is one thing to talk about plans and policies, but a plan and policy without a religious motive is like a watch without a spring or a life without the breath of life in it." He stated that this theory of more religion was being preached to a great extent, at the present time, by the great interests of Wall Street. He stated that the Wall Street Journal, is not, as a rule, a journal for religious preaching. One wonders, he said, why a newspaper devoted almost exclusively to financial and industrial concerns pauses, if but for a moment, to remind its clients and readers that the greatest need of the hour is piety and religion.

Chairman Judge John Belknap presided at today's meeting and in introducing the speaker of the day paid a glowing tribute to Rabbi Silver as one of the greatest men in the Jewish religion and a thinker, second to none in this country.

Rabbi Silver's speech in part is as follows:

The big men of business in America, as well as the big industrial leaders of the world, have come to realize that the thing that is wrong with our industrial organization is not this injustice or that injustice, not this piece of inequality or that piece of inequality, not this bad law or that bad law, but that the thing that is wrong with our industrial organization is its propelling motive. They have come to realize what religious teachers have proclaimed for decades—that the inspiring principle of our economic life has been and is, not service but profit, not men but money, not God but mammon.

Institutions are of little consequence. What we are concerned with is human advancement. That is our holy cause that challenges our initiative, our emotions, our loyalty. Anything that thwarts the advancement of human life, we are sworn enemies of, even if that particular institution may be old and respectable and long established. And anything that adds and enhances human life is to it a new beauty and a new grace, we are the plighted friends of, even if that particular institution may be new and terribly shocking.

Our present organization has been challenged on the ground that it has failed to serve; and we who believe in the present economic organization must either justify it, or reform it, or give way for a new experiment.

You will agree with me, I am quite sure, when I say that every social institution must serve the needs of society, and that the true standard of valuation is service. You will agree with me, I am quite sure, when I say that art must beautify life, that literature must interpret life, that medicine must protect life, that religion must elevate life. Every institution, every department of our social organization is a means and not an end in itself, a means to serve life. And industry and business, inasmuch as they, too, are a department of human life, must serve life, must create the wherewithal of life, must be subservient to the higher needs of life.

But the great business man, as we commonly take it, is simply the man who has succeeded in making a lot of money, irrespective of the amount of production he has contributed to society, irrespective of the means employed in the acquisition of the wealth. He may have amassed a fortune simply by financial juggling, not having created one ounce of real value and bestowed it upon society.

Now, we believe that our industrial organization has not yet said its last say. We believe that it has not proved a failure, and we are not ready to sacrifice it blindly for some wild theory that is still in the precarious period of experiment. We believe that our economic organization of private ownership and competition may become productive of the highest good and may serve the highest needs of society, if the new motive that has dawned upon thousands of progressive American business men becomes universal throughout our land. And the new motive must be service, and it must be based upon the following principles: first of all, that life and happiness were meant for all. That is one of those tremendous and terrible simplicities that frequently overlooked. There are no privileged children in the eyes of God. The avenues which lead to the higher life and to the greater happiness must not be closed by ignorance, by disability against anyone who tilts honestly. And, secondly, that industry must make our life and for happiness or it is an abomination in the sight of God and of men. Industry must make for happy homes, for healthy children, for independent and self-respecting men and women.

If industry does not make for life and happiness, if it dooms millions to dull, deadening slavery; if it brutalizes millions through a frightful monotony; if it surrounds God's children with squalor and dirt and filth, it is an enemy of society. Industry must make possible life and happiness.

And the third principle which is requisite for the new organization for service is this: that every business man and every employer of labor and every large corporation must realize this fundamental truth—that life, the life of anyone who works is immeasurably and tremendously important and primary; that one life is more important than the whole of one's industry; that the concern of society is man and not money, and that the aim of society is not to create wealth but to create high types of men and women, to build character. Industry, which, after all, consumes the greatest energy of every human being, must mold character and develop personalities and refine the souls of the working men, for, after all, the shop and the factory are the working-man's school.

Industry must give the man a chance to develop that which is best in him, to bring out his latent gifts and talents, to give a chance to the adventurous spirit of the human being. It must not, through an intensive subdivision of labor, concentrate man's energy and ingenuity upon one petty detail in production, so that the man is dull and stupidified and his usefulness as an intelligent social agent in a democracy is gone.

Industry must grant opportunity to men for self culture. The workingman must be given the opportunity and the inspiration to cultivate the finer instincts and sentiments and emotions within him. And he must be given time to play. As a nation we have forgotten how to play. That applies to business men and to the working men to the rich man and to poor man. Even our pleasures are strenuous and hectic and feverish. We have forgotten how to enjoy our lives. We rush and scramble and tear on feverishly, blindly. But whither? Nowhere. We have lost the gift of enjoying life.

Industry, furthermore, must not create wealth in order to alleviate poverty, but industry must destroy poverty by making exploitation impossible, by training the inefficient and rehabilitating the broken lives. And finally, industry must be rewarded for service and service only. Whether it be capital or labor, the amount of reward one receives must depend entirely and exclusively upon the honest service rendered.

What we need, then, is a simple, honest, wholesome revival of religious sentiments, and inject these sentiments into our business organization. We must make industry missionary. We must give it a purpose and a mission in life higher than mere selfishness and greed and acquisitiveness and profit.

GREAT CROWD HEARD RABBI SILVER TODAY

Steubenville, O. Gazette
Biggest Attendance in History
of Forum Heard Noted
Cleveland Rabbi. 1-18-22
200 SEATED AT LUNCH

Eloquent Address Delivered on
Topic "Organization For
Service."

Only one with words from a marvelous vocabulary such as his and one with the thinking power, the remarkable ability, and the greatness of Rabbi A. H. Silver, of Cleveland, could attempt to describe his wonderful address before the Chamber of Commerce Forum today which was held in the banquet room of the Fort Steuben Hotel and attended by over two hundred people.

"Organization for Service," was the subject of his splendid message. Service!—service you are giving, the service humanity is giving and what they will reap from it, was treated in a masterful way by the famous Rabbi.

That society needs a revision inasmuch as material profit now comes before the profit hereafter, was explained in a most beautiful and amazing way. He explained in his address what service is. Service true service, was the keynote of his address.

Rabbi Silver took up the economic organization of today and showed its faults and how it fails. "Every human institution must profit or it will be valueless and harmless," said the rabbi. The above phrase was explained thoroughly and proved in remarkable words.

"What is business?" asked Rabbi Silver, and then he discussed the true meaning of the word "business," its functions and purposes in civilization. "Business is a profession," he added. "There are profit and service in big business," he explained, giving several specific examples, in which the harmful agencies in business were brought out.

"One life is worth infinitely more than one industry," he said in telling of the purpose of organization in civilization. He told vividly of the human lives that are wasted, they giving no service, living for profit and the material benefits that are derived. The factories and workshops of the universe were pictured in a masterful manner, as the speaker portrayed the lives of some in their work in this life. "Man is made to the image of God and is capable of one thousand things," he said as he pointed to the "human beings who give no service because they are made to appear insignificant and are buried in one occupation."

"There is nothing insignificant unless we make it so," the rabbi stated, and then explained that all are capable of giving service and giving something to society and economic organization. "Would to God that the spirit of service be brought into the workshop and into the factory," the rabbi exclaimed.

The address of Rabbi Silver was probably the most eloquent, and most powerful that has ever been heard by the Chamber of Commerce Forum. The words flowed with eloquence from the mind of a truly great thinker, one who has come to think of the truly great things in this life and the marvelous hereafter.

HAPPY HOMES MUST BE MADE BY INDUSTRY PROFIT AND NOT SERVICE THE PRESENT KEYNOTE

SPEAKER SAYS THAT ALL
THIS MUST BE CHANGED.

Fully sustaining the reputation that had preceded him as one of the great younger orators of the country, Rabbi Abba Hillel Silver, of Cleveland, in a splendid presentation of the theme "Organizing for Service," delighted a large audience at a Chamber of Commerce dinner at The Berkshire. The speaker stressed the point that the industrial leaders of the world have come at last to a realization of the fact that the thing that is wrong with economic organization is its heart, its soul, its propelling motive. That the inspiring principle of our economic life has been not service, but profit, not man but money, not God but mammon, Rabbi Silver said, in part:

His Address.
"The big men of business in America, as well as the big industrial leaders of the world, have come to realize that the thing that is wrong with our industrial organization is not this injustice or that inequality, not this piece of inequality or that piece of inequality, not this bad law or that bad law, but that the thing that is wrong with our industrial organization is its heart, its soul, its propelling motive. They have come to realize that religious teachers have proclaimed for decades—that the inspiring principle of our economic life has been and is, not service but profit, not man but money, not God but mammon."
"Now, I do not wish to indulge in futile cavil or criticism. I do not desire to fall prey to the easy-going pastime of reformers in decrying and denouncing the commercialism or materialism of our age. That leads nowhere. Commerce and industry and business are not to be denounced. They are essentially in our life."

Perfection Impossible.
"Nor are we inspired to speak in criticism of our commercial or economic organization because we are centralized by the vision of absolute perfection. We are not blind to the fact that perfection is impossible in this all too imperfect world. We are all too aware of the fact that what the world needs today is not a tantalizing will-o'-the-wisp, a vision of absolute perfection of justice and righteousness. What the world needs today is to be shown what the next step is, what the best thing to do is, not what the ultimate perfect ideal is."

"Our present organization has been challenged on the ground that it has failed to serve; and we who believe in the present economic organization must either justify it, or reform it, or give way to a new experiment."

Motive of Industry.
"Now, what is basically wrong with our industrial organization? Just simply a wrong attitude, a wrong point of view, a false direction. That's all. The motive of industry is profit. The motive of industry should be service. Big business came into existence because of service. Great corporations developed in our land because they were able to serve better, cheaper, more efficiently. The motive that called them into existence was a laudable one, but big business soon lost its vision and its purpose, and, drunk by the great power which it won through intensive organization and the monopoly of industry, it forgot its raison d'être its cause for existence."

"Now, we believe that our industrial organization has not yet said its last say. We believe that it has not proved a failure, and we are ready to sacrifice it blindly for some wild theory that is still in the precarious period of experiment. We believe that our economic organization of private ownership and competition may become productive of the highest good and may serve the highest needs of society, if the new motive that has dawned upon thousands of progressive American business men becomes universal throughout the world. And the new motive must be service; and it must be service to men and women."

Industry Must Bring Happiness.
"If industry does not make for life and happiness, if it dooms millions to dull, deadening slavery; if it brutalizes millions through a frightful monotony; if it surrounds God's children with squalor and dirt and filth, it is an enemy of society. Industry must make possible life and happiness."

"The crown of society is man and not money, and that the aim of society is not to create wealth but to create high types of men and women, to build character."

"Industry, furthermore, must not create wealth in order to alleviate poverty, but industry must destroy poverty by making exploitation impossible, by training the inefficient and rehabilitating the broken lives. And, finally, industry must be rewarded for service and service only. Whether it be capital or labor, the amount of reward one receives must depend entirely and exclusively upon the honest service rendered."

A Dollar Taken.
"It has been truly said that every dollar which capital takes and does not earn is a dollar taken from a workingman who earned it but did not get it. A high wage for a big day's work. In that respect, labor, too, must realize this fact, that you cannot shorten hours indefinitely, and decrease productions indefinitely, and expect wages to rise indefinitely. Reward must depend upon service—opportunity for all and privilege for none. We are destroying privilege in our political life; we must destroy it also in our industrial life."

"What we need, then, is a simply, honest, wholesome revival of religious sentiments, and to inject these sentiments into our business organization. We must make industry missionary. We must give it a purpose and a mission in life higher than mere selfishness and greed and acquisitiveness and profit."

President Jere H. Barr introduced Henry G. Hodges, chairman of the speakers' committee of the chamber as the chairman of the

C Plain Dealer
Feb 22, 1922

RABBI SCORES IMPERIALISM.
Pleads for Tolerance in Address Before Club Members.
"America is an experiment in spiritual unity," said Rabbi A. H. Silver, addressing over 1,000 members of the Industrial Association last night in Hotel Olmsted, speaking on "Racial and Religious Conflicts of the United States."
"Imperialism is the seed of wars whether racial or religious," he said. "When one group tries to impose its will on any other group in the world, struggle follows. The test of a man's religion is the loyalty and vision with which he practices his faith, rather than the avidity with which he assails men of different faiths."

THE BULLETIN

OF THE INDUSTRIAL ASSOCIATION OF CLEVELAND
Subscription Price Twenty Four Cents per Year.

VOL. I CLEVELAND, OHIO, FEBRUARY 17, 1922 No. 17

Rabbi Abba H. Silver

"Racial and Religious Conflict in the United States"

Tuesday, February 21.
Industrial Clubrooms,
8-10 P. M.

Last year, you will remember, towards the close of the year, we took a vote to find out which speaker you liked best. The result showed that Rabbi Silver had a majority of all the votes cast. This is the third year we have had him speak for us and you will like him this year even better than you did last year.

He is going to give us the same speech he gave last fall at the City Club and it is a wonder. It deals with a subject about which there is much discussion, "Racial and Religious Conflict in the United States."

We feel that for this lecture no extended notice is necessary. Better come in time if you want to get in.

Tuesday, Feb. 21.

RABBI ABBA HILLEL SILVER

"Next to me, Rabbi Silver is probably the best orator in America," jestly remarked Dr. Stephen Wise a few years ago. Out in the Middle West, where they worship the man who worships for them, they disagree with Dr. Wise, claiming that as far as oratory is concerned, there is no one in this country who can compare favorably with Rabbi Silver.

The writer, who has had the opportunity of listening to him on many occasions, is inclined to think that, while Rabbi Silver has not yet reached the mature age of other prominent and well-known orators—he being only a young man of approximately 35—he is, nevertheless, one of the most finished orators of the day. Unlike most speakers, Rabbi Silver treats his subjects in a very serious manner. He very seldom injects stories when he deals with serious subjects.

In the Inner Councils of the former Zionist Administration, wherein Rabbi Silver held office together with other prominent men, his sound, practical advice and counsel were of great value and carried a great deal of weight with the leaders of Jewish affairs. The leaders, as well as the so-called masses, love and respect Rabbi Silver not only for his sound advice and brilliant oratory, but

for his fearlessness. He is absolutely independent and never afraid to express an opinion once he makes up his mind, after due deliberation, that he is right.

Rabbi Abba Hillel Silver, of the Temple in Cleveland, will honor the Scranton Y. M. H. A. by delivering one of his famous lectures at the Auditorium, Monday evening, February 27th, at 8 o'clock. The Bureau of Education, which is arranging the meeting, announce that they will be obliged to confine the issuing of invitations to members of the Y. M. H. A. only, due to the lack of space and to the popular demand for invitations from a great many throughout this valley. Each member will receive two tickets, which will have to be shown at the door to gain admission. The committee also announces that no one will be admitted after 8:30 or after Rabbi Silver begins his talk.



MENTAL PHOTOS

NEWS. NO. 19—ABBA HILLEL SILVER Rabbi, The Temple

PRUNG from a rabbinical family noted for scholarship, he was but twenty-four years old when he came to Cleveland in 1917 to take the post vacated by the death of Rabbi Moses J. Gries. His eloquence and faith coupled with works soon made him a leader of spiritual and civic thought in the community.

What is your favorite occupation? Teaching. Next to that, writing.

What virtue do you most admire? Justice tempered with love.

Your favorite quality in a man? Honor and gentleness, and the same in women.

What is your idea of happiness? Doing what you like to do and what you feel you ought to do and doing it well.

Of unhappiness? When any of the above conditions is not present.

What is your favorite color? I have none.

Who is your hero in real life? I have none. Heroes belong to childhood.

Who are your favorite prose writers and poets? I have none, each varying mood finds its kindred spirit in some author and becomes, for the time being, the favorite.

Have you a favorite painter? No.

What character in history do you most dislike? History is made up of so many rascals that it is quite difficult to express a preference.

What is your particular aversion? Propaganda.

Where would you prefer to live? In almost any city whose horizon stretches beyond its smokestacks and where life gains grace through the cultured efforts of the people.



Rabbi Silver

Mar. 1922
Scranton Pa
Prejudice & How to Meet It.
The Argus - March 2-1922
Temple Israel.

RABBI ABBA HILEL SILVER

One of the most enlightening and impressive lectures heard by a Scranton audience was the address of Rabbi Silver in our auditorium. He won his listeners attention and they would have stayed the night through if only the "silver" tongued orator would continue. His subject, "Prejudice and How to Meet It," was forcibly and fearlessly delivered. He proved himself an adept at analysis. His word pictures and facial changes and postures were kaleidoscopic and kept his audience entranced. He was considered by many to be the best we ever had in our city and deserves all the praise that was meted out to him.

Prejudice, Rabbi Silver said, is here to stay for some time. It is our duty to lessen it. We must not exaggerate it in our own land. Our lives are free and we are free to live our own lives, nobody is stifling us or driving us. We must set up the strategy of our forefathers. We must organize, educate the non-Jew concerning the Jew and must educate the Jew concerning himself. This cannot take place in a year, decade or century. But keep at it. We have contributed to civilization and will continue to do so. Then he explained some of the complex reasons for prejudice. He stressed the point that after every great conflict that the middle class, the "bourgeoisie" are always taken to task, that they are alleged to be the cause-all of trouble and hard times. That the Jewish people are always of the middle class and therefore they receive the brunt. Most of the antagonism is the result of the cultural difference. Our culture said the Rabbi dates back two thousand years, and that Europe especially in the Dark Ages had always to bow down to the Jew. He was the educated person and as he was distributed all over Europe and always a traveler, he and his kinspeople were always familiar with the ideas. This supremacy did not meet with the natives pleasure and so prejudice com-

ARGUS Scranton Y. M. H. A.

menced. The substance of his remarks were that as culture of the Jew dates back almost to the memory of man as a group, we compare very favorably with our neighbor. It is our duty to make a virtue and not a vice out of this accomplishment. We should prove to the world that we are contributing to the development of civilization, that we are humanitarian that we love our respective countries and that if as a race we have any particular attributes we are willing to dedicate it upon the altar of patriotism along with our physical selves if need be. Let us be frank with the world and hope that the world will be fair with us. It would not be amiss for the Y. M. H. A. to arrange for another visit to our city of Rabbi Abba Hilel Silver.

PUT SERVICE ABOVE PROFITS

Rabbi Silver Calls on Business To Accept New Basic Principle or Lose Out

Quoting Babson and the Wall Street Journal that the need of the hour is "not more legislation, but more religion," Rabbi Abba Hillel Silver of the Temple urged business men to put service before profits in speaking last Tuesday noon at the Hotel Statler Ball Room to the Cleveland Association of Credit Men. His subject was "Organizing for Service."

"Why are such agencies as Babson and the Wall Street Journal proclaiming doctrines heretofore proclaimed only by misisters of religion and for the most part unheeded?" he asked. "I think I know the reason. It is because there is something wrong fundamentally with our economic organism. Our entire system is basically ill-founded. The spirit of our life is not service but profit, not man but money, not God but Mammon."

"Every human institution must function if it is to live. Science must explain life, medicine must protect life, art must beautify life, literature must interpret life, religion must exalt life. What about business? What function does it perform? In each of these phases the man who is great is the man who has rendered service, not worshipped money. The great scientist is he who has made a discovery of benefit to mankind. The great artist is he who has painted a great picture which has inspired humanity. How about business? Is the great business man one who has made a lot of money, or one who has produced value to society? Why do we think of success in business in terms of money? Because we have been accustomed to say 'business is business'. We've set a special standard for business that doesn't apply to these others. The doctrine of 'business is business' is the most damnable ever invented. If business means simply exploitation and making money it is a social menace and must be destroyed."

"Great corporations in the beginning were socially desirable because through their great organizations they could extend vastly enlarged service to society. Then they became drunk on their own power."

"I still believe in our system of private property, but if it is to be preserved the time has come for business to organize for service as business has been organized for profit. We need not a new law but a new heart. In organizing that system there are three things we have got to recognize:

"First—Human happiness is meant for all. There are no favored children in the sight of God. Business must so organize as to enable men and women to find happiness in their work as well as away from it. Business must set that as its goal. That sounds idealistic but it is basic. When a business man plans his week's work on Monday he must think not only of how much he is to increase production and cut overhead, but also how much he will enlarge the happiness of the people entrusted to his keeping."

"Second—Human life is worth infinitely more than any other factor. Business is a means, not an end. The duty of business is to preserve the sanctity of human life, not to starve or stultify it. A man's job must enable him to grow mentally, physically, spiritually. That may be visionary, but the only real things in life are the visions. If I were a business man I would try to ask myself, not how much can I get out of my men but how can I organize my business so my men can get the most out of it?"

"Third—Wealth will be the reward of service and nothing else if business is organized for service. The workingman is not envious of the man who makes money provided he pours his life into his work and renders service. In Russia they have a slogan which I hope some day we will adopt in America: 'He who does not

"Folks who work in clean places cannot help"

Triumphs and Failures of Democracy— 1922 March 14

"TRIUMPHS AND FAILURES OF DEMOCRACY."

"Triumphs and Failures of Democracy" will be the subject of an address to be delivered by the most gifted speakers on the American lecture platform—Dr. Abba Hillel Silver of Cleveland before the Washington Boulevard Temple Lecture Forum, Wednesday evening, March 14th at 8:15.

Dr. Silver is but a young man, yet has already achieved fame as a profound thinker and speaker. It is indeed rare to find such a combination of talent in one person as Dr. Silver possesses; power of thought, of speech of poetry.

Those that had the privilege of hearing him before declare that he stands without an equal. The Temple where he will speak is located on Washington Boulevard at Karlov, one block west of Crawford.

RABBI ABBA HILLEL SILVER OF CLEVELAND AT THE WASHINGTON BOULEVARD TEMPLE LECTURE FORUM

Rabbi Silver will deliver an address on "Triumphs and Failures of Democracy," at the Washington Boulevard Temple, located at Washington and



Rabbi Abba H. Silver

Karlov avenues, one block west of Crawford avenue, on Wednesday, March 14, at 8:15.

This will provide an excellent opportunity for the many people who have not yet heard this brilliant speaker to hear him, and those who heard him will want to hear him again.

The doors of the temple will open at 7. No reserved seats.

Noted Jewish Lecturer To Address Men's Club



RABBI ABBA HILLEL SILVER

Who will address the Men's Temple Club Monday evening at the Phoenix Club.

RABBI A. H. SILVER TO SPEAK MONDAY

Address Will Close Program of Men's Temple Club for Season.

Rabbi Abba Hillel Silver of The Temple of Cleveland will be the speaker Monday evening, April 3, at the Phoenix Club at the final lecture of the Men's Temple Club, closing one of the most successful programs ever carried out by this organization.

Rabbi Silver is one of the foremost Jewish ministers of the nation. As an orator he is distinctly in a class by himself, and as a scholar and thinker he has time and again demonstrated an extraordinary standard, his services as a speaker being always in great demand by organizations throughout the country.

An overflow meeting is expected on the occasion of Rabbi Silver's visit here. Announcement is made that the lecture is to be delivered on Monday evening, instead of the regular Tuesday evening meeting, and members are urged to reserve the date for the occasion.

The Men's Temple Club program for the year will be closed with a smoker to be held during the latter part of April, when the annual election of officers is to be held and plans made for the following year.

The Men's Club program for this year proved one of the most successful and valuable presented by the organization. So far, the following men of prominence addressed the club: Dr. Lynn Harold Hough, Rabbi Samuel H. Goldenson, Professor S. A. Curtis, Judge Ben B. Lindsey, Norvall A. Hawkins, Dr. Hugh Cabot, Marcus Aaron, Edgar Guest, poet, addressed the Father and Son gathering.

In addition to these lectures, a series of Friday evening lectures were delivered under the auspices of the club by Professor Solomon B. Freehof of the Hebrew Union College of Cincinnati. The lectures proved popular, drawing large assemblies.

RECORD MEN'S CLUB ATTENDANCE HEARS RABBI A. H. SILVER

Interesting Address Greeted
With Cheers by Members
of Temple Society.

LECTURE MARKED CLUB'S
FINAL MEETING OF YEAR

Appeal Heard for Workers in
the Temple Beth El Drive
for \$400,000.

Members of the Men's Temple Club, at their final lecture of the year, held Monday evening at the Phoenix clubhouse, literally went wild with enthusiasm over the address delivered by Rabbi Abba Hillel Silver of Cleveland. The assembly, the largest gathered at any meeting of the club, cheered Rabbi Silver for several minutes at the conclusion of his address.

Rabbi Silver spoke on the topic "Jew and Christian—Will They Ever Meet?" His talk was preceded by a dinner and the program was opened with two vocal solos by George Becker of the Temple choir and mass singing of "America."

Melville S. Welt, president of the Men's Club, in opening the meeting, announced that future plans for the club will be made at the final gathering of the year, to take place on Monday evening, May 1, when officers will be elected for the coming year. Mr. Welt announced that the membership was almost doubled during the past year and declared that the term was, in general, a most successful one.

Smoker on May 1.

The meeting on May 1 will take the form of a smoker, with a vaudeville show for entertainment. Plans are being made for an all-around social evening.

Mr. Welt also announced that, in response to the appeal made at the last meeting by Marcus Aaron of Pittsburgh, the Men's Club made a contribution to the Hebrew Union College, letters of acknowledgment of which were read by Sidney Fecheimer from Professor Julian Morgenstern, acting president of the college, and Charles Shohl, president of the Union of American Hebrew Congregations.

Isaac Goldberg, president of Temple Beth El, then made an appeal for the new temple, emphasizing again the campaign for \$400,000 that is to open on April 17. Mr. Goldberg told of the many advantages to be derived from the new edifice and declared that the primary reason for the construction of a new building is the need felt for it in connection with the Sabbath School. He said that 1,000 children were at present enrolled in the classes of the temple and that many parents refused to send their children to the present school because of its unsanitary condition. The new building, he said, will be up-to-date and sanitary.

Louis Marshall to Speak.

Adolph Finsterwald, who is in charge of the volunteers for the drive, then appealed for workers and a number signed up to assist in the week's drive.

Jacob Nathan announced that Louis Marshall will be the speaker at the Sunday morning services at Temple Beth El. He announced that close to 200 out-of-town people had made reservations to attend the Jewish Relief conference and banquet Sunday at Hotel Statler and urged those who had not made reservations for the banquet to do so at once. He declared that the conference promises to be the largest gathering ever held in America.

The lecture by Rabbi Silver was immediately preceded by a few remarks by Charles F. F. Campbell, who is the director of the Detroit League for the Handicapped. Mr. Campbell, who addressed a meeting at Temple Beth El on the previous Wednesday evening, told of the work of the Phoenix Club of Baltimore for the blind, and praised the men for the interest taken in the work of his league.

Rabbi Silver's Address.

Rabbi Silver, who was introduced by Rabbi Leo M. Franklin, opened by defining what he meant by meeting between Jew and Christian and said:

"If by meeting is meant assimilation, I would say categorically—No! I don't think that the Jew and Christian will ever meet, because I don't think the Jew will ever assimilate. The more we are oppressed, the more we increase and multiply. However many leave us and follow new fads, somehow there is left to us a remnant that keeps us alive. We are an eternal people. We are indestructible. I don't think Judaism is losing itself in Christianity.

"The craving of people to look alike and act alike and think alike is naive. Civilization is made possible through the conflict of ideas and ideals, rather than a likeness. That's what makes for progress. Instead of trying to merge Judaism with Christianity, we should rather hope for the day when both Jews and Christians will develop their potentialities to their highest and fullest.

Three Kinds of Imperialisms.

"There are three kinds of imperialisms and selfishness that make such a meeting difficult and cheat the Jew and Christian from meeting, namely, religious, racial and economic selfishness.

"There is a religious imperialism just as there is a political imperialism. Instead of looking upon religion as an outreaching of the human soul, people have come to look upon it as defined by dogma, creed. Religions have their truth in their keeping. Just as every imperialism has its propaganda and propagandists, the religious propaganda exists and is infinitely lower than any known. It is even regarded as apostasy to speak gently of another man's religion. As long as this will continue, there is going to be a gap between Jew and Christian. The true religion was not revealed on Sinai, but is yet to be evolved in the ages to come, through the agonies and sufferings of mankind.

"The second kind of imperialism is racial imperialism. Among the supreme fictions of the nineteenth century are the racial lies, the glory in the racial characteristics of the peoples. This has crept into America and is seen in the discriminations against the immigrants. The lie of race superiority carried over from Europe is now being driven into the minds of Americans.

No Race Superiority.

"There is no racial superiority and no race remains permanently superior. There hasn't been a race that hasn't contributed something essential to the progress of the world. The Chinese and the Arabs had their art and universities when Europe was yet plunged in darkness.

"This talk of race supremacy is stupid and silly. Today there isn't one people that can claim to be racially pure. A nation is an aggregate of individuals who wield a common language and a political unity. It has nothing to do with race at all. America is not an experiment in racial unity. It is an experiment in spiritual unity made up of many colors and many fashions, but fusing in one perfect harmony. As long as racial imperialism will continue in the world, so long will Jew and Christian remain separate.

"And the third reason—economic imperialism. The Jew everywhere constitutes the middle class. He is the entrepreneur, not the producer. When all is well and peaceful, he is left alone. When there is an upheaval, the middle class comes in for criticism, more particularly when the Jew is involved. Then there is a combined hostility of peasant, workman and nobility against the Jew.

Is Optimistic.

"The privileged classes hate the Jew for that reason and are turning against him, damning him in a thousand ways, but what is really meant is that the Jews are fighting for freedom for all. So long as the privileged classes will rule the world, so long will the Jews and Christians fail to meet.

"But I am optimistic, and it is the optimism of our race that has kept us alive. I believe that Jew and Christians will meet. Education will help. The real kind of education that cleanses the human soul of all the poison, that teaches sympathy and tenderness, that kind of education will ultimately rivet Jew and Christian together.

"Democracy will also help—that kind of democracy that recognizes the right of the Jew and the Christian and the Mohammedan to live his own life, so long as it does not interfere with the life of others."

RABBI RIDICULES ACTRESS' STUDY OF IMMIGRATION Plus Deals—Apr 10-22 Declares Discussion of Vital Question is in "Comic Opera Stage."

Discussion of the immigration question has reached the "comic opera stage," Rabbi Abba Hillel Silver told members of his congregation at The Temple, E. 55th street and Central avenue S. E., yesterday.

"Having failed to discover among the American universities even one qualified to study the immigration problem, official Washington has turned to retired actresses," he declared.

"In olden days," said Rabbi Silver, "nations would consult their oracles on affairs of state. Even so today do we consult vaudeville artists."

Economics, he asserted, is back of the unfavorable attitude toward the immigrant.

"Before the war," he said, "our national industries needed cheap, unskilled labor and so they scoured Europe for it. The immigrant was welcomed, extolled and praised. During the war, he was needed in our camps, in the trenches, in the munition factories, and so he was hailed as a true American, feted and acclaimed.

"The war is over. There is a superabundance of labor. The highly desirable, industrious and patriotic immigrant has suddenly become riff-raff, un-American and a menace.

"One can understand that at a time of economic depression, a country would look with disfavor upon a large influx of alien labor. But to camouflage this cold, economic consideration with high sounding, inciting and specious arguments concerning the racial inferiority of the new arrivals, their sordid aims as contrasted with the exalted motives of the early settlers, and America's imminent danger of submergence beneath the tidal waves of these undesirable is damnable hypocrisy.

"America's uniqueness is not racial. It is spiritual. It must be defined in terms of social principles, freedom of opportunity, co-operative effort on the basis not of race or religion but of loyalty to common ideals; absence of caste and hereditary privileges and the sovereignty of the individual as against the state. These and a sense of social justice make America."

MORE RELIGION IN BUSINESS IS NEEDED SAYS RABBI SILVER

"Organization for Service" was the title of the address before the Men's Club of the First Congregational church Friday evening with Rabbi A. H. Silver of the Temple Cleveland, as speaker.

Previous to the address, Roy Hudson, New Y. M. C. A. secretary, was introduced and acknowledged cordially the greetings of the club. Rabbi Silver was presented by the chairman of the program committee, A. L. Werber. The president of the club, R. G. Fay, was in the chair.

Rabbi Silver's address dealt with the spiritual significance and factors in modern business. "Big business," he said, "must be brought to precisely the same test as the other major vocations, namely the test of service. The same criterion that art, medicine, science and religion must meet and justify, big business also must. To minister to life, to expand, beautify and enlarge the opportunity of human beings is the purpose of the divine plan for all vocations and organizations among men. Hitherto, profit has been the chief end in many quarters of business. Men have been too much exploited. Personality has been dwarfed. The spiritual significance of business

has been missed. Human progress has been stunted. Today, however, a new spirit is appearing. Its exponents are such voices as those of Roger Babson, of the Wall Street Journal, etc. They call for more religion, the religion of justice, fair opportunity, respect for personality, and service."

The speaker did not condemn the present economic order in respect to private property and the organization of capital and labor respectively. The present system, however, he said, must be strictly analyzed and appraised according to the presence or absence of the moral ideals and human factors enumerated above.

Three fundamentals in the nobler and juster social order are: First, happiness is the natural birthright not of the few alone but of the many; second, of all human interests, personality is primary. Its protection, enrichment and progress; third, wealth to justify the moral ideal must be the reward of service honestly rendered.

Elyria has seldom heard an address holding an audience in more rapt and appreciative attention, nor has there appeared in our city many a day a speaker of finer oratorical gifts than the eloquent Cleveland Rabbi.

SILVER URGES PUBLIC ACTION IN COAL TIEUP

Rabbi in Sermon Asserts Mining Industry is Over-Developed and Workers' Annual Income Not Sufficient.

Why has the public been silent in the coal strike? Because it has not yet been hit by it, according to Rabbi Abba Hillel Silver in his sermon on "Coal—An Interpretation of the Coal Strike," at the Temple, E. 55th street and Central avenue, yesterday.

"Its coal bins are still full," he said. "The operators have assured the public that there is enough of a supply on hand to last 60 or 90 days, and that the production of non-union mines will meet the demand, and so the public shrugs its shoulders and forgets about it."

"That 600,000 men in a basic industry are on strike, fighting for certain things which should challenge all thinking men, and that they are making serious charges against the coal operators, which go to the very heart of industrial morality and ethics, does not seem to trouble the public. I suppose when the strike has dragged on for months, and the public begins to be inconvenienced, it will bestir itself in righteous indignation, call for arbitration, and government intervention."

Scolds Government Inactivity
"The breach of faith on the part of effectiveness and timidity of our government. After being twice rebuffed by the coal operators, our secretary of labor, speaking in the name of the president, decided to do nothing and has heroically adhered to that decision. I suppose when election time approaches, the government will reopen its correspondence."

"The breach of faith on the part of the coal operators is a terribly serious act of moral delinquency. Their refusal to meet in conference with the United Mine workers is another act which in principle is vicious and antisocial. At a time when even warring nations have seen the wisdom of conferences, it seems criminally stupid on the part of one party in an industrial dispute to refuse to meet the other."

"The daily wage of the miner seems to be high, but the number of days of enforced idleness reduces his annual income to a minimum compatible with decent living. The miner loses about 90 working days a year because of unemployment. This condition is due to the over-development of our mining industry. There are too many mines being operated and too many miners employed."

Cites West Virginia Case.
"The operators seek to destroy the miners' union by refusing to negotiate with it," Rabbi Silver charged. "They oppose the 'check off system' for the same reason. The union is the one protection against those wicked, nefarious conditions which prevail in non-union fields, such as those in West Virginia. There is no spot in the civilized world that is so much in the grip of industrial feudalism and economic autocracy as the state of West Virginia, and no where is the life of the miner so wretched and surrounded by such squalor and dirt."

FORUM SPEAKER DEFENDS MINERS

—Harm Dealer
Rabbi Declares Strikers' Cause Just, but Deplores Coercive Methods.

"The cause of the striking mine workers is a just cause," Rabbi Abba H. Silver of The Temple declared in an open forum address in Public square yesterday noon.

The address was delivered under the auspices of the City Club as one of its summer open forum meetings. Several hundred men and women gathered from the noon crowds passing the square heard Rabbi Silver speak on "Reaction in the Saddle."

"But in spite of the justice of the miners' cause, in spite of the fact that a million men went out on strike to defend their right to bargain for adequate wages and working conditions, neither the public nor the government was interested then," he continued. "They were told by the operators that there was enough coal to last two or three months."

"So no interest was manifested until the strike began to hit the pocketbooks of the public."

Rabbi Silver declared that, in spite of his sympathy toward the working man, he was convinced the strike is "an antiquated and inefficient weapon."

Cells Strike Jungle Weapon.

"Strikes and lockouts belong to the jungle era," he asserted. "Some day the government won't wait until one or the other party is tired. They will appoint commissions to study the problems of industry, to consider living costs and the technical conditions peculiar to every trade and settle the disputes before ever a strike or a lockout is resorted to."

"If we had exerted half the energy to lifting the problems of peace that was devoted to the war we would not now be without a solution. But what new methods have been applied to labor disputes which we did not use before the war? There is the same dishonesty, the same greed, the same selfishness. In the handling of the coal and the rail strikes not a modicum of intelligence has been shown."

The whole tendency of the present time is to try to return to the past, Rabbi Silver told his audience.

Hits Host of Reformers.

"Our good friend Bryan would have the legislature of Kentucky legislate the theory of evolution out of existence," he asserted. "Another reformer would censor cigarette, another dance halls, another the length of skirts and the manner of cutting the hair, another the kind of music called jazz. They want to legislate the devil out of existence. It can't be done."

All these tendencies, he described as a part of the present tendency to turn to the past.

"Wouldn't the miners and the rail workers have won more quickly if they had both belonged to one union?" he was asked following his address.

"They might have won more quickly, but it would not have proved that they were justly," he replied. "A study of the facts and a decision by arbitration, not a decision by force, are what is needed."

"Has not the conduct of the rail labor board proved that there is no such thing as an impartial board of arbitration?" was another question.

"That particular board may or may not be the most helpful form, but I do not believe it has been proved that arbitration cannot be made to operate successfully. It can and must be," was the answer. "Arbitration by men jointly appointed by the employer and the employee, instead of by the government, seems to me the best."

"The miner's cause in this strike is a just cause. The public must bestir itself to demand first of all the summing up of the conference to which both parties agreed two years ago. If the operators refuse because of selfishness and obstinacy, then the government must step in and operate the mines."

"The public should furthermore demand the appointment by the government of a coal commission to investigate the entire industry, and to ascertain the facts, so that in the future reorganization, which seems inevitable, would be based not on guess work, but on facts. The public should also demand that constitutional freedom, the right of free speech and free assembly, and the right of people to organize should not be thwarted by coal operators and their hired henchmen."

Norwalk, Ohio
Reflector-Herald
C May 17 1932

NORWALK—

A good town to dwell in and be happy with your neighbors. Few rich, few poor, but scores well-to-do.

Rabbi Silver's Eloquence Holds Diners Breathless

Rabbi Silver of Cleveland was the speaker at the Kiwanis luncheon this noon and greater eloquence, more superb oratory, Norwalk never heard. It was the treat of the year.

He talked on "Organizations for Service."

We look to our professional men, our scientists, artists, preachers, physicians, to work for the good of mankind: service. And the businessman holds the great and honorable profession of producing for the human weal and giving equitable distribution. But he has been working for profit, rather than service. If the physician worked solely for profit, how quickly would the world shunt him aside. Our standards must be generalized.

The speaker said that no system is perfect nor immutable; systems, after they work their welfare for man, must give way to others in the progress of man. It is man who is supreme. Industry was made for man not man for industry. Roger Babson in his declaration that there must be more religion in business meant that business must be fair; that it must stand for service rather than profit. The man who works does not resent wealth going to the man who works and earns it, but he is the non-worker who profits, who grows rich by juggling of securities, that the world respects, and who is responsible for Bolshevism. Russia is challenging our system of private ownership and capitalism, and we must show the world that we are right, which he believes we are, by working for men rather than for money.

The speaker has a fashion of partly closing his eyes as he works out some lucid declaration of principle, that gives him almost the aspect of a prophet of old. The words drop from his lips in perfect diction and sublime eloquence; his thoughts are majestic—he is a master of eloquence. His auditors sat spell bound at his feet.

Wächter und Anzeiger
D May 22 1932

Kohlenstreit

Von Rabbi Silver besprochen.

Bemerkenswerte Rede.

Rüttelt das Publikum auf, Stellung zu nehmen.

Geißelt die Grubenbesitzer.

Im Tempel an Ost 55. Straße und Central Avenue sprach gestern Abba Hillel Silver über den Kohlenstreit. Aus der bemerkenswerten Rede greifen wir das folgende heraus:

Das Publikum hat sich bisher dem Kohlenstreit apathisch gegenüber verhalten. Die Fabrikanten und Gemeinden haben noch genug Kohlen und merken nichts davon, und der Privatmann braucht jetzt so gut wie keine Kohlen. Das 600.000 in einer wichtigen Industrie am Streik sind und für gewisse Sachen kämpfen, die jeden denkenden Menschen betreffen, daß die Vergleute schwere Anklagen gegen die Grubenbesitzer erheben, Anklagen die die industrielle Moral betreffen, scheint das Publikum nichts anzugehen. Ich glaube, wenn der Streit Monate dauert und dann später Kohlenmangel eintritt, dann wird das Publikum sich plötzlich entrichten und nach schiedsgerichtlicher Entscheidung und Intervention der Regierung schreiten.

Nachdem er zweimal von den Kohlenbaronen abgewiesen wurde, hat unser Arbeitssekretär im Namen des Präsidenten erklärt, daß er sich nicht einmischen wolle. Ich glaube, wenn die Wahlzeit näher kommt, wird er die Verhandlungen wieder eröffnen.

Der Vertrauensbruch seitens der Grubenbesitzer ist ein schwerer Akt moralischer Verkommenheit. Ihre Weigerung, mit der Organisation der United Mine Workers zu konferieren, ist ein weiterer nichtswürdiger und antisozialer Akt. Zu einer Zeit, wo selbst kriegsführende Nationen sich zur Konferenz hinsetzen, scheint es kriminell dumm von einer Seite in einer industriellen Kontroverse zu sein, der anderen Seite ein Gehör zu verweigern. Die Grubenbesitzer suchen die Union der Vergleute zu zerstören. Sie opponieren allem was die Lage der Vergleute verbessern könnte. Der Grund zu dem Streit ist ein gerechter. Das Publikum muß verlangen, daß die beiden Parteien zusammenkommen. Wenn die Besitzer sich weigern, muß die Regierung einschreiten und den Betrieb der Gruben wenigstens zeitweilig selbst übernehmen. Und das Publikum sollte verlangen, daß die konstitutionelle Freiheit, das Recht auf freie Rede und Versammlungsfreiheit, das Recht des Volkes, sich zu organisieren, nicht von den Grubenbesitzern über den Haufen geworfen wird."

Rabbis Hold Constructive Conference

Resolve to Participate in Palestine Reconstruction and Vote to Admit Women to Rabbinate

(Special to THE AMERICAN HEBREW)

CAFE MAY, N. J., July 2.

POSITIVE and constructive work was achieved at the Convention of the Central Conference of American Rabbis, which concluded its thirty-third annual session here this noon. While the usual time was devoted to the presentation of scholarly papers by Rabbis for Rabbis, three actions were taken that concern American Jews at large, one of them of interest to the Jews of the whole world.

The most important result of the conference was the adoption of the agreement between the conference and the Palestine Development Council for the economic, non-political reconstruction of Palestine. Here the conference, as brought out in the discussion by Rabbi Chas. S. Levi, of Milwaukee, justified itself and the position it has held on Palestine during the past two decades. The agreement, which was introduced by Rabbi Isaac Landman, of Far Rockaway, and which was passed by all but one dissenting vote, that of Rabbi Solomon Foster of Newark, follows:

THE PALESTINE AGREEMENT

WHEREAS the Palestine Development Council has been established for the sole purpose of stimulating the social economic reconstruction of Palestine in co-operation with the mandatory power; and

WHEREAS, the Central Conference of American Rabbis, in the course of its statement made at Rochester, 1920, said that it was the duty of all Jews to contribute to the reconstruction of Palestine, in so far as Jews may be enabled to place themselves there;

THEREFORE, the Palestine Development Council and the Central Conference of American Rabbis hereby agree, by their joint efforts, to associate themselves in the economic rehabilitation of Palestine and the promotion of the settlement in that country of such Jews as wish to go there.

FURTHER, the Palestine Development Council and the Central Conference of American Rabbis, in adopting a policy of joint active participation in the work of developing

Palestine, hereby agree that their joint effort is predicated upon the understanding that neither party, as an organization, is committed to any political-nationalist program.

IT IS FURTHER AGREED that the Central Conference of American Rabbis shall call upon its members actively to support, in accordance with this agreement, the economic enterprises of the Council, provided that this agreement may be terminated at an annual convention of the Conference or the Council.

FURTHER, that upon the acceptance of these resolutions by the Palestine Development Council and the Central Conference of American Rabbis, at their respective conventions, they be given the widest publicity and be published in the program describing the aims and objects of the Central Committee of the Palestine Development Leagues.

IT IS FURTHER AGREED that the Conference shall have a representation of six in the Palestine Development Council to belong to the group in the Council that are known as members at large. And, furthermore, the Conference shall appoint six men to serve on the Central Committee of the Palestine Development Leagues.

BROADENING THE AGREEMENT

FOLLOWING the adoption of this Agreement, Rabbi Landman introduced a resolution, seconded by Rabbi Abba Hillel Silver, of Cleveland, looking toward its broader application. Rabbi Landman, who is a non-Zionist and who has fought Jewish nationalism for many years, and Rabbi Silver, who is a Zionist and a leader in the Palestine Development Council, urged in this resolution the uniting of all Jewish organizations for co-operation in the economic rebuilding of Palestine on a non-political nationalist platform. The resolution follows:

WHEREAS the Central Conference of American Rabbis and the Palestine Development Council have agreed jointly to unite for the economic rehabilitation of Palestine, without committing themselves to any political-nationalist program.

BE IT RESOLVED, That these two organizations jointly invite all other Jewish organizations of national scope to associate themselves with the Conference and the Council in this work, to the end that an organization of United Jewry may be developed for the upbuilding of Palestine in co-operation with the Mandatory Power.

This resolution was not adopted by the conference on the ground that the program of the conference is religious and not economic. The Rabbis are willing to work for the rehabilitation of Palestine on economic lines, as they proved by adopting the agreement. The greater organization, as suggested by Rabbi Landman and Silver, however, the discussion brought out, should be undertaken by the Palestine Development Council.

WOMEN AS RABBIS

OF unique interest was the resolution favoring the admission of women into the Rabbinate. It was carried by a vote of fifty-six to eleven after a most interesting discussion on the floor and reads as follows:

The ordination of woman as Rabbi is a modern issue, due to the revolution in her status in our day. The Central Conference of American Rabbis has repeatedly made pronouncement urging the fullest measure of self-expression for woman as well as the fullest utilization of her gifts in the service of the highest and gratefully acknowledging the enrichment and enlargement of congregational life which has resulted therefrom.

Whatever may have been the specific legal status of the Jewish woman regarding certain religious functions, her general position in Jewish religious life has ever been an exalted one. She has been the priestess in the home, and our sages have always recognized her as the preserver of Israel. In view of these Jewish teachings and in keeping with the spirit of our age and the traditions of our conference, we declare that woman cannot justly be denied the privilege of ordination.

The third constructive action adopted by the conference was the establishment of a "Federation of Jewish Religious Schools," as suggested in the report of the Committee of Religious Education, Rabbi Rudolph Brosmann, of New York, chairman. The Religious School, its organization, curricula and text books, contributed a special session of the conference. Two special papers were de-

(Concluded on page 214)

Letters From People.

Cleveland, Ohio, The Ideal Congregation of The Future?

Editor Israelite:

Sir: On my flying trip through the country on behalf of Torah-Cinderella Jr., I passed through Cleveland, and not being able to refuse the invitation of the eloquent and learned rabbi of The Temple, I changed at the last minute my travelling plan, so as to be able to attend yesterday's solemn Annual Meeting-Banquet, given for the special purpose of enlisting the active co-operation of the whole community on behalf of the building of the new Temple. But, as the presiding officer, Mr. Ben Lowenstein, and Rabbi Abba Hillel Silver, gave us to understand this time the Mishkan Sheni will exceed in beauty and grandeur the original sanctuary.

I was deeply impressed with the enthusiasm which dominated the communal assembly at Statler's Hotel, but, to be frank, I was even more startled by the evidently genuine statement of Mr. Lowenstein, the President of The Temple, that he considered himself merely as the *Gemeindegerechtsamer* of Rabbi Silver, who is, I can witness to that *de visu*, considered and treated by his congregation at least, as the Leader of his folk.

Your official reporter will send you, in his own good time, I do not doubt, a detailed summary of Mr. Lowenstein's Report. I wish, therefore, to devote the rest of the space at my disposal to Rabbi Silver's campaign speech, for whose text he took the famous dialogue between King David and his spiritual boss, the Prophet Nathan, anent the intended erection of a permanent House of God.

Rabbi Silver, in glowing terms, described the great and noble task which awaits the younger Jewish generation, now growing up in our midst, and for whose activities the new larger structure is intended, and which ought to help make of Cleveland the ideal Jewish congregation of the future, working for the Jewish Ideals which had been proclaimed by our Prophets, sages and rabbis and which now that European Jewry, Eastern and Western, had been uprooted through the seven years' Armageddon (1914-1921), it behooves American Israel to translate into reality.

The Temple celebrated yesterday its seventy-second birthday: *ad meah we'essrim shanah!*

Dr. Isidor Singer

Originator and Managing Editor of The Jewish Encyclopedia and of the People's Encyclopedia of Jewish Knowledge.

atli, May 20, 1922.

URGES POLITICS BE TAKEN OUT OF FIGHT ON CRIME

Cleveland Rabbi Suggests Means of Aiding Police, July 20/22

(Plain Dealer Special)

CEDAR POINT, O., July 19.—More efficiency in the police department, real work in the prosecutor's office and a sterner bench, all unhampered by politics, are essential to the putting down of the crime wave that has been sweeping the country, according to Rabbi A. H. Silver of Cleveland, whose address was the feature of today's session of the Ohio Police Chiefs' Association's annual convention here.

Rabbi Silver, whose subject was "Causes of Crime and Their Solution," said that "the war taught men to kill and that peace does not quickly end this spirit."

"Crime," he declared, "is a reaction from the discipline of the army and is universal."

"The silly politicians should be prevented from hindering the work of our police departments, prosecutors' offices, and courts," Rabbi Silver continued. "The police should be free to act, and the prosecutor unchained. The courts should function honestly and efficiently."

Concluding, Rabbi Silver said that "community campaigns" will not put an end to crime.

"The community campaign," he declared, "merely sweeps the garbage from your own to your neighbor's back yard."

Chief Jay Perry of Sandusky, Chief L. B. Miller of Lakewood, Chief William Geiker of Dover, Chief C. A. Crawford of Cressline and Chief James Thompson of Marion were voted membership in the association today.

Chief James Watkins of Youngstown was recommended for the presidency succeeding ex-Chief Frank Smith of Cleveland, by the convention nominating committee.

RABBI, IN MASTERFUL ADDRESS, PLEADS FOR GREATER LOVE, UNITY

Bringing an appeal for a steady and persistent education of love and unity among men, Rabbi A. H. Silver of Cleveland, gave a most profound and interesting lecture on "Racial and Religious Conflicts within the United States" at an open meeting in the high school auditorium last night.

Rabbi Silver proved to his interested hearers that his reputation of being the foremost Jewish lecturer in the United States and one of the five most renowned lecturers of today, was not ill founded. He directed his appeal to thinking minds rather than to bring wild applause through oratorical play upon the emotions of the human heart.

Rabbi Silver declared that every war has caused a reaction which was the direct opposite of the purpose of the war, and this reaction in the United States has taken the form of a sporadic outburst of racial and religious enmity among the different sects and classes.

"We were told during the world war that there would be a better bond between men and that unity between classes and races would dissolve all artificial barriers as a result of the war," he asserted "but we find this country today in the grip of a wild, organized passion of religious hatred and racial prejudice."

"The reason for this is imperialism, which is a desire of a group, or class, or sect or nation to impose its will over others," he declared "and today we find religious, racial of the present."

"The great experiences of the after-the-war period mark the defeat of liberalism," Mussolini writes, "Both in Russia and Italy, it has been demonstrated that it is possible to govern outside, above and against all liberal ideas. Neither communism nor fascism has anything to do with liberty."

The premier thinks liberty is not an end, but a means, and therefore must be controlled and dominated. Contending that no government ever existed solely by the consent of the people without the employment of force, he says:

"If any government is deprived of force and left with only its principle, it will be at the mercy determined to overthrow it."

of the first group organized and "Liberty is no longer chaste, severe maiden for whom generations in the first half of the last century fought and died. For the intrepid, restless youths who are now in the dawn of a new history, exercise a greater fascination, namely, order, hierarchy and discipline."

"Fascismo is not afraid to declare itself illiberal or anti-liberal. It has already, passed, and if necessary will again pass, without the slightest hesitation over

RABBI ABBA SILVER IS COMING TO ERIE

Leader of Large Cleveland Jewish Congregation Will Speak
Wednesday Night 1922

Rabbi Abba Hillel Silver, of Cleveland, nationally famous for his scholarship and oratory, and generally proclaimed as the genius of the Jewish pulpit, is scheduled for an address in Erie on Wednesday evening next. He comes here under the auspices of the Men's club of the West Eighth street temple.

Dr. Silver, though he is not yet 30 years of age, has had a most remarkable and meteoric rise in his profession. He is the spiritual leader of the Temple in Cleveland, one of the largest and most progressive Jewish congregations in the country.

Everywhere he makes a most profound impression. Naturally gifted with rare oratorical ability, with which he combines the result of splendid training and deep study, he counts his admirers, Gentile and Jew alike, by the thousands and has come to be one of the most sought for and busy men in the ministry. Conventions, fraternal organizations, civic bodies and clubs make great demands on his time. His local engagement was arranged for more than six months ago.

Rabbi Silver will have as his subject here "Christian and Jew. Will They Ever Meet?" a theme which has been most favorably received in the many cities in which he has offered it. Those who may be privileged to hear Dr. Silver have an unusual treat in store for them. Preparations have been made for taking care of a record attendance at the West Eighth street temple where the address is to be made, but the limited seating capacity will make it impossible to accommodate many who will want to attend.

פאנד פאר דעם רומענבערג פלאן פארזיכערט, זאגט רבי סילווער

איז א יאהר און א האלב וועט דער פאנד פון פינף מיליאן דאלאר ויין פארפולט זאגט רבי אבא הילל סילווער. דער פאלעסטיין דעוועלאפעמענט פאנד וועט ארבייטן האנד אין האנד מיט דער ציוניסטישער ארגאניזאציע בנוגע דעם רומענבערג פלאן. — גיט אוועק ויין וואס? שאן צייט פאר דעם צוועק.

אורזאך ווארום די קאמיטעט פון בני דע צדקים זאלען זיך גיט צוזאמענקערן מיט און באשפערעכען די פראגע וועלכע צומהיילט אונז. צוזאמענקומען ברענגט איבער נעמענער די פארטיי. ען. אבער גיט דאס איז די הויפט זאך, האט רבי סילווער געענדיגט, די הויפט זיך איז יעצט, אז אלע זאלען ארבייטן מיט מער ענערגיע, אין טעטיגקייט פאר דער איינפירונג פון דער אידישער היים.

נויארק, דזשוליי 21. — דער אפיס פון דער פאלעסטיין דעוועלאפעמענט קאמיטעט האט נעכטען באקאנט געמאכט אז רבי אבא הילל סילווער וועט פון קליוולאנד האבן באשלאסען צו ווירמען ויין וואס זייט פאר דעם רומענבערג פלאן, רבי סילווער וועט צווישען דעם 21סטן אויגוסט און דעם 18סטן סעפטעמבער, באזוכען אין די אינטערעסען פון דעם רומענבערג פלאן די פאלגענדע שטערט: טיי נעאפאליס, סענט פאל, פעאטעל וואי שיינגטאן, פארמלאנד, מאקיינ, סאן פראנציסקא, סטאקטאן, לאס אנדזשעלעס און סאן דיעגא.

רבי סילווער האט נעכטען צו א פארטרעטער פון די „אוישע וועלט" וועלכער האט אים באזוכט אין ויין אפיס, ערשטערט, מיט באניסערונג אז ער איז זיכער אז אין א יאהר און א האלב וועט דער פאנד פון 5 מיליאן דאלאר פאר דעם רומענבערג פלאן ויין פארפולט.

העט די ציוניסטישע ארגאניזאציע ארבייטן האנד אין האנד מיט דעם פ. ד. ק. — האט דער דעפארטער געפרעגט רבי סילווער.

„איך זעה גוט, ווארום גיט" — האט רבי סילווער געענטפערט — „דער דרומענבערג פלאן איז די וויכטיגסטע אונטערנעמונג פאר דער ווירער אויף וואונג פון דער אידישער היים, און דאס איז דאך דער צוועק פון אלע צורניסטען, מיר צוגעהערן זיך אין מאנכע מעטהאדען, מיר זיינען אבער פאראייניגט אין דעם הויפט צוועק. נעמליך, צו בויען ארץ ישראל."

„ווי ארבייטן די אינסטיטוציעס פון פ. ד. ק." — האט דער דעפארטער געענטפערט.

„אויסגעצויבענט" — האט רבי סילווער געענטפערט. די ירושלים'ער פילדזינג לאזן אסאך אידן און די קרעדיט יוניאן מאכן כחוען נרויטע בונדעס און העלפען אין פארשידענע אונטערנעמונגען אין לאנד.

„איז דא א האפנונג אז די פ. ד. ק. זאל זיך צוזאמענשטעלן מיט דער ציוניסטישער ארגאניזאציע?"

„דער פאלעסטיין דעוועלאפעמענט קאמיטעט, — האט רבי סילווער שטארק באטאנעט וועט פלייבען, דאס איז אן ארגאניזאציע אין וועלכער עס געהערן אריין ציוניסטען און גיט ציוניסטען. און מיר דארפן היינט די הילפע פון אלע אידען, עס איז אבער גוטא קיין

טעג נעפרעגט.

There is much speculation as to who is to be the successor of the late Emil G. Hirsch in Sinai Congregation, Chicago. An opinion generally held is that the choice lies between Gerson B. Levi, at present of Congregation B'nai Shalom (Temple Israel), of Chicago, and Abba H. Silver, of Congregation Tifereth Israel, Cleveland, Ohio. It is said, however, that no inducement could be offered that would tempt Rabbi Silver to leave his present congregation. All this, of course, is a mere matter of conjecture, and nothing definite is known.

רבי אבא חילל סילווער פארלאנגט



סילווערדע פריינדע און פארעהרער פון רבי אבא חילל סילווער, איפער'ן נאך זיין לאנד, וועלען שיקען זייער הארץ יאסען מול מוב צו דעם בארוהמטען הערענדיג דאס ער איז פארלאנגט מיטס ווירדשיניא הארקהוימער וועלכע, וועטס ווירדשיניא, א גערען הערענדיג מול מוב וועל איים שיקען איבערהויפט קליווע אידען.

רבי אבא חילל סילווער איז געקומען קליוועלער אין 1917. ער האט זיין זיין ערשטען אויפטייט אין זענטליכע פארזאמלונג (ביי דעם נאך ארעל מיטינג פאר רבי מרגליות בא"ה אין היפאדראם) עראבערס די הער אער פון קליוועלער אידען.

מעזיט דאן איז רבי סילווער געוואקסען זיין פאפולאריטעט און פארוואקסט צו יא אלץ גרעסער און גרעסער, ביי זיין ווי גיטאדען גלייך. ער איז א יאסען אלס איינער פון די גרעסטע ארעלערס נישט נאר אין אמעריקא נאר אויך אין אייראפא. זיין רעדע אין לאנד דאן צוואקען מיט מיניסטער ארטהור באלפור, דר. מאקס נאדווי, לאנד דא גערט סעסיל, האט ארויסגעוואקסען פאר וואונדערונג אין די ענגלישע פרעסע אין לאנדאן, און איז די נאכע אידישע פרעסע אין אייראפא.

רבי סילווער איז אבער נישט נאר א בארוהמטער אראמא, נאר אויך א בא

רוהמטער געלעהרטער אין דער הערענדיגער און תלמודישער ליטעראטור פונקט ווי אין די אלטעסליכע. ער איז אן איבערגעגעבענער צייטונג און איז יעצט דער פרעזידענט פון דער פאלעסטינע טיין דעוועלאפעמענט לעגע (באקאנט אלס די בראנדויס גרופע).

און מיט אלע זיינע פריינדע און פארעהרער שליסט זיך אויך אן, די אידישע וועלט, ווינשענדיג איהם א הארצליכען מול טוב!

Jordan Power Project and Future of Holy Land to Be Discussed by Rabbi Silver

Minneapolis Journal Aug. 20, 1922
Head of Cleveland Temple Will Speak Wednesday — Jews Form National Council to Aid Palestine Development



RABBI ABBA HILLEL SILVER

Palestine's future and the effect of the Rutenberg hydro-electric project in developing the Holy Land will be the subject of two addresses in Minneapolis Wednesday by Rabbi Abba Hillel Silver of the Euclid Avenue temple, Cleveland.

Rabbi Silver will be guest of honor at a luncheon in the chateau room of the Radisson hotel at noon and will address a public meeting at Temple Israel, Fifth Avenue S. and Tenth Street, at 3:15 p.m.

To aid in the Palestine project, American Jews have formed the Palestine Development Council, a national organization, of which Judge Julian Mack of the United States circuit court of New York is president. Dr. Moses Barron is president of the Minneapolis branch of the organization, I. H. Robitschek a treasurer and Dr. Thomas Ziskin is secretary.

"In thinking of Biblical scenes and localities," Dr. Barron said last night, "one does not usually associate them with modern industry or the latest developments in science, yet nothing less than the modernization of Palestine is contemplated in what is known as the Rutenberg plan for harnessing the Jordan river."

"Pinchus Rutenberg, a Russian, went to Palestine before the war and, witnessing the flow of the Jordan and its descending course on the way to the Dead Sea, investigated ways and means of harnessing the river."

"Rutenberg's plan for hydro-electric power has been endorsed by the British government. He has been given water rights in Palestine for 75 years and Jewish public bodies in America and England are at work financing the plan."

"It is believed the Rutenberg plan will set in motion not only the current of the Jordan, but also the stream of prosperity and progress."

Rabbi Silver is enroute to San Francisco. He will give two addresses in St. Paul Tuesday, at noon at the Aleph B. Club and at 8 p.m. at the Mount Temple, Holly Avenue and Avon

Rabbi Abba Hillel Silver of Ohio to Visit Los Angeles

WILL BE HERE EARLY IN SEPTEMBER IN THE INTEREST OF THE RUTENBERG PROJECT FOR PALESTINE

Rabbi Abba Hillel Silver, president of the Central Committee, Palestine Development League, who from the outset has been conspicuously associated with the work of the Palestine Development Council, will, beginning August 21, make a flying trip through the West. Rabbi Silver, who occupies the pulpit of the Euclid Avenue Temple, Cleveland, O., and is recognized as one of the most eloquent of the younger men in the Jewish pulpit in this country, will speak in the interest of the financing of the Rutenberg project for creating hydro-electric power in Palestine.

The Palestine Development Council which took the initiative in this country in undertaking to raise capital for this great enterprise, and whose legal representative, Mr. Samuel J. Rosensohn, has recently been in England for the purpose of conferring on the organization of the Rutenberg corporation, is raising capital for this project by the sale of trust certificates in \$50 units. The Palestine Development Council campaign opened very quietly recently for this purpose, and at the outset reported immediate subscriptions amounting to over \$300,000.

Rabbi Silver will visit St. Paul and Minneapolis on Tuesday and Wednesday, August 22nd and 23rd, arriving in Seattle on Friday, the 25th, Portland, Monday the 28th, San Francisco, Thursday the 31, and during his stay there will visit Oakland, Wednesday, September 6, Rabbi Silver will visit Los Angeles, and before returning home, will make a trip to San Diego. The local arrangements are in the hands of the Nathan Straus Palestine Advancement Society of which Mr. Alexander Brick, is president.

On some part of his tour, Rabbi Silver will be accompanied by Mr. Jacob deHaas, secretary of the Central Committee, Palestine Development Leagues, but in a good many places, Mr. deHaas will travel well ahead, or independently in the same interest.

LEADING AMERICAN ORATOR HERE TUESDAY

Rabbi Abba Hillel Silver to Address St. Paul Group



RABBI ABBA HILLEL SILVER

Rabbi Abba Hillel Silver, who occupies the pulpit of the Euclid Avenue Reform Temple in Cleveland, Ohio, and is recognized as the most eloquent speaker in the Jewish pulpit of America today, will visit St. Paul on Tuesday next, August 22nd. St. Paul is particularly fortunate in being able to hear this splendid orator who has

\$12,000 Raised for Palestine Project

8/24/22
Minneapolis Jews Add to Fund for Construction of Hydro-Electrical Plant.

Minneapolis Jews yesterday at two meetings subscribed approximately \$12,000 toward the construction of the Rutenberg hydro-electrical plant in Palestine after hearing Dr. Hillel Silver of Cleveland outline the project. More than \$5,000 was raised at a noon luncheon for Dr. Silver at the Hotel Radisson, and about \$7,000 at a mass meeting in the Temple of Jewish Reform, Tenth Street and Fifth Avenue South, last night.

The Rutenberg hydro-electricity project calls for the harnessing of the rivers of Palestine to enable that country to promote irrigation, and have electric power, Dr. Silver explained. England has granted Rutenberg, a Jewish engineer, who was formerly chief of police in Petrograd under the Kerensky regime, a concession upon the water rights of Palestine. One million pounds must be raised to construct the plants within a year or the concession reverts to the English government. Dr. Silver who recently visited Palestine is making a tour of the United States under the auspices of the Palestine Development Council.

"With all European countries and American closing their doors to the Jews, they have only one place to turn to, Palestine," said Dr. Silver. "We don't want Palestine a home for beggars, so we must provide work for the inhabitants."

The Rutenberg project will provide work for 3,000 men, he said. As there is no coal or other fuel in Palestine the project will provide power for canneries, textile factories and other industries. The British government has agreed to use half the power generated.

Talks Wednesday A About Palestine



Rabbi Abba Hillel Silver, of Cleveland, Ohio, who will speak in Minneapolis Wednesday noon and evening on behalf of the Palestinian development project. The noon address will be delivered during a luncheon at the Chateau room of the Radisson hotel. In the evening at 8:30 o'clock, Rabbi Silver will speak at a public meeting at Temple Israel, Fifth avenue S. and Tenth street, on "Jewish Reconstruction."

Cleveland Rabbi to Speak in Minneapolis

MINNEAPOLIS TRIBUNE



8/25/22 Rabbi A. H. Silver.
The Minneapolis Council of the Palestine Development association will be host to Rabbi Abba Hillel Silver of Cleveland, Ohio, Wednesday, Rabbi Silver is a Chautauque speaker and orator and will visit Minneapolis en route to the Pacific coast, where he is scheduled to give a series of lectures on the Rutenberg plan for power development of the Jordan river. The Minneapolis members of the national organization will meet Rabbi Silver at a noon-day luncheon at the Hotel Radisson. In the evening he will address a public meeting at the Temple Israel, Fifth avenue south and Tenth street, and give a detailed outline of the Rutenberg project.

רבי אבא הלל סילווער נעמט דעם עולם מיט שמורם

נוטער אנפאנג פאר וועטנבערג פלאן נעמאכט געווארען
סאל פלינעלמאן'ס ריהרענדער אפיעל בריינגט נאכע רעזולטאטען

Saturday Post Aug 25, 1922
Minneapolis, Minn.

אויבער וועט פויגער (\$6000.00) שערס, וועלכע, דארפן אויסגעצאהלט ווערן אין 4 ראטען, זעהר א געלונגענע געזאגט. דר. נאכאנא, וועט צייכען פאר 50:40 טויזענד דאלארס ווערט אין שערס.

דער מאסטינג אין טעמפלע

דער מאסטינג אין טעמפלע וועט קאנע בלייבען אין דעם זכרון פון די אידן וועלכע דר. רבי הלל סילווער האט געזאגט. א טייטשעראפטע רעדע וועלכע דער דיקאנסטראקשאן פון אוניווערסיטעט לאנד, ער האט פאסערט די טראגישע קייט פונ'ם פאקט, וואס מיר האבען געזאגט מירקוב זיין דרייטע כחות און פאר כעגען אויף רעליז ארבייט, וואס נאט ווייסט, אויב אין וועלכע 20-10 יאהר ארום, וועלען מיר עס ווייזט נישט דאס פון טאן אין דער צייט, וועט אן אויפגעלעבטע פאלעסטינא, וועט אונז פאררירן כערען פון אונז טרויריגע ווייזערהאלונג. לאמיר האפען, אז איינער דעמאלט פירטע ברייטע, וועלען דאס מאל נעמען אין אנפאטראכט די וויכטיגקייט און די אמת'דיגקייט פון די פאלסטען און וועלכע זיך אנשליסען אן אויבער רייען. ברוט איז נישט קיין וואסער... א פרויער קאן זיין גלייכגילטיג צו זיין ברודערס לאנד וואסען, מאכאטען און א מאל יאהרען, אבער נישט איבער, דער אייז מוז און וועט צונעהן אונטער די ווארעמע שטראלען פון פרידעליבן.

דער פאנקעט, וואס די היגע ציונים טען אונטער דער אויפזיכט פונ'ם פאלעסטינא רעוועל. קאנסטיט האבען דאס שטאלטעט, מיטוואך 2:30 נ. מ. אין דאס דיסטאנט האטען, פאר ר' אבא הלל סילווער וואס איז דא געווען אין די אינטערעסען פון „רוטענבערג פלאן" איז געווען אן ערפאלגרייכער אנפאנג פאר א נרויסער טעטיגקייט דא אין מינעאפאליס אויף דיווען געביט.

א שעהנער קראוד האט אנגעפילט דעם באנקעט רום, צווישען וועלכע עס איז געווען א נרויסע פארטעטעשאפט פון דער היגער פרעסע. דר. מאנעס באראן איז געווען טישער. כאן און ער האט פארנעמעט דעם נאכט, רבי הלל סילווער, פאסערטענדיג אין קורצע ווערטער וויינע נרויסע מעלות ביי אלס רעדנער סיי אלס כלל טוער. רבי אבא הלל סילווער נאך נאר א יוג געבראן, איז איינער פון יענע ווייניגע רעדנער, וואס קאנען אריינגינגען אין דער נישט פון דער אוריענע. די שער קייט פון זיין שפראך געהט האנטראן האנט מיט די געפילען פון „אמת" איד. ער האט אין א פארעלמטניסמעסיג קורצע רעדע געמאלען דעם „רוטענבערג פלאן", וועלכער איז ארויסגעקומען אזוי פולט, אז יעדער אנוועזענער האט אים שמש, ווי מע זאגט, מיט די הענט געקענט אנטאפען.

קורץ און שארף, „רוטענבערג פלאן" איז דער רוקענמאך פון דער ארץ ישראל'דיגע טעטיגקייט אין דער נאכער טער צוקונפט. בשעת דר. באראן האט אפגלייט פאר סופסקריפטעס און דר. נאדרא האט פאלעקטער די סופסקריפטען פלענקס האט מיר סאל פלינעלמאן, דער יונגער און נאט באקאנטער פיונעסמאן אין די צוויילינג שטעט, געהאלטען איינע פון די אמת הארציגע רעדעס, וואס עס איז אונז ווען געלונגען צו הערען פון א פרי וואטער פערזאן. אן אמעריקאנער געבוירענער, יונג, געזעצט און וואויל האבענער און דאך נעמען די אידישע לאנדע אויף באהענט צום הארצען—אט דאס איז דער טיפ, וועלכער קאן און וועט בויען אונזער ציר קונפט. עס וויינען סופסקרייבט געווארען פאר

Page two

Rabbi Silver Stirs Audiences

P. D. C. LAUNCHES CAMPAIGN
250 SHARES (\$12,500) OF STOCK SOLD

The glowing reports of the magnetism and oratorical ability of Rabbi Abba Hillel Silver that had preceded him, the accounts that described him as leader among the younger American Rabbis proved to two large audiences in Minneapolis and two in St. Paul that the reports not only were not exaggerated but if anything were underestimated.

Especially notable was the address at Temple Israel Wednesday evening. In a masterful way Rabbi Silver described the suffering of the European Jews during and since the war; the insecurity of their position even now; the hope with which they look to Palestine. He spoke of what Palestine means in the way of Jewish self-respect; as the source from which new Jewish teaching and cultural-moral inspiration could come for a world in need; as a haven of refuge for the hopeless persecuted Jew; as a source of vitalizing force for more prosperous Jews.

And then he indicated how we can help Palestine and its rebuilding. It was an address replete with learning and permeated with Jewish ideals.

Even the appeal that followed, an appeal made by Rabbi Silver himself, was not an appeal of the usual kind. That was evident also at the luncheon on Wednesday afternoon. The very committee were at a loss. If it was as an investment that the Rutenberg Plan for harnessing the Jordan was being urged, then the usual methods of luncheon-appeals could not be employed. There could be no harrowing tales, no appeals for self-sacrifice, not even the theatrical "inspiration" from the givers and subscribers.

And yet, with even these "handicaps" in stock-selling the incomplete figures at hand indicate that at least two hundred and fifty shares have been sold, giving the local Palestine Development Council an initial subscription of fully a third of its quota.

Temporary Organization

The temporary officers for Minneapolis are: Dr. Moses Barron, chairman; Dr. Thos. Ziskin, secretary; Irving H. Robitshek, treasurer, and an executive committee of some of the most active of the workers, old and new, for Palestine. As soon as those who contemplate purchasing shares (at Fifty Dollars per share) have been heard from a committee will canvass those who have expressed their interest in the matter, and a sort campaign will be waged to complete the local quota, \$40,000.

Preliminary Subscriptions

The larger subscriptions announced on Wednesday include the following: Ten shares each: Chas. Silberman, Peter Markus, Arthur and Sig Harris; Benj. Lifschitz, Benj. Licht; Fligelman brothers; Weisberg and Kaplan; Five shares each: Morris Kantar, Dr. Geo. J. Gordon, S. Brochin, John Friedman. A large number of subscriptions for four, three, two and one shares are also in. A complete list of the results of the campaign will probably be published in our next issue. Each subscription must be accompanied with one-fourth of the cost of the stock in cash.

A finer combination of idealism and business, of the romantic and the practical, of building Palestine and private profit, than is involved in the Rutenberg plan, is difficult to imagine.

A *Portland Telegram*

Monday Evening, August 28, 1922

JERUSALEM TO BE MODERNIZED

Visiting Rabbi Seeks \$100,000 in Oregon for Electric Project.

"Within the next few years Jerusalem will become a modern city to be compared favorably with Portland," predicts Rabbi A. H. Silver of Cleveland, O., chairman of the central committee of Palestine Development leagues, who is in Portland today and tomorrow.

"There will be modern telephones in place of the few unsuccessful ones now being installed by the British government, telegraph facilities, electric lights in the streets and in the houses, and every inch of the soil will be flourishing with flowers and fruit and vegetables," he continued.

\$5,000 JEWS IN COLONY.

"Where only about \$5,000 Jews now form the Jewish colony, there will be ample production, industry and living facilities for from 4,000,000 to 5,000,000 people, and hence will come salvation for the hundreds of thousands of Jews in Eastern Europe who have no place to go other than to their own land, Palestine."

The revised, reclaimed and new Jerusalem depends principally upon development of its own resources, the most important of which is "harnessing" of the River Jordan and its tributaries, advises Rabbi Silver. The River Jordan, he points out, has limitless powers as a generator of electricity owing to its rapid fall from the mountains to the lowest body of water in the world—the Dead sea—1400 feet below sea level.

\$100,000 NEEDED.

About \$100,000 is needed to complete the "Rutenberg" electric project, embracing Jordan and Gorge rivers and their tributaries. Much of that amount is to be raised in the United States, and Silver hopes to get about \$100,000 in subscriptions in Oregon. He states that Baron Edmund de Rothschild, one of the first to approve the proposed project, has invested \$100,000 of his own money, and that it has been approved by the general electric commission of the United States and by other nations. Ben Selling is chairman of the Portland committee.

Rabbi Silver will speak this evening at Temple Beth Israel. Other appointments are being made for tomorrow by Chairman Selling.

C *Weekly Journal*, *Portland Oregon*, Aug. 28, '22

River Jordan to Be Harnessed Rabbi Pleads for Jewish Help

The turbulent River Jordan, storm center of the fighting nations of antiquity, will be dammed and its waters will be made to run great hydro-electric plants that will build up industries to support 4,000,000 or 5,000,000 Jewish pilgrims returning to their ancestral home, if the dream explained this morning by Rabbi A. H. Silver, fiery young minister of the Temple of Cleveland, Ohio, is realized.

Rabbi Silver, 23 years old, minister of one of the largest temples in the United States, and known as perhaps the most eloquent of Jewish speakers, is touring the West Coast to help finance the project.

TO BUILD UP PALESTINE

"It is our dream," he said, in Ben Selling's office this morning, "that Jewish colonists shall build up Palestine, from which they were cast out some 1850 or 1900 years ago when they lost their freedom."

"A few weeks ago Great Britain was given a mandate over Palestine, and in this mandate was the famous Balfour proviso that the intention of the League of Nations was that the country should ultimately be made a free state as the home land of the Jews."

"Rutenberg, the famous European engineer, seeing that industries that will raise the people to a higher level and permit of a greater population are absolutely necessary, has secured from the British a concession to utilize all the waters of Palestine. These consist primarily of the River Jordan and its tributaries, the Yarmuk and Aujah. A corporation, to be capitalized at \$1,000,000, is now being formed to take over this concession and operate it."

"There are now 1,000,000 people in

Palestine, about 80 per cent of them Arabs, but under proper development the country would easily support four or five million."

IRRIGATION NEEDED

"Wine making, printing, fruit canning and tobacco factories are among the industries that can be developed immediately. The principal crops are dates, figs, pomegranates, lemons and the like, with considerable truck farming. The country is about the size of Rhode Island, with richness of possibilities such as is found in Southern California. Like California, irrigation is needed in many places."

"When I was there two years ago, I found numerous communities of Jews. The Arabs were in destitute condition, the victims of absentee landlords. But where the Jews established colonies, prosperity immediately developed, and the Arabs who lived in these communities were comparatively wealthy, the envy of all the other Arabs."

"Most of the colonists already in Palestine, and those expected to come under the new project, are from Eastern Europe."

"I found that in Jerusalem a fine school system had been built up. A new university is to be erected soon on the Mount of Olives."

Rabbi Silver was guest at a luncheon arranged for prominent Jews of Portland at the Hotel Portland at noon today. He will speak tonight at the Temple Beth Israel. His plans for Tuesday are as yet indefinite. Wednesday morning he will proceed to San Francisco. He stopped at St. Paul, Minneapolis, and on the road on the way here. His aim is to sell \$1,000,000 in stock on the Pacific coast and in the mountain states.

D *Portland, Or Telegram*

August 29, 1922

JRGES PROPOSAL TO HARNESS JORDAN



Rabbi A. H. Silver.

BEN SELLING opened donations for the Rutenberg electric project to be built on the River Jordan in Palestine by subscribing \$2500 at the public meeting held at Temple Beth Israel last evening when Rabbi A. H. Silver of Cleveland, O., explained the plan for reclaiming Palestine.

Other donations included Barde & Son, \$1000; Joseph Shemanaki, \$500; I. Lowengart, \$500.

Rabbi Silver points out that the project is to be a stock holding proposition, shares to be sold at \$50 each. He claims that with the capitalization of a corporation, now being formed, for several million dollars a new Jerusalem will be built up within the next few years, where happy homes for probably 5,000,000 Jews will replace the limited living facilities of the 85,000 Jews now living in the Holy City.

The public is invited to attend the meeting to be held this evening at Bnai Brith building at 8 o'clock, when Rabbi Silver will speak. E. N. Weinbaum, president of Portland lodge, Bnai Brith, will be chairman.

Ben Selling was chairman for last night's meeting and also at a luncheon held for the visitor at Hotel Portland yesterday noon.

SAN FRANCISCO CALL AND POST * * California's Greatest Evening News

RABBI EXPLAINS PALESTINE PLANS

Development of the Rutenberg hydro-electric project, which includes the harnessing of the River Jordan in the industrial rehabilitation of Palestine and employment for thousands of Jews from eastern Europe, was urged by Rabbi Abba Hillel Silver of Cleveland, Ohio, chairman of the central committee of the Palestine Development League, who is at the Chancellor Hotel today. Rabbi Silver has come here to join Jacob de Haas, who arrived recently to further the movement.

Rabbi Silver is making a tour of the western states in an effort to raise a part of the \$4,500,000 necessary to start work next year on the first unit of the electric project in Palestine, through the sale of stock in the Palestine Development Council.

The first power station and dam will be located about eight miles below Lake Tiberias and will employ about 3000 men at the outset. The power station will develop 20,000,000 K. W. H. and the rates charged to consumers will be fifteen cents per K. W. H. for domestic current and seven and one-half cents for industrial and wholesale consumers.

"The Rutenberg power development is the third movement launched by the Palestine Development Council this year, the others being the credit bank union and the building and mortgage loan bank, which are now functioning," said Rabbi Silver.

He will address a meeting this evening at Emmanu-El Sisterhood, Golden Gate avenue and Steiner street, following which he will be tendered a reception by the Jewish women of San Francisco. Tomorrow morning he will speak at Temple Emanu-El, followed by an address in the afternoon before the Temple Emanu-El Guild.

Several other meetings are being arranged by a committee, comprising I. Irving Lipsitch, Rabbi Mar-

tin A. Meyer, John L. Walter, Mrs. M. S. Kosaland, Henry L. Mayer, Rabbi Jacob Nieto, Emile Greengbaum, Dr. Henry Harris, Mrs. Louise Van Vliet, Judge Isadore M. Golden, Rabbi Herman Lissauer and Rabbi Rudolph I. Coffee.

Rabbi Silver Will Tour West in *Busi with Messenger* Interest of Rutenberg Project

ELOQUENT YOUNG CLEVELAND, O., RABBI, PRESIDENT OF DEVELOPMENT LEAGUE WILL BE ACCOMPANIED BY SECRETARY MR. JACOB DE HAAS

Rabbi Abba Hillel Silver, president of the Central Committee, Palestine Development Leagues, who from the outset has been conspicuously associated with the work of the Palestine Development Council, will, beginning August 21, make a flying trip through the West. Rabbi Silver, who occupies the pulpit of the Euclid Avenue Temple, Cleveland, Ohio, and is recognized as one of the most eloquent of the younger men in the Jewish pulpit in this country, will speak in the interest of the financing of the Rutenberg project for creating hydro-electric power in Palestine.

Rabbi Silver will arrive here on Thursday, September 7, and will be given the pulpit at Temple B'nai B'rith. The following Monday, he will speak for the city club. Many other plans are being arranged in his honor. Mr. de Haas will return to the city with him.

The Palestine Development Council which took the initiative in this country in undertaking to raise capital for this great enterprise, and whose legal representative, Mr. Samuel J. Rosensohn, has recently been in England for the purpose of conferring on the organization of the Rutenberg corporation, is raising capital for this project by the sale of trust certificates in \$50 units. The Palestine Development Council campaign opened very quietly recently for this purpose, and at the outset reported immediate subscriptions amounting to over \$300,000.

Rabbi Silver will visit St. Paul and Minneapolis on Tuesday and Wednesday, August 22nd and 23rd, arriving in Seattle on Friday, the 25th, Portland, Monday the 28th, San Francisco, Thursday the 31st and during his stay there will visit Oakland. Wednesday, September 6, Rabbi Silver will visit Los Angeles, and before returning home, will make a trip to San Diego.

On some part of his tour, Rabbi Silver will be accompanied by Mr. Jacob de Haas, Secretary of the Central Committee, Palestine Development Leagues, but in a good many places, Mr. de Haas will travel well ahead, or independently in the same interest.

Justice Brandeis Makes Address

A conference was held in Mr. Rutenberg's rooms in the Hotel Pennsylvania, June 21st at which Justice Brandeis made the following address:

The facts bearing upon this project I have considered; partly in Palestine and partly here. When in Palestine I reached the conclusion that the country was capable of large development not only in agriculture, but in the industries and commerce; and that it might again become a land flowing with milk and honey. It is the gateway to Mesopotamia, to the wealth of Asia. It is a miniature California. Like California its soil is rich; it has a wonderful climate, and it is a country of rare beauty with adequate water available. But it has suffered for centuries all the abuses of bad government. Its fine trees have been cut down. Its rich soil has been washed from the hill sides. And malaria became prevalent. But its bare hills respond

readily to afforestation. Its rocky fields may be quickly converted into orange groves. And we Americans know how easy is the task of exterminating malaria. Remove malaria; provide irrigation; restore the trees; and it will again become one of the garden spots of the world. And in it from three to six million people may

ement essential to financial success, I was glad to subscribe \$25,000 to the first installment of \$500,000 which the Palestine Development Council is now raising.

Never was there a time when the need was greater of opening to Jews the opportunities offered by Palestine. America is practically closed



Rabbi Silver

make for themselves happy homes. To accomplish this, it is essential that power be generated and that its water be distributed.

No coal has been discovered there. Of oil fields there are indications; none has been developed. But Palestine has what is better than supplies of coal and oil. It has flowing water with a great head or fall. It has thus the essentials of hydro-electric power, and it has them under the conditions which render possible development and distribution at a moderate cost. On the details of engineering involved in the Rutenberg project, I am not competent to form an opinion, and I have not deemed it necessary to examine into the financial detail, because Dr. Loewenstein an his associates of the General Electric have examined into these matters with their usual care; and they fully confirm the estimates of Mr. Rutenberg. In the judgment of these gentlemen upon whom the General Electric relies for their great enterprises, and who have had so large a part in its success, I have full confidence. And when Dr. Loewenstein reported to the Palestine Development Council that in his judgment and that of his associates the concession is adequate in its provisions, and the project possesses the el-

to immigrants. The countries of Western Europe are practically closed to them. Nowhere, except in Palestine, is there both a hearty welcome and abundant opportunity for a happy and worthy life. As practical men who recognize both the general situation, and the great opportunity now offered in Palestine, we American Jews should quickly raise the money necessary to ensure an early completion of the Rutenberg project.

Without this hydro-electric development, the desired success in Palestine is impossible. Mr. Rutenberg has worked out the plans with extraordinary efficiency. He has gained the confidence of the highest authorities of England and has obtained an adequate concession. Surely everyone of you is ready to join in proving to the British authorities and the Jewish world that we of America, can and will give the necessary financial support.

The Palestine Development Council has undertaken a campaign for the sale of trust certificates for the Rutenberg plan for the creation of Hydro-electric power in Palestine. A formal gathering was held on Wednesday, June 21 at the Hotel Pennsylvania at which Judge Julian W.

(Continued on Page 9)

San Francisco Chronicle

Published Daily by The Chronicle Publishing Company.
Address All Communications to
M. H. de YOUNG.

AMERICAN IDEALS

Rabbi Silver Says That They Are Best Retained in Western America

RABBI Abba Hillel Silver, who is widely familiar with conditions in this country and Europe, states that the distinctive ideals which have influenced American life, bringing such comfort to our people and so attractive to others, are best maintained in Western America. In the East the masses are rapidly taking over the European viewpoint and attitude. And that attitude Dr. Silver describes as one of "intolerance and suppression, all forms of prohibition and religious conflict." And the Rabbi might have added, "all other forms of conflict."

The American ideal has been that each should do what he pleases, with due regard to the rights of others and the general welfare. Within such limits the feeling has been that each should mind his own business and let that of others alone. Possibly the maintenance of such ideals is not possible as population grows dense. Economic pressure induces co-operation among those of like interests, which invariably drifts into conflicts of one interest with others with social dangers, which do not arise from individual competition. But undoubtedly the East suffers more than we from the congestion of alien races having no conception of American ideals and no sympathy with each other. Any race degenerates in crowded cities, but it is not easy to conceive of such conditions as Dr. Silver describes at the East developing in a population such as the original American stock. We may be thankful that we live in the West. We shall remain happy in the ratio in which we cling to American ideals.

It is interesting to note that Rabbi Silver has acquired his extensive knowledge of existing conditions in this country while touring the United States to raise funds for creating a great company for developing hydroelectric power from the waters of the River Jordan in Palestine. We read in the Scriptures that upon one occasion the Jordan "waters, which come down from above, stood and rose up in a heap." This time it is proposed that they shall do the same by the power of man alone and stay there till they are released for useful work. And then Palestine will become not only "a land of milk and honey," but of water and skilled industries also.

BRITISH MANDATE TO BE CELEBRATED

Journal—9-3-22
S. F. Jews Announce Plan for
Huge Gathering in Honor
of New Freedom

COMMITTEE IN CHARGE

Prominent Local People Will
Arrange for Coming
Jubilee Affair

A committee of representative Jewish men and women has been appointed to make arrangements for a mass meeting Tuesday evening to celebrate the ratification by the League of Nations of the mandate over Palestine which was granted to Great Britain. This committee includes representatives of San Francisco branches of the Zionist Organization of America and the Palestine Development Leagues.

For the past year or more there has been a misunderstanding between the national committees of these two organizations as to the best methods to be pursued in rebuilding Palestine as a Jewish national home. Rabbi Abba Hillel Silver of Cleveland has cemented the forces in San Francisco by bringing to them an understanding of the latest developments in Palestine.

The committee includes Rabbi Martin A. Meyer, John I. Walter, Mrs. M. S. Koshland, Henry L. Mayer, Rabbi Jacob Nieto, Emil Greenbaum, Dr. Henry Harris, Mrs. Louis Van Vleet, Judge Isadore M. Golden, Rabbi Herman Lissauer, Rabbi Rudolph I. Coffee, I. Irving Lipsitch, Adolph Koshland, Leo J. Rabinowitz and Moses Kaplan.

The mass meeting will celebrate the greatest event in Jewish history for 2000 years. It will be held at Temple Emanu-El, 450 Sutter street, instead of at Beth Israel Synagogue, as previously announced.

The speakers will be Gerald Campbell, British consul general; Julian Neltner, French consul general; Rabbi Abba Hillel Silver, Judge Isadore M. Golden and Jacob de Haas of New York, secretary of the central committee of Palestine Development Leagues. Rabbi Herman Lissauer will preside, and an elaborate musical program will be rendered by Cantor Reuben R. Rinder. The public is invited.

RABBI SILVER TO OPEN FUND DRIVE

\$4,500,000 Corporation Beir
Organized for Electrical
Project in Palestine

JORDAN RIVER TO BE USED

Work of Construction Would
Supply Employment for
3000 Destitute Jews

Rabbi Abba Hillel Silver of Cleveland, president of the Palestine Development Council, arrived in this city yesterday from Portland, and tonight will open the drive to raise funds for the \$4,500,000 corporation being organized for the purpose of generating and supplying electric power in Palestine.

The project as outlined by Rabbi Silver involves the taking over of two concessions from the British Mandatory Government in Palestine, now held in the name of Pinhas Rutenberg, a hydro-electric engineer of European experience. It covers the complete utilization of the waters of the Jordan river and also of the Yarmuk as far as its junction with the Jordan.

No Electricity in Palestine

There is practically no electricity in Palestine at the present time, according to Rabbi Silver. "If we can harness the Jordan," he said, "the work of construction alone would employ 3000 destitute Jews with their families and the power thus supplied would put into operation fruit and textile industries all over the country."

Rabbi Silver reported that \$300,000 worth of trust certificates had been sold in New York, and in his recent campaigns through Seattle and Portland \$100,000 had been subscribed.

Rabbi Silver is pastor of the Temple at Cleveland, the largest Jewish congregation in the United States. During the war he was in the diplomatic service of the government under the Committee of Public Information. He was also employed by the French High Commission and was decorated by the French government for his services.

Mass Meeting to Be Held

Tuesday evening there will be a mass meeting at the Congregation Beth Israel to celebrate the confirmation by the League of Nations of the mandate of Palestine which was granted to Great Britain. In addition to Rabbi Silver, the speakers will be Jacob de Haas, secretary of the Palestine Development League; Judge I. M. Golden and the British and French consuls.

Tonight he will speak at the Emanu-El Sisterhood, corner of Golden Gate and Steiner, at 9 o'clock.

B

MONSTER CELEBRATION

OF THE
Ratification By The League of Nations
OF THE MANDATE
To Great Britain Over Palestine

TUESDAY EVENING
SEPTEMBER 5, 1922
AT 8 O'CLOCK SHARP

At Temple Emanu El
450 Sutter Street

This Occasion Will Celebrate the Greatest
Event in Jewish History for 2,000 Years

COME AND HEAR

RABBI ABBA HILLEL SILVER of Cleveland
The Greatest Jewish Orator in America

JACOB DE HAAS

Secretary of the Palestine Development Council

HON. GERALD CAMPBELL

British Consul General

HON. JULIAN NELTNER

French Consul General

JUDGE ISIDORE M. GOLDEN

RABBI HERMAN LISSAUER, Presiding

Elaborate Musical Program by
MR. REUBEN R. RINDER

Come and Celebrate With Your
Co-Religionists

PALESTINE POWER PROJECT DETAILED

Journal—9-6-22
Rabbi Silver, Noted Zionist,
Addresses Mass Meeting
of Jewish People

PLAN TO HARNESS JORDAN

Future of Holy Land Rests in
Hands of Hebrews, Says
Lecturer

Declaring that the redemption of Palestine must be achieved by the Jews themselves, Rabbi Abba Hillel Silver of Cleveland last night laid before the Jewish community of this city assembled in a mass meeting at the Temple Emanuel, the project on foot to harness the Jordan river and furnish the country with hydro-electric power.

The meeting was held to celebrate the ratification of the Palestine mandate by the League of Nations. Gerald Campbell, consul general of Great Britain, and Julian Neltner, consul general of France, were present on the platform and made brief talks. Jacob de Haas, secretary of the Palestine Development League and vice president of the local Zionist organization, also gave a short address.

"As far as the Jew is concerned," said Rabbi Silver, "the recent war has just brought one beneficial result, namely, the chance to renew his broken body and soul in Palestine and reestablish himself in a happy, normal, Jewish life there. The redemption of the Jew was achieved by the patient, ceaseless toll of a Jew who were ready and willing to sacrifice for an ideal. Just as the first redemption was achieved by faith, so was this brought about by faith, and by faith only."

"Jerusalem is destined to become a beacon for the whole world," he said. "We are not a people of the past. We have a future. The creative genius of our people is not dead, but is just as passionate, challenging and eager as it was twenty-five hundred years ago. I look upon this project to establish a haven of refuge for our people as one that will be of benefit to the whole of mankind."

Rabbi Silver is president of the central committee of the Palestine Development League and is now raising funds on the Pacific Coast to finance the work of developing and utilizing hydro-electric power in Palestine.

A U. S. DRIFTING FROM IDEALS, ASSERTS RABBI

San Francisco Chronicle
Noted Jewish Churchman
Discusses Trend Toward
Europeanism 9-1-22

REACTION FROM WAR

Here to Enlist Aid in Financing Big Power Project on River Jordan

That the people of the United States are drifting away from wholesome Americanism and are absorbing too much Europeanism, and that the whole country except the Pacific Coast is in the barrow of unfavorable reaction from the war, is the analysis of national political and economic conditions offered here last night by Dr. Abba Hillel Silver, internationally-known Jewish churchman of Cleveland, Ohio, who arrived in San Francisco yesterday morning.

Dr. Silver, who is rabbi of The Temple in Cleveland, one of the largest Jewish congregations in the United States, is on a tour of the Pacific Coast for the purpose of enlisting the aid of Jewish people here in the financing of a \$4,500,000 power development project in Palestine.

In addition to being one of the foremost Jewish churchmen of America, Dr. Silver is a member of the International Palestine Development Council and is widely known in both this country and Europe as an expert in political and economic conditions.

TOO MUCH EUROPEANISM

"We are taking over too much of the European viewpoint and attitude on things and rapidly losing our old variety of fine American ideals," declares Dr. Silver of the impressions which he has gained through a recent tour of the United States in the interests of the Palestine power project.

"This assimilation of European ways of thinking and doing things is developing into an attitude of intolerance and suppression, all forms of prohibition, religious conflict and an attitude on things in general that is largely un-American," said Dr. Silver.

"It is the aftermath of the war. Some people call it 'unrest,' but I would term it 'fretting' more than anything else—we don't know what we want. We are disturbed and have not yet returned to the mental balance and sanity of American life that prevailed before the war."

WEST STILL SANE

"This attitude on things seems to prevail everywhere that I have visited except out here on the Pacific Coast, and the hope of the country is that your West here will serve to preserve and restore that spirit of Americanism which the East is fast forgetting."

Speaking of Palestine and the project to install a gigantic hydraulic power plant on the River Jordan, famous in Biblical lore, Dr. Silver, who recently visited the Holy Land, declares that it is simply another California in its wonderful agricultural and industrial possibilities.

"Its valleys are wonderfully fertile—they will grow anything—and it possesses a superabundance of water," declares Dr. Silver as to Palestine. "The only thing that it lacks is motive power. There is no coal or oil for motive power, but it has wonderful possibilities for the development of hydroelectric energy in the waters of the River Jordan."

AID TO JEWISH RACE

"There are thousands of Jewish people who are homeless in Eastern Europe, and we want to bring them to Palestine and provide them with work. The development of the power project on the River Jordan is a step in preparing the country for them. Jewish people in the United States are responding liberally to the financing of this project."

In his tour of the country Dr.

Noted Rabbi Here



Dr. A. H. Silver, internationally known Jewish churchman, who is in San Francisco.

Silver has come into first-hand contact with conditions resulting from both the railroad and the coal strike, and declares that the East is already suffering severely from the two great walkouts.

During the war Dr. Silver was decorated by the French government for diplomatic services which he rendered. He speaks seven languages fluently, including Arabic, Latin and Greek, and understands several others. He will leave San Francisco for Los Angeles next Tuesday.

B Jews Rejoice at Mandate of Palestine

Temple Emanu-El Crowded at Celebration; Hydro-Electric Project Is Responded To

A great concourse of Jews that filled Temple Emanu-El last night celebrated the ratification by the League of Nations of the Palestine mandate and gave liberal response to the vast project which has been launched for the hydro-electric development of Palestine by harnessing the waters of that most ancient river of history, the Jordan.

Rabbi Herman Lissauer officiated as chairman of the evening and introduced the following speakers: Julian Naitner, Consul General of France; Jacob de Haas of New York, secretary of the central committee of the Palestine Development Leagues; Judge Isadora M. Golden, Rabbi Abba Hillel Silver, president of the central committee of the Palestine Development Leagues, and Rabbi Martin A. Meyer.

Rabbi Lissauer read a letter from Gerald Campbell, Consul General of Great Britain, expressing regret that he was unavoidably prevented from attending. In place of the address Campbell was to make, the audience sang the British Anthem. **FLAGS OF ALLIES.**

The American, French and British flags were displayed and the Star Spangled Banner and the Marseillaise were sung. Cantor Reuben R. Rinder on account of illness was unable to sing and at his request a solo was rendered by Mrs. Herman Lissauer.

Rabbi Silver in a stirring address said:

"The ratification of the Palestine mandate was the triumph of an ideal. It was one of the very few achievements of the world war. It presents an opportunity for the whole race of Jews. The spirit of my people needs a place of refuge. Jerusalem will be a cradle for the spirit of our race whence we may send out vital inspiration and energies to the peoples of the earth. It has confirmed me in the faith that we are an eternal people. It makes me stronger as a Jew in my faith. The war has brought a chance for the Jew to rebuild his broken body and soul in Palestine."

Rabbi Martin A. Meyer in his address said:

"We have the ability to respond to this cause and to build something for our race that will be lasting. We may build for the world to benefit. We may create new values."

Jacob de Haas who has been most active in the Zionist movement for many years and has traveled all over the world in the interest of the movement said:

"We must make the mandate a reality by prayerful action. The harnessing of the Jordan permits the rehabilitation of Palestine. The Jews thanking God for the mandate whereby the nations of the world open Palestine to them as their own stand ready to rebuild their home land. All the world is going to watch us now, what we do in Palestine and how we do it."

Consul General Naitner declared that the two greatest achievements of the war were the resurrection of Palestine and of Poland. Palestine, he said, has a great future and the nations of the world will watch its progress.

Judge Golden said the time has now arrived when the homeland of Palestine is a definite part of the program of the earth. Palestine will be reclaimed for the Jews.

C FAITH MERGER IS IMPOSSIBLE, RABBI STATES

Assimilation With Gentile Religion Out of Question, He Declares

"The Jewish faith is not ready to lose its identity—its uniqueness—in that of any other faith," said Rabbi Abba Hillel Silver of Cleveland, O., yesterday morning at the regular Saturday services at Temple Emanu-El, at which he was the speaker.

"I have often been asked," said the Rabbi, "if Jew and Christian will ever meet. If by meeting means the merger, the assimilation, the losing of one into another, I should answer categorically 'no.' I do not believe that Jew and Christian will meet this way, ever. Christianity is neither a dead nor a dying faith. Neither is the Jewish religion a dead or a dying religion."

LOSS BY MARRIAGE

"We have lost very few through conversion or to other faiths. We have lost a larger number through intermarriage, as the second and third generations invariably are non-Jewish, but this is not a great loss."

Rabbi Silver outlined the three factors which, in his estimation, make the combine of the faiths improbable. First, religious imperialism or fanaticism; second, racial imperialism, and third, economic imperialism, which he believes the most menacing factor.

"JEW IS PROGRESSIVE"

"The Jew is a liberal, a progressive," declared the rabbi. "He's got to be. It's the life of our race and it is no accident of history. In the Jew is the undying passion for justice and for freedom. So long as the three forces, the three imperialsms are at work, so long will Jew and Christian meet. But when both realize that their source is one—God, that their purpose is one—Man, that their mission in life is one—to sweeten and ennoble the lives of men, women and children, then will they meet—truly meet. Their prayer books will be many."

D 1922 9-23
SATURDAY, SEPTEMBER

HITS JAZZY WORLD AS WAR IMPENDS

Rabbi Silver, in Jewish New Year Sermon, Says Strong Souls are Needed.

"The jazz spirit of our age is an archaic, primitive, jungle rhythm that has come to tangle the nerves of a fated, tired age," said Rabbi A. H. Silver of the Temple, E. 55th street and Central avenue S. E., in his Jewish New Year sermon last night.

"We are too tired after the war to work constructively for an intelligent peace," he continued, "and now, in the east, war is aflame again and the world is threatened with another universal holocaust."

"Our race can be saved only through the influx of a new energy, through the purging virtues of new and fine ambitions, collectively entertained. We need the refreshment of fine, clean impulse, of new hopes and new ambitions. We need the thews and sinews of strong bodies, strong minds and strong souls."

Our Readers' Forum

A Note From Mr. Richards

1923

TO THE EDITOR:

Rabbi Abba Hillel Silver took up over a column of your space recently to explain his failure to mention Palestine in his elaborate address before the Convention of the Union of American Hebrew Congregations.

It would have taken only a few words to refer to Palestine—I said nothing about Zionism as the Rabbi tries to make it appear.

As his reason for his strange omission he states that he addressed himself solely to the subject of a Jewish religious revival and we are led to infer that that theme had no possible relation to Zion, the source and cradle of Judaism.

Rabbi Silver tells a long story about a resolution on Palestine for which he worked and for which he was not present to speak and vote. He seems to be satisfied with nearly everything the convention did or said. No one will question his right to his opinion, though many are bound to regret his failure to perceive the absurdness and offensiveness of many of its acts and utterances.

There was, of course, no intention of depriving Rabbi Silver of the credit for the services to the cause of Palestine which he has rendered in the past and is undoubtedly still rendering. In commenting again on the grotesque comedy of Reform self-adulation and ignoble prostration before an indifferent Gentile world—all the more odious to one who is at heart in sympathy with a liberal interpretation of Judaism—I merely recorded the general observation that Rabbi Silver in a supreme moment failed a great ideal and a host of friends of the ideal.

Not being a teacher or preacher of religion, I will not of course go into such petty personalities as those to which the Rabbi resorts, and entirely ignore his very unbecoming remarks, leaving it to clearer-minded and less impassioned observers to judge upon a fairly long record of Jewish work.

Since I had the pleasure of hearing such gracious words from Cleveland Rabbi Marius Ranson has kindly written from Albany. Rabbi Ranson has favored your readers with an elaborate explanation of his plan to dissect and revise the Bible, and nothing better than his letter was wanted to show the absurdity and irreverence of his proposition. I hope he will write a whole book on the subject, a kind of new Bible, which we will call The Albany Version. That lack of logic is here accompanied by total absence of the sense of the ludicrous is clearly evident from the writer's failure to appreciate the difference between venom and humor. I asked who Dr. Ranson was simply because I did not know, but as he rightly objects to personal questions, I will refrain from answering the one which he addresses to me, especially as it has nothing to do with the case, assuring him at the same time that I could tell him a whole lot about what I consider my identity with and duty to the Jewish people.

It only remains to be added that my article was written in a purely personal capacity and that it was through an editorial error that the name of an organization was placed after my name.

Respectfully yours,

New York. BERNARD G. RICHARDS.

Rabbi Silver's Courage

TO THE EDITOR:

In your issue of February 9th, Mr. Bernard G. Richards, in a review of the Golden Jubilee of the Union of American Hebrew Congregations, criticizes Rabbi Abba Hillel Silver for not mentioning Palestine in his address at the Carnegie Hall mass meeting, and concludes his criticism by saying: "Reform is, in the main, the

religion of the rich man, and the atmosphere which it engenders is not calculated to awaken courage or strengthen the spirit of self-sacrifice.

For the enlightenment of Mr. Richards, let me cite a few examples to illustrate the lack of courage and spirit of self-sacrifice on the part of Rabbi Silver. When Rabbi Silver was being considered for the ministry of The Temple at Cleveland, which is the third wealthiest congregation in the country, he was then only in the second year of his ministry.

There were other candidates at the time better known and more influential who applied for that position. It reached the ears of the trustees of the Cleveland Temple that Rabbi Silver was an ardent Zionist and that during his ministry at Wheeling, West Virginia—the position he was occupying at that time—he was extensively engaged in Zionist work and activities.

The Trustees of the Temple, who were all anti-nationalists and anti-Zionites, were seriously considering whether they should elect a Zionist as their spiritual leader.

Rabbi Silver learned of this. I know not what Mr. Richards would have done were he in Rabbi Silver's place—a young man, twenty-four years of age, being offered one of the most lucrative posts and most coveted pulpits in the country, but found that his views on Jewish nationalism were proving a stumbling block on his path to glory and success.

You know, *Al todin es chavercho ad shetagia limkomo*—"Judge not your friend until you are placed in his position," is a wise saying of our Rabbis.

But I do know what Rabbi Silver did. He forwarded to the trustees a statement clearly outlining his position on Jewish nationalism and wrote them that his views on Jewish nationalism are the same now as they have always been, and if they think that his Zionism will hinder him from fulfilling his duties as Rabbi of

The Temple, he wishes to withdraw as a candidate.

Did this action of Rabbi Silver lack courage or the spirit of self-sacrifice?

When Rabbi Silver was installed as Rabbi of the Cleveland Temple, in the presence of such bitter opponents of Zionism as Dr. Kaufman Kohler, then president of the Hebrew Union College, and the late Rabbi Moses J. Gries, Rabbi Emeritus of the Temple, and in the presence of a board of trustees and a congregation then bitterly opposed to Zionism (Things have changed since, thanks to the influence of Rabbi Silver. At a meeting of the executive committee of the Union of American Hebrew Congregations, Mr. Benjamin Loewenstein, President of Rabbi Silver's Temple, spoke in favor of a Palestine resolution, being passed by the

convention), he did not forget to speak about Palestine and Zionism.

Did this, too in Rabbi Silver, show lack of courage?
New York City. SOLOMON COHEN.

CASE WILL DROP A QUERY JEWS OPPOSE

Cleveland Press
President Howe Says Race
Question Conformed With
Inquiry of Euclid

Oct 27, 1922
Avenue Temple

Dr. Charles H. Howe, president of Case School of Applied Science, said Monday that the question "Are You of Jewish Race?" would be removed from the school's registration blank.

This followed complaint of Rabbi Abba H. Silver that Jewish institutions did not want information obtained in this manner.

"If the majority of Jewish friends do not wish this question asked and think that we should not give such information to Jewish institutions, the question will undoubtedly be omitted," said Howe.

"To show that there is some reason for seeking information as to the race of the student is the fact that the first letter received this year in regard to religious affiliations of young men was received from the Euclid Avenue Temple. It reads:

"Kindly send me names of young Jewish students from out of town at your college."

"It would appear from the letter from the Euclid Avenue Temple that some Jewish institutions do want this information," said Howe.

He denied that any discrimination against Jewish students was contemplated.

Rabbi Silver was asked to express his opinion of the questionnaire. He was reluctant to give a statement for publication, inasmuch as he had had correspondence on the matter with authorities of the college and had hoped that the matter would be straightened out before long.

Silver's Statement

He dictated the following statement.

"I made representation to Dr. Charles Howe, president of Case School of Applied Science, two months ago, requesting that this discriminatory question be stricken from the registration card. Dr. Howe replied that he did not like the question any more than I did but that he did not see how they could get the information which they wanted in any other way.

"I pointed out to him that the registration card as it is, already contains two questions concerning the student's religion and his denominational affiliation, and I could not see why the third question 'Are You of the Jewish Race?' was required.

"Dr. Howe replied that some Jewish students refused to answer the first two questions. I told Dr. Howe that it is a student's privilege, in a non-sectarian institution, to volunteer such information or to withhold it, and that those who did not answer the first two questions would probably not answer the last.

Question Unnecessary

"I furthermore suggested, in view of the position taken by Dr. Howe, that the last question was inserted in order to accommodate Jewish agencies and organizations who do not desire such information, that such organizations are not concerned with those who do not wish to make their religion known.

BRYAN CALLED FOE TO REAL RELIGION

Herald Express
Rabbi Silver of Cleveland Upholds Science Before Big Audience at Sinai Temple.

Denouncing William Jennings Bryan as the "foe of real religion," Dr. Abba Hillel Silver of Cleveland upheld science before an audience of 2,000 at Sinai Temple last night.

The only view of religion for the thinking man is that of the scientists, largely based upon Darwin's theory and upon the idea that the only constant thing in the universe is the element of change, according to the speaker.

"I'm here not to defend Darwin," Rabbi Silver said, "but to defend the cause of religion against Bryan."

"The sad part about all this fire of opposition that Bryan has kindled against the evolutionary theory is that Bryan is sincere—and the most dangerous man is the one who is sincere and wrong."

"Mr. Bryan is hurting the cause of real religion; he is making it ridiculous to thinking men and women."

Prohibition is a "quick lunch method," according to Dr. Silver. We use it only as a makeshift to avoid going to the root of the matter. It is the hardest thing in the world to think, he said, and in the place of will power we try to substitute legislation.

CALLS RACE BIGOTS MENACE IN EUROPE

1922
Rabbi A. H. Silver Points to
Danger of Oriental

Conquest.
Cleveland Plain Dealer

"Those who set up the doctrine of the superiority of northwest Europe over south and east Europe are helping to divide Europe and are sowing seeds of future wars. Nothing is more dangerous than a self-delusion which under a moral pretense justifies immoral conduct," Rabbi Abba Hillel Silver declared in his sermon yesterday morning at the Temple.

"The world is in a state of shock and is readily thrown into panic even by fantastic reports," Rabbi Silver declared.

"The most colossal scare of the western world today is the rising tide of color which threatens to inundate the white race. The fear is not groundless. During the war Europe came very near utter collapse. The white people were destroying themselves and impoverishing their man power and resources."

"The colored races beheld the internal dissensions among the white peoples, and they grew restive under their subjection. There came to life a new and victorious Turkey, an expanding Japan, a revolutionary Egypt and India, and a pan Islamic movement for the union and progress of all Mohammedan peoples."

Danger of Oriental Mastery.

"If Europe continues materialistic rivalries which lead to war, competitive armaments which lead to revolution, and diplomatic intrigues which lead to chaos, it may very well come to pass that mastery will pass from the enfeebled hands of the white races of Europe to less exhausted and less crystallized peoples of the east. Asia has invaded Europe at least four times since the fall of Rome. It may do so again."

"The way to avoid such a contingency is not through intensified efforts to keep the colored races in subjection. Such methods, suggested by Grant, Stoddard, Josey and others, based on unbridled racial conceit and Machiavellian cynicism, are wrecking Europe today. The exploitation of backward races is the most fruitful source of European wars. The subject peoples of the earth will not forever remain subject to feed the pretensions to imaginary excellencies of the so-called Nordics."

"The colored races may be helped to civilization and independence and prosperity. They then will benefit themselves and the white races. Asia never need invade Europe or America. No land or continent is so overcrowded but that improved methods of agriculture and industrialization through machinery will not adequately support its population."

"Race chauvinism ruined Germany. It will destroy Anglo-Saxon peoples. The way of salvation is not through exploitation of foreign peoples but through domestic reconstruction. The white races must forego competitive armament, inter-racial bickerings and war. They must work more and spend less. Luxury destroyed Rome. It will destroy America."

"It may be said, in passing, that as fast as civilization is concerned, up to 1500 A. D. the northwestern European peoples were negligible. Nearly all they have today of art, philosophy, religion and science of government they inherited from the Mediterranean countries and from Judea. And it is at least a debatable question whether Italy today hasn't an art which is as fine as England's and Russia a literature as noble as Germany's."

"It should also be remembered that the discovery and exploitations of the new world, largely through the colonial enterprise of Mediterranean peoples, gave the north of Europe economic supremacy—and thereby also preposterous notions of inherent greatness."

Einwanderungsfrage.

Rabbiner Silver kritisiert ihre amtliche Behandlung.

gehaltene Opernjängerrinnen un-mäßigend.

Rabbiner Abba Hillel Silver brachte gestern in einer Rede vor den Mitgliedern der Tempel-Gemeinde an Ost 55. Straße und Central Avenue, die ähndende Lauge seines Spotts über unsere Bundesverwaltung, die zur Lösung des Einwanderungsproblems sich nicht an die Gelehrten der amerikanischen Universitäten, sondern an abgetastete Sängerinnen der kommenden Oper und der Bauderville-Bühne wandte. In den alten Zeiten hätten sich die Staatsmänner um Rat an die Orakel gewandt; jetzt wendeten sie sich an eine ausgefingerte Diva. Vor dem Krieg wurden die europäischen Arbeiter von unseren Industriellen ge-jucht, bewillkommt und gepriesen. Während des Krieges wurden sie in den Feldlagern und Schützengräben und in den Munitionsfabriken be-

Jetzt da der Krieg vorüber und ein Heberschuß von Arbeitskräften im Lande sei, seien die besten, fleißigsten und patriotischsten Einwanderer zum Auswurf, zu Unamerikanern und zu einer Gefahr erklärt worden.

Die Einwanderung sei eine ökonomische Frage und man könne begreifen, daß in Zeiten der Arbeitslosigkeit man hierzulande mit schneeligen Augen auf den ausländischen Arbeiter blicke. Aber diese ökonomische Frage mit phrasenhaften, aufreizenden und unwürdigen Argumenten über die Massen-Geringwertigkeit der neuereintreffenden Einwanderer zu setzen, kontrastiere mit den hohen Motiven der frühen Ansiedler und jehe Amerika der direkten Gefahr aus unter die Flutwellen der Unernüchternheit zu versinken und sei verdamnungswürdige Heuchelei.

ACTS ON JEWISH QUERY

Case to Cut It From Entrance Blank If Found Objectionable.

Action on the removal of the question, "Are you of the Jewish race?" from the entrance application blanks of Case School of Applied Science will be taken by the committee on entrance examinations if it is found that the question is objectionable to Jewish people or their institutions, Dr. Charles S. Howe, president, said yesterday.

This committee would not regularly meet to consider the printing of such forms until another season, but there is no desire on the part of the school to maintain a feature objectionable to any race or creed, he declared.

"I wish it understood that there is no question of a controversy over this matter," he said. "Rabbi A. H. Silver, in the friendliest manner, suggested the question might be objectionable to Jewish institutions. If such proves to be the case, the question will be eliminated."

Plain Dealer
Oct 23 1922

CENSORSHIP OF MOVIES SPLITS CHAMBER BODY

Board of Directors Table Favorable and Dissenting Reports Pending the Outcome of Hays Program.

Members of the municipal committee of the Chamber of Commerce split on the question of federal censorship of motion pictures, but a majority subscribed to the reform, after such terms as "un-American," "high brow" and "unconstitutional" had been used in discussion of the issue, according to the committee's report made public yesterday.

The report was tabled by the board of directors of the Chamber of Commerce, which announced its decision would await results of the effects of the national organization of motion picture producers and distributors, under chairmanship of Will H. Hays, former postmaster general.

Wilbur J. Watson signed the majority report as chairman. Others signing with him were C. E. Bishop, Irving C. Bolton, P. H. Collins, W. B. Hanlon, Theodore T. Long, John C. Lowe, William J. Mead, C. F. Mullen, Charles H. Olds, E. D. Shurmer, Ralph H. West and Francis S. White.

Report of Minority.

The minority report was signed by W. H. Abbott, Ernest C. Dempsey, Rabbi Abba H. Silver and E. H. Tracy. In part, it read:

"It is inconceivable that censorship can ever represent other than the views of the minority. It depends solely upon personal opinion. In our opinion censorship is un-American and contrary to the fundamental institutions of our government."

The remedy, according to the minority, "lies in educating the public to desire the best pictures. We believe that the parent must be brought to realize his responsibility to the child and not seek to unload that duty upon the state."

The majority report says the influence of censorship "has been an unseen benefactor to the motion picture producer, for without it, doubtless more drastic measures would have resulted, doing a far greater harm than censorship alone."

Eight speakers appeared before the committee, four opposing censorship and four favoring it. They included editors, moving picture critics, local film exchange managers, motion picture actors, the president of the Cleveland Cinema club, representative of the Motion Picture Theater Owners of America, and men equally conversant with the various phases of this industry. In addition, individual members of the committee watched the screens in local houses, night after night for several months in order to determine for themselves just how effectively censorship operated.

The arguments for censorship presented by the committee may be summarized as follows:

"The production of motion pictures is not only comparatively new, but now is conducted upon an enormous scale. It has become one of the largest and most profitable enterprises in the world, without uniform purpose or control. Its rapid growth demands drastic supervision. Censorship is the only agency that has kept the industry at all within the bounds of propriety.

"The resultant effect upon juvenile minds of the motion picture entertainment has been enormous. Children are, by instinct, imitators and they have been quick to grasp the dramatic portrayal of crime and put the same into actual operation. A survey of the opinion of New York grade school principals charges an evil influence of the screen upon juvenile scholars.

"The censorship, if fundamentally unsound, is a constant deterrent to the management and a reminder that the public has paid eyes to watch the production. This undoubtedly has had beneficial effect upon film production.

Unseen Benefactor.

"This influence has been an unseen benefactor to the producer, who has opposed it, for, without it, doubtless more drastic measures resulting from uncensored picture making would have been taken.

"The motion picture producer assumes, from the outset, that there must be evil in order to emphasize virtue by contrast. The producer is too vitally interested a party to determine this question. It should be left to the public to decide. His excuse is that he is giving the public what it wants. He forgets however that a demand can be created for anything. Popular demand is no criterion by which to judge the propriety of a proposition of this kind. This interested censorship is the only answer. The producer fears no other weapon that the public is able to wield."

"The arguments against censorship are equally numerous. Some of them are as follows:

"The constitution of the United States declares that congress shall make no law abridging the freedom of speech, or the press. This provision is quoted as giving liberty for the moving picture producer to write his own scenario and make his own pictures.

"Many persons clamoring for censorship are unable to distinguish between bad taste and bad moral. They lose sight of the fact that standards of taste are irreconcilable. Censorship is un-American. If it is applied to motion pictures it is only a short step to censorship of the stage and press.

"We all deem it our rightful privilege to select the books we read, the plays we see, the food we eat and the clothes we wear. Why then do some of us believe that it is necessary to have hired politicians to look over motion pictures and tell us what we may, or may not see."

"The business a greater harm than censorship could have done.

"Nearly all opponents of censorship admit some form of regulation. They propose some other form of remedy in order to bring the screen to a higher moral plane.

"The motion picture producer assumes, from the outset, that there must be evil in order to emphasize virtue by contrast. The producer is too vitally interested a party to determine this question. It should be left to the public to decide. His excuse is that he is giving the public what it wants. He forgets however that a demand can be created for anything. Popular demand is no criterion by which to judge the propriety of a proposition of this kind. This interested censorship is the only answer. The producer fears no other weapon that the public is able to wield."

"The constitution of the United States declares that congress shall make no law abridging the freedom of speech, or the press. This provision is quoted as giving liberty for the moving picture producer to write his own scenario and make his own pictures.

"Many persons clamoring for censorship are unable to distinguish between bad taste and bad moral. They lose sight of the fact that standards of taste are irreconcilable. Censorship is un-American. If it is applied to motion pictures it is only a short step to censorship of the stage and press.

"We all deem it our rightful privilege to select the books we read, the plays we see, the food we eat and the clothes we wear. Why then do some of us believe that it is necessary to have hired politicians to look over motion pictures and tell us what we may, or may not see."

"The business a greater harm than censorship could have done.

RABBI SILVER ASSERTS PACT INVITES WAR

Europe Seeks Dreadnaughts Not Dreams.

"I was a great advocate of a league of nations until the treaty of Versailles was published, when I became convinced that it was not a treaty of peace but a treaty for war and that any league organized to perpetuate such a treaty is organized for war."

In his statement Rabbi A. H. Silver, of the Temple, E. 55th st. and Central ave., tells why, after touring the country before the war in favor of a league of nations, he now opposes the league as it was brought back to this country by President Wilson.

Makes Personal Investigations.

Rabbi Silver has been to Europe each year for the last three years studying conditions. In 1918 he went for the United States government as a member of a committee on public information. In the same capacity he served the French government. For his service to the latter nation he has had conferred upon him "The Academic Palms," making him an Officer of Public Instruction.

Rabbi Silver's Statement.

In the last two years the visits were personal ones. Rabbi Silver has had the opportunity of studying conditions in Europe that few if any Clevelanders have had and he speaks from his own personal investigations of conditions.

He issued this statement to The News Tuesday:

After a visit to Europe one carries away with him the feeling of the almost absolute futility of war. One would think that after all the sacrifices the nations of Europe have endured they would have gained something. They learned apparently nothing. Their foreign offices, as of old, are busy today scheming, plotting and conspiring against their neighbors as before the war.

There is no idealism in Europe today. In fact, American idealism has been discredited. Whereas in 1918 I found a sense of deep gratitude and love for America for what she had done in coming into the war, not for selfish reasons but to serve mankind, in 1920 I found an attitude of cynicism as to America. The English praise America in America. So do the French and Italians.

The European nations care for us only as we do their bidding. Whenever we begin to insist on certain moral principles, that fundamental human right in international relationship, they sneer at us.

The governments of Europe want us to join a league of nations in order that we may assist them in all their imperialistic enterprises. They want America's name, America's moral prestige and if necessary America's men and money to help them carry on their nefarious international projects or to perpetuate imperialistic crimes.

Declares Wilson League Really Is Pact for War



RABBI ABBA HILLEL SILVER

CLEVELAND NEWS
Aug 7, 1922 THE CLEVELAND NEWS

She'll Wed Rabbi as Sister Did



Rabbi Silver's Bride-Elect 2d to Choose Churchman.

Miss Virginia Horkheimer will be the second of her family to marry a rabbi when she becomes the bride of Rabbi A. H. Silver. An elder sister, Pauline, is the wife of Rabbi Morris Lazars, of Baltimore, Md.

Miss Horkheimer, whose engagement to Rabbi Silver was announced several days ago, is the daughter of Mr. and Mrs. Horkheimer, of Wheeling, W. Va. She is a graduate of Goucher college, where she went after completing her freshman year at Smith college. The bride-to-be and Rabbi Silver first met six years ago in Wheeling, where the rabbi resided prior to coming to the Temple, Central ave. and E. 55th st. The date of the wedding has not been announced.

JUDGE MAKES PLEA FOR JEWISH REVIVAL

Religious Apathy Shows Present
Deplorable Tendency, Says
Justice Lehman.

GOLDEN JUBILEE BEGINS

Unlettered Jew Our Deadliest Enemy,
Declares Rabbi Hillel Silver
at Carnegie Hall.

Jewish leaders from all over the country attended the service at Carnegie Hall last night which began the observance of the Golden Jubilee of the Union of American Hebrew Congregations. An address was made by Supreme Court Justice Irving Lehman and a sermon was preached by Rabbi Hillel Silver of Cleveland. Services also were held at the Temple Beth Elohim in Brooklyn.

The fiftieth anniversary of the beginning of the American Progressive Reform movement in the Jewish religion was hailed by Justice Lehman as the fitting time for a great effort toward a religious awakening. He declared that religious indifference, as manifested among the peoples of many faiths, was a deplorable tendency of the present.

"The wave of irreligion," he said, "the wave of revolt against religious authority and tradition, which has swept the world, has affected us as well as our neighbors and we Jews have here a special difficulty which we must meet. Among the recent immigrants lack of understanding between parents educated abroad and children educated here has kept many children from accepting their parents' authority and honoring their fathers' traditions in the old Jewish way."

Finds Indifference and Ignorance.

"Unfortunately, there are thousands of young Jews, both rich and poor, who today know that they are Jews only in the sense that they have not accepted any other religion. Indifference and ignorance exist where knowledge should give strength and joy. I have found men in the professions and in the colleges; I have found them in Jewish clubs and associations; I have found them in the sons of families long established and long honored here, and I have found them among the sons of recent immigrants."

The attitude of some of these men cannot be explained away on any theory that they are materialistic, or that prosperity is weakening a religion that was strong only in adversity, for I know that many of these men are sincerely eager to serve their fellow-men and would be as ready to make sacrifices for their ideals as their fathers were; yet we are in danger of losing these men and their descendants, and such a loss would fall not only upon us, but upon our country. For the world today needs as never before men imbued with the spirit of justice, mercy and holiness, and though there can be but one form of Jewish solidarity in this country there should be a solidarity founded upon knowledge and love of the Jewish religion; a solidarity so close that no man should be recognized as a Jew who is not worthy of that name; a solidarity so deep that no Jew should dare to stand aside from any work of service to country, to humanity or to God.

Pleads for Solidarity.

Should be founded upon knowledge and love of the Jewish religion, and the reason why many stand aside is because they have not learned to love their religion. They are discarding the heritage of their fathers because they do not realize the joy it can bring them. Ethical principles may be taught as a part of a cold moral philosophy, but they mold our characters so that right conduct becomes almost instinctive only when they are the precepts of a faith to which we cling with love and devotion. Not solely through teaching the eternal moral truths of our religion, not solely by recalling the splendid traditions of our fathers, not solely by urging the Jewish youth to cherish their proud heritage, can Judaism be preserved in this country. All these things we must do, but a religion will live only if it is loved, and it will be loved only if it brings joy to those who follow it. The Jew of old laid aside the troubles and the pathos of his daily life on the Sabbath eve, and he welcomed the Sabbath with song as a bride bringing joy to the bridegroom.

too long have we spoken of ourselves as the children of a martyred race; too often do we think of ourselves as a people of sorrow. Yes, we have been strangers in Egypt, and we shall remember that here, not in bitterness, but in sympathy for the downtrodden; and a stranger shalt thou not wrong, neither shalt thou oppress him, for ye were strangers in the land of Egypt. Here we are not strangers, and we are not a people of sorrow. Citizens of a country which we love, sharing in its opportunities—working with our fellow-citizens for its advancement, free to worship the Lord according to our own faith, let us remember all our glorious traditions, let us hold to them as a source of strength for greater service to mankind, but let us above all worship the Lord in joy as did our fathers."

Says Jewish Thought Must Centre Here.

Rabbi Hillel Silver, who preached the sermon at Carnegie Hall, declared that America must become the centre of Jewish learning and Jewish thought, because of the breakdown of Jewish centres of higher education abroad.

"The great reservoirs of Jewish thought and learning in Eastern Europe," he said, "have either been destroyed, abandoned or for generations depleted and impoverished. Schools and academies have been shut down. Their students and scholars, their very books and libraries have been scattered to the four corners of the earth."

"Without learning and study, Judaism cannot survive and Jewry must perish. This is one of the inexorable laws of our existence and there is no escape from it. Whenever a Jewish community failed to kindle the lamp of learning and relied solely on worship, observance and philanthropy, it ultimately disappeared. Witness the story of the Hellenized Jewish communities of Egypt after the destruction of the Temple. We are the people of the Book. We gave life to the Book. It now gives life to us!"

"We must banish ignorance from our midst. Our deadliest enemy is the unlettered Jew, whom ignorance leads to indifference or to cynicism or to assimilation. More schools and better schools! More high schools and better high schools! More educated Jewish laymen! The Torah was not given to the rabbis alone. If Judaism is to remain a democratic religion, it is not to degenerate into an ecclesiastical hierarchy, it must be on the basis of Jewish learning broadly disseminated through all the ranks and classes of our people."

Calls Religious Schools Inadequate.

"Our religious schools are inadequate. Their curricula are rudimentary and faulty. The time allotted to the religious education of our children is all too short. We cannot transmit a heritage of 3,000 years, the learning and wisdom of thirty centuries, the history, religion, ethics and literature of a people, all in the one or two hours a week during the few years of the child's school life. You Jewish laymen must look to it! It is you who must take the initiative in this tremendously urgent work! Our religious schools must do much more than impart some elementary, historical information and some religious guidance. The school along with the home and the synagogue must inculcate the essential mental and spiritual qualities of our people, the collective soul and mind, as it were, of our race, the Jewish attitude and the Jewish point of view, the high hope and passion, and the morale which makes for victory. We have yet much to give to the world. We have not yet uttered our last immortal phrase."

We must, therefore, for the sake of the world, safeguard the soul of our race.

"And this will be our answer to anti-Semitism. This will be our reply to all the heathen ragings of our day. We shall not be demoralized. We shall not make prejudice the central motif of our life. In the midst of a world nearly destroyed by hate, now seeking to save itself through hate, in the midst of a revival of medievalism and the upthrust of jungle instincts we purpose to continue upon our appointed way, tending the altars of the Lord God of nations, ministering to the needs of a world tragically confused, planting anew the seeds of justice and truth everywhere, and patiently and lovingly fashioning the links in the golden chain of universal brotherhood."

"We hold no brief for our people. We do not condone its faults nor magnify its virtues. We will not morbidly dissect our living body to discover why some people hate us. It would have been better if we were not driven so fiercely by the insatiable hunger after freedom and justice and truth. Seeking less we would have learned less of life's failures and tragedies and discovered less of the world's hostility. But such is our destiny. It is our cross and crown. It is our immortality! We shall meet the blind fury of our day even as our ancestors met it throughout the ages—in compassion and in resignation without bitterness and without fear."

Tells Jews to Fight for Rights.

Rabbi Leon Harrison of St. Louis, who was the principal speaker at the Brooklyn meeting, told the adherents of the Jewish faith that they must make a fight for themselves against their assailants.

"This is the only answer," he said, "to make to unjust and offensive discriminations against Jews as such, in any circles and under any circumstances—to fight together for our rights, to protest powerfully and unanimously against injustice, to join hands in urging an enlightened and liberal public opinion against intolerance and prejudice, both academic and social. The Jew who takes insults and discriminations lying down deserves both. Fight for your rights, as every creed and race has fought and must fight. And to fight

effectively for justice, for complete democratic rights in this democratic land, you must organize, you must unite."

"Without organization we are the traditional bundle of sticks, fragile, feeble and helpless; but with it, with a union of American Israel, with this union, inspired, reinvigorated, animated by a new and mighty breath of life, we become clothed not only by the omnipotence of eternal ideas, but by the power to realize and glorify them."

Supreme Court Justice Harry E. Lewis, speaking at the Brooklyn meeting, made light of talk of an anti-Semitic movement in this country.

"From time to time," he said, "we hear of an organized movement which from prejudice seeks to annihilate Jews. These anti-Semitic movements are artificial in their origin and soon die. Their vitality is ephemeral. We must not, however, rely entirely on the fact that the multitudes of broad-minded, generous people are wholly opposed to such manifestations. Organized minorities have sometimes overcome unorganized majorities. It is necessary for us to demonstrate our religious spirit, our honesty of purpose and our unity."

The business sessions of the convention will begin today. Reports of the year's activities of the union will be tendered at the morning session, and the President's message, delivered by Charles Shohl of Cincinnati, with the address of welcome by Louis Marshall, will be the principal features of the meeting. During the afternoon there will be a symposium on the progress of Jewish education in America during the last fifty years by Dr. Julian Morgenstern of Cincinnati, Louis L. Mann of New Haven and Rabbi David Philipson of Cincinnati.

The delegates will be entertained at the Century Theatre tonight at a special performance of the Chauve-Souris.

At the Sisterhood sessions, beginning at 8:30 A. M., Mrs. Joseph Wiesenfeld of Baltimore will deliver the President's message and Mrs. Daniel P. Hays of New York the address of welcome, to which Mrs. J. Walter Freiberg of Cincinnati will respond. Miss Rose Brenner, president of the National Council of Jewish Women, and Mrs. Charles Hoffner, President of the Women's League of the United Synagogue, will also speak. Business sessions will occupy the entire day. The meetings of the National Federation of Temple Brotherhoods will open at 2 P. M.

JEWES PREPARE FOR ANTI-SEMITIC WAVE

Union of American Hebrew
Congregations Exhorted to
Be Courageous.

QUIET CONFIDENCE URGED.

Golden Jubilee Gets Under Way
To-Day.

Pride in Judaism and calmness in the face of rising waves of intolerance were urged last night at two large meetings which marked the opening in this city of the golden jubilee convention of the Union of American Hebrew Congregations.

At one of the gatherings, which packed Carnegie Hall to the limits of its capacity, Rabbi Abba Hillel Silver of Cleveland struck a note that brought an enthusiastic response when he said:

"This will be our answer to anti-Semitism. This will be our reply to the heathen ragings of our day."

"We shall not be demoralized. We shall not make prejudice the central motif of our life. We shall not permit ourselves to develop a persecution-complex and thus lead starved and ingrown lives. Above all, we shall not be awarred one iota from the age-old task of our people. 'In quietness and in confidence shall lie your strength.'"

"We propose to continue our appointed way, ministering to the needs of a world tragically confused, planting anew the seeds of justice and truth everywhere and patiently loving and fashioning the links of the golden chain of universal brotherhood."

Would Save Old Ideals.

At the same meeting Supreme Court Justice Irving Lehman, Chairman of the Jewish Welfare Board, urged a Jewish solidarity which would tend to destroy the present tendency on the part of many New World children to make light of the ways and beliefs of their Old World parents. The Judaism of to-day, he said, stands like the Judaism of old, "upon ideals of human and divine justice, upon truths which are immutable because they are truths."

Both the Carnegie Hall meeting and the other, which was held at Temple Beth Elohim, at Gasfield Place and Eighth Avenue, Brooklyn, were attended by prominent Jews of all part of the country who have come to be present at the convention, which will get formally under way to-day at the Hotel Astor, with Charles Shohl of Cincinnati presiding and Louis Marshall delivering the address of welcome. In connection with this gathering of the Union of American Hebrew Associations there will be simultaneous conventions of the National Federation of Temple Sisterhoods and the National Federation of Temple Brotherhoods.

Must Demonstrate Strength.

Last night's gathering also marked the close of "Go to Synagogue Week." Both were in the nature of religious services. Rabbi H. G. Enelow of this city, Rabbi Morris S. Lazaron of Baltimore and Dr. Kaufman Kohler, also of this city, conducted services at Carnegie Hall, where there was a musical program by the choir of Temple Emanuel. The Rev. Simon Schlager was cantor, Gottfried H. Federlein, organist and director, and Miss Inez Barbour, Miss Elsie Lyon, Max Bloch and Carl Schlegel were soloists.

The Rev. Isidor Frank and Supreme Court Justice Harry E. Lewis conducted the services in Brooklyn. Justice Lewis referred to the activities of such anti-Semitic bodies as the Ku Klux Klan, saying that they are short-lived.

"We must not, however, be content," he said, "with the thought that these attacks cannot survive. Organized minorities sometimes have overcome unorganized majorities, and if we are to succeed we must do something to demonstrate our strength."

JEWRY WILL BATTLE WAVE OF PREJUDICE

Golden Jubilee Convention
Speakers Urge Race to
Stand Unshaken.

HATE NOT LIFE MOTIF

Rabbi Harrison Calls on
His People to Fight Back
at Anti-Semitism.

RAGE OF FOE NO NOVELTY

Ohio Speaker Asserts Hebrew
Will Develop No 'Persecu-
tion Complex.'

Rabbi Abba Hillel Silver of Cleve-
land, speaking at the religious rally
which marked the opening of the
golden jubilee convention of the Union
of American Hebrew Congregations in
Carnegie Hall last night, thundered
the reply of American Jewry to anti-
Semitism, calling upon his hearers not
to be demoralized in the face of perse-
cution, but to hold steadfastly to the
appointed way.

"We have yet much to give the
world," said Rabbi Silver. "We have
not yet uttered our last immortal
phrase. We must therefore, for the
sake of the world, safeguard the soul
of our race.

"And this will be our answer to
anti-Semitism. This will be our reply
to all the heathen ragings of our day.
We shall not be demoralized. We
shall not make prejudice the centri-
cal motif of our life. We shall not per-
mit ourselves to develop a persecuti-
on complex and thus lead starved an-
gry lives. Above all, we shall not be
swayed one iota from the age old
task of our people. In quietness and
in confidence shall lie our strength."

Thousands Attend.

Approximately 2,000 delegates from
Hebrew congregations throughout the
United States, together with the natural
influx of Jews from New York and its
immediate vicinity, jammed the great
hall to its capacity. The service marked
the official opening of the golden jubilee,
or the fiftieth anniversary of the Union
of American Hebrew Congregations, the
convention sessions of which will open
to-day at the Hotel Astor and continue
until January 26.

In Brooklyn a similar religious rally
was held in the same hall, where
Dr. Leon Harrison of St. Louis was the
principal speaker.

Rabbi Silver in his address at Car-
negie Hall, speaking of the destruction
of the Jewish reservoirs of faith in
Europe and of the necessity of raising
the standard of Jewish learning in
America, continued:

"We must banish ignorance from our
midst. Our deadliest enemy is the An
Haaretz—the unlettered Jew whom
ignorance leads to indifference or to
cynicism or to assimilation. Our re-
ligious schools must do much more than
impart some elementary historical in-
formation and some religious guidance.
The school, along with the home and
the synagogue, must inculcate the essen-
tial mental and spiritual qualities of our
people, the collective soul and mind,
as it were, of our race, the Jewish at-
titude and the Jewish point of view, the
high hope and passion and the morale
which makes us a people."

Then, calling upon his audience to
stand firm in the face of anti-Semitism
to avoid demoralization, Rabbi Silver
went on:

"In the midst of a world nearly de-
stroyed by hate now seeking to save it-
self through hate; in the midst of a re-
vival of medievalism and the upthrust
of jungle instincts we purpose to con-
tinue upon our appointed way, tending
the altars of the Lord God of Nations,
ministering to the needs of a world tra-
gically confused, planting anew the seeds
of justice and truth everywhere and
patiently and lovingly fashioning the
links in the golden chain of universal
brotherhood.

Faults Not Condoned.

"We hold no brief for our people. We
do not condone its faults nor magnify
its virtues. We will not blindly dis-
sect our living body to discover why
some people hate us. We are reconciled
to the world's sporadic distemper. It is
not a new thing in the colorful pas-
sion of our lives.

"It would have been better perhaps
for our individual comforts if our race
had not been touched with the burning
coal of prophetic ecstasy. It would
have been better if we were not driven
so fiercely by the insatiable hunger after
freedom and justice and truth. Seeking
less we would have learned less of life's
failures and tragedies and discovered
less of the world's hostility. But such
is our destiny. It is our cross and
crown. It is our immortality! We shall
meet the blind fury of our day even as
our ancestors met it throughout the ages
—in compassion and in resignation,
without bitterness and without fear.

"As for our people, the children of
the Household of Israel, we stand to-day
where the seers and prophets of our
people have stood three thousand
years, summoning men to a higher life
in God and the sweeter fellowship in
righteousness and love. The world needs
us most when it hates us most."

Rabbi E. G. Enlow of Temple
Emanuel, Rabbi Morris S. Lazaron of
Baltimore and Dr. Kaufman Kohler con-
ducted the religious services. A program
of Hebrew traditional music was ren-
dered by the choir of Temple Emanuel,
with the Rev. Simon Schlager, cantor,
Gottfried H. Finkelstein, organist and di-
rector; Miss Ines Barbour, Miss Elaine
Lyon, Max Bloch and Carl Schlesel as
soloists.

Judge Lehman Speaks.

Judge Irving T. Lehman, chairman
of the Jewish Welfare Board, followed
Rabbi Silver on the speaker's platform.
He said, in part:

"There can be but one form of Jewish
solidarity in this country, a solidarity
founded upon knowledge and love of
the Jewish religion; a solidarity so
close that no man should be recognized
as a Jew who is not worthy of that
name; a solidarity so deep that no Jew
should dare to stand aside from any
work of service to country, to humanity
or to God."

Rabbi Leon Harrison of St. Louis,
speaking at the service in Brooklyn,
also sounded a reply to anti-Semitism.
He said, in part:

"This is the only answer to racial
and unjust and offensive discrimination."

Speakers Hear Eulogy of Rabbi I. M. Wise And Sermon on Faith Carnegie Hall Cannot Seat Gathering at Religious Meeting the Climax of "Go to Synagogue" Week

"Go-to-Synagogue" Week, preceding
the Golden Jubilee Convention of the
Union of American Hebrew Congrega-
tions, which opens to-day, culminated
in religious services at Carnegie Hall
last night which crowded that edifice
to the topmost gallery. Hundreds were
unable to gain admission. In the
boxes were many of the most promi-
nent Jews of New York, come to render
homage to the memory of the famous
Rabbi Isaac M. Wise, who was eulog-
ized from the pulpit as the founder
and organizing genius of Reformed
American Judaism.

Irving Lehman, member of the firm
of Lehman Brothers, bankers, in the
address of the evening, recalled to the
audience that fifty years had passed
since thirty-four congregations under
the leadership of Rabbi Wise met to
insure the preservation, in their new
environment, of the ancient religion
and spiritual ideals of the Jews. In
Europe, he declared, the Jews immured
themselves in walled ghettos for
safety, but that in America they need
erect no barriers to separate them-
selves from their fellow citizens.

"We are living in the present," said
Mr. Lehman, "and our religion must
be so adapted as to meet the spiritual
needs of the present and accord with
the needs of the future."

In a sermon of eloquence and fervor,
Rabbi A. H. Silver, of Cleveland, de-
clared that patient, constructive labor
must be the Jews' answer to anti-
Semitic attacks. He assured his hear-
ers not to make prejudice the center
of their lives, not to develop a per-
secuted attitude.

"We hold no brief for our people,"
he said; "we do not condone our faults
nor magnify our virtues. We shall
meet the fury of our day with com-
passion and without bitterness. For
the basic sanity and idealism of Ameri-
can life will in the end prevail."

"We are to-day what destiny de-
cides we should be—slaves of a death-
less vision, masters of an ancient hope.
The world needs us most when it most
hates us. We stand to-day as our peo-
ple have stood three thousand
years, steadfast unto our high calling."

Scranton
Republic
FEBRUARY 14, 1923

GLOWING TRIBUTE PAID TO LINCOLN

Rabbi Silver Delivers Masterly
Address in Y. M. H. A.
Auditorium

SEATING CAPACITY TAXED

Jewish Orator Tendered Recep-
tion at Close of His
Lecture

Rising to heights of oratory that
held an audience of 2,000 people spell-
bound, Rabbi Abba Hillel Silver, of
Cleveland, O., delivered a masterly ad-
dress on "Abraham Lincoln" in the
Y. M. H. A. auditorium last night.

As an orator, Rabbi Silver demon-
strated the right to be classed among
the best speakers ever appearing be-
fore a Scranton audience. His word
pictures of the immortal Lincoln, the
principles for which he stood, apply-
ing them to the present period of class
and race hatred.

Finkelstein Presides

Max Finkelstein introduced the
Cleveland orator. Preceding the ad-
dress, there was a selection from the
Clef club chorus, a violin solo by Paul-
ine Hinerfeld and a vocal solo by
Florence Hinerfeld, with Irene Cohen
Reisman playing the piano accompani-
ments. At the close of the lecture
a reception was held for Rabbi Silver.
George W. Moxey was one of the
speakers at the reception.

"A great man makes us feel less
lonely in the world," Rabbi Silver
said in beginning his address. "Such
a man strengthens our faith in life,
our ideals and is the embodiment of
all that aspiring mankind can hope to
attain. He is a pledge and a promise.
I rejoice when in the revolving years
the anniversary of Abraham Lincoln
comes to us. Lincoln belongs to no
race but to the people of the whole
country. He was a saint of mankind.
All we can do is to warm ourselves
to his great personality."

B'nai B'rith Bulletin



Office of Executive Director

204 Meyer-Kiser Bldg., Indianapolis, Ind.

VOL. III FEBRUARY 1923 NO. 7

Rabbi Abba H. Silver, in a sermon preached recently at Carnegie Hall, declared that America must become the center of Jewish learning and Jewish thought, because of the breakdown of Jewish centers of higher education abroad.

"The great reservoirs of Jewish thought and learning in Eastern Europe," he said, "have either been destroyed, abandoned or for generations depleted and impoverished. Schools and academies have been shut down. Their students and scholars, their very books and libraries, have been scattered to the four corners of the earth. We must banish ignorance from our midst. Our deadliest enemy is the unlettered Jew, whom ignorance leads to indif-
ference or to cynicism or to assimilation. More schools and better schools! More high schools and better high schools! More educated Jewish laymen! The Torah was not given to the Rabbis alone. If Judaism is to remain a democratic religion, if it is not to degenerate into an ecclesiastical hierarchy, it must be on the basis of Jewish learning, broadly disseminated through all the ranks and classes of our people."

RABBI SILVER ON RELIGIOUS AND RACIAL CONFLICTS

Reading, Pa. Times 2-15-23
Noted Jewish Churchman Addresses Large
Audience at Chamber of Commerce
Dinner — Intolerance and Bigotry
Not Dead, He Declares

"There is no such thing as a pure race, we are all mongrels. There is no superior or inferior race. Those are truths we must take to ourselves if the world is not to plunge into a sea of blood."

These facts were expounded by Rabbi Abba Hillel Silver, of Cleveland in the course of his address on "Racial and religious conflicts in the United States," given at the dinner meeting of the Chamber of Commerce last evening. The dinner was held in the spacious ballroom of the Berkshire hotel.

A large audience of men and women representing all walks of life attended the dinner and drank in every word of the speaker's message.

Heber Ermentrout, president of the Chamber of Commerce called the meeting to order, shortly after 6 o'clock. Rev. William White, superintendent of Hope Rescue Mission offered the prayer. Henry G. Hodges, chairman of the speakers committee of the Chamber of Commerce introduced the speaker of the evening.

A FINE RECEPTION

Rabbi Silver was tendered a most gracious reception, the entire crowd rising to their feet as he entered the hall. Time and again his comments were met with applause in the course of his address. This was his second appearance as a speaker at a dinner meeting of the Chamber, he having appeared here last year.

"The last war was inaugurated by nations who desired to extend their territorial wealth," began Rabbi Silver.

"What was the result? It set on motion certain momentum which brought about the very opposite for which the war was inaugurated. The

"This was to destroy ancient rivalry of peoples and nations, but it thrust up to the surface latent prejudices of people. With this war we hoped would emerge a better feeling among people. What is the result three years after the signing of the Armistice? Racial and religious conflicts which are now raging in this land."

ATTACKS NO GROUP

The speaker made it quite plain that he did not propose to attack any one group of people but would discuss his topic objectively.

"I wish to discuss this not from the standpoint of a Jew, but from the point of a citizen," he said.

Continuing he said: "This does not threaten me or my people but the foundations of the republic."

"We speak of political imperialism. Rome was such a nation. There is also a religious imperialism. This is an attempt on the part of one sect to impose its faith and control upon all people for the sake of power and for the sake of what not."

"Religious imperialism assumes that religion is something complete and trusted to one particular people, instead of looking at religion as a vehicle for a truth that is very elusive."

"Just as political imperialism had its propaganda during the war so religious imperialism has its propaganda. There are none, however as the latter."

BIGOTRY STILL PREVAILS

"We used to think before the war that the monster of religious intolerance and bigotry had been destroyed. Do not deceive yourself. It is not dead for its ugly head is rearing. The sects are equally responsible for this condition and we may as well face the facts."

"Races prejudice and racial imperialism is the belief on part of one race that it is superior and by right ought to be dominant. What's the facts about race."

"First, there is no such thing as a pure race, we are all mongrels. There is no superior or inferior race. Those are the truths we must take to ourselves if the world is not to plunge into a sea of blood."

"Races like human beings have their day. They have their infancy and their old age. No one knows to whom the future belongs. This doctrine of race superiority is always a difficult thing. During the past ten or fifteen years there has arisen a school of racialists who are trying to class us by race."

TRIBUTE TO LINCOLN

The speaker then paid a tribute to the democracy of Abraham Lincoln.

"Lincoln was a red prophet of American democracy," he said. "He was democracy incarnate. America is not built on race. America does not think in terms of race at all. What makes us Americans is that we believe in something and are ready to live or die for them."

"America does not want us to act alike or speak alike. That is not democracy. That's autocracy. A democracy is based on individuality. America wants that in which you differ from your neighbor and asks you to perfect yourself and bring your offering."

"Today you hear a desire to belong to one race and that those who don't belong to that race are aliens. That's a spirit which makes for hostility. It's a spirit that destroys. The trend of civilizations is not in the direction of uniformity but rather diversity."

"We people realize that there will be peace in the world when we learn to discover the human needs and set about to meet the common menace."

"When Jew and Christian and Catholic and Protestant realize that their source is one God. That their destiny is one to serve man and in the spirit of humility, will they meet that need. This is the most practical and pressing need of today. Let each man walk in the name of his God. Let the Jew be Jewish as the prophet meant him to be. We need Christianity and neither christian or Jew has come up to their pretensions."

A rising vote of thanks was taken at the conclusion of the address of Rabbi Silver which was one that will be long remembered by those who heard it.

Read this by Abba Hillel Silver:

"Without learning and study, Judaism cannot survive and Jewry must perish. This is one of the inexorable laws of our existence and there is no escape from it. Whenever a Jewish community failed to kindle the lamp of learning and relied solely on worship, observance and philanthropy, it ultimately disappeared. Witness the story of the Hellenized Jewish communities of Egypt after the destruction of the Temple. We are the people of the Book. We gave life to the Book. It now gives life to us!

"We must banish ignorance from our midst. Our deadliest enemy is the unlettered Jew, whom ignorance leads to indifference or to cynicism or to assimilation. More schools and better schools! More educated Jewish laymen! The Torah was not given to the rabbis alone. If Judaism is to remain a democratic religion, if it is not to degenerate into an ecclesiastical hierarchy, it must be on the basis of Jewish learning broadly disseminated through all the ranks and classes of our people."

SAYS JEWS BELIEVE THEY ARE SUPERIOR

Cleveland Herald-Examiner Feb. 14-23
Will Never Merge with Christians, Rabbi Silver Asserts

Abba Hillel Silver, rabbi of a Cleveland congregation, speaking in Ford hall last evening on "Christian and Jew—Will They Ever Meet," told his hearers why they did not meet, and how they could meet. Whether they would merge in the future, he failed to say.

The Christian and the Jew will never meet or merge in inter-marriage, according to the rabbi, because the Jew, considering himself a superior race, is unalterably opposed to such union. He also made clear his recommendation that the money spent by Christian faiths in converting heathen, atheist, and Jew to their creed, had been better spent in converting Christians to Christianity.

Religion, racial and economic imperialism, he declared to be the things that will keep the breach open. He scoffed at the idea of racial purity today, saying that while the English were made up of four races, the French of six and the Russians of 20, the fact that America was a composite of 100, gave promise of a future for this country in which its people would become a thing unknown today, a superior race.

RABBI SILVER'S EXACT POSITION

To the Editor of The Herald:
I am very much surprised to find in this morning's Herald a most misleading account of Rabbi Silver's address at Ford hall last night.

You state that Rabbi Silver said: "The Christian and Jew will never meet or merge in inter-marriage, because the Jew, considering himself a superior race, is unalterably opposed to such union."

Well, I heard Rabbi Silver's address, and he certainly did not say anything like it.

If you'll allow me, I'll quote that passage from his address:

"Judaism objects to inter-marriage with Christians, because that inter-marriage leads to ultimate assimilation, involving loss to the Jewish faith, the second or third generation after inter-marriage being non-Jewish."

I'm quite sure that your misstatement was quite unintentional, and I therefore hope that you'll see fit to print this letter. MEYER SHORE, Matteson, March 10.

Where's the Melting Pot?

Franklin Daily News Mar 6-1923

FROM AN EDITORIAL IN THE MODERN VIEW

A fear is expressed by Rabbi Abba Hillel Silver of Cleveland that the American "melting pot" is no longer a reality or prospect.

This pessimistic view is prompted by the government's restriction of immigration, the attempted limitation of college educational facilities and the attempted plan of the Klan control in the United States.

We find even a spokesman for the elimination of the melting pot in Dr. Richard C. Cabot, head of the department of Social Ethics, presumably at Harvard. According to "The Internationalist" magazine, he says:

"The old idea for this country was that of the melting pot, where all racial variations, all differing cultures, were to be melted down, and then the molten mass was to crystallize into a smooth, hard, unitary substance. The same idea of standardization was in the popular use

of the word Americanization. To this idea I am opposed. What we want in this country are the many qualities of the many racial stocks. What we want is the harmony of an orchestra, not the union of one note."

Rabbi Silver seems, to us, too easily discouraged, and Dr. Cabot appears to be "a false alarm," or his idea of an orchestra erroneous.

He believes in an orchestra of instruments, playing in harmony.

An orchestra, yes—but how will they play in harmony unless they receive like educational facilities—play the same symphony, that of Freedom and Fellowship, composed for all of us by Washington and Lincoln, and Roosevelt and Wilson! Would any of these founders and maintainers of freedom join with either Rabbi Silver or Dr. Cabot in the cynical view of the former or the narrow attitude of the latter?

Immigration Woodland Ave Pres. C.P.D. March 22-

RABBI UNAMBITIOUS IMMIGRANT CAUSE

Believes Foreign Element Helps Make Nation

What It Is.

3-22-23

The immigrant of today is not inferior to the immigrant of fifty, seventy-five or 100 years ago. Rabbi A. H. Silver of The Temple declared last night in his address at the Woodland Avenue Presbyterian church, Woodland avenue S. E. and E. 46th street.

"He's just as poor in possessions and just as rich in promises," said Rabbi Silver, "as the immigrant of the thirties, the forties and the fifties. With his fine record in the late war who can accuse him of double allegiance or disloyalty?"

"The immigrant has contributed tremendously to the industrial and cultural development of America. He has not reduced the standard of living of the American working workman; he has not lowered the intelligence of the electorate."

"The American people is not an Anglo-Saxon people. This country owes much to the Teuton, the Slav, the Latin, the Celt and the Jew. All have united in the making of American civilization."

"Immigration should be restricted only as an economic emergency. The attitude of the American people toward the immigrant should be one of intelligence, co-operation and guidance, rather than of suspicion and unfriendliness."

Speaking on "Who Shall Come to America," Dr. Silver said he believed the present laws should be amended and administered so that they would save immigrants needless expense and inconvenience.

Information bureaus, Dr. Silver contends, should be established in principal European cities. These could acquaint prospective immigrants with regulations that might be changed from time to time and keep them versed on the attitude of this government toward their taking up residence here.

The question, he believes, should be studied by a permanent board.

DECLARES THERE IS A NO SUPERIOR RACE Dislike for Jews Here Due to "Economic Imperialism"

Rabbi Silver Says People Fear Loss
of Control to Immigrants

"The fallacies that a Nation in order to be great must be made up of one race, and that so-called Anglo-Saxons are racially pure, the back of the three-percent immigration law," Rabbi Abba Hillel Silver of Cleveland, declared last evening in an address on "Christian and Jew, Will They Ever Meet?" in Ford Hall Forum.

He asserted that neither the English nor any of the European peoples are of an unmixed race today and that ancestry need not have anything to do with the making of a great Nation, which is dependent not on physical, but on spiritual uniformity.

Dislike for Jews in this country, he declared, is due largely to "economic imperialism," which afflicts every people when there is a foreign invasion.

"Though they seek to conceal the real objection by charging the invaders with being racially inferior, hostility is actually due to fear of having political or economic control wrested from them," he asserted.

In ridiculing the recently circulated idea that "the Nordic race" is the only creative race and that it ought to rule, Rabbi Silver asserted that the Nordic race was still in barbarism long after "degraded Asiatic peoples" had become civilized.

"That philosophy drove Germany to her destruction in the World War," said he. "There is no superior or inferior race. The idea is a 19th-century fiction. Superiority is a mere question of opportunity."

"Jews and Christians are kept from meeting in a spirit of brotherly cooperation by religious, racial and economic imperialism—the desire to impose one's own Government or convictions on others constituting imperialism."

Characterizing religious propagandists as sicker than those of the political variety, Rabbi Silver remarked that the amount of money spent by Christian organizations to convert Jews and heathen might with better success be devoted to converting Christians to Christianity.

Judaism objects to intermarriage with Christians, he said, on the ground that intermarriage leads to ultimate assimilation, involving loss to the Jewish faith, the second or third generation after intermarriage being non-Jewish.

"Assimilation in the sense of one faith being lost in the other is not desirable," said the speaker. "As the trend in human life is constantly away from sameness toward variety and complexity. The more civilized we get, the more differentiated we become. The civilization is attained only by diversity of thinking. It is a primitive notion that oneness and sameness are ideal."

The task of civilization is to enable men of varying races and religions to voluntarily cooperate in attaining what is needed in common by all. They are to be brought together along two democratic lines—recognition that all men are created equal, as stated in the Declaration of Independence, and recognition of the right of every individual to the free development of his own personality, provided he does not interfere with the rights of others."

George W. Coleman, who presided, publicly thanked the newspapers of this city for their sympathetic attitude toward the Forum and particularly for their liberality in connection with the recent 15th anniversary celebration of the founding of the Forum.

A novel musical program for many in the audience was rendered by the mixed choir of Temple Israel, Back Bay, led by Henry Gideon. Various synagogue choruses were sung, including a recent work by the Russian composer, Rachmaninoff.

FEW JEWS b CONVERTED CHRISTIANS

Boston Post, Mar 19-'23

Rabbi Silver Asserts
Judaism Retains
Great Vitality

Rabbi Abba Hillel Silver of Cleveland, one of the leading rabbis of the country, in an address on "Christian and Jew—Will They Ever Meet?" at Ford Hall, last night, said that the number of Jews who are converted to Christianity is insignificant, and they are as little loss to Judaism as they are a gain to Christianity.

ways be left to become the seed of a new resurrection. Many of our people may grow tired of the pilgrimage and fall by the wayside, and many may follow some will-o'-the-wisp and be lost in the bogs and marshes of life, lost to their people and their faith; but somehow in the providence of God there will always be left, as there always has been left, a saving remnant, a handful of consecrated and devoted souls to carry on the great historic tradition of a great people.

Religions Have Common Ground

"When Christianity and Judaism will realize that their source is one—God—that their mission is one—the Kingdom of God—and that their destiny is one—to make God's truth pregnant, to make love and justice triumphant—then they will have met completely and perfectly. The one will continue to worship in church and cathedral, the other in temple and synagogue, but their walls will no longer be divisive and alienating."

"Those who are converted through pressure of untoward circumstances are to be pitied," said Dr. Silver. "Those who through cowardice or love of place and preferment forsake their people are to be scorned. Neither is menacing."

"We lose a large number through intermarriage," said the speaker, "for the second or the third generations of mixed marriages are almost invariably Christians. But even intermarriage is not seriously menacing Jewry today. In certain centres of Jewry it has assumed startling proportions. But the reservoirs of Eastern Europe are still so great, social pressure is still so strong, and racial sympathies and antipathies are still so dominant and increasingly determining today, that intermarriage cannot be said to be a fact of primary importance in the consideration of Jewish life."

"Saving Remnant" Always

"Nor is the apathy and indifference which we find in certain sections of Jewry an indication that Judaism is fast dying. When the sun shines the laborer grows idle. On the calm seas of prosperity, the Jew is feign to drift lazily on, but when the storms come, and the dangerous winds of adversity, then the careless idler becomes the terrible, serious and anxious mariner. The Jew finds his soul, where most men find theirs, in struggle. The more he is oppressed, the more he increases and the more he multiplies. And by nature of his very existence, and that of his neighbors, the Jew will yet see many a battle fought before the Great Day of the Lord."

"Leastwise, this is certain, whatever transpires, 'a saving remnant' will al-

ways be left to become the seed of a new resurrection. Many of our people may grow tired of the pilgrimage and fall by the wayside, and many may follow some will-o'-the-wisp and be lost in the bogs and marshes of life, lost to their people and their faith; but somehow in the providence of God there will always be left, as there always has been left, a saving remnant, a handful of consecrated and devoted souls to carry on the great historic tradition of a great people."

Their prayer will be one, though their prayers be many. When both reach down through their crusts of dogmas and theologies to the fundamental realities of human life and need, then they will find the rich soil—their common heritage and opportunity.

"I believe the Jew and Christian will some day meet, not on the basis of assimilation, but on the common ground of service. There is enough to do for both religions in this world of men; there is enough of a world-hunger for the bread of the spirit, enough of poverty and ignorance, and enough of hate for both religions to be active and alert and aggressive."

ways be left to become the seed of a new resurrection. Many of our people may grow tired of the pilgrimage and fall by the wayside, and many may follow some will-o'-the-wisp and be lost in the bogs and marshes of life, lost to their people and their faith; but somehow in the providence of God there will always be left, as there always has been left, a saving remnant, a handful of consecrated and devoted souls to carry on the great historic tradition of a great people."

Their prayer will be one, though their prayers be many. When both reach down through their crusts of dogmas and theologies to the fundamental realities of human life and need, then they will find the rich soil—their common heritage and opportunity.

"I believe the Jew and Christian will some day meet, not on the basis of assimilation, but on the common ground of service. There is enough to do for both religions in this world of men; there is enough of a world-hunger for the bread of the spirit, enough of poverty and ignorance, and enough of hate for both religions to be active and alert and aggressive."

Their prayer will be one, though their prayers be many. When both reach down through their crusts of dogmas and theologies to the fundamental realities of human life and need, then they will find the rich soil—their common heritage and opportunity.

"I believe the Jew and Christian will some day meet, not on the basis of assimilation, but on the common ground of service. There is enough to do for both religions in this world of men; there is enough of a world-hunger for the bread of the spirit, enough of poverty and ignorance, and enough of hate for both religions to be active and alert and aggressive."

Their prayer will be one, though their prayers be many. When both reach down through their crusts of dogmas and theologies to the fundamental realities of human life and need, then they will find the rich soil—their common heritage and opportunity.

"I believe the Jew and Christian will some day meet, not on the basis of assimilation, but on the common ground of service. There is enough to do for both religions in this world of men; there is enough of a world-hunger for the bread of the spirit, enough of poverty and ignorance, and enough of hate for both religions to be active and alert and aggressive."

Their prayer will be one, though their prayers be many. When both reach down through their crusts of dogmas and theologies to the fundamental realities of human life and need, then they will find the rich soil—their common heritage and opportunity.

"I believe the Jew and Christian will some day meet, not on the basis of assimilation, but on the common ground of service. There is enough to do for both religions in this world of men; there is enough of a world-hunger for the bread of the spirit, enough of poverty and ignorance, and enough of hate for both religions to be active and alert and aggressive."

Their prayer will be one, though their prayers be many. When both reach down through their crusts of dogmas and theologies to the fundamental realities of human life and need, then they will find the rich soil—their common heritage and opportunity.

"I believe the Jew and Christian will some day meet, not on the basis of assimilation, but on the common ground of service. There is enough to do for both religions in this world of men; there is enough of a world-hunger for the bread of the spirit, enough of poverty and ignorance, and enough of hate for both religions to be active and alert and aggressive."

Their prayer will be one, though their prayers be many. When both reach down through their crusts of dogmas and theologies to the fundamental realities of human life and need, then they will find the rich soil—their common heritage and opportunity.

"I believe the Jew and Christian will some day meet, not on the basis of assimilation, but on the common ground of service. There is enough to do for both religions in this world of men; there is enough of a world-hunger for the bread of the spirit, enough of poverty and ignorance, and enough of hate for both religions to be active and alert and aggressive."

RABBI URGES TRAINING FOR D FAMILY LIFE

More Education in Responsibilities
of Marriage Held Only
Cure for Prevalent
Divorce Evil.

Fourth of a series of articles outlining present day problems of marriage and divorce and the causes of marital shipwreck.

By FRANK J. DENNEY.

More homes are wrecked by too much money than by poverty.

Wealth is one of the most disastrous influences in marriage.

City life has proved a disintegrating force in American home life.

Women have not yet become adjusted to their new relative economic independence.

A marriage for financial convenience is the first step to the divorce court.

These are a few of the many salient points made by Rabbi Abba Hillel Silver of The Temple, in an interview on the prevalence of divorce and the causes and influences that are causing it.

More stringent divorce laws will not solve the problem, according to the rabbi. Education and training in the responsibilities and problems of marriage are the remedies he prescribes for this national malady, which is weakening America's constitution and threatening the country with the chills and fever of free love.

"In a sense, this prevalence of divorce is closely related with the prevailing unrest and change which are in evidence in every sphere of social life," said Rabbi Silver.

"The industrial revolution made possible the relative economic independence of women. It necessitated a change in the patriarchal conception of the family unit. Economic freedom was followed by the gain of suffrage and political equality."

"Women today are claiming the right of complete self-realization and fulfillment. Many find this free development in the sacred enterprise of home building and in the manifold responsibilities of family life; provided, love and comradeship are there to consecrate every effort and to sweeten every sacrifice," he said.

"But where such spiritual harmony does not exist, marriage becomes, not a fulfillment, but a frustration and women seek release through divorce. Divorce in such cases, while still an evil, is, nevertheless, the lesser evil."

"The rise of the modern woman to economic and political equality cannot but make eventually for loftier ideals of marital relations. But, the rise has

(Continued on Page 3, Column 5 (inc))

WHEELING TELEGRAPH RABBI DISCUSSED RELIGIOUS INSTRUCTIONS IN SCHOOLS

By ALMA HORWITZELL

No credits for religious instruction in the public schools, says Rabbi Abba Hillel Silver of Cleveland, who expressed in no uncertain terms his objections to the plan which the Wheeling Board of Education and the local Ministerial association have made to give pupils of the public schools credits for religious instruction which is to be given in the churches at least once a week. The plan is to dismiss the children early so that they may have an hour's instruction in the religious teachings to which their families subscribe. The attendance at classes is optional with the children, however, and it is thought that this, together with the idea that each child will receive instructions in his own church, would do away with any objections to the scheme, but Rabbi Silver sees more objection than that and voiced his ideas in rigorous terms.

"I am heartily in favor," he said, "of setting aside more time for the religious education of our children. The most likely time would be an additional hour or two on Saturday morning added to the Sunday morning instruction. If, however, it is thought more feasible to have an hour or two of a week day afternoon used for this purpose, that could be arranged by an earlier dismissal of the schools. But to have credits counted on the children's reports—NO. That would give an unfair advantage over the children whose parents may be agnostics and who would object to any religious instruction at all. The responsibility of the school should end with the giving of the additional time to the children. There must be no granting of credits in the public school for work done in the religious school. There should be no reporting to the public school concerning attendance or scholarship in the religious school. The public school must remain entirely secular. Our free institutions are to be preserved, else there is a precedent set up which will undoubtedly lead to further encroachment and to an ultimate confusion of church and state interests. The churches of the United States are spending millions of dollars on edifices and Sunday schools. If they cannot interest their children in religion, they must not call upon the public school system to bolster them up. The real solution lies in better trained Sunday school teachers and in more interesting courses of study. The religious school should be made attractive to the youth of America and this would solve part of the problem."

Rabbi Silver admitted that the home was really the place for the fostering of the love of religious things and said that the religious home naturally bred religious children. He admitted the need for more religious instruction and thinks that any plan for the furthering of this instruction is admirable, but he insisted that the public school and the church should always remain separate interests.

"Do your Jewish churches fail to bring in the young people?" he was asked. "No," was the reply. "The trouble with the Jewish church is mainly in having enough places of worship. In cities like New York the places of worship are entirely inadequate and our problem is in finding a place to house all those who wish to worship."

Rabbi Silver had only a few hours at his disposal in Wheeling. He spoke before the Forum at the Scottish Rite cathedral at noon, followed by his address to the Woman's club of Wheeling at 2:30 o'clock. Rabbi Silver's opinions on anything that touches Wheeling especially are interesting to local people because of his connection here with the Eof Temple, and because he is allied by marriage with one of Wheeling's prominent young women.

March 9 1923



Rabbi A. H. Silver, who will address the Woman's Club this afternoon on "What Is Culture?"

RABBI SILVER WILL ADDRESS WOMAN'S CLUB THIS AFTERNOON

Former Wheeling Rabbi
Will Discuss "What is
Culture?" at Interest-
ing Session.

One of the treats of the year scheduled on the program of the Woman's Club of Wheeling, is the address this afternoon at 2:30 o'clock at the Elks' Club, on "What Is Culture?" by Rabbi Abba Hillel Silver, of The Temple, Cleveland, Ohio. Although there have been speakers of world wide reputation appearing before Club audiences this year, none of them, probably, has a more brilliant mind than this young Rabbi who is claimed by Wheeling as "one of our own" for many reasons.

Rabbi Silver is a young man who has made a great impression everywhere he has appeared, both as a leader of his people and as a thinker and a speaker on varied subjects. On January 22 he spoke at Carnegie Hall in New York, which was packed to the doors. His was the principal address on the program arranged for the Golden Jubilee of the American Hebrew congregations, and those who attended that meeting say they have never witnessed such a demonstration as took place at the end of his speech. The audience as one rose at the con-

clusion of the address and the applause did not subside until Rabbi Silver came forward and asked for silence.

All this is interesting to Wheeling people because Rabbi Silver had his first charge in this city when he came a young graduate of the Hebrew Union College, to take charge of Eoff street Temple. His brilliant addresses on varied subjects brought to his audiences people of every creed and kind and soon he was asked to take charge of a church in a larger field. He spent three years here, going from this city to the Temple at Cleveland. So successful has he been in his work there that he is now in the midst of the great undertaking of aiding in the building of a new house of worship for his people, the cost of which will be about two million dollars.

The Literature and Drama Department of the Woman's Club of Wheeling is bringing Rabbi Silver this afternoon, and Mrs. Jacob Brittingham, the chairman, will preside at the meeting.

Book Review Luncheon.

The members of the Book Review Circle will enjoy a discussion of "The Room With a View," by E. Nesbit, at luncheon today at the McLaure hotel at 1 o'clock. The leaders are Mesdames Walter S. Kelley, E. C. Ewing, A. W. Paul and Gibson Caldwell.

Rabbi Concurs on Principal Issues With Ku Klux Klan

Declares "Melting Pot" Is Not Boiling in America—
Jews Are Not Assimilating

(By Staff Correspondent)

Columbus, Ohio, April 17.—The theory that the United States is a vast melting pot is not working at the present time, gloomily asserts Rabbi Abba H. Silver, of Cleveland, writing an article on "What Has Become of the Melting Pot?" in the current issue of the Ohio Jewish Chronicle, published here. The truth of the rabbi's statement is recognized by members of the Columbus as well as other chapters of the Ku Klux Klan. It is in fact one of the chief reasons for the existence of the organization which is unqualifiedly condemned by the same writer.

Realizing that the only brief the Klan holds against the present-day members of the Jewish race is its financial stranglehold on the nation, Rabbi Silver pleads that it be condemned, if need be, only on its inherent Jewish qualities. The money grabbing and other "crude" characteristics which the Jew manifests today were forced upon him by so-called Christian nations of the middle ages and even recent times, who subjected him to unjust taxation and political mistreatment.

The manner in which the Jew is hated and looked down upon today is an indication that the melting pot is not working in this country, the writer points out. He says:

"Something has gone wrong with our melting pot theory! And when, on top of that, one looks about him and sees organized hate-groups and organizations hiding behind masks and secrecy, organized for terrorism—sworn to undying hatred of Catholic and Jew and negro, then he is forced to acknowledge that our melting pot theory, for one reason or another, temporarily, at least, has collapsed."

Speaking of masked things, the above quotation is a very neatly concealed slur at an organization about which the rabbi, it is safe to assume, knows nothing.

In this part of Ohio organizations banded together for hatred and terrorism are unknown. There is an organization—the Ku Klux Klan—which, realizing that the melting pot is not melting, just the races and members of the creed, mentioned by the rabbi, has come into being. For years past the theory of the American melting pot has not worked, with the result that a revival of a social organization like the Klan was a necessary development.

Rabbi Silver also bewails the present immigration laws. They are not fair in keeping the percentage as low as it is at present, he says. Immigration laws should be based on the education and qualifications of the immigrant, and not on the total number of his countrymen now resident in the nation, he declares. Knowing full well that Jews are as a rule at least literate, the Cleveland rabbi has "method in his raving," to slightly alter a well-known adage.

America today is in a deplorable mess, says our friend. But this condition does not arise from the same sources in the Jewish writer's imagination as it does in the belief of Klansmen. It is in the principles which Klansmen are trying to bring into being that the Jew sees a menace. He writes:

"The America of 1923 is not yet the America of tomorrow. The America of Elans, of immigration laws, of restrictive education, is not yet the America of the future." And then he utters this defiance: "We

are not the bounden servants of America as it is today, but the America as it was provisioned and projected in the beginning, and as it will be when men have learned to know the heart of democracy."

JEW LOOK TO PALESTINE

Rabbi Silver Tells Hadassah
Hope Lies There

With the rest of the world approaching collapse, Palestine is the one place where constructive work is being done and whose future is full of promise and hope, Rabbi A. H. Silver told the Cleveland Chapter of Hadassah in a luncheon meeting at the Statler Monday noon to inaugurate a campaign to raise \$25,000 for medical work in Palestine.

"Never in the entire tragic career of Israel have the Jews of the world been in such travail," he said. "Russia, their stronghold for over 100 years, is massacring them by thousands. In one small province there are more than 70,000 of them driven insane by suffering."

Wanton Murder

"One village of 3000 in the Ukraine was pillaged by the army of Denikin, and every man, woman and child murdered except 100 women and small children who were chosen by lot and permitted to escape."

"But in Palestine there is hope. We have appealed to the conscience of the world, and at last Palestine can again be the Jewish homeland."

"There is a Jewish university there; there are Jewish schools, papers printed in Hebrew, and people using the Hebrew language."

Hadassah is the recognized health service of Palestine, and in the 10 years of its work has greatly reduced infant mortality, and the prevalence of disease, especially malaria and trachoma, which caused the blindness of hundreds of babies.

Hospitals Established

Hospitals and nurses' training schools, clinics and welfare stations, have been established. The work is nonsectarian. Moslems and Christians being served as freely as Jews.

A national campaign is under way in this country to raise \$450,000 to carry on the work. Cleveland's quota is \$25,000.

The local chapter, the second one to be organized, is beginning a 10-day campaign to raise its quota. Mrs. M. J. Lewis is general chairman of the campaign committee; Mrs. Julius Kessler is chairman of teams; Mrs. H. L. Kaplan, treasurer; and Miss Rae Horwitz, secretary.

CLEVELAND RABBI TO ADDRESS CLUB

1923

Abba Hillel Silver, Nationally
Reputed Theologian, Com-
ing to Beth-El

Rabbi Abba Hillel Silver, one of the youngest and best known Jewish theologians in the United States, will be speaker at a dinner meeting of the Men's Club of Temple Beth El in Hopper street, Monday night, April 30.

Rabbi Silver is in charge of The Temple in Cleveland, O., one of the largest congregations in America. Under his direction one of the largest and most beautiful structures in the country is being built.



RABBI ABBA HILLEL SILVER

"Racial and Religious Conflicts in the United States," will be the topic. Members of the local club have invited their wives and women friends to the banquet, the first at which the women will have active participation.

Born in 1893, Rabbi Silver was graduated from the University of Cincinnati and the Hebrew Union College in 1915. When but 24 years old, he took charge of his present charge. He is now 30.

The young man served in France during the World War as a representative of the United States government and the French government. He was decorated by France for conspicuous service. He is prominent in many civic organizations, such as Associated Charities, Civic League, Consumers' League, Near East Relief and Boy Scouts of America. He is generally conceded one of the greatest orators among rabbis.

AA C. PRESS

APRIL 23, 1923

RABBI INDORSES WORLD COURT

Scores League as Nefarious
European Diplomacy

"Our world is today suffering from the nationalistic blight of the nineteenth century," Rabbi A. H. Silver of the Temple, E. 55th-st and Central-av, said in a Sunday lecture on "Shall America Join the League?"

Rabbi Silver declared the biggest task of the twentieth century is "to give us real peace without armies and navies, without poisonous gas and submarines. A healing, lasting peace that alone can save civilization."

"I vigorously oppose America's entrance into the League. Just as vigorously do I urge adhesion to the permanent thought of international justice," he said.

"The United States should throw its full weight of prestige and influence to the support of an international court. The commendable efforts of President Harding and Secretary Hughes toward the revival of such a court deserve enthusiastic endorsement by the American people."

U. S. Policy Safe

Rabbi Silver said membership in the court is in keeping with American policy and that it would be a forward step in "international wisdom and high morality."

"I am not opposed to the League as an ideal," he continued, "and I assume few people in America and elsewhere are."

"To Woodrow Wilson, who con-

ceived it, the League is no discredit. But it is a discredit to a cynical and faithless world that would destroy its high creed.

"I oppose the League because it is saddled with the iniquitous Treaty of Versailles, written by that hardened cynic, Clemenceau, and that astute politician, Lloyd George.

"It is a league of victors, not a League of Nations. It was conceived to perpetuate the defeat of the vanquished. It is full of the entanglements of nefarious, scheming,

We must imbue our children with the prophetic spirit of their race. We should permeate their lives—if only as a means of defense—with the passion of the prophet, with the piety of the psalmist, with the dream of the poet, with the faith of the martyr. We must tell our children that worldly success and wealth and position are not yet the stamp of the Jew. To serve quietly and patiently in all the dark corners of life, to go out into the highways and byways of the world seeking our brethren, to find God in shop and factory, in mart and field, in hand and heart and mind, to reach out compassionate hands and embrace our fellowmen in love and helpfulness—that is to be a Jew.

—Abba Hillel Silver

*The Yalmud Magazine
April 1923*

thieving European diplomacy.

"I favor America joining an International Court because it offers no possibilities of such entanglements, being a purely voluntary arrangement. Yet thru its membership America's name, prestige and moral influence could be at work for a better international understanding.

"If public opinion can be so focused on the court all nations will be forced to submit to it and occasion for war will be lessened. But such a court cannot reach war's fundamental causes."

SILVER QUIT

WEDNESDAY, APRIL 25, 1923

CHAMBER IN PROTEST

CAMPAIGN IS B RESIGNATION CAUSE, HE SAYS C. NEWS APR 25, 1923 Church Head 'Out of Sym- pathy' With Drive.

Rabbi Abba H. Silver of the Temple has resigned from the Chamber of Commerce because of his objections to the chamber's campaign for an "open shop," the rabbi said Wednesday.

"I have had quite a bit of correspondence with Newton D. Baker, the former president of the Chamber of Commerce, regarding my resignation since last December," he said. "I have not been notified that the resignation has been accepted, but I assume that it will be because I have insisted upon it."

In one of his letters to Baker, Rabbi Silver wrote, "I am not in sympathy with the position taken by the Cleveland Chamber of Commerce on the subject of the open shop, and more especially of the propaganda which the chamber has been conducting through newspapers and pamphlets to universalize it. I do not believe that it is the function of a chamber of commerce to become a propaganda agency for ideals such as are advocated by organizations of the type of the American Plan Association."

Calls Chamber "Partial."

"The desire on the part of the Cleveland Chamber of Commerce to serve the public would perhaps be less subject to question if the chamber had shown a similar alacrity and apostolic zeal in ferreting out and exposing the abuses in the camps of employers, bankers, mortgage sharks and profiteers in our city."

"As an association of employers the Chamber of Commerce is true to its mission, but it assumes to be a civic organization, representing the interests of the public at large. As such, it is decidedly partial."

Replies to Baker Plea.

The letter was in reply to one from Baker, requesting the resignation be withdrawn. Baker said the directors of the chamber had asked him to use his influence in persuading Rabbi Silver to withdraw it. He said he could not believe the rabbi was a believer in the closed union shop and that, "of course, he did not believe in the closed nonunion shop." Then he asked for a frank answer to the question: "Are you in favor of the closed union shop?"

"I cannot agree with your statement of this chamber's mission," he said. "The Chamber of Commerce is not an association of employers. It is a civic organization. It does not pretend to represent the public, but it tries, perhaps, mistakenly at times, but always with sincerity, I think, to represent the public interests."

"I have carefully read through the little pamphlet you were kind enough to send me as expressive of your views. This pamphlet seems to me, if you will permit me to be quite frank about it, to assume that the advocates of the open shop desire to destroy organized labor and to eliminate collective bargaining."

"I believe in labor unions and yet I believe in the open shop. I believe in collective bargaining and yet I believe in the open shop."

STAND ON LABOR IS CAUSE OF RESIGNATION

Open-Shop Letters, Exchanged
With Newton D. Baker,
Made Public by
Jewish Leader

Objecting to the labor policy of the Cleveland Chamber of Commerce, Rabbi Abba H. Silver of the Temple has resigned from that body, outlining his attitude to chamber officials, it was announced Wednesday.

In correspondence with former President Newton D. Baker, Rabbi Silver said:

"I am not in sympathy with the position taken by the Cleveland Chamber of Commerce on the subject of the open shop, and more especially of the propaganda which the chamber has been conducting through newspapers and pamphlets to universalize it."

"I do not believe that it is the function of a chamber of commerce to become a propaganda agency for ideals such as are advocated by organizations of the type of the American Plan Association."

"The desire on the part of the Cleveland Chamber of Commerce to serve the public would perhaps be less subject to question if the chamber had shown a similar alacrity and apostolic zeal in ferreting out and exposing the abuses in the camps of employers, bankers, mortgage sharks and profiteers in our city."

Calls Chamber "Partial"

"As an association of employers the Chamber of Commerce is true to its mission, but it assumes to be a civic organization, representing the interests of the public at large. As such it is decidedly partial."

"After your very stimulating and comprehensive correspondence with Mr. Gompers on the subject of the open and closed shop, it would serve to purpose to go over the ground again. I am, however, enclosing herewith a brief summary of my position which was published some time ago in a Cleveland paper."

Commenting on the correspondence, Rabbi Silver said Wednesday:

"I don't believe the Chamber is playing fair. Its activities seem focused on smashing the closed shop, neglecting other phases of its program."

"To carry this out, the Chamber masquerades under the guise of the high-sounding phrase, A Labor Policy for Cleveland."

Urged to Withdraw

The above letter was sent by Rabbi Silver, in reply to a request from Baker that he withdraw his resignation.

In his request, Baker said: "The directors, reluctant to accept it, have asked me to use any influence I may have to persuade you to withdraw it."

(OVER)

"This I am happy to do because, while I have not always agreed with the Chamber in the past and may not in the future upon some particular matters, I realize how little any of us can do singly for Cleveland, and the incalculable value of our work when we co-operate in such groups for the practical realization of civic and social ideals."

Upon receipt of Rabbi Silver's explanation of his move, Baker wrote, in part:

"I like the downright manner of your attack upon the Chamber's policy, and I am sure you will like it best if I reply in an equally downright way. You say you are not in sympathy with the position taken by the Chamber on the subject of the open shop and more especially of the propaganda which the Chamber has been conducting, thru newspapers and pamphlets, to universalize it."

Discusses Open Shop

"Referring to the first part of the paragraph: 'There are three kinds of shops—the closed union shop, the closed nonunion shop, and the open shop.' If you do not believe in the open shop, which is the shop in which every worker's chance is as good as every other worker's chance, the open shop from which no worker is shut out because he holds the union card, and from which no worker is shut out because he has no union card, I say, if you do not believe in the open shop, then you must believe either in the closed union shop or the closed nonunion shop."

"I will not indulge in an idle discussion of the closed nonunion shop. Of course, you do not believe in that, and, knowing you as well as I do, I do not see how you can believe in the closed union shop."

"You will have to tell me in so many words that you do before I believe that you do."

"The closed union shop, like the closed nonunion shop, is absolutely against the public interests. I have urged this question at such length in the correspondence between Mr. Gompers and myself (copies of which you have received) that I will not inflict the argument upon you again. But will you not answer me frankly this question: Are you in favor of the closed union shop?"

"Referring to the second (quoted) part of your paragraph: You recognize, of course, that if the Chamber of Commerce does believe earnestly and sincerely in the open shop, it is explicitly its 'function' to work for what it believes in and try to make its beliefs effective."

"The Chamber of Commerce is not a chamber of resolution, merely. It is a chamber of action, and I think you will agree with me, on second thought, that however much you may disagree with a policy, it is the chamber's duty, having decided upon a policy, to endeavor to make that policy effective."

On "American Plan"

"I note your reference to the American Plan Association. I have no acquaintance with this association whatever."

"I suppose that I know personally some of the gentlemen who compose it. I have been informed of the labor policy of the factories represented by some of the members of its executive committee."

"I have not tested the accuracy of this information. But, if I am correctly informed, these factories are operated so nearly upon the closed nonunion shop basis that I share your doubt about the ideals (as you call them) of such associations."

"I am compelled to emphasize the fact that my information with regard to these factories is second or third hand, and may be inaccurate."

Raps "Same Gentlemen"

"But if you knew of the ardent efforts of the same gentlemen who now compose the active element in the American Plan Association, to prevent the Chamber of Commerce from having a program of labor relations, you would suspect with me that those gentlemen did not care to have the REAL open shop preached to this community with the sincerity and effectiveness with which the chamber is preaching it."

"I cannot agree with your statement of this Chamber's mission. The Chamber of Commerce is not an association of employers. It is a civic organization."

"It does not pretend to represent the public, but it tries, perhaps, mistakenly at times, but always with sincerity, I think, to represent the public INTERESTS."

"With reference to the next paragraph of your letter, it seems to me that two observations might be made—first, that you are not wholly familiar with the record of the Chamber in ferreting out and endeavoring to correct abuses of the character that you mention, and second, that it is not a sound argument against the validity of one policy to accuse the Chamber of dereliction in others."

"Hypocritical Cloak"

"I have carefully read thru the little pamphlet you were kind enough to send me as expressive of your views."

"This pamphlet seems to me, if you will permit me to be quite frank about it, to assume that the advocates of the open shop desire to destroy organized labor and to eliminate collective bargaining."

"I believe in labor unions, and yet I believe in the open shop. I believe in collective bargaining, and yet I believe in the open shop."

"And I find that my associates in the Chamber of Commerce—the members of its Board of Directors and its committee on labor relations—are in accord with my views, or rather, perhaps I should say, I am in accord with their views. And their views are representative of the great preponderating majority of the members of the Chamber of Commerce."

"In other words, it seems to me that the basic assumption of your pamphlet is inaccurate and results from the undeniable fact that there are employers and there are employers' associations who would use the slogan of the open shop as a hypocritical cloak to cover their efforts for the closed nonunion shop."

"With such employers, neither the Chamber of Commerce nor I have the slightest sympathy, and we have said so repeatedly and in the most public way."

Hits Closed Shop

"I enclose a letter to the editor of the Cleveland Citizen, written by Alexander C. Brown, the chairman of the Committee on Labor Relations, covering the point. Please take the time to read it carefully."

"Having taken an assumption as your basis that I believe to be incorrect, your pamphlet goes on to denounce the open shop as tho it were synonymous with the destruction of trade unionism. The Chamber of Commerce is in agreement with you that trade unionism should not be destroyed, that it has a useful field to fill, that it is necessary to the prosperity of the worker, and that any efforts, however concealed in whatever specious disguise, that attempts to destroy trade unionism, is against the public interests. But we are for the open shop just as unqualifiedly."

"My associates in the Chamber of Commerce are joined with me in the belief that the hope of the trade unionism for future growth and future usefulness rests on its abandonment of its monopolistic closed union shop policy. We are convinced that the failure of organized labor to make any real progress in recent years is due to the defection of public sympathy caused by the principles of the closed union shop and the evil practices resulting from it."

"I have tried in this letter not to avoid any arguments you have made, either in your letter or in your pamphlet. If I have omitted any point, it is not intentional. Unless you have become convinced that the closed union shop is right in principle, I can see no reason for your resignation from the Chamber of Commerce—nor indeed, should you resign in any event, for the chamber is a many-sided organization, and disagreement with one policy, even so important a one as this question of labor relation, should not necessitate your resignation. Tom L. Johnson disagreed with the Chamber of Commerce on many public issues, but he remained a member of it as long as he lived. Will you not do me the personal favor of reconsidering the question in the light of this letter, and then advise me whether or not I may have your permission to withdraw your resignation."

Favors Organized Labor

Rabbi Silver then made this reply, in part:

"You asked me whether I favored the closed union shop. I favor the complete organization of American

workingmen in their respective trades. I believe that the public will be better served if it is under the necessity of adjusting itself to organized and accountable groups rather than to unwieldy and unorganized masses."

"I therefore, favor a condition in industry which will induce organization by giving preference in employment to organized over unorganized men."

"I also favor REAL collective bargaining, thru the chosen representatives of the men, whether these be of a particular shop involved or not; not a SORT of collective bargaining, which makes the selection of the representatives dependent upon the consent of the employer."

"Strictly speaking, then, I do not favor the closed union shop. However, while not favoring it, I do not seek to destroy it where it now exists. Rather would I apply my energy to the organization of the 90 per cent of American labor which still remains unorganized."

"These masses are a real hindrance to the development of a code of group conduct and responsibility."

"When labor is completely organized—if not by law, then by a sensitized and directed public opinion, by competent leadership, which organization in time develops, and by the vast corporate responsibility of keeping men employed and content by keeping industry going."

"You assume that if one does not believe in the closed shop, one must proceed at once to destroy it. That is a hurried conclusion. I do not believe in the Soviet system of Russia, yet I would do nothing to hurt it; for one readily can surmise what horrors would follow the collapse of the Soviet government today."

Suffering Recalled

"What assurance can you give the organized men, say of the miners' union of the central competitive field, that upon the voluntary surrender of the closed shop plank, they

would not be forced by operators whose cynical disregard of agreement was manifested not so very long ago, into the very conditions of serfdom from which they, by organization, escaped, and under which their fellow workingmen in the open shop fields of West Virginia are still suffering?"

"The closed union shop should not be destroyed nor fought. It should be made unnecessary by the organization of industry on the basis of the preferential union shop idea, and real collective bargaining."

"You say you are a trade unionist. You say that the Chamber of Commerce believes that the trade union is necessary for the prosperity of the workers; that any effort that attempts to destroy trade unionism is against the public interests."

"A trade unionist is one who believes in the ultimate organization of ALL workingmen in each trade. He works for that end, not by resolution only (as you say) but by action. What action has the Chamber of Commerce taken in recent years to stimulate the organization into union of the workingmen of Cleveland?"

"The pamphlet of the Committee of Labor Relations of the Chamber makes mention of 546 open shops in Cleveland, and of 125 closed non-union shops, as against 16 closed union shops."

"The public knows of the persistent attacks which the Chamber has lost against closed union shops, such as those of the Building Trades, and of the manner in which it utilized an industrial conflict, like the milk drivers' strike, or the plumbers' strike, for the alienation of public sentiment from the cause of the strikers."

"The public has yet to learn of any forceful and persistent action on the part of the Chamber of Commerce to fight the closed nonunion shop, which you say is absolutely against the public interests, or to establish real collective bargaining, or to encourage trade unionism, by urging employers to give preference to union labor in their shops, or to combat organizations like the American Plan Association, which is seeking to destroy unionism, and which is therefore against public interests."

"Why the Silence?"

"Why was the chamber silent during the steel strike in 1919?"

"Here men were fighting for the right of collective bargaining, and for conditions of employment which

the report of the Commission of Inquiry of the Interchurch World Movement declares that the sine qua non of decency, concluding their report with the statement 'that conditions in the steel industry gave the workers' just cause for complaint and for action,' and that 'these unredressed grievances still exist.'

"They were not, as you know, fighting for the closed shop. Comparatively few strikes have been called for that purpose. Here was an opportunity for real service and for a real vindication on the part of the chamber for its claim to impartiality."

"But the chamber, which was very vocal in the case of the building strike, and the milk drivers' strike, and the plumbers' strike, and in each instance condemning the strikers or their unions, was eloquently silent here."

"Not only was there no action—there was not even resolution. The only action which you did take was to advise your membership to disregard completely the ordinance passed by the City Council to regulate employment of special guards

during strikes, and to provide for the licensing of such guards; an ordinance, which, as you know, avoided much bloodshed in our community."

"Similarly, was the chamber silent in the case of the coal strike, where the president of the United States himself felt constrained to express his displeasure of the flagrant violation of agreement on the part of the coal operators."

Cannot Reconsider

"I said in my letter that the desire on the part of the Cleveland Chamber of Commerce to serve the public would perhaps be less subject to question if the Chamber had shown a similar alacrity and apostolic zeal in ferreting out and exposing the abuse in the camps of employers, bankers, mortgage sharks and profiteers in our city; and you replied that I am not wholly familiar with the record of the Chamber in ferreting out and endeavoring to correct abuses of the character that I mentioned."

"What is the record and where is it to be found?"

"You further say that it is not a sound argument against the validity of one policy to accuse the Chamber of dereliction in others."

"No, not the validity, but the sincerity!"

"When an organization sets out to represent the interests of the public at large, and then proceeds to ignore perhaps the most vital task affecting the public weal, and prominently centers its energies upon smashing union shops, it decidedly lays itself open to suspicion."

"You ask me to reconsider my resignation. I wish I could see my way clear to do so."

"I feel, however, that I cannot conscientiously lend my support to an organization which has made such a labor policy its chief function."

"I shall, perhaps, find opportunities for co-operation in civic matters with you and the good men of the Chamber, thru other agencies and other channels."

Baker Quit Once

In resigning because he is out of sympathy with the chamber's views, Silver, it was pointed out, followed a precedent set by Baker, who quit the chamber when he was mayor of Cleveland, because at that time he disagreed with its policies."

Later, the former secretary of war again became a member."

"I no longer represent the Chamber of Commerce," said Baker Wednesday. "Whatever statement may be given out in connection with Rabbi Silver's resignation should come from those in authority in the Chamber of Commerce."

Richard F. Grant, president of the chamber, Wednesday refused to comment on the action of Rabbi Silver."

"The matter occurred during the administration of Mr. Baker, and I feel that nothing, I could say would have any direct bearing on the issue," he said."

B
CPD, Apr 26, 1923

'INSINCERE,' SILVER CALLS CHAMBER

Rabbi Reveals Resignation
on Dec. 11. Caused by La-
bor Disagreement.

Charging the Chamber of Commerce with insincerity in the application of its labor principles, Rabbi Abba H. Silver gave out yesterday correspondence between himself and Newton D. Baker, in which he attacks and Baker defends the labor policy of the body.

Silver at the same time made known his resignation from the chamber on Dec. 11, which the chamber has until now attempted to get him to withdraw.

"We are very sorry to lose Rabbi Silver," Richard F. Grant, president of the chamber, said. "The organization needs men who are not in accord with its views and will criticize them inside the organization. We regret to see him go, especially since we feel that he disagrees with us merely on one point in our policy and think that this should not be sufficient to force a member to withdraw entirely."

Rabbi Silver's original letter of resignation, submitted Dec. 11 last, was brief and gave no reason for the step. Mr. Baker wrote him March 1, asking that he reconsider. Rabbi Silver replied, stating that his reason for leaving was because he was not in sympathy with the position of the chamber on the open shop and particularly of efforts to universalize it.

"I do not believe it is the function of a chamber to become a propaganda agency for ideals such as are advocated by organizations of the type of the American Plan Association," he said. "The desire of the Chamber of Commerce to serve the public would perhaps be less subject to question if the chamber had shown a similar alacrity and apostolic zeal in ferreting out and exposing abuses in the camps of employers, bankers, mortgage sharks and profiteers."

Mr. Baker replied on March 25 asking Rabbi Silver whether he believed in the closed union shop. He also asserted:

"That since the chamber had declared for the open shop it was its duty to try to make it effective."

That he had no acquaintance with the American Plan Association whatever and that his information, which he could not say was accurate, was to the effect that the members of the executive committee of the association operated their factories so nearly on

the closed non-union shop basis as to cause Mr. Baker to share Rabbi Silver's doubts about the 'ideals' as you call them, of such an association."

That the Chamber of Commerce does not believe that trade unions should be destroyed and that it believes any effort to destroy them is against the public interest.

That the chamber believes the hope for the labor movement rests on its abandonment of the monopolistic, closed union shop policy.

He also asserts that he believes Rabbi Silver is not familiar with the record of the chamber in endeavoring to ferret out and correct abuses among employers of the character mentioned.

Two final letters were made public by Rabbi Silver last night.

"You ask me whether I favor the closed union shop," Rabbi Silver said, in a letter of April 5. "I favor the complete organization of American workmen in their respective trades."

"I also favor real collective bargaining, not a sort which makes the selection of the representative dependent upon the consent of the employer. Strictly speaking, then, I do not favor the closed union shop."

Would Not Destroy It.

"However, while not favoring it, I would not seek to destroy it where it exists. Rather would I apply my energies to the organization of the 90 per cent. of American labor still unorganized. When labor is completely organized it will be completely controlled, if not by law, then by a sensitized and directed public opinion and leadership under the vast responsibility of keeping men employed and industry going."

"What assurance can you give the organized men—say of the miners' union of the central competitive field—that upon the voluntary surrender of the closed shop plank, they would not be forced by operators, whose cynical disregard of agreement was manifested not so long ago, into the very conditions of serfdom from which they by organization escaped and under which their fellow workmen in the open shop fields of West Virginia are still suffering?"

"What action has the Chamber of Commerce taken in recent years to stimulate the organization into unions of the workmen of Cleveland?" he asked.

"The public knows of the persistent attacks which the chamber has launched against closed union shops, such as the building trades, and of the manner in which it utilized an industrial conflict, like the milk drivers' strike or the plumbers' strike for the alienation of public sympathy from the strikers. The public has yet to learn of any forceful and persistent action on the part of the Chamber of Commerce to light the closed non-union shop, which you say is absolutely against the public interest or to establish real collective bargaining, or to encourage trade unionism by urging employers to give preference to union labor in its shops, or to combat organizations like the American Plan Association, which is seeking to destroy unionism and which is therefore against public interest."

CHAMBER SPLIT OVER OPEN SHOP 1923

C. PRESS APR 26, 1923

Silver Resignation Reveals Dif-

ference of Opinion on Labor

Question; Questionnaire

Sent to Members

Wide differences of opinion over the labor policy of the Chamber of Commerce had developed among members Thursday following the resignation of Rabbi Abba H. Silver.

Richard F. Grant, chamber president, indicated that directors will continue open shop propaganda. Questionnaires are out, however, asking members how the campaign is to be carried on, and a number of members Thursday joined with Silver in condemning the policy.

Rabbi's Stand Indorsed

Judge Willis Vickery, of the Court of Appeals, and a member of the Chamber, indorsed Rabbi Silver's stand.

He said the Chamber was a civic organization and should not be waging a campaign for the open shop.

A similar opinion was expressed by Thomas Ross, attorney and Chamber member.

"The open shop question is a big issue," said Charles B. Bayly, attorney and Chamber member. "I don't believe that it should be violently advocated by any civic body. Neither should the closed shop."

Rev. W. W. Bustard, pastor of the Euclid Avenue Baptist Church, and a member of the Chamber, said he "stood for the employment of union and non-union men" and an organization "had the right to advocate the open shop if it thought it was right."

Against Chamber

John F. Curry, attorney and Chamber member, said he was "against" the Chamber's open shop stand.

Joseph J. Klein, another member, said he liked the way Newton D. Baker summed up the situation in his letters to Rabbi Silver.

Silver, head of the Temple, quit the chamber because he said he was out of sympathy with its position in favor of the open shop and "more especially of the propaganda which the chamber has been conducting thru newspapers and pamphlets to universalize it."

Grant, who succeeded Newton D. Baker, former secretary of war, as chamber president a few weeks ago, announced at that time that no change in the labor policy was planned.

"The board of directors meets every week and so far as I know there is no contemplation of a change in policy," said Grant, Thursday. He expressed regret at Silver's resignation.

"I do not feel that his resignation should be occasioned by a difference over the policy advocated by the chamber," said Grant.

CHAMBER STILL FOR OPEN SHOP DESPITE SILVER

C. TIMES APR 26, 1923

Resignation of Rabbi from Civic

Organization Fails to Alter Con-

ditions; Correspondence

Is Made Public.

Resignation of Rabbi A. H. Silver of the Temple, from the Cleveland Chamber of Commerce, because of its open shop labor policy, has made no difference in the organization's stand upon the question. This became known yesterday, following the giving out of correspondence between Rabbi Silver and Newton D. Baker, then president of the chamber.

Following the resignation, a series of letters passed between Rabbi Silver and Mr. Baker. In these the Rabbi attacked the chamber because of its activities in behalf of the establishment of an open shop, which would exclude neither union nor nonunion men. Pointing out that the chamber is an organization for action, Baker replied that, since the chamber was against closed shops of any kind, it became its duty vigorously to advocate its belief.

Chamber Is Silent.

It was stated Wednesday by R. F. Grant, new chamber president, and Munson Havens, secretary, that officials of the organization would have nothing to say in the controversy. They declared neither the organization nor the office of Baker, had anything to do with making public the correspondence.

The letters resulted from a desire on the part of the chamber to retain Rabbi Silver as a member, it was reported. Baker pointed out that he himself has not always agreed with the action of the body, but that he did not consider this sufficient reason for withdrawal.

"I do not believe it is the function of the chamber of commerce to become a propaganda agency for ideals, such as are advocated by organizations of the type of the American Plan association," Silver wrote in his letter.

Silver accused the chamber of not playing fair, and of representing simply the manufacturers' viewpoint. He said that the attitude of the chamber is one of "smashing the closed shop, neglecting other phases of its program."

Replying to Silver's letter, Mr. Baker stated, "I like the downright manner of your attack upon the chamber's policy, and I am sure you will like it if I reply in an equally downright manner." He then indicated his belief that the Rabbi did not fully understand the issues and stated that there was danger of confusing the real open shop, which allows both union and nonunion men the right to work, with the closed non-union shop.

"The closed union shop, like the closed nonunion shop, is absolutely against the public interest," said Baker.

Baker stated that, while he was acquainted with some of the membership of the American Plan association, that he had no acquaintance with the association. He stated that if the Rabbi knew "the ardent efforts of some of the gentlemen who compose the American Plan association to prevent the chamber of commerce from having a program of labor relations, you would suspect, with me, that those gentlemen did not care to have the real open shop preached to the community with the sincerity with which the chamber is preaching it."

The chamber is in no way attempting to destroy organized labor, but simply to permit all men to have an equal opportunity, Baker declared. He said that the body is working for the best civic interests, and not for a group of manufacturers alone.

Rabbi Silver's statement drew the fire of the American Plan association. Through William Frew Long, executive secretary, its position was outlined in a statement made public yesterday.

"The American Plan Association is not out to crush labor unions, as charged by Rabbi Silver," the statement reads in part. "It is no new thing, however, for men like Rabbi Silver, who realize that there can be no honest objection to conditions of employment where both organized and unorganized men work side by side, to charge the advocates of the open shop with bad faith."

"Why was the chamber silent during the steel strike in 1919? Here were men fighting for the right of collective bargaining and for conditions of employment which the Interchurch World Movement declared were the sine qua non of decency. They were not, as you know, fighting for the closed union shop. Here was an opportunity for real service and a real vindication on the part of the chamber of its claim to impartiality. But the chamber, which was very vocal in the building strike, and the milk drivers' strike and the plumbers' strike and in each instance condemning the strikers, was eloquently silent here."

"You say that I am not familiar with the record of the chamber in ferreting out and endeavoring to correct abuses among the employers. What is the record and where is it found?"

Ask for Ferreting Record.

"You say further 'that it is not a sound argument against the validity of one policy to accuse the chamber of dereliction in others.' No, not the validity but the sincerity."

Mr. Baker in reply April 11 said that he felt Rabbi Silver's references to the record of the chamber on the question of the closed non-union shop to be unjust.

"No doubt there are members of the chamber who for one reason or another believe that unionism is bad, and who therefore desire to smash unions, but the labor relations policy of the chamber must be distasteful to them, for it neither believes the one or aims at the other," he said.

"I was a member of the board of directors of the chamber for two years and during that entire time I never once heard a director express a belief or a desire that trade unionism might be either smashed or injured."

William Frew Long, secretary of the American Plan Association, in a statement last night asserted that Rabbi Silver's references to the association were untrue in their entirety.

"The American Plan Association is not out to crush labor unions as charged by Rabbi Silver. It is no new thing, however, for men like Rabbi Silver, who realize that there can be no honest objection to employment conditions where both organized and unorganized men work side by side, to charge the advocates of the open shop with bad faith."

CHAMBER PAT ON A OPEN SHOP

Silver Resignation Brings New Declaration on Labor

Directors of the Chamber of Commerce will continue the labor policy which led to the resignation of Rabbi Abba H. Silver, Richard F. Grant, Chamber president, indicated Thursday.

Silver, head of the Temple, quit the chamber because he said he was out of sympathy with its position in favor of the open shop and "more especially of the propaganda which the chamber has been conducting thru newspapers and pamphlets to universalize it."

Grant, who succeeded Newton D. Baker, former secretary of war, as chamber president a few weeks ago, announced at that time that no change in the labor policy was planned.

"The board of directors meets every week and so far as I know there is no contemplation of a change in policy," said Grant, Thursday. He expressed regret at Silver's resignation.

"I do not feel that his resignation should be occasioned by a difference over the policy advocated by the chamber," said Grant.

There are six new directors on the chamber board of 14 which for the last two years has waged a campaign in behalf of the open shop.

How Directors Stand

H. A. Rock, vice-president of the Van Dorn Iron Works, one of the new directors, said: "I heartily approve of the open shop policy as carried out by the chamber."

Walter L. Flory, of the law firm of Thompson, Hine & Flory, and another new director, said: "The question of educating the employers as well as the employee and the disinterested outsider. The open shop is simply the right of a man to accept a job. If the question were one of a closed union shop and a closed non-union, I think the former would be preferable in the interests of all."

D. C. Willis, chairman of the Board of Directors of the Federal Reserve Bank, and a new director would not discuss the matter.

A. E. Brown, vice-president of The Carey Co. and an old director said he "did not care to make a statement."

Thomas P. Robbins, vice-president and treasurer of the Cleveland Hardware Co., and an old director said "any statement on the matter should come from Grant."

Dudley J. Hard and George E. Merryweather were other directors who declined to make statements.

Opposition to Stand

At the same time, indorsement of Rabbi Silver's stand came from other sources. Judge Willis Vickery, of the Court of Appeals, declared that the Chamber of Commerce was a civic body and should not devote itself to propagandizing the open shop. Vickery said that he could understand an association of manufacturers taking such a stand, but not a civic organization.

Thomas Ross, attorney and a mem-

ber of the chamber, stated his views in similar terms.

Silver's resignation became known when a series of letters that passed between him and Baker were made public.

Baker, at the request of directors, had attempted to induce the Jewish leader to withdraw his resignation.

In one of the letters the former secretary of war says that he has "no acquaintance whatever" with the American Plan Association.

This is an organization which is campaigning for the establishment of the open shop.

Silver's Letter

Silver, in one of his letters to Baker, had said: "I do not believe that it is the function of a Chamber of Commerce to become a propaganda agency for ideals such as are advocated by organizations of the type of the American Plan Association."

Baker, in reply, wrote: "I suppose that I know personally some of the gentlemen who compose it."

"I have been informed of the labor policy of the factories represented by some of the members of its executive committee."

"I have not tested the accuracy of this information. But, if I am correctly informed, these factories are operated so nearly upon the closed nonunion shop basis that I share your doubt about the ideals (as you call them) of such associations."

"I am compelled to emphasize the fact that my information with regard to these factories is second or third hand and may be inaccurate."

"But if you know of the ardent efforts of the same gentlemen who now compose the active element of the American Plan Association to prevent the Chamber of Commerce from having a program of labor re-

lations, you would suspect with me, that these gentlemen did not care to have the REAL open shop preached to this community with the sincerity and effectiveness with which the Chamber is preaching it."

Silver Answered

William Frew Long, general manager of the American Plan Association, in a statement Thursday ignored Baker's references to the organization but said Silver's statements "are untrue in their entirety."

"The American Plan Association is not out to crush labor unions as charged by Rabbi Silver," said Long.

He said the operation of the "American Plan of employment had not crushed unionism" and said that during the recent business depression "manufacturers of this city could have easily discharged every union man in their employ and hired non-union men in their places."

"But no such advantage was taken of the situation," said Long. "Still labor leaders claim that we are out to crush unions. If we were, somebody was guilty of unthinkable stupidity during the recent unemployment period."

Silver, in criticizing the open shop policy of the Chamber, said: "The desire on the part of the Cleveland Chamber of Commerce to serve the public would perhaps be less subject to question if the Chamber had shown a similar alacrity and apostolic zeal in ferreting out and exposing the abuses in the camps of employers, bankers, mortgage sharks and profiteers in our city."

Baker's Letter

Baker, in reply to this, said Silver was not "wholly familiar with the record of the Chamber in ferreting out and endeavoring to correct

abuses of the character that you mention" and that "it is not a sound argument against the validity of one policy to accuse the Chamber of dereliction in others."

Baker argued that Silver assumed that "advocates of the open shop desire to destroy organized labor and to eliminate collective bargaining, and said this was shown by a pamphlet Silver had issued."

"It seems to be that the basic assumption of your pamphlet is inaccurate and results from the understandable fact that there are employee and employers' associations who use the slogan of the open shop as a hypocritical cloak to cover their efforts for the closed and nonunion shop," he wrote.

"With such employers neither the Chamber of Commerce nor I have the slightest sympathy and we have said so repeatedly and in the most public way," Baker continued.

"Hurried Conclusion"

Silver in a final letter to Baker said, "You assume that if one does not believe in the closed shop, one must proceed at once to destroy it. That is a hurried conclusion."

Silver asked what assurance could be given the miners' union if it voluntarily surrendered the closed shop plank "they would not be forced by the operators whose cynical disregard of agreement was manifested not so very long ago, into the very conditions of serfdom from which they by organization escaped and under which their fellow workmen of the open shop fields of West Virginia are still suffering."

Silver said the chamber used the milk drivers' strike and the plumbers' strike "for the alienation of public sentiment from the cause of the strikers."

He accused the organization of remaining silent during the 1912 steel strike and the coal strike, saying that the only action during the steel strike was to advise members to disregard an ordinance regulating employment of special guards.

This ordinance, Silver said, "as you know, avoided much bloodshed in our community."

Asks for Record

Baker was asked to produce the chamber's record in "ferreting out other abuses." Answering Baker's statement that "it is not a sound argument against the validity of one policy to accuse the chamber of dereliction in others, Silver wrote:

"No, not the validity but the sincerity. When an organization sets out to represent the interests of the public at large and then proceeds to ignore what is perhaps the most vital task affecting the public weal, and prominently centers its energies upon smashing union shops, it decidedly lays open to suspicion."

Baker, in his last letter, said the chamber's labor relations policy had been formed by a committee which had worked over a period of years.

On the committee, he said, were "serious-minded employers, public spirited lawyers, a professor or two of the social sciences and, I believe, two representatives of the great railroad employees' union."

Questionnaires Out

Questionnaires recently have been

sent to members of the Chamber asking for indorsement or criticism of the chamber's open shop attitude. The questionnaires have been sent out only recently, to learn whether

members are wholly in agreement with the open shop policy, despite the fact that the chamber has been advocating an open shop policy for over two years.

LABOR APPROVES A SILVER'S STAND

Federation Unanimously
Compliments Rabbi.

The Cleveland Federation of Labor by unanimous vote last night instructed John G. Owens, secretary, to send Rabbi A. H. Silver a letter commending him for the stand he took in his disagreement with the Cleveland Chamber of Commerce on the "open shop" question.

At the same time it was decided to discontinue publication of the Bulletin, official organ of the federation, and to spend the money it has cost to buy space in the Cleveland Citizen, now edited by Max S. Hayes.

Besides commending Rabbi Silver for his stand Secretary Owens was also directed to urge upon the rabbi "to continue his fight in behalf of the labor class."

C Press

APRIL 28, 1923

PEN LETTERS FROM MOSES CLEVELAND

To Rabbi Abba Hillel Silver

DEAR RABBI: I have long admired you as a man of courage and frankness who spoke his mind freely and without fear.

Your action in resigning from the Chamber of Commerce, because you did not approve of its propaganda for cramming the open shop down the throats of the workers, proves your courage again.

I was particularly pleased to hear you say "The desire on the part of the Chamber of Commerce to serve the public would perhaps be less subject to question if the chamber had shown a similar zeal in ferreting out and exposing the abuses in the camps of employers, bankers, mortgage sharks and profiteers in our city."

I was also pleased to hear you say, "I don't believe the chamber is playing fair. Its activities seem focused on smashing the closed shop, neglecting other phases of its program."

MOSES CLEVELAND.

רבי סילווער רעזיגנירט פון טשיימבער אף קא- מערס צוליב אפען שאפ

(שלום פון פרידזש 1)

קלאוד ווינאן שאפ, אבער ער זוכט נישט איהם צו פארניכטן דארט וואו ער עקזיסטירט שוין. אדרבה, ער וויל בעסער איהם העלפן אין דער ארט-נידערג פון די ארבייטער.

רבי סילווער ווייזט דאן אן, אז עס איז שטענדיק די באהעפטונג, אז אויב איינער וויל נישט אין קלאוד שאפ דארט ער ארבייטען עס צו פארניכטן. איך גלייב נישט, זאגט ער, אין דעם סאנטיק סיסטעם אין דעם לאנד, דאך ווארעם איך גארנישט ווערן שוין, איהם צו שטיצען, וויל יעדע איינער וואס וואלטן אנטישטאנען, ווען די סאנטיק דענידונג וואלט צוזאמענגעפאלן.

רבי סילווער ווייזט דאן אן אויף די שטענדיקע אבאקס, וואס דער טהרו קאר. אלס פריינדע און באקאנטע טייערע האט געמאכט אויף קלאוד ווייזט נעמען צו מיטן אפצונעמען יונאן שעפער, ווי די פילדזש פריידס דעם פאר "סאנטיקע" די לעצטע און ווי פיינליק ער האט זיך באצוי-ען צו די ארבייטער אין דעם מילד טאפאס איהם לעבנס-ען.

JEWISH WORLD

רבי סילווער רעזיגנירט פון טשיימבער און קאמערס צוליב אפען שאפ פאליסי

„איך גלייב דעם אפענעם וועג מיט וועלכען איהר אטאקירט דעם טשיימבער פאליסי, און איך בין זיכער, אז איהר וועט אויך בעסער וועלן, איך ואל ענטפערן פונקט אזוי אפען און אויפריכטיג, איהר זאגט, אז איהר זינט נישט אין סימפאטיע מיט דעם טשיימבער'ס שטעלונג אין דער אפען שאפ פראגע און באזונדערס מיט דער פראפאגאנדא וואס ער פירט אן דורך די צייטונגען און פאמפלעטען.

„הענענדיג איך זעה איך נישט, ווי איהר קענט גלייבען אין דעם קלאוד ווינאן שאפ, ווייל פונקט ווי דער קלאוד נייטיונאן שאפ, איז ער אפ-טאלוט נעגען. די פאליסי אינטערעסען, דער טשיימבער גלויבט אין אפען שאפ, און אלס א קערפערשאפט וואס עקזיסטירט נישט בלויז פאר רעזאלוציעס, נאר פאר אקציען, סוף ער האלטען זיין פאליסי אין דראפט, די וואס ווייזן פאר אפען שאפ, זיינט נאך נישט אז ווי ווילן צושטערן ארגאניזירטע אר-בייט, ווי איהר באהיפטעט. איך גלייב אין ליבאר ווינאנס, און דאך גלייב איך אין אפען שאפ. איך גלייב אין „קאמפטייז פארניינינג“, און דאך גלייב איך אין דעם אפען שאפ, הנם איך האב נישט די סינערסטע סימפא-טיע מיט די ארבייטסמענער וועלכע וואלטען זיך באנוצט מיט דעם אפען שאפ „לאגאנאריסטיש אים היפאקריטישען סאנטיק צו פארדעסן ווידער באנעהר פאר א קלאוד נייטיונאן שאפ. מיר ווייזן פאר אפען שאפ, כאטש מיר ווייזן איינשטייג מיט איך אז מיר ווייזן דאך נישט פארניכטעט ווע-רן, מיר זיינען אבער איבערצייגט,

אז דאס וואס ארגאניזירטע ארבייט האט די לעצטע יארהען קיין פראגעס נישט געמאכט איז צוליב דעם וואס זי האט פארלוירן די סימפאטיע פון פובליקס דורך איהר פרינציפ פון קלאוד ווינאן שאפ.

צום סוף אפערירט בייקער צו רבי סילווער, ער ואל נישט רעזיגנידען צו-לעב דעם וואס ער איז אין איין פונקט נישט איינשטייג מיט דעם טשיימבער אף קאמערס — דערמאנענדיג איהם, אז טאם דו-שאנסן איז אויך נישט נע-ווען איינפארשטאנען מיט'ן טשיימבער אף קאמערס אין פיעלע פאבליק איינ-טאן און איך דאך געפליכטן א סימפליק-ע אזוי לאנג ווי ער האט געלעבט.

רבי סילווער'ס ענטפער אויף ביי-קער'ס אויפגען פרייע איז זעהר א-לאגישער, קלאר און צו דער זאך. ער ערקלערט אז ער איז פאר דער פול-שטענדיגער ארגאניזירונג פון אמערי-קאנער ארבייטער אין זייערע באטער-פענדע טריידס, און דערפאר איז ער פאר אזא צושטאנד וואס ואל געבען דעם פארגעז צו ארגאניזירטע ארבייטער איבער אונגלאנציקייט, אין שטרע-נגען זיין פון ווארט, איז ער נישט פאר (שלום אויף פרידזש 2)

אום פראטעסט געגען דער אפען שאפ פאליסי פון דער קליוולאנדער טשיימבער אף קאמערס, גוי אויך נע-ען איהר אומפרוידליכער באציהונג צו רעפלייטער בכלל — האט דבי אבא הילל סילווער נעכטען רעזיגנירט פון דער דערמאנענדיגער קערפערשאפט.

אין אן אויסטויש פון ברעף מיט ניוטאן ד. פייקער, פרעזידענט פון דעם טשיימבער אף קאמערס, ערקלערט רבי סילווער פאלגענדעס:

„איך בין נישט אין סימפאטיע מיט דער שטעלונג וואס דער קליוולאנדער טשיימבער אף קאמערס האט גענומען אין דער פראגע פון אפען שאפ, און באזונדערס מיט דער פראפאגאנדא וואס דער טשיימבער אף קאמערס פירט אן דורך צייטונגען און פאמפלעטען צו-נונטען זיין פאליסי.

„איך גלייב נישט אז עס איז די אויסגאבע פון א טשיימבער אף קא-מערס צו ווערן א פראפאגאנדא אגענ-טור פאר א וועלכע אידעאלן ווי עס ווע-רן אנטיירט פון ארגאניזאציעס פון דעם סארט ווי די „אמעריקאן פילע-אסאסיאציען“.

„דער באנעהר מצד דעם קליוולאנד-ער טשיימבער אף קאמערס צו ריענען דעם פובליקס וואלט אפער נישט נע-ווען אזוי צווייפעלשאפט ווען דער „טשיימבער“ וואלט מיט עהנליכער ניי-טעריקייט און אייפער אויפגעטרעטן די-אובלען אין די לאגערען פון ארבייט-עבער, באקירען, מאדעניירט שארס און פראפאגאנדע אין אונזער שטאט.

„אלס אן אסאסיאציע פון אר-בייטסמענער איז דער טשיימבער אף קאמערס געטריי צו זיין מיטאן, אבער ער פונדירט אלס א בירגערליכע אר-גאניזאציע, פארטרעטענדיג די אינטע-רעסען פון דעם פובליקס אין אלגע-מיין. אלס וועלכער איז ער ענטשיע-דען פארמיטלעך.

זייענדיג פרייזאט ווענען דעם סנסאטא האט רבי סילווער ערקלערט פאלגענדעס:

„איך האלט אז דער טשיימבער אף קאמערס האנדעלט נישט „פער“ זיין נע-אמטיוויטעטען שווען צו זיין נע-ווייטעט צו צוברעכען דעם קלאוד שאפ פארמאכענדיג אנדערע פאזען פון זיין פראגראם. אום דאס דורכצופירן רען, באהאלט זיך דער טשיימבער אף קאמערס אונטער א מאסע פון דער הויך-ליגענדער פראגע: „א ליבאר פאליסי פאר קליוולאנד“.

נייטאן ד. פייקער'ס פרייע צו רבי סילווער

דעם אויפגען ברעף האט רבי סיל-ווער געשיקט אלס ענטפער אויף א פארלאנג פון פייקער'ן, אז ער זאל צו-רופקומען זיין רעזיגנאציע. אין זיין ברעף צו רבי סילווער, שרייבט מר. פייקער:

„צוגערענד אנצונעמען די רעזיגנא-ציע, האבען די דירעקטארען מיט נע-פעטען אויסצואיפן דעם איינפלוס וואס איך באזיין אפער, איך צו בא-וועגען די רעזיגנאציע צוריקצוצוהען“ קראנענדיג רבי סילווער'ס רעזיגנא-ציע, האט בייקער איהם געענטפערט מיט א ברעף, אין וועלכען ער זאגט אונטער אנדערעס דאס פאלגענדע:

SILVER VS. BAKER DEBATE BID FAILS

Rabbi, Ex-C. of C. Head, Decline
City Club's Invitation.

Invitations, extended by City club to Rabbi Abba Silver and Newton D. Baker, to address the club on their respective versions of the "open and closed shop" problem, have been re-fused, it was announced yesterday by Secretary Fred Hayes. Neither, he said, has time available for the pro-posed addresses.

City club sought them as the result of Rabbi Silver's resignation from the Chamber of Commerce during the past week, attributed to an opinionated clash between the two on the labor policy espoused by the chamber, of which Baker was formerly president.

מר מאיר בערעניט, 50 יאָהר אלט דער זאן פון ישרא, פאטער פון אייזיק דאך, רייזט דעראסטי אין מאס, אין נעשטער-טעג וועט ער אפדיל דעם 22טען אין דער שטאט פאר אונזער קראנט קייט, דער ערשטער ווערט אפגעשיקט נאך קליוולאנד צו זיין געט וויין פריי-טאג פריה דעם 27טען אפדיל אום 10:30 א זייער פון דייטש'לעס אט-דערייטען דערייטען דעם, 25טע און קווינט-ע-דעם פאטערען ווערען אויך דער רבי סילווער ווייזט דאן אן אויף די שטענדיקע אבאקס, וואס דער טהרו קאר. אלס פריינדע און באקאנטע טייערע האט געמאכט אויף קלאוד ווייזט נעמען צו מיטן אפצונעמען יונאן שעפער, ווי די פילדזש פריידס דעם פאר "סאנטיקע" די לעצטע און ווי פיינליק ער האט זיך באצוי-ען צו די ארבייטער אין דעם מילד טאפאס איהם לעבנס-ען.

THE JEWISH WORLD

The Jewish Daily Press combined with the Jewish World
PUBLISHED DAILY EXCEPT SATURDAY
AND JEWISH HOLIDAYS

BY THE JEWISH WORLD PUBLISHING CO.

At Woodland Ave. and E. 50th St., Cleveland, Ohio.

Telephone: Central 4785, Randolph 3892.

DAYE SWAY, REP. 318 FIFTEENTH ST., CINCINNATI, O.

Price 2 cents Yearly in advance \$6.50

Entered as second class matter at the Post Office at Cleveland, Ohio
under the Act of March 3, 1879.

די אפען שאפ דעכאטע

עס איז אן אלגעמיינער גלויבן אז די פראגע פון אפען אדער קלאווד שאפ איז אויסשליסליך אן ארבייטער פראגע. קיין זאך איז נישט ווייטער פון אמת ווי דיעזער גלויבן.

אפען אדער קלאווד שאפ איז נישט אויסשליסליך אן ארבייטער פראגע. זאגן א פראגע פון חומאניטעט. א פראגע פון דער מענטשליכער אנטוויקלונג. א פראגע פון פארטשריט אין ציוויליזאציע. א פראגע פון דער גאנצער נאציע. וועלכעס קען בעסער דיעזען דער נאציאן דער אפען אדער קלאווד שאפ?

אין דער דעכאטע צווישען מר. בייקער און רבי סילווער, ווערט דער דאזיגער פונקט נישט בולט באריהרט. דער חויפט פונקט אין דער דעכאטע איז צו איז די טשעמבער און קאמערס וועלכע פיהרט אן א שמענדלעך פראפאגאנדע פאר אפען שאפ אן איידושישעס אויף צו ברעכען ברייט יוניאנעס צו נישט. רבי סילווער באהויפטעט, מוסחניג און אפען אז יא. נישטאן ד. בייקער באהויפטעט עכען אזוי מוסחניג און אפען אז ניין; נישטאן בייקער זאגט אז דער נישטיוניאן ארבייטער איז אזוי בארעכטיגט צו א לעבען מאכען ווי דער יוניאן ארבייטער. רבי סילווער זאגט: אמת, יעדער ארבייטער, יוניאן מאן אדער נישטיוניאן מאן, איז בארעכטיגט צו א לעבען. אונזער אויפגאבע איז צו פארזיכערען דעם ארבייטער מיט דעם לעבען צו וועלכען ער איז בארעכטיגט, איז נישט צו צוברעכען די יוניאן, זאגן דער צו מאכען דעם נישטיוניאן מאן פאר א יוניאן מאן.

פאר אונז איז עס זיכער, אז ווען דיעזע צוויי באריהטע מענער וואלטען באהאנדעלט די פראגע נישט נאר פון אן ארבייטער שטאנד פונקט נאר פון א ברייטערען שטאנדפונקט וואלטען ביידע געשטאנען אן איינעם און דעמאלטען פלאטפארם.

מיר געדענקען נאך גאנץ גענוי די צייטען ווען ארבייטער האבן געשלאפט 14 און 16 שטונדען א טאג, און אין מאנכע פעקטאריס נאך מעהר. מיר געדענקען נאך די צייטען ווען די סטאטיסטיקס פון דער'הרג'עטע און פארקריפעלטע ארבייטער אין דיעזען לאנד, זיינען געלאפען אין די צעהנדליגע טויזענדע יעהרליך, די ציר מען ווען דער ארבייטס געבער האט געקענט זאגן צו זיינע ארבייטער, וויילט איהר ווי איך וויל, איז אלץ ראט. אויב נישט ברעכט די קעפ, די צייטען ווען די ארבייטער שקלאפעריי איז געשטאנען נאך הענט צו דער נעגער שקלאפעריי פון אפאל.

דער ארבייטער איז נאך היינט אויך נישט דער גליקליכסטער אפער אין פארגלויך צו יענע צייטען האט ער ערשטערס גלענצענדע זיענע אויף דעם געביטע פון פרייהייט. דער אמת שטוינדענער ארבייטס טאג איז היינט א לאנדעס געזעץ. די צושטענדע אין די פעקטאריס און שטעטלעך האבען זיך מיט טויזענד פראצענט פארבעסערט. די סטאטיסטיקס פון די דער'הרג'עטע און פארקריפעלטע ארבייטער האבען זיך שטארק רעדוצירט. קאלעקטיווע בארגייניג ווערט היינט אנערקענט כמעט אין אלע סטאטס. קורץ, די ארבייטער שקלאפעריי איז די לעצטע 30-40 יאהר ביז א געוויסען גראד אפגעשאפט ווארען.

איז די אפשאפונג פון דער ארבייטער שקלאפעריי געווען א טובה נאר פאר דעם ארבייטער אליין?

אזא באהויפטונג האלט אזוי וועניג געשטימט מיט דעם אמת ווי א באהויפטונג דאס די אפשאפונג פון שווארצע שקלאפעריי איז געווען א טובה נאר פאר די שקלאפען אליין.

„כל זמן עם העם עקזיסטירען שקלאפעריי נור אין ווינקעל אין אונזער לאנד“ — האט לינקאלן אויסגעשרייען אין איינע פון זיינע רעדעס געגען דעם שקלאפען האנדעל — „מארען מיר זיך נישט בארעכטען מיט פארטשריט און ציוויליזאציע.“

„ווען איין קלאס פון דער געזעלשאפט לעבט אונטער שקלאפעריי רוח א קללה אויף דער גאנצער געזעלשאפט.“

די אפשאפונג פון דער ארבייטער שקלאפעריי אין די לעצטע 30-40 יאהר האט געבראכט דער נאציען מעהר נוצען ווי דעם ארבייטער גופא. זי האט געבראכט בעסערע און געזונטערע מעכערס פאר דער נאציע. זי האט געבראכט פאר דער נאציען בעסערע און געזונטערע קינדער. דער ארבייטער האט געקענט בעסער אויפפאסען אויף זיינע קינדער. ער האט זיי געקענט געבען א בעסערע ערציהונג. אין א ווארט: די אפשאפונג פון דער ארבייטער שקלאפעריי האט געבראכט מעהר פארטשריט, מעהר עדייקייט, מעהר ציוויליזאציע. נישט נאר פאר די ארבייטער נאר, היינטזעכליך פאר דעם גאנצען לאנד.

ווער האט דיעזע ענדערונג געבראכט? ווער, אויב נישט די ארבייטער גאנצערע ארבייטערשאפט?

הונדערטע מלחמות צווישען ארבייט און קאפיטאל זיינען פארגעקומען. טויזענדע זיינען אין די קעמפע געפאלען. דער ארבייטער האט אבער ביז א געוויסען גראד דאך געווענט. שריט ביי שריט האט זיך דער ארבייטער ערשטערס אביסעל מעהר גערעכטיגקייט, אביסעל מעהר פרייהייט, אביסעל בעסערע וויירדזשעס, און אביסעל בעסערע ארבייטס צושטענדע. שקלאפעריי אין דעם זין ווי מיר האבען איהר געקענט מיט 30-40 יאהר צוריק איז אפגעשאפט געווארען.

דאס איז געווען א זיעל נישט נאר פאר דעם ארבייטער, נאר א זיעל פאר חומאניטעט. א זיעל פאר פארטשריט. א זיעל פאר דער געזאמטער געזעלשאפט.

קוינער קען נישט היינט זיין אונזער געזעצטע סיסטעם. נישטאן ד. בייקער אין ארבייטער פיינדשאפט. ער איז אן אידיאליסט פון העכסטען גראד. ער איז אימער געווען אן איבערגעבענער פריינד פון די ארגאניזירטע ארבייטערשאפט. ער איז עס אויך זיכער היינט, ער מאכט אבער א טעות אין וויין באהויפטונג אז ביידע, יוניאנעס און אפען שאפ געהען האנד אין האנד. אז אונטער אפען שאפ קענען עקזיסטירען יוניאנעס פונקט ווי אונטער קלאווד שאפ.

רופט ארויס דעם אפען שאפ אלס אן אינסטיטוציע, מאכט היינט א געזעץ פאר אפען שאפ און מארגען וועט איהר נישט האבען קיין יוניאנעס, און אין א יאהר שפעטער וועט איהר האבען דויעלדיגע צו שטענדע וואס איהר האט געהאט מיט 30-40 יאהר צוריק.

עס איז שוין גאנץ אמת, איך מאכע אפען שאפ'ס זיינען די וויירדזשעס און ארבייטער באדינגונגען אזוי נישט ווי אין די קלאווד שאפ'ס. אבער אויך דאס איז צו פארדאנקען, די פאראייניגטע ארבייטערשאפט, ריכטיגער וואך די באוועגונג פאר קלאווד שאפ. וואלטען די אפען שאפ פאבריקאטען נישט געוואוסט אז אונטער זיי שטעהט א מעכטיג ארגאניזירטע ארבייטערשאפט מיט א באוועגונג פאר קלאווד שאפ, וואלטען זיך אין א יא און א ניין די צייטען צוריקגעקערט צו דעם אלטען חשב'דיגען שקלאפעריי ארבייטער לעבען.

און אזוי זאגן מיר: די דעכאטע צווישען רבי סילווער און מר. בייקער דארף זיך אויסזענען, פארשפרייטען. זי דארף זיך נישט בארעכענען בלויז אלס אן ארבייטער פראגע זאגן דערן אלס א פראגע פון חומאניטעט, פון פארטשריט, פון ציוויליזאציע. אלס אן אלגעמיינע פראגע וועלכע באריהרט דעם גאנצען נאציע. אין זיען די פראגע וועט זיך אויסגלענען אין דיעזען זין, איז עס זיכער אז ביידע מר. בייקער און רבי סילווער וועלען שטעהן אויף איינעם און דעם וועלכען פלאטפארם.

4TH MAY, 1923.

ISRAEL'S

LIP-WORSHIPPERS"

"Whenever a Jewish community failed to kindle the lamp of learning and relied solely on worship, observance and philanthropy, it ultimately disappeared." Thus saith the silver-tongued orator, ABBA HILLEL SILVER, of Cleveland. Some of our local wiseacres are only concerned with "lip-service" which they consider as a form of "worship" suitable enough to appease their Maker. "Lip-service" at a high speed is practiced at the Whangpoo Road Synagogue. Alas, that it has come to such a pass. Is there no saviour in our camp?

BLOW IS HURLED

AT C. OF C.

May 5, 1923
Labor Leader Comments on

Silver's Resignation

"The resignation of Rabbi A. H. Silver from the Chamber of Commerce because of its open shop policy reveals a widespread split in the Chamber," Charles Smith, business representative of Building Trades Council, said Saturday.

"Judging from what Rabbi Silver said, the action of the board of directors on the open shop did not reflect the judgment of the entire membership of the Chamber.

"The directors decided to throw wide open the throttle on open shop and proceed to put it across without consulting the members.

"We predict that Rabbi Silver's resignation is but a signal for others. Rabbi Silver has a wide following with substantial representation in the industry of Cleveland.

"The public has disregarded the malicious attack by the open shoppers and the whole thing has served to win the support of many who were critical of organized labor.

"An indication of the flat failure of the open shop movement here is the unprecedented success with which the Building Trades is organizing the small percentage of workers who were unorganized."

OUR DEADLIEST ENEMY IS THE AM-HARETZ"

By ABBA HILLEL SILVER, Cleveland, U.S.A.

The great reservoirs of Jewish thought and learning in Eastern Europe have either been destroyed, abandoned, or will be for generations depleted and impoverished. Schools



Dr. A. H. SILVER

and academies have been shut down. Their students and scholars, their very books and libraries have been scattered to the four corners of the earth. America must become the refuge and sanctuary of the Torah, of Jewish scholarship, thought and learning. Without learning and study Judaism cannot survive and Jewry must perish. This is one of the inexorable laws of our existence and there is no escape from it. Whenever a Jewish community failed to kindle the lamp of learning and relied solely on worship, observance and philanthropy, it ultimately disappeared. Witness the story of the Hellenized Jewish communities of Egypt after the destruction of the temple. We are in the truth the people of the Book. We gave life to the Book. It now gives life to us. We must banish ignorance from our midst. Our deadliest enemy is the Am Haaretz—the unlettered Jew whom ignorance leads to indifference or to cynicism or to assimilation. More schools and better schools. More high schools and better high schools. More textbooks and better textbooks. More educated Jewish laymen. The Torah was not given to the rabbis alone. We are relegating the priceless heritage of a people—of all the people—of the masses—to the ordained, and to the professional few. If Judaism is to remain a democratic religion, if it is not to degenerate into an ecclesiastical hierarchy, it must be on the basis of Jewish learning broadly disseminated through all the ranks and classes of our people.

(Shanghai, China)

INDUSTRY NEEDS LIBERALISM

May 18-23
Rabbi and Editor in Fleas Before Euyers

Two men, an editor and a churchman, plead the cause of liberalism in industry before representatives of 1200 large manufacturing and business firms of United States Thursday night.

The speakers were Glenn Frank, editor of the Century Magazine, and Rabbi A. H. Silver, of The Temple, at the annual banquet of the National Association of Purchasing Agents.

Frank based his plea upon his definition of the liberal business man as against the reactionary, citing Henry Ford and Rockefeller.

Ford a Liberal

"The I regard Ford's outside activities as often silly, the man stands the acid test of liberalism in industry. That test is increased wages, shortened working hours and increased total.

"The tendency row is towards political democracy contrasted with industrial autocracy.

"The man, bossed in industry, finds the upper hand in politics through numerical strength at the polls. Consequently he tends to become also the boss industrially.

Rabbi Pleads for Service

Rabbi Silver presented the challenge to the conventional economic system of the world in the tragic effort at Communism in Russia.

"There is no quick lunch method of economic salvation. We cannot in a moment reach the millennium. But there is need of readjustment to make way for new ideas.

"Reaction is the father of Bolshevism. The bugbear of capitalism is revolution, yet by its own action it courts Bolshevism and chaos.

"To stand the test our present system must perform a socially beneficent function."

RABBI TO SPEAK AT BIG LUNCHEON

Will Be Guest of Chamber of Commerce and Talk on "Organizing For Service"

May 18, 1923



RABBI ABBA HILLEL SILVER

Rabbi Abba Hillel Silver, who speaks to the Chamber of Commerce at a noon luncheon next Wednesday, is one of the leading men in his chosen profession in the country. A brilliant speaker and exceptionally well informed traveler, he has a genuine message for the American businessman which he delivers with a lot of fire and animation and it is expected that he will enthral the audience which hears him speak on "Organization For Service."

He was born in 1893 and graduated from the University of Cincinnati, the Hebrew Union College in 1913. At the age of 34 he was called to the pulpit of The Temple in Cleveland, one of the largest congregations in America.

During the war, Rabbi Silver was in France as the representative of the United States and French governments. He was decorated by the latter for conspicuous service.

Already the Chamber has a large number of reservations for this luncheon and suggests that members who are planning to attend should make their reservations early in order to avoid disappointment. It is expected this will be one of the biggest attractions of the year and that the luncheon will be well attended.

Major Roy M. Jones and flyers from the Middletown depot will also be present as guests of the Chamber and Major Jones will speak briefly.

Colonel C. C. Hearn and other officers attached to the nondivisional United States Army Reserve with offices in the Dauphin building, and Captain Allen F. Kirk, in charge of recruiting in Harrisburg, will also be the guests of the Chamber at this luncheon.

BRILLIANT ADDRESS BY RABBI SILVER OF CLEVELAND IS FEATURE OF CHAMBER OF COMMERCE DINNER

Weaves Beautiful Word Story from Commonplace Subject of "Organization for Service"—American Soldier is Highly Lauded

Dinner meetings are such a common everyday phase of our every day life that they sometimes pall by their very monotony. Scarcely a day passes but some organization or other sits down to dine with a sense of having paid its tribute to its faith and then sets about its ordinary tasks with a feeling of duty done.

Those who were at the Chamber of Commerce dinner last evening at the Hotel Allen have every reason to be glad of their attendance, for they not only heard one of the finest addresses ever delivered to a similar body at any time here, but they must go about their tasks today with a tribute ringing in their ears that like Banquo's ghost, will not down. They heard a Caruso sing in rhythmic prose the poems of praise of the man of industrial life; an epic of human personalities, the "Magnificent" of the economic soul, the "Hallelujah" chorus of the glory of the American soldier and the "Te Deum" of service in the business life of America.

The deliverer of the message was Rabbi Abba Hillel Silver, of Cleveland, and he brought to his pleasant duty

RABBI SILVER AT C. OF C. DINNER. AT HOTEL ALLEN
Delivered Scholarly and Intensely Humane Address Before Enthralled Audience.

"ORGANIZING FOR SERVICE" HIS TOPIC
More Religion in the World, in Politics, and in the Home Needed, He Said.

Members of the Allentown Chamber of Commerce were favored with one of the most scholarly and intensely human addresses that body ever listened to, when Rabbi Abba Hillel Silver, of Cleveland, O., appeared before that body last evening at the Hotel Allen at a dinner meeting when the speaker touched the heart strings of a representative audience. Rabbi Silver earnestly believes that what this troublous and disturbed world needs is religion, and religion of the good old-fashioned

sort which gives a blessing for the early morning meal and asks for guidance for the events of the day. He believes in no "isms" but the real service whereby the employee benefits by the success and enrichment of the employer. "Organizing for Service" was the topic of Rabbi Silver, he launching directly into his subject without an formality of the usual "Mr. Toastmaster, Ladies and Gentlemen." He said he would not treat his subject in a philanthropic or charitable sense but in a business, civil and industrial manner. He said he was particularly struck by the statement of Babson, when that statistician wrote in one of his articles, "there is need of more religion in the halls of congress, in the mines, in the forests, and all policies without religion are like a watch without a main spring." Furthermore, Rabbi Silver said he was more than surprised when he picked up the Wall Street Journal several days ago, and read editorially: "What America needs more than legislation is religion, men who stop and pray before breakfast," and the rabbi supplemented the quotation with his own, with "religion is what we need instead of graft and greed, instead of high office and social advancement. I believe in business and industry, because there can be no real prosperity without a solid basis, and I do know that there are imperfections and always will be, and we have moments of relaxations and then we must go forward. We have gone through a bloody period so now we must build and create something new and right, so we will need the old systems to build the new, and while we are building the new we must use the old. I have no pet system to offer, I have no systems whatever because I do not believe in them. I do, however, believe that our economic system has not had its last say, and I believe it has the best possibilities. I believe in man, in every man, and I don't want to see life shackled by over bureaucracy. I know our economic life has been challenged by 200,000,000 people in Russia where the children are taught to challenge our religion, but we are not to stop this challenge by force, but by justice, sympathy and love. We must not use the same tools to remedy this situation.

Greater Democracy Needed
"What we need is a greater democracy and our economic law has not been tried in every department of life. Service is the great invention and must be applied to great tests in business. Who is the greatest business man? Is it he who has served most or he who has amassed a great fortune? Do we demand the same from the business man as we do from the inventor or scientist? If it is wrong for a scientist or professional man to use all his efforts to amass a great fortune, it is wrong for the business man to do the same. I do not believe in the man who amasses a fortune and then endows some charitable institution, but I believe in the service that man gives in his own shop and business place during his active business life; that is where he becomes a priest for service. We must organize intelligently and efficiently for service."

As the first principle as a remedy, Rabbi Silver said that "life of one human being is primarily worth infinitely more than a man's business. This may seem romantic. Civilization is not measured by sky scrapers, but by the number of rich, colorful

tion but more religion. And the religion that he preached is giving each and every one a chance for personal expansion for whatever creative power he may have; an expression of soul expansion that makes him a creator in things he does. In his job he can become a servant of God.

Rabbi Silver told how business can be of service in its daily contact with the men where the thought of competency is not the fundamental thing to be gained but the helping of those who are creating the business with brains behind the brain. The prime concern of business is to see how much the man can do in his sphere called by providence, to stimulate him, refine him and influence him. The two guiding principles which were laid down were the fact that the life of one human being is worth infinitely more than one's business and to give him a similar responsible position in the industrial life.

The speaker said that the economic life of the world has been challenged by two hundred million people; the children of Russia are being taught in the schools that our system is vicious, immoral and destructive of good. This cannot be met by isolation nor by arms and machine guns; it cannot be corrected by force and compulsion, but by justice, sympathy, love and reorganization. European civilization is dead and the rebuilding must come from those that are not exhausted. This is the land that must be looked to. This land is the workshop of human relationship and we shall prove traitors to American principles if we fail.

Before Rabbi Silver was introduced President Koch told of the meeting of the Chamber of Commerce of the United States in N. Y. and how the president of the National Federation of Chamber of Commerce of Japan made a special trip to this country to attend the meeting the deliver a message of peaceful intent on the part of his country; how they are not seeking war but are sick of war as any other nation, and how they are trying to establish commercial relations with this country. The director of the Credit Lyonnais of Paris made a similar trip for a similar purpose.

Secretary Glasgow read a brief statement of the value of the credit rating system established at the local Chamber of Commerce and gave several instances where good came from it.

There were 150 members of the Chamber and guests who sat down to a splendid turkey dinner. Afterward a number of women came to the gathering to hear Rabbi Silver speak.

ALLENTOWN CHRONICLE AND NEWS AND EVENING ITEM TH

RABBI GAVE A FINE SENTIMENT

Definition of America by Abba Hillel Silver at C. of C. Dinner.

One of the striking features in the address of Rabbi Abba Hillel Silver of the Temple, Cleveland, O., at the dinner meeting of the Allentown Chamber of Commerce at the Hotel Allen, Tuesday evening, May 22, was his beautiful definition of America at the close of his address. Rabbi Silver said that while with French High Commission during the world war he was asked to give his definition of America and he did so. Much favorable comment was expressed following his address and inquiries were made for this beautiful sentiment, which is here given in full:

AMERICA
By Abba Hillel Silver

God built Him a continent of glory and filled it with treasures untold;
He carpeted it with soft-rolling prairies and columned it with thundering mountains;
He studded it with sweet-flowing fountains and traced it with long-winding streams;
He planted it with deep-shadowed forests and filled them with song.

Then He called unto a thousand peoples and summoned the bravest among them.
They came from the ends of the earth, each bearing a gift and a hope.

The glow of adventure was in their eyes and in their hearts the glory of hope.

And out of the bounty of earth and the labor of men, out of the longing of hearts and the prayer of souls, out of the memory of ages and hopes of the world,
God fashioned a nation in love, blessed it with a purpose sublime—and called it AMERICA.

human personalities. The goal of life is not to create friends but to express himself for all potentialities resident in every human being and the philosophy of democracy is the belief in common man. Democracy wants every man, while monarchy wants every man for use. Democracy does say that every man should be an Abraham Lincoln, but that from the lowest an Abraham Lincoln may be developed. The we created a new epic, the epic of the workingman. You have given the workingman the right to run the government, which means the right to choose officers and make laws, so by the logic of events you are to give him a position in political life, and by so doing you give him the thrill which counts. When he sees he is a parcel and part of the government he becomes more than a mere tool and, give him a joy and a throb.

America Must Act.
American business must take up this matter. The old world is dying and European civilization is exhausted and weary, so the remedy must come from them who are not exhausted, and those who have not become cynical through the ages. This land has enough to go around and must become interested or we shall become traitors. It is something spiritual."

Rabbi Silver gave a wonderful story of his experience at the front in the great war in France, where he was with the French high commission, and concluded with a definition of America he gave in France when requested to do so. This definition was a beautiful metaphor which brought his audience to its feet at the conclusion.

There were 140 people at the dinner, and before Rabbi Silver started to speak a dozen or more ladies entered the hall to hear him speak.

HARRISBURG MORNING PATRIOT
For brilliancy and fervor, the address of Rabbi Silver before the Chamber of Commerce yesterday will remain long with the appreciative audience who heard it. It was not necessary to accept all his conclusions, though doubtless the majority did, to regard the talk as a most eloquent one.

No man can deal in humanitarianism as did Rabbi Silver without stirring the emotions of his hearers. His very earnestness would command respect, as it did. His dramatic presentation of his theme made it more impressive yet there was not the slightest evidence of a conscious effort to pose. It was the zeal of a man expressing his deep-seated conviction on a problem of the widest interest to all mankind.

Oratory is seemingly approaching the lost arts in America so rapidly that it is exhilarating and refreshing to sit under the spell of one who is proficient in it. It was an uncommon and an unusual privilege to have been one of Rabbi Silver's audience.

Another rabbi in the person of young Abba Hillel Silver, of Cleveland, has just given his congregation and others something to think about in his resignation from the Cleveland Chamber of Commerce, because of its campaign for the open shop. Silver said some disturbing things during the war that was to make men free and his refusal to ally himself with a movement to take a crack at unionism through such an open shop as any chamber of commerce would pray for, is the latest call for social justice to be made by a minister. Silver, who dares to be a Zionist, although at the head of a Reform Rook (than which nothing in the States could be less Zionist), is one of the most gifted men in the American ministry, Jew or Gentile, and one of the most interesting of the younger rabbis, because he was able to establish himself so quickly in independence of the group of people which pays his salary. However, what catches our eagle eye right now is not so much Silver, as the congregation to which he and a few others like him preach. We can well imagine that the one in Cleveland is buzzing with excitement and turning its head about dementedly trying to decide whether to be justly proud of its outspoken leader or to be afraid of how far he will go, and whether or not he is a sample of the supply of rabbis to be had in the future. When Silver as good as told capital that he didn't care for the kind of open shop it would like to run he stepped hard upon the toes of many a man in his own congregation and elicited indignant tiffeta rustles from beneath the platinum chest protector which so many lady members in that congregation wear. When this rabbi resigned from the representative capitalist organization of the city, on an issue not directly connected with his church, he mixed religion and business in a way to make any reactionary dues-payer sigh for the days when a rabbi was content to read from Isaiah if he wanted to hint that all was not right with the world. Perhaps this same dues-payer sees with a shudder a vision of the day when all preachers and teachers will have plenty of elbow room in which to inspire and influence all humans about them; when religion can be put to some practical use in the actual lives of men; when temples will be more than expensive examples of architecture.—Rabbi Barnett R. Brickner in Canadian Jewish Review.

American Israelite July 5, 1923

RABBI ADDRESSES WORKERS
Tells Welfare Assn. Delegates Social Worker Is Better than Soldier.

LIMA, O., Oct. 18.—"One social worker is worth an army of bayonets in defense of a country," declared Rabbi Abba Hillel Silver of Cleveland, addressing the Ohio Welfare association here tonight. "The war has cheapened life. The machine age also has cheapened life. There is nothing man has done so well as kill. But the war also has revealed the high pitch of sacrifice, loyalty and supreme courage of which men are capable."
The great field and opportunity of social work before America today lies with the young, Rabbi Silver said.
"No young man is a criminal," he declared. "Those who do wrong are not sound mentally, they are misguided or they never had a chance. The social worker can save them."
The conference comes to a close tomorrow with adoption of resolutions and election of officers.

SILVER URGES FREE SPEECH

"Come Out in Open," He Says: Hits Supreme Court

"The free discussion of the problems that affect the lives of American people will do more to perpetuate democracy than all the restraint placed upon free speech," said Rabbi A. H. Silver in opening the City Club's Public Square Forum, Saturday.
"Bring radical ideas, revolutionary and reactionary concepts into the open and they will be laughed into scorn," he said.
"But keep them in the dark and they will fester, grow rank and eventually rot democracy. Free speech will always prevent chaos and will bring order out of chaos."
"The greatest vindication of American democracy that recent times have seen was the granting of permission for a man heartily disliked and whose ideas are scorned and unheeded to speak, unmolested, in our Public Hall."

Rights Denied
"The reason that the soviet has not been successful is that it did not have the courage or the vision to include in its constitution provisions granting the right of the people to these inalienable rights, that have come down to us thru the ages."

"Human progress is slow, it crawls and when we try to hurry it up we run into disorder and oppression."
"To try to better a delicate organization like our government by revolution would be analogous to attempting to improve a Swiss watch with a sledge hammer."

A woman asked Silver the first question.

Silly Government
What would you recommend as a specific remedy for the silly government?
The intelligent use of the ballot. The American goes into the polls and does not sufficiently scrutinize his ballot. The ballot was designed to protect the people. Use a democratic institution to further the rights of democratic people.

Court Limitation
What should be the limitations of the power of the Supreme Court?
I don't believe that a 5 to 4 majority should permit the annulment of a law passed by Congress and signed by the president. Congress should have the right to pass laws over a decision of the Supreme Court and such laws should then be free from further danger of annulment until the legislative body undertakes it.

Good Men in Office
How can we be sure to get good men into office?
Every citizen who is qualified to hold civic office should feel himself morally obligated to run for office. We feel that we are too busy in making money to attend to our obligations as citizens.

FORUM IS GUIDING LIGHT, SAYS RABBI

Public Square Crowd Hears Jewish Leader Give His Ideals of Democracy.

"It is the safeguard of the republic," Rabbi A. H. Silver said of such institutions as the City Club forum when he gave the opening address of the season's forum to a crowd in Public square at noon yesterday.

"Take the most revolutionary or the most reactionary idea, bring it into the open and expose its nakedness, and it will be laughed to scorn."

"But drive it into the dark and it festers. It is in the night that bats, phantoms and preying beasts hold sway."

"I want to compliment the mayor of Cleveland for his American decision in letting Debs speak here."

Needs No Advertising Help.
"Now, I'm not going to advertise the mayor. I see, by the signs scattered about Public square that he is quite able to take care of that himself."

Rabbi Silver added, and the crowd joined in a hearty laugh.
Rabbi Silver's address was on "Free Speech, Free Assembly and the Freedom of the Press, Constitutional Privileges," and he urged a jealous guarding of constitutional rights.

"Most revolutions are foolish," he said. "Revolution is beastly. It follows no definite lines, it tears, it destroys."

"When in a government such as ours there are no confining walls, when you can exchange views freely, when the ballot is a bayonet in the hands of an intelligent voter."

"Then it is criminally stupid to try to amerciate conditions by a revolution."

He urged improving the government by exercising self-discipline, thought, restraint, study and organization.

He denounced interference with religion, whether by law or surreptitiously by teaching any sect in the public schools.

In the midst of the applause that followed his address, a voice came from the crowd, "Rabbi Silver, we are proud of you as a citizen of Cleveland."

And then came the questions. For it is one of the tenets of the City Club forum to allow the crowd to ask questions, to "heckle" the speaker.

A synopsis of the questions and answers follows:

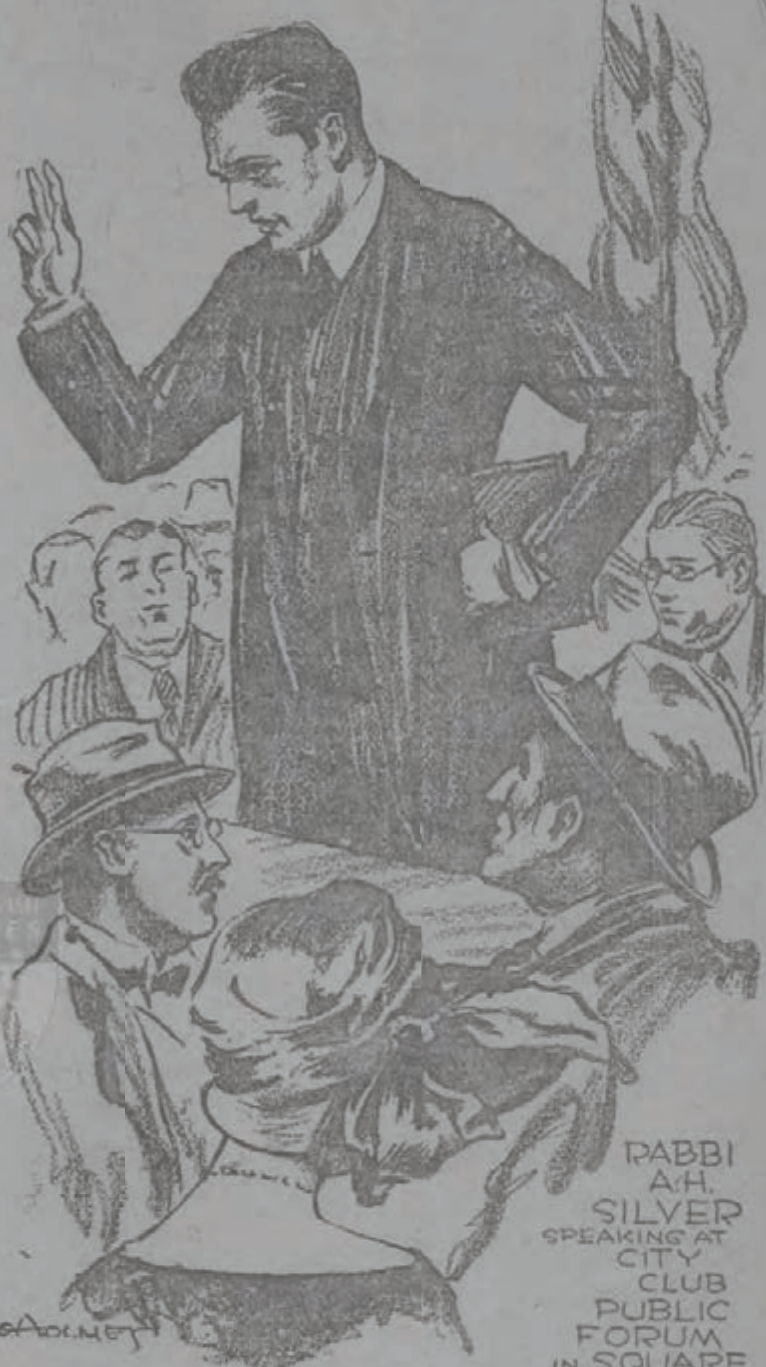
PLAINLY DRESSED WOMAN, speaking in broken English—When one is sick the doctor gives him a definite remedy. What is the remedy for the government?

RABBI SILVER—There is no quick lunch method to salvation. I can't take a remedy from my vest pocket that will perfect the government. Still the answer is simple—the ballot at the November election. Do not vote blindly, or by parties, or prejudice, or selfish interest.

WELL DRESSED MAN who might be a highly paid working man—A man may be a gentleman before election but a thief after. What are you going to do about that?

RABBI SILVER—See that the right kind of

Forum in Public Square Hears Rabbi Silver Talk on Democracy



people run for office. Every citizen who has gifts and the ability ought to feel the obligation of running for office. Our solution lies in making the old institutions go, not in tearing them down.
MAN IN SHORT SLEEVE—What is the proper test on the power of the supreme court to amend laws passed by the people?
RABBI SILVER—Our founding fathers were a bit afraid of the idea of democracy, so they made checks and balances. The supreme court is one of them. I am not ready to say abolish it, because I believe we need it. I have seen members of the house of representatives pass legislation because of the effect of their act on the vote bank home. I am not enthusiastic about a quick expression of popular sentiment, so I think there should be some check.
MAN'S VOICE—And you say that every revolution is stupid?
RABBI SILVER—I said that most revolutions are stupid. Every revolution that sets out to establish Kingdom Come is stupid because it

works as at the point of a bayonet. Humanity craves. It doesn't fly. The revolution that says "Let's destroy half a dozen buildings and the fire in Utopia," is foolish.
The revolution that destroyed the czar's army was one of the few successful revolutions. It had a definite aim and accomplished it.
YOUNG MAN—You say we have the right of free speech. How can we feed the true facts with a capitalistic press furnishing us with the news?
RABBI SILVER—You are posing the long again. If you want the right information, the news papers that furnish it. There are plenty which give exact and true accounts of significant movements.
Help these papers. Why is it that they don't always will? They are able to get the news, but they don't want to be bothered with it.

8 1923 CLEVELAND P RABBI CALLS AGE ONE OF CONFUSION

Declares World Spiritually is
at Lowest Ebb Since
Fall of Rome.

The Age of Confusion. That is the way Rabbi A. H. Silver characterized the time in which we are living, in his morning sermon yesterday at The Temple, Central avenue S. E. and E. 55th street.

"One need not be of a melancholy turn of mind to characterize the dominant quality of our age as one of confusion," he said.

"Politically it is a cluttered-up heap of bewildering anomalies. Wars and near-wars, revolutions and counter revolutions, plots and conspiracies, dictatorships on the heels of triumphant democracy.

"Economically our age runs the full gamut of change, from the ludicrous to the tragic.

"Spiritually we are at the lowest ebb since the collapse of the Roman empire. Organized religion is bankrupt, and nowhere, unless it be in Russia, is there evidence of religious renaissance. The people of the earth live in a world of defeat, frustration and disillusionment. The victors jealously guard their spoils. The vanquished are embittered and vindictive.

America More Fortunate.

"Our own country is far more fortunate. Our government is sound; our institutions are grounded in security; our people are prosperous. But that spiritual exaltation which was ours during the war, or that broad, generous spirit of good will which was our pride before the war, is hard to discover in our life today.

"Our contact with Europe has done us no good. We became infected with that Old World malady of racial and religious bigotry which has blighted Europe for fifteen centuries.

"Oklahoma is a sad commentary on the degradation of our American ideals and standards of conduct. False theories and pseudo-scientific fictions about race superiorities are being injected into the discussions of our national problems.

"Our minds are propaganda minds, fed and stuffed with half truths, rumors and prejudices. We cannot think clearly, for we do not will to think clearly.

"It may be that this generation, which has tasted blood, never will see the world pacified and restored to normal. This generation may be destined to perish in the wilderness.

The hope of civilization lies in the school primer. The kindergarten is where the new world must be fashioned. new type of education will give us new type of man. Teach men from earliest infancy to love peace and pursue it. Teach patriotism without the tle of the saber. Teach history, not exploit our peculiar excellence, but reveal our common dependence. Teach economics, not with the ideal of vate success through competition, but blic service through co-operation.

Teach the common speech of the man soul, the common needs, the mon hopes, and you will prepare a way for the Age of Reason and the ge of Peace."

The Syracuse Journal
Wed. Oct. 24, 1923

Speaker



RABBI A. H. SILVER.

FAMOUS RABBI WILL GIVE TALK HERE MONDAY

Abba Hillel Silver One of
Most Progressive Jews
in Country.

PHENOMENAL RISE

To Speak on "Christian
and Jew, Will They
Ever Meet?"

"Christian and Jew—Will They Ever Meet?" will be the subject of a talk in Society of Concord auditorium at 8 o'clock next Monday night, by Rabbi Abba Hillel Silver, one of the few rabbis in whose temple Sunday morning services are held. Rabbi Silver comes from Cleveland, where he occupies one of the most aggressive and progressive pulpits in the United States, according to both Jew and Gentile churchmen.

Before he speaks he will be the guest of the Temple Club and Society of Concord at dinner and members of all creeds are invited to hear him speak following the dinner. In his home city his Sunday morning services are attended by fully as many non-Jews as those of his own faith.

Rabbi Silver was graduated from the University of Cincinnati in 1915, and was ordained at the Hebrew Union College in the same city. His rise is said to be the most phenomenal of any rabbi in the history of American Jewry. He was sent abroad during the World War to study conditions, and was invited by the French government to be the guest of France while he pursued his studies there. He was prominent in all war work in America when not abroad.

When the Jews in Baltic and Russian territory were being succored by American Jews he was there to study and report conditions. To him was given the signal honor of delivering the sermon at the fiftieth anniversary of the founding of the Union of American Hebrew Congregations.

One of his most brilliant achievements is the part he played in bringing to a successful issue the campaign to raise \$15,000,000 for the Jew-

Syracuse Evening Telegram
Friday, Oct. 26, 1923

Gifted Orator



ABBA HILLEL SILVER

FAMOUS RABBI SPEAKS HERE MONDAY

Aba Hillel Silver of Cleveland
Will Make Address at Con-
cord Auditorium.

Recognized as one of leading Jews of United States, he will discuss interesting subject "Christian and Jew—Will They Ever Meet?" at Society of Concord Auditorium Monday evening.

"Christian and Jew—Will they ever meet?"

This interesting subject of an address to be given in the Society of Concord Auditorium, University avenue and Madison street, next Monday night by Rabbi Abba Hillel Silver of the Tifereth Israel Temple of Cleveland, O., has aroused clergy and laymen in Syracuse. Many are expected to attend the meeting.

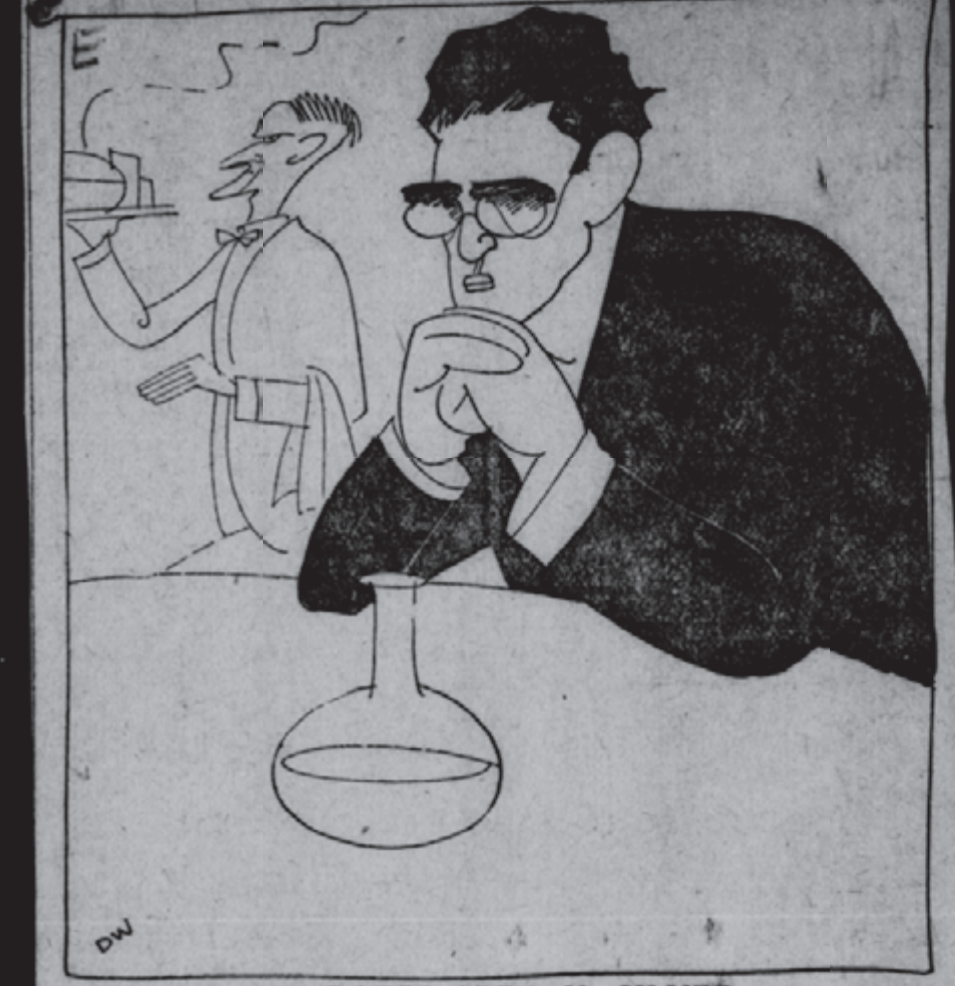
Rabbi Silver will be the guest of the Temple Club and the Society of Concord Brotherhood. The meeting is set for 8 o'clock.

Although still a young man, Rabbi Silver is generally recognized as one of the leading Jews in the United States. His post in Cleveland is one of the largest and most important in the country.

During the war he made a special study of conditions abroad and, as the guest of the French government, conducted a special investigation in France. He made similar studies in Russia and the Baltic during the chaotic conditions there.

He is regarded as a silver-tongued orator and one of the most brilliant students of human nature in the country.

OUR OWN :: By Don Wootton



247. RABBI ABBA H. SILVER.

Rabbi Silver seems buried in deep thought. Mebbe he's trying to dope out who he is going to vote for at the coming election. Who knows? 10-26-23 CLEVELAND PLAIN DEALER

UTICA JEWS PLAN TO HEAR RABBI SILVER

Widespread Interest in
Brilliant Young Man—
Career One of Most
Notable in History of
His Race.

A number of the Jewish residents of this city will go to Syracuse on Monday to hear one of the most brilliant representatives of their race, Rabbi A. H. Silver, who, in the auditorium of the Society of Concord, Monday evening, will give an address on "Christian and Jew—Will They Ever Meet?"



RABBI A. H. SILVER.

The Cleveland Plain Dealer
Monday, Nov. 12, 1923

HOLDS U. S. OWES EUROPE NO HELP

Rabbi Silver Declares States-
men Abroad Must Solve
Own Problems.

"Before we attempt to save the world, let us try to save ourselves," Rabbi A. H. Silver urged in an address on "Shall We Save Europe?" at the Temple, Central avenue S. E. and E. 55th street, yesterday.

"America has fallen far below the exaltation of the war," the rabbi said. "A wave of bigotry and intolerance is sweeping through the land, which bodes no good for the peace and progress of American democracy. Let us turn our attention to that and to other national problems. Let us save our own souls before we become the saviors of mankind."

The service was in observance of the fifth anniversary of the signing of the armistice.

"Ever since the outbreak of the war," he continued, "appeals for America's intervention to save the world have been made. We responded to one great appeal in 1917.

"We did not desert Europe," Rabbi Silver declared. "Europe deserted America. When we were no longer needed our program and our opinion and our vision was scorned. Hungry, Europe asked for our food. Impoverished, it asked for our money. Enfeebled, it asked for our men. But it never asked and never wanted our ideals."

"Europe must save itself. America cannot save it. If we were to cancel our debts and pour additional billions into Europe it would not destroy the system of political and economic imperialism which is now again undermining the structure of Europe."

"We must bide our time. The diplomatic checkerboard of Europe may be shifted before long, and we shall again be able to offer our good offices. There is nothing else we can do; there is nothing else we should do."

11,000 VOICES SING COMMUNITY FUND'S OPENING MESSAGE

Throng Fills Public Hall on
Eve of Opening of Cam-
paign for \$4,200,000
for Charities.

RABBI SILVER PLEADS NEEDS OF CITY'S POOR

Workers to Open Fight
Against Want at Meet-
ing Tonight.

Part of Cleveland—a part big enough
to fill Public hall to its capacity—cares
Men with overcoats and men without
overcoats stood up with women and
children yesterday afternoon and, led
by the Cleveland orchestra directed by
Nikolai Sokoloff, sang "There's a Long,
Long Trail a-Winding." In the Com-
munity Fund's first public rally of the
year for the campaign starting today,
the "long, long trail" will lead to the
houses of the poor, the sick and the
suffering.

Today the campaign will start in
earnest with a dinner in the Chamber
of Commerce auditorium at 8 p. m.
Teams will begin solicitations for the
goal of \$4,200,000. No subscriptions will
be reported until Tuesday at noon,
when Division A reports, according to
Charles E. Adams, general chairman of
the fund.

Rabbi Silver Speaks.

"It is good for a community of men
to pause in the midst of crowded lives
and set aside a period of time for high-
er public interest and for community
service," Rabbi A. H. Silver, the speak-
er, at the meeting yesterday said.
"Nothing organizes sound thinking
like such an effort. The Community
Fund is much more than an evidence
of the practical sense of our people in
an attempt for organized charitable
giving. It carries with it as byproducts
spiritual attributes which are trans-
cendental."

"Some one has called a great city a
great wilderness. Towns and villages
have an intimacy and cohesion which
gives to men living there a sense of
security and at-home-ness."

"As a town develops into a city it
loses that quality of warmth and kindly
intimacy. It becomes impersonal and
there is no waft and privation so
gaunt as want in a large city."

"Cleveland is a large city but it is
trying to save its soul from the blight
of indifference through the Com-
munity Fund. Cleveland is approach-
ing in a true sense the idea of 'metro-
politan'—a mother city."

Courage in Smaller Things.

"The Community Fund gives people
a chance to exercise their soul in peace.
War brings with it the exhilaration of
spirit which peace seems to lack. In
war people are brave. They do things
for glory which they would not do for
conscience, but there is higher bravery
in doing heroically the smaller things.
The Community Fund teaches us to
find soul exhilaration in doing the
simple acts of social service which
alone makes for progress."

"The Community Fund teaches not
only to give generously, but it teaches
the purpose and good of giving. There
are two kinds of charity. One is help-
ful—the other is baneful. The man
who throws a pittance at the poor in
whom he is not interested does not give
charity. Who gives in order to save
his conscience, strikes a bargain with
the unknown whom he fears. Such
giving is not charity."

"Some give when they are old, when
life is no longer attractive and after
they have found a vigorous conscience.
They give not because of charity, but
because of a weak stomach. Their vir-
tue is rheumatic."

"The truly charitable man is he who
gives out of his want all the time. He
will contribute not only money, but
sympathy and service. He contributes
not out of a sense of duty, but out of
love and justice and human interde-
pendence. He gives to enrich his own
life and to fulfill his destiny."

"In this age of confusion, of moral
depression and cynicism there is no
more hopeful evidence of human redem-
ption than a work of love and
faith, such as the Community Fund."

For an hour before the start of the
meeting, the 11,000 people who packed
the hall listened to an organ recital by
Edwin Arthur Kraft. Later the Cleve-
land orchestra, led by Nikolai Sokoloff,
played a musical program which imme-
diately preceded the address by Rabbi
Silver.

Lines, contributed by Edgar A. Guest
for the 1923 campaign of the Commu-
nity Fund were found on programs
passed out by the Boy Scouts who
acted as ushers.

The poem traced the gift of one man
through the alleys and street of Cleve-
land to crippled children, being made
well again.

"It's only a little thing we are asked
to do," a woman sitting near the back
of the auditorium was heard telling the
man next to whom she sat.

"Yet," he answered her. "I don't
know how the same hill we're going
to raise our share, but we've got to
some way."

Mr. Sokoloff led the orchestra fol-
lowing the address.

The throng of people stood up and
sang America as the meeting closed.
Tears were visible in the eyes of some.

Donahay Sends Greetings.

Gov. A. V. Donahay sent his greet-
ings to the Community Fund organiza-
tion yesterday, and wished its workers
success. Gov. Donahay's message came
in the form of a letter to Samuel
Mather, honorary chairman of the fund.
The letter follows:

"The splendid spirit of co-operation
manifested on the part of the citizen-
ship of Greater Cleveland in the past
campaigns for the Cleveland Commu-
nity Fund has been a source of pride of
the people of the entire state. Cleve-
land has been followed and the prin-
ciple of a Community Fund has been
adopted in many places throughout the
country. Cleveland has led the way.
"Much good has been done. Econo-
mies have been accomplished by the
adoption of systematic methods and
business principles and an opportunity
has been given to the entire citizenship
to participate in charitable work.
"Other cities and communities look
to Cleveland to continue to lead the
way in co-operation and service.
"The Community Fund relieves suf-
fering, decreases selfishness and brings
hope and opportunity to deserving hu-
manity."

"We all wish you the largest success
possible in your new campaign."

Rev. Joseph Behrman, bishop of
the Catholic diocese of Cleveland; Rev.
A. P. Hickey, pastor of Calvary Pres-
byterian church, and Rabbi Solomon
Goldman will be the chief speakers this
evening. Short talks will be given by
F. W. Halsey, campaign manager;
Paul L. Fels, chairman of the investi-
gating committee; Warren S. Hayden,
chairman of the executive committee;
Allard Smith, Division A chairman;
Rodney Morrison, Division B chairman;
and Howard Dingle, Division C chair-
man. Charles E. Adams, general chair-
man, will preside.

After yesterday's concert the winning
posters in a contest conducted by the
social service exhibits were selected.
The poster winning first prize was the
work of Al Stern, 610 E. 107th street.
His subject was "Old Age." Miss Ruth
Campbell, 177 Hartsboro avenue, East
Cleveland, was awarded second honor,
her subject being "Camp Fire Girls."
Contestants were students at the Cleve-
land Art School. Judges were Miss Ann
Kerven and R. W. Parks, Cleveland
artists, and A. W. Brand, chairman of
the social service exhibits.

רבי סילווער פארטיידיגט אויף קריטיקירט ישראל וואנאווייל

Nov. 19-1923

האלט אין איינזען א ווארעם ציוניסטישע רעדע און רייסט
ארויסער אטעריקאנער אידעם גלייכנישטע פאציפונג
צו אויפבו פון ארץ ישראל. פארדאמט דעם פאנראם-
שטישק האלדע, קלויאלאנדס איצטיגער גאסט, וואס
קומט ריידען פאר פריערען!

רבי אבא הילל סילווער האט נעכט
טען אין דער פריה אין טעמפל נע-
ווימטעט זיין סערמאן צו דעם זאנאווייל
„סבסוף“ וואס איז ענטשטאנען אלס
רעזולטאט פון זאנאווייל'ס בעריהמטער
רעדע אויף דעם אטעריקאנער ציוניס-
טישען קאנגרעס.

רבי סילווער'ס טהעמא איז געווען:
„איינזען בעזוכער אויף אונזערע פרי-
ערען“ און איידער ער האט זיך אפ-
געשטעלט אויף זאנאווייל'ס רעדע און
אויף די פראטעסטען וואס זי האט
ארויסגערופען, האט ער פערפיינעטענ
דיג דערמאנט דעם „גרויסען גאסט“
נענערטאל האלדע, מיט וועמען בעזוך
קלויאלאנד ווערט איצט „בעהערט“.

נענערטאל האלדע — האט רבי
סילווער געזאגט — ווערט פאר אונז
פארנעמטעל אלס דער „רעטער פון
דער מענטשהייט“, און מען פערנעמט
דערביי אז פון אלע נענערטעלער איז
דער טרויערעסטער פיישפיעל.

„קעמפטיין פיסטער ווהייט, וועלכער
איז געווען איינער פון דער ענגלישער
קאמיסיע צו אונטערזוכען די פאנרא-
טען אויף אירען אין פוילען האט
פערנעמטעל אלס אין זיין רעפארט, אז
אלע בערר רייסענישען וואס איז פאר-
געקומען אין פוילען, אלע אטאפען אין
פאנראטען אויף הילפלאזע און שוץ
לאזע אירע מענער, פרויען און קינד
דער אלע פאלען פון ארויסשליידערען
אירע פאמאזשירען פון לויפערען
טריינס — די אלע מעשים זיינען פער-
נאנען געווארען פון די סאלדאטען
אונטערן קאמאנד פון נענערטאל האל-
דע.“

„און וועגען אס דעם „העלד“ —
האט רבי סילווער בעמערקט סארקאס-
טיש — אינפארמירען אונז די ענגליש-
שע צייטונגען, אז ער איז צו אונז
געקומען לטובת דער זאך פון אויף
ווערמאכען פריערען!“

רבי סילווער האט דאן גענומען בער-
האלדען דעם הויפט ענין פון זיין
רעדע — ישראל זאנאווייל'ס בעזוך
און זיינע ארויסטערענונגען. ער האט
אין א געוויסען זין פערטיידיגט
זאנאווייל'ס אלס „דעם בעזוכער פון
אפגעהערציגטקייט, וועלכער זאגט אונז
וואס ער האט צו זאגען דא אויפ'ן
ארט, און נישט ווי אנדערע בעזוכער,
וואס לויבען אונז בעת זייער אונזער
גענהייט דא, און ערפלערען זיך שרעק-
ליך ענטשטוישט אין אונז ווען זי פיר-
מען אהיים אין זייער בערענענערען
לאנד.“

דער באשפער דעמאראציע, און דאס
אין דעם הויפט שטענדיקייט אן וועל-
כער ענגלאנד האט זיך אפגעשטויסען
אין איר פערזוך נאכצוקומען איר
פערשפרייכען צום אירע שפאלק.
רבי סילווער האט פערנעמטעט זיין
רעדע מיט א פאר ווארעם ווערטער
וועגען די ציעלען און אויפלאפען פון
דער ציוניסטישער בעוועגונג.

„זאנאווייל איז צו איבערדורדן —
האט ער געזאגט — און זיין עפיטאפ
אז דער ציוניזם איז מיט אים צו
פריהצייטיג. דער ציוניזם לעבט, און
אוי לאנג ווי עס ווערט דאך אין
יענעם לאנד געבויט און געשאפען,
אוי לאנג ווי עס ווערט דארט אוועק-
גע גרויסע מענשליכע קרבנות נע-
דאכט, זיינען גרויס און שטארק די
האפענונגען א ווער ציוניסטישער איר-
דעאל וועט דאך פערזינדליכט ווער-
ען, און מיטע דעמאראציעס און
גענעווערעמאציעס קענען איהם נישט
פערניכטען.“

„סיר אידען מוזען זיך נעמען
ערענסט צו דער אויפנאמע פון בויען
ארץ ישראל, און נאר דורך איינער
ארבייט און ענערגיע קענען סיר בער-
זייטגען די שוועריגקייטען פאר וועלכע
ענגלאנד און דא סאדישע פאלק
שטעהען איצט כנוגע דעם ציוניזם.“

אין פערבינדונג מיט זיין אונזיג-
טיגער שטעלונג צום אטעריקאנער איר-
דישען קאנגרעס, האט רבי סילווער
אי זעכטווען פון דער רעדע איינסט-
דריקט די מיינונג, אז די אטעריקא-
דזשואיש פאסיטע, ווען מער דע-
מאקראטיזירט און פערזינדליכט, קען
זיין די פאסיטע און ווערמאכען פער-
ווארטעט פאר דער דורכפירונג פון
אטעריקאנער אידענטום.

ווען זאנאווייל האט ערפלערט דעם
פאליטישען ציוניזם אלס טויט, האט
ער בלויז ארויסגעזאגט אן אויבער-
פלעכליכען אמת: אז ענגלאנד נעמינט
איצט שוועריגקייטען נאכצוקומען די
באישאר דעמאראציע צווישען דער
פארמאזשער בעוועגונג, וועלכע עס
דראכט אויסצורייצען די רייענע בער-
פערטונג פון ענגלאנד'ס סאלדאטעס.

אבער דאס איז נאר אן אויבערפלעכ-
ליכער אמת. ע סאז פאראן א פיעל
נענערטעל אמת — און דאס איז, אז
סיר האפען ענטשטוישט ענגלאנד מיט
אונזער גלייכנישטער בעזייוונג צו
דער אויפבויע פון ארץ ישראל.

ענגלאנד האט געקלייבט אז דאס איז
דישע פאלק וועט זיך מיט לייב און
זעלע ארוינארפען אין דיעזער בער-
וועטונג, מיט אונזערע מענטשען, מיט
אונז נעלט, מיט אלע אונזערע כחות
— אבער אין פערלויף פון עטליכע
יארה צייט האט זי געלעזענט, אז
ארץ ישראל איז ביי אונז סעהר א
שענער סענטימענט, איידער א ווירק-
ליכע נייט.

די אידען אליין האפען נישט גע-
טאן וואס איז געווען פון זי ער
ווארטעט פאר דער דורכפירונג פון
אטעריקאנער אידענטום.

ווען זאנאווייל האט ערפלערט דעם
פאליטישען ציוניזם אלס טויט, האט
ער בלויז ארויסגעזאגט אן אויבער-
פלעכליכען אמת: אז ענגלאנד נעמינט
איצט שוועריגקייטען נאכצוקומען די
באישאר דעמאראציע צווישען דער
פארמאזשער בעוועגונג, וועלכע עס
דראכט אויסצורייצען די רייענע בער-
פערטונג פון ענגלאנד'ס סאלדאטעס.

אבער דאס איז נאר אן אויבערפלעכ-
ליכער אמת. ע סאז פאראן א פיעל
נענערטעל אמת — און דאס איז, אז
סיר האפען ענטשטוישט ענגלאנד מיט
אונזער גלייכנישטער בעזייוונג צו
דער אויפבויע פון ארץ ישראל.

ענגלאנד האט געקלייבט אז דאס איז
דישע פאלק וועט זיך מיט לייב און
זעלע ארוינארפען אין דיעזער בער-
וועטונג, מיט אונזערע מענטשען, מיט
אונז נעלט, מיט אלע אונזערע כחות
— אבער אין פערלויף פון עטליכע
יארה צייט האט זי געלעזענט, אז
ארץ ישראל איז ביי אונז סעהר א
שענער סענטימענט, איידער א ווירק-
ליכע נייט.

די אידען אליין האפען נישט גע-
טאן וואס איז געווען פון זי ער
ווארטעט פאר דער דורכפירונג פון
אטעריקאנער אידענטום.

Commercial
B. W. 19-23

**Clean Alert
Reliable**

PRICE TWO CENTS

CAMPAIGN ON FOR CHEST FUND OF \$4,200,000

**Workers Cheered on to Strenuous
Efforts at Final Meeting
Before Annual Drive
Begins Today.**

**RABBI SILVER ADDRESSES
PUBLIC HALL GATHERING**

**Governor Donahey Gives Praise
to Work Inaugurated
Here.**

Beginning this morning, people of Cleveland are to be given a week in which to prove their mettle as responsible citizens and Christians and will be put to a test, "the test of real civilization" as Rabbi Silver put it at Public hall Sunday afternoon, in the giving of whole-hearted support to the Community Fund drive which calls for subscriptions to the tune of \$4,200,000.

More than 8,000 official workers are to set out to guarantee the goal which will mean continuance of charitable, social and merciful endeavors of the Welfare federation for another year.

"Tomorrow comes the test of a truly great city," said Rabbi Abba Hillel Silver, principal speaker at the Community fund mass meeting in Public hall, Sunday afternoon.

"It is not the miles of roads, or our public utilities or our numbers that count—it is this. What are we doing to widen horizons, to make vision, life and hope bigger for others, are we prepared to partake of the life of others?"

Defines True Charity.

"True charity is not done by rote. True charity is that which believes—yes believes—in every man. It is that love which can see into the souls of the weak, the lowly, the outcasts, prostitutes and thieves. In such charity there is receiving on both sides which repays in manifold abundance."

That sort of charity recognizes the dignity of human life. But it must be the impulse of love, it must not be done out of a sense of duty; it must not be the striking of a bargain with the unknown. In the practice of real charity one never waits for the tired and halt in heart or body to knock at the door. The unfortunates must not have a painful realization of their plight forced upon them. It would degrade men and destroy all chances of rehabilitation.

In this wise Rabbi Silver told of the sort of charity that the Community chest stands for.

"The filling up of this chest will give us opportunity to exercise our souls, it gives us opportunity to translate living to a higher plane of spiritual and practical usefulness. It evolves for us new values, and remodels the whole life of the community. It is a civic service for humanity. It gives to the recipient full measure of renewed life and to the giver the thrill of exalted living."

Thousands Are Present.

Ten thousand or more must have been in the auditorium, only distant seats in the gallery being left vacant. Those who attended must have felt after

(Continued on Page 2, Column 2.)

leaving that an afternoon had been well spent, both with regard to Rabbi Silver's address telling of what the fund meant to everyone and with the concert provided by Cleveland Orchestra and Singers' club under the respective leaderships of Nikolai Sokoloff and Edwin Arthur Kraft. A full orchestral program was provided and the singers were heard in three well chosen items. Both bodies of musicians gave their services to the Community Fund for the occasion.

On the platform with Charles E. Adams, general chairman of the fund, who presided, were Rabbi Silver, F. W. Ramsey, campaign chairman; Kenneth Sturgess, director of the fund; Rowland Haynes, director of Welfare federation; Allard Smith, chairman Division A; Howard Dingle, chairman of Division C, and Rodney Morison, chairman of Division B.

In opening the meeting, Fred W. Ramsey characterized the Community Fund as being Cleveland's answer to the challenge of the specters of want and disease that are an inevitable part of every great city.

Complete proceedings of the meeting and concert were broadcast by Station WJAX, Union Trust.

4,000 to Open Battle for Community Fund

**Opening Shot of City's Drive to Aid Needy to Be
Fired at 6 p. m. *Cleveland News***

By L. W. Brand.

NOV. 19, 1923

Four thousand warriors for charity, enlisted under the banner of "everybody helping, everybody helped," were girding themselves Monday for the campaign of the Community Fund.

The opening guns in the battle for Cleveland's forlorn, needy and suffering will be fired at 6 p. m. Monday in Chamber of Commerce auditorium, where representatives of three religions will unite in their plea for organized community philanthropy.

The speakers will be Rt. Rev. Joseph Schrembs, bishop of Cleveland Catholic diocese; Rev. A. P. Higley, pastor of Calvary Presbyterian church, and Rabbi Solomon Goldman. Charles E. Adams, general chairman of the fund, will preside.

The first contribution to the 1923 drive, a donation of \$1, sent by Fred Dustman, of Ironton, O., was received by Adams in his Monday morning mail. Dustman decided to do his bit after hearing Newton D. Baker, Fred Ramsey and Adams speak over the radio on Friday night. "I have many friends in Cleveland," Dustman wrote. "We are with you here. Hoping you pass the \$4,200,000 mark for a fine cause."

15,000 at Concert.

Nearly 15,000 persons thronged public hall Sunday when the fund gave its annual free concert to the public. The Cleveland orchestra, the Singers' club and Edwin Arthur Kraft, organ-

ist, furnished the music. An address was made by Rabbi A. H. Silver.

"In this age of confusion, of moral depression and cynicism, there is no more hopeful evidence of human redemption than a work of love and faith, such as the Community Fund," said Silver.

In a letter to Samuel Mather, honorary fund chairman, Governor A. V. Donahey stated that "the Community Fund relieves suffering, decreases selfishness and brings hope and opportunity to deserving humanity."

Station WJAX of the Union Trust Company is to broadcast the wedding ceremony of Eliza Ann Hill and Ben Hill at noon Monday. A year ago, when the girl arrived here from Macon, she was penniless and Hill had lost his job and savings. Both of them were rescued and put on their feet through agencies of the Community Fund.

Dec. 3-1923.

A

CLEVELAND PLAIN DEALER

HOLDS ALL CREEDS HOPE FOR MESSIAH

Rabbi Silver Declares Human Efforts are Mockery if Not Rewarded.

"Hope of a Messiah is fundamental to all progressive religions." Rabbi A. H. Silver declared yesterday at the Temple, E. 55th street and Central avenue S. E., in his address, "The Messiah."

"The faithful must believe in an ultimate empire of perfection or human effort and suffering are a mockery," he said.

"One need not believe in the coming of a personal Messiah who, in one swift

hour will establish the kingdom, but one must cling to the belief in the reality of the kingdom and in the power of man to achieve it.

"Man came not from Eden but from the jungle. He is rising painfully to higher levels. His Messiahs are those who point the way to the higher reaches of life.

"Back of the Messiah idea is human faith in leadership. True leaders are the redeemers of their age. God reveals himself through rare and unique personalities. Every age has its Messiahs, and every age crucifies them.

"Back of the Messiah idea also is man's faith in the redemptive quality of suffering. Only those who are strong enough to suffer are privileged to lead. Progress is effort, and effort is pain.

"Mankind will not attain to the golden age of universal peace, justice and truth if it fails to inspire some men in each age to receive the anointment of Messiahship and the crown of thorns."



Dec. 31-23

B

SILVER SEES FEAR GRIPPING EUROPE

Rabbi Blames Poor Peace Plan for National Rivalries and Unrest.

An unintelligently planned and an unscientifically constructed program of peace and economic rehabilitation is responsible for lack of evidences of recuperation in most European countries. Rabbi Abba Hillel Silver asserted yesterday morning in his address at the Temple. Rabbi Silver spoke on "Taking Stock of the Year 1923."

"The close of 1923 finds Europe convalescing, but its progress toward complete political and economic restoration is slow and uncertain," Rabbi Silver declared.

"At any time there may be a fatal setback. The situation still is fraught with danger and replete with tragedy.

"Had the peace been intelligently planned and a program of economic rehabilitation scientifically constructed, the few evidences of recuperation visible in some of the countries of Europe may well have been taken as indications of steady and certain advance. But no such peace was arranged—no such program projected. The sporadic instances of well-being must not induce an unwarranted optimism.

Fear and Suspicion Rampant.

"Half of Europe still is in the grip of dictatorships. Half a dozen revolutions flared up in as many lands during the last year. The states carved out by the Treaty of Versailles are built upon unstable currencies; many of them practically are insolvent; nearly all of them are weighted down with preposterous military machines. Everywhere on the European continent you meet the spectacle of national rivalries, resolute minorities, rampant chauvinism, fear and suspicion.

"Europe has few leaders but many demagogues. The continental universities have abdicated their position of moral leadership. They have become veritable hotbeds of decadent nationalism and racial pretensions nourished on resentment and impotent rage.

"Poland is in financial straits because of unnecessary military waste. So is Roumania. Hungary still is an Asiatic despotism. England has a million and a quarter unemployed. Her statesmen, in despair, have considered the reversal of her traditional policy of free trade. The country is fast turning to labor leadership and to class struggle.

"Germany is chaotic. Internal conflict and external invasion are rending the country. Party conflicts and separatist tendencies are endangering the stability of the empire. Passive resistance in the Ruhr has bled Germany white, and the cynicism of her industrialists who have exported the real money from the country has contributed to an almost complete economic debacle.

"Italy seems to prosper under a dictatorship, and so does Russia. There is much food here for thought. Is democracy a peace time affair, and must it always fall in hours of crises?

Russian Leadership Praised.

"Russia has been favored with intelligent leadership. Its statesmen seem courageous enough to revise their views in the presence of actualities. Bolshevism failed, and so they have abandoned it for sounder economic principles.

"Russia is agricultural and therefore essentially conservative. If Russia continues to give evidence of good faith America should be among the first to recognize the soviet government.

"Austria is fast recovering. The story of Austria may be repeated in every state of Europe if the same amount of economic intelligence and co-operation is applied by the victorious powers in each instance.

"As far as America is concerned, the year 1923 has not been an unusual year. Economically it has been an average year. Politically it has witnessed the passing of a universally beloved, sincere and hard working president and the ascendancy of a solid, thoughtful and courageous man to the all important and exacting position.

"Spiritually we still are in the shadows. The blight of prejudice and intolerance has not yet passed from out national life. The scum of war still is with us. But it will pass."

A RABBI STATES ORTHODOXY IS LOSING FIGHT

Says Christianity Has Never Fully
Recovered From Its Defeat
in 16th Century; All
Creeds Struggling.

Since its first colossal defeat in the sixteenth century, orthodox Christianity has waged a desperate but losing fight, Rabbi Abba Hillel Silver pointed out during the course of an address on "Modernism and Fundamentalism in Religion," Sunday morning at the Jewish temple, E. 5th street and Central avenue.

"The struggle was inevitable," he declared. "Every orthodoxy has been challenged in our day, political, economic and social. Why not religious orthodoxy?"

While victory has not always been with the modernist, Rabbi Silver explained that the very nature of orthodoxy is such that it can win every battle but the final one.

Use Terrorist Tactics.

"The panic-stricken old men in control today are resorting to the same means of crushing liberalism as were employed in the 'good old days,' namely, denunciation and excommunication. The minute a truth-seeking mind departs from the rigid path of conformity, let him be driven from the communion of the faithful. That seems the attitude," he said.

"The struggle at present raging in the churches has been erroneously called a rift between modernists and fundamentalists. This designation betrays a bias. The true modernist is a fundamentalist, the true fundamentalist a modernist. The only thing fundamental to all religion is the soul of the man seeking God.

"This quest is ageless and timeless. The real struggle is between progressive religion and orthodox theology; between spiritual freedom and ecclesiastical authority; between the dead hand of the past and the vast promises of the future.

Render Small Service.

"These defenders of the church and creed render their cause little service when, through persecution, they drive a gifted man from their fold. They impoverish the intellectual assets of their communion.

"A creed when left alone takes care of itself; when made an issue it is more than often destroyed. Many old homesteads are preserved and made habitable through the introduction of a few 'modern' improvements. The charm and memories of the old were retained at no inconvenience to the occupant who craves the advantages of the new along with the flavor of the old.

"The form of an idea or a dogma well may be retained for the sake of historical continuity, while its content is replenished by succeeding ages.

"Were the fundamentalist, be he Jew or Christian, truly fundamental, he would concern himself less with the vehement defense of doctrines which no longer touch life at any vital point. He would squarely face the real and terribly difficult problems which religion faces itself in the modern world."

How to Regain Leadership?

Rabbi Silver then asked how may religion regain leadership in society, or help western civilization save itself from the tragic obsessions and the lust for power which are destroying it.

"How also may the educated and scientifically-trained man be taught the reality of the spiritual life and the truth and appeal of moral excellencies," he asked.

"To do this is the real task and opportunity of the church and synagogue today. All else is negligible.

"And orthodoxy, repeating by rote an ancient formula in an age when evolution and relativity have disorganized all our habituated ideas, can be of little service to true religion," Rabbi Silver concluded.

B Speaks Tonight Rabbi Silver - Detroit



Rabbi Abba Hillel Silver

Rabbi Abba Hillel Silver who is to speak tonight in Hill auditorium under the auspices of the Student Christian association. Rabbi Silver will speak on the subject, "The Triumph and Failure of Democracy."

SILVER TO SPEAK ON DEMOCRACY AT SERVICES TONIGHT

CLEVELAND RABBI SENT ABROAD
BY BAKER DURING WAR TO
ADDRESS SOLDIERS
Jan 13, 1924
DETROIT TEMPLE CHOIR
WILL FURNISH MUSIC

Howland, Formerly of Vocal Department of School of Music to Direct Double Quartet

Rabbi Abba Hillel Silver, choosing as his subject, "The Triumph and Failure of Democracy", will be the principal speaker at the University services to be held at 7:30 o'clock tonight in Hill auditorium under the auspices of the Student Christian association. The double quartet choir of Temple Beth El of Detroit, directed by William Howland, now associated with the Detroit Institute of Musical Art, and formerly of the voice department of the University School of Music, will be here for the services.

Rabbi Silver, after graduating from the University of Cincinnati and the Hebrew Union College in 1915, became Rabbi of the Cleveland Temple, which has one of the largest congregations in America at the age of 24. Within the past year, he has been offered the pulpit, it has been stated, of the foremost Jewish congregation in New York. He is now building an institutional synagogue in Cleveland at a cost of \$1,500,000, which promises

(Continued on Page Two)

be the finest and largest church edifice in the middle west. He is also said to have the largest Jewish Sabbath school in the country.

Decorated for War Services

During the war, Rabbi Silver, in recognition of his ability, upon the recommendation of Newton D. Baker, then secretary of war, was sent abroad by the government in order to address the American soldiers in the field. This was part of the propaganda work then being conducted by the government. He was also decorated by the French government, at that time, for conspicuous service.

The program which has been arranged by the University services committee of the S. C. A., includes the following: Dr. M. Franklin of the Temple Beth El of Detroit, and supervising Rabbi of the University Jewish student congregation, who will read the ritual service; Rev. S. S. Robins of Ann Arbor who will read the Scripture; L. I. Franklin, '26L, acting as presiding officer.

Exceptional Program

Those composing the double choir, Mrs. R. N. Hamrick, contralto; Mrs. M. E. Silverstein, contralto; Mrs. Sydney Allen, soprano; Mrs. L. E. Mitchell, soprano; William Howland, bass and director; Edwin Kemp, bass; Carl Pickard, tenor, and A. R. Tyler, organist.

אין נאך אביסל, לשון הרע" ווען
ען אן ענטליכען ענין.
דע ווייניגסטן האט זיך איבערגע-
געטען, און צווישען די פערזאנען וואס
האבען זיך אים אפגעשטאט באוועגן
לעצטען שבת אין זיין האטעל, אין
געטען רבי אסא הילל סילבער, וועל-
כער איז געווען איינער פון די הויפט

גרינדער אין פירער פון דער געזעלשאפט.

זי האבען באשראפט צוזאמען נאך
ענע צייט שטודען צום און זיך
ווערענדיקען וועטן אלע ענינים פון
דער געזעלשאפט, וועלכע זיך וועט
גען, און פיליזאפיע האט זיך אים געד-
פון זיין, וואס זיין, און צווישן,
און אלע דעקלארירט פון זיין האטעל-
דעם זיין ווייניגסטן דעם זיין פערס-
ערווארטען אן איבערגאנג, וואס
וועט ווערענדיקע זיין אנגעפאנגען פאר זי-
נע אלע וואס ענטען נאך פיליזאפיע
צווישן און די צענטראלע ריזען.
דע ווייניגסטן האט זיך אפער די
קלאנגען נישט באשטעמט, און זיך
פילע אנטווארט צו זענען א ריזעליזע-
ערקלערונג וועטן דעם זעלבעם
אדער די "ענטליכען".

האט און געזען אין און ווארט-
און דער ענטליכע און און זיין זיין
Jewish World
1-30-24

The order of the services is as follows: organ prelude, "Traditional Melodies", by Tyler; "The Lord is in His Holy Temple", by Hawley; he double quartet will sing; ritual service according to the Union Prayer book; ritual responses by the choir; "Borchu" (Bless the Lord), and "Shema Yisroel" (Hear O Israel), by Tyler; "Who is Like Unto Thee" and "Kedusha" (Holy, Holy, Holy), by Rogers; "Va-anachnu" (We Bow The Head) by Tyler; Scripture lesson; "Father Almighty" by Brahms, ladies quartet; Rabbi Silver's address, "The Triumph and Failure of Democracy"; anthem, "Rejoice In The Lord" by Balakieff; double quartet; benediction; choir response, "Grant Us Thy Peace" arranged from Schubert by Howland; and the organ postlude.

The Cleveland Plain Dealer states that "Rabbi Silver is the most eloquent Jewish Rabbi that has ever spoken in the city. The Boston Transcript says of Rabbi Silver that he is one of the most convincing speakers of the younger generation."

B'NAI B'RITH ANNOUNCES BANQUET-DANCE

Brilliant Annual Affair To Be Held March 24th at William Penn Hotel

In response to repeated requests, Pittsburgh Lodge No. 44, I. O. B. B., wishes to announce to its members and friends, and to sister Lodges in Western Pennsylvania, that the third Annual Banquet-Dance will be held on Monday evening, March 24th, in the Ball Room of the William Penn Hotel.

The Annual B'nai B'rith Banquet-Dance, which has become a settled institution in the social life of Pittsburgh Jewry, and which is recognized as the season's greatest social event, is anxiously anticipated this year by hundreds of Ben B'riths and their friends throughout Western Pennsylvania. It is this grand occasion which assembles Jews from all parts of the State, in the spirit of good fellowship and fraternalism.

The B'nai B'rith Banquet-Dance, held last year at the William Penn Hotel, at which Dr. Stephen S. Wise, of New York City, was the principal speaker, and on which important occasion Judge Josiah Cohen was tendered signal honors for his 61 years' continuous service in the activities of B'nai B'rith, was recognized as the most brilliant affair ever staged by the Jewish community in the City of Pittsburgh. In view of the limited capacity of the William Penn Ball Room, approximately 500 people failed to secure reservations at this particular function.

In line with the elegance of past occasions, the present Committee in charge, headed by Mr. David Turets, Vice President of Pittsburgh Lodge, is leaving nothing undone and is making elaborate plans and arrangements to excel anything heretofore attempted by the local branch of the B'nai B'rith, and announcements of importance will be made in subsequent issues of the Criterion regarding details of this year's affair. Assisting Mr. Turets are Mr. A. L. Martin, President of Pittsburgh Lodge, in charge of Publicity; Mr. Harry Rubin, in charge of Entertainment. Other members of the committee will be announced later.

In anticipation of an unprecedented demand for reservations from all parts of Western Pennsylvania, the Committee wishes to announce that:

RESERVATIONS CAN NOW BE MADE WITH MR. DAVID TURETS, 213 BAKEWELL BUILDING. CHECKS TO THE ORDER OF MR. DAVID TURETS, CHAIRMAN, MUST ACCOMPANY ALL RESERVATIONS AT THE RATE OF \$4.00 PER PLATE. RESERVATIONS LIMITED AND FILLED IN ORDER OF RECEIPT. TABLES SEAT MAXIMUM OF TEN PERSONS. RESERVATIONS CAN BE MADE AT ONCE.

B'nai B'rith Banquet-Dance to be Brilliant Public Function

Rabbi Abba Hillel Silver to Speak—Harry Hoffman's Famous Ambassador Orchestra to Play

The first formal public announcement in last week's issue of the Criterion, that Rabbi Abba Hillel Silver, of Cleveland, Ohio, would deliver the address of the evening at the Annual B'nai B'rith Banquet-Dance, to be held Monday evening, March 24th, 1924, at 6:30 P. M., in the Ball Room of the William Penn Hotel, has created wide and unprecedented interest in this important function. Pittsburgh Lodge No. 44 is in receipt of numerous congratulatory messages from all parts of the Tri-State section in recognition of their successful efforts in securing this distinguished and eminent Rabbi and Jewish leader, to deliver the B'nai B'rith message at Pittsburgh's greatest communal and social event of the season.

popularity of these accomplished musical experts and melody favorites. Indeed, their repertoire of unequalled and captivating music, and their superior symphonic performance, will in themselves form a rare musical treat, in line with the elegance of the occasion.

Representing every phase of Jewish life and activity in Western Pennsylvania, one of the largest and most distinguished gatherings that ever assembled at a public function will be on hand for this gala event, and it is anticipated that the most prominent Ben B'riths from Philadelphia, Erie, Wheeling and other parts of District No. 3 will be present to participate and join in the true B'nai B'rith spirit and enthusiasm which will pervade this grand occasion.

Owing to the large and unprecedented demand for reservations already manifest, it is expected that reservations will be closed within a comparatively short time, especially on account of the limited capacity of the William Penn Ball Room.

The Committee, therefore, urges and again passes along a word of caution to the public to make reservations at once.

RESERVATIONS CAN NOW BE MADE WITH MR. DAVID TURETS, 213 BAKEWELL BUILDING. CHECKS TO THE ORDER OF

DAVID TURETS, CHAIRMAN, MUST ACCOMPANY ALL RESERVATIONS, AT THE RATE OF \$4.00 PER PLATE.

RESERVATIONS LIMITED AND FILLED IN ORDER OF RECEIPT. TABLES SEAT MAXIMUM OF TEN PERSONS.



Mr. Harry Rubin
(Chairman of Entertainment)

Sparing no effort to make this grand affair stand out pre-eminently in the long list of brilliant functions given by the B'nai B'rith in the past, the committee in charge is working diligently to make it unique in every feature and detail. Although distinctively prominent in the evening's program, the dinner and address will form only a part of the enjoyable features which have been so carefully planned to make this a notable and magnificent occasion, that will linger long in the memories of the hundreds who will attend from points far and wide.

It is with the greatest pleasure that Chairman of Entertainment, Mr. Harry Rubin, announces that none other than Harry Hoffman's Famous Ambassador Orchestra, widely known musicians and artists, will play and entertain at both the banquet and dance. This wonderful aggregation of stellar instrumentalists is well-known to the Pittsburgh public through their select performances and their superb, diversified, and original entertainment.

As exponents and masters of real tunefulness and rhythm, these clever artists have no peers in this section, and their wide bookings throughout the country are indicative of the

CLEVELAND PLAIN DEALER

SILVER VISIONS DEATH VENTURE. FOR RIGHTEOUS

Pleads for Right Living in Pythian Memorial Service.

"To know how to face death is to know how to face life," Rabbi A. H. Silver of the Temple told Cuyahoga county Pythians yesterday afternoon at their annual memorial service in Old Stone church, Public square.

One hundred eighty-eight members were reported to have died during the last year by the thirty-one lodges of Knights of Pythias and the twenty lodges of Pythian Sisters in the county.

"Some persons," Rabbi Silver said, "face life acquisitively. They seek to get wealth, comfort, luxury, everything they can get in life what they

are afraid to lose in death. Death means to them the deprivation of all to which they have devoted their efforts. They are afraid of death.

"Others face life apathetically and indifferently. They see only endless change and confusion without any meaning. Life is dull and stupid to them. They face death indifferently. It can take away nothing they care about.

"Others face life creatively, imaginatively and adventuresomely. They seek self-expression and self-fulfillment. They ask opportunity to mold and create life and to be co-workers with God. Death to them is only another adventure into the unknown. They are afraid of nothing. Blessed are they.

"For the acquisitive man, there is only the slogan, 'Eat, drink and be merry, for tomorrow we die.' For the imaginative man, there is the slogan, 'Think, act, for tomorrow we go into the great unknown.'"

Judge Pierre A. White also spoke. The invocation and benediction were pronounced by Rev. Luke J. Boutall, rector St. Thomas' church, Berea.

Feb 24 1924

Rabbi Abba Hillel Silver to Deliver Address at B'nai B'rith Banquet Dance

Renowned Rabbi and Orator to be Honored Guest—Harry Hoffman's Ambassador Orchestra to Play—Capacity Crowd Expected

When representative Jewry from all parts of Western Pennsylvania, and from communities near and far, assemble in the beautifully appointed and decorated William Penn Ball Room on Monday evening, March 24th, 1924, at 6:30 P. M., amidst a scene of extreme exquisiteness and unsurpassed splendor, the stage will be set for Pittsburgh's greatest, annual, communal event—the B'nai B'rith Banquet-Dance—an occasion which has become a settled institution in the social life of Pittsburgh Jewry, keenly and eagerly anticipated, yearly, by hundreds throughout the Tri-State section.

The presence alone of that eminent Rabbi and prominent Jewish leader, Rabbi Abba Hillel Silver, of Cleveland, Ohio, who in characteristic manner will deliver a stirring and eloquent message on this grand occasion, will be a source of great inspiration to the capacity audience which will assemble to greet and welcome him. A large and distinguished gathering, that will tax the full capacity of the William Penn Ball Room, will be present to listen to the forceful eloquence and learned address of this young Rabbi, who has already carved for himself a singular position in American Jewish life, through the extent of his manifold activities and attainments in the comparatively short period since he has entered the rabbinate.



Rabbi Abba Hillel Silver

Rabbi Abba Hillel Silver was born January 28th, 1893, graduated from the University of Cincinnati, and the Hebrew Union College in 1915. At the early age of 24, he was called to the pulpit of the Temple in Cleveland, one of the largest congregations in America, and through his tremendous effort and extraordinary record of service rose with astonishing rapidity to national prominence, so that he is today recognized as one of America's foremost leaders in Israel. The Temple in Cleveland is now engaged in the construction of a new edifice which promises to be one of the largest and most beautiful in the country, and it is in a large measure due to the vision, motivating spirit, and ardent efforts of Rabbi Silver that this magnificent House of Worship and monument to Judaism has become a reality.

Rabbi Silver was in France during the war as a representative of the U. S. Government and the French Government, and in this capacity he again distinguished himself. He was decorated by the French Government for conspicuous service. Rabbi Silver has gained wide distinction and recognition for his notable work in behalf of many Jewish movements of a national and international character, and is prominent in many civic organizations such as the Associated Charities, Civic League, Consumers' League, etc.

Endowed by nature with a voice of remarkable volume and unusual

carrying capacity, Rabbi Silver is regarded as one of the most eloquent rabbis in the pulpit today. In his keen appreciation of dramatic values, and with the aid of his deep, clear, musical voice, and his wealth of expressive words, he knows how to sway his listeners and appeal to their judgment and emotions. His magnetic personality is always prominent, and with a powerful physique suggesting strength of character in every feature, the physical man is a wonderful setting for the brilliant mind and heart that he bears. He speaks with marked intensity and great assurance. He is independent in thought and masterfully eloquent. A real treat seldom offered Jewry of Western Pennsylvania is in store for those who will be fortunate enough to attend this grand function.

As announced in last week's issue of the Criterion, Harry Hoffman's Famous Ambassador Orchestra, 10 artists extraordinary, a galaxy of stars widely known and acclaimed throughout this part of the country, will play and entertain at both the banquet and dance. The repertoire of enrapturing and scintillating melodies, snappy action, and superb performances of these musical specialists, are well known to Pittsburghers, and a special musical program, that will be unique and distinctive in every detail, is being especially arranged by Mr. Hoffman and his versatile players, for this gala event. The Committee desires to announce that dancing will commence promptly at 10:00 P. M., and terminate at 1:00 A. M.

Already everyone, everywhere, is keyed up to this brilliant occasion, which portends to surpass any public function held, heretofore, under the auspices of the B'nai B'rith. In colorfulness, sumptuousness, and elegance, this notable event will have no equal, and all plans and arrangements have been worked out to a nicety and exactness which will assure a tremendous success for this third annual communal event given by Pittsburgh Lodge No. 44.

The great enthusiasm and interest, which this year's function has aroused in almost every hamlet and town in Western Pennsylvania, are evidenced by the large number of reservations that are being made, and the Committee therefore desires to emphasize and urge again that reservations be made at once and without delay, and before the S. E. O. sign is hung up. As soon as the capacity of the William Penn Ball Room is sold out, all reservations will be promptly and definitely closed.

CHOICE RESERVATIONS CAN NOW BE MADE WITH MR. DAVID TURETS, 218 BAKEWELL BUILDING.

CHECKS TO THE ORDER OF DAVID TURETS, CHAIRMAN, MUST ACCOMPANY ALL RESERVATIONS, AT THE RATE OF \$4.00 PER PLATE.

RESERVATIONS LIMITED AND FILLED IN ORDER OF RECEIPT. TABLES SEAT MAXIMUM OF 10 PERSONS.

רבי מילווער שליטת זיד א אז ארבייט פאר'ן קרן היסוד

א פארטרעטער פון „רי אידישע וועלט“ האט נעכטען געהאט אן אייגנעם טערוויי מיט רבי אבא הילל סילווער באשפערעכענדיג די נייע אנטוויקלונגען און געשעהענישען אין דער ציוניסטישער וועלט, און באזונדערס וועגען דער קאמפערענץ פון נישט-ציוניסטען וואס איז די וואך אפגעהאלטען גע- ווארען אין ניוארק.

רבי סילווער, וועלכער איז, ווי בא- וואוסט, געווען איינער פון די גרינדער און הויפט פיהרער פון דער בראנדייט גרופע, וואס האט זיך געגרינדעט נאך דער ציוניסטישער קאנווענשאן אין קליוולאנד — האט אין פארלויף פון דעם געשפערעך אויסגעדרוקט זיין ערנסט מע האפנונג אויף די גוטע רעזולטאט פון פון יענער קאמפערענץ און איהר דע באשלוסען, און באזונדערס פאר דער אינוועסטמענט קאמפאניע וואס די קאמפערענץ האט באשלאסען צו גרינדען פאר דער אינדוסטריעלער אויפבויע פון ארץ ישראל.

מיט באזונדערע צופרידענהייט האט רבי סילווער איבערגעגעבען צום „אידישע וועלט“ פארטרעטער די נייעס, וואס וועט געוויס אויפגענומען ווערען מיט פרייד אין אלע ציוניסטישע קריי- זען, דאס ער האט באשלאסען זיך אריינצואווארפען מיט זיין גאנצער ענערגיע אין דער ארבייט פאר'ן קרן היסוד און אין יענע אלע אונטערנעה- נגער.

די נייעס פון רבי סילווער'ס „אהיימ קומען“ וועט געוויס אויפגענומען ווערען מיט גרויס פרייד אין אלע הינע אידישע קרייזען, באזונדערס אין די ציוניסטישע קרייזען, וואו עס האט זיך אמת געבענקט נאך רבי סילווער'ס חבר'שאפט און פיהרערשאפט.

C RABBI A. H. SILVER,
E. 55TH & CENTRAL AVE.,
CLEVELAND, OHIO.

THE CITY

Vol. IX CLEVELAND, FEBRUARY 27, 1924 No. 25

Hear Ye!

Next Saturday • March 1

Hear Ye!

Speaker: Rabbi A. H. Silver

Subject: "Woodrow Wilson's Contribution to Civilization"

Hollenden Ball Room 12 O'clock Noon



NOTE—This will be a big meeting. Reservations will not be held after 12:15. No luncheons served after 12:30. Reserve early and come early.

Rabbi A. H. Silver Will be Next Saturday's Forum Speaker

Big Advance Sale of Tickets Indicates Record Crowd Will Attend

The Public Affairs Committee announces for next Saturday afternoon Rabbi A. H. Silver, who will address The City Club forum on "Woodrow Wilson's Contribution to Civilization."

Leader, philosopher, student, progressive and liberal thinker, Rabbi Silver holds a place of real affection in the community. A devoted and loyal member of The City Club he comes annually to the forum and each time his appearance draws a capacity audience. Citizens who have heard him would not miss an opportunity to hear him again. Those who have not listened to this eloquent speaker should not deny themselves this opportunity.

So great is the interest among City Club members in hearing Rabbi Silver that since the opening of this season's forum program, the club has received numerous inquiries as to when he was scheduled to speak. If these

Citizens alone were to attend Saturday's meeting, a capacity audience would be assured. But since the announcement was made in last week's issue of *The City* that Rabbi Silver would speak next Saturday, the flood of reservations coming in for the meeting indicates that all attendance records are to be broken.

We urge you therefore to make your reservations without delay. Citizens are ordering as high as six and eight places for this meeting. Entire tables are being reserved by some. And why not bring along a guest or two? Somebody interested in City Club membership will appreciate coming to a meeting like this one. It will be an event to be remembered.

Call Main 82 today while the best places can be had and we'll be glad to make reservations for you.

RACES SHOULD WORK TOGETHER

Christian And Jew Have
One Common Goal And

Feb 26 Source 1924

"When Christian and Jew realize that their source is one God and their goal is service to mankind, when they agree to work in common for the things that should unite them and when they reach down to the needs of human life, they will become close to being united without submerging their individuality, one into the other" said Rabbi Abba H. Silver of "The Temple" Cleveland, Ohio, on a lecture on "Christian and Jew—Will They Ever Meet" delivered before the Canadian Women's Club luncheon gathering at the Windsor Hotel today.

Religious and racial imperialism were mentioned as two of the main obstacles which prevented the Christian and Jew from uniting in common loyalty. No religion, he stated, could claim to have a monopoly on heaven, and no race could claim to be superior as history had shown that races were superior only as superior opportunities had presented themselves.

Rabbi Silver contended that it was not the discouraging of individuality but the working together towards the common needs of humanity, of the various races and various religions, which would eventually work towards the betterment of our present civilization. He urged a more brotherly religious and racial tolerance, with Jew and Christian working together for the common needs of mankind, true to themselves and in consequence, true to one another.

Mrs. F. H. Pitcher, president of the club presided and introduced the speaker.

PEACE WHEN WE GROW UP TO IT

Press March 1-24
So Says Rabbi Silver, Setting
Up Wilson as Ideal

The world's hope for peace will come when it grows up to the ideals advanced by Woodrow Wilson, superman of his generation. Rabbi A. H. Silver told members of the City Club at the Hollenden Saturday noon.

"God was good to America when he gave us Woodrow Wilson," Rabbi Silver said. "And permanent world peace will not come until his ideals are fulfilled."

Rabbi Silver spoke first on Wilson—the moralist.

"His ability to cling to spiritual integrity carried him thru times of stress when it seemed all that a human could do would be to fail," he declared.

Pointed Way

"Wilson's astonishing tenacity toward his ideals—expressed among other times at the peace conference at Paris where he stood, a giant in moral stature among the pygmies of the world—pointed the way that we are yet too stupid to follow."

Wilson was pictured as the first man of all time who really had a conception of a war with a true purpose of helping all mankind toward better civilization.

"His was a conception of a very real war to end war. He created a war with a soul—war that was to bring eternal peace—an international covenant."

Course Wise

"His course was wise, and he drove straight along the road to reach the ideal land which he sought and was sure he would find."

"His day in Paris probably was the lowest ebb of his political career, but that was because of the blunders of others."

"Armistice Day he was at the zenith of his power. His 14 points to end all war were ready to be accepted as the peace treaty's basis."

"He was in sight of his paradise, and we are the unwise ones if we do not follow to completion the course which he so ably mapped out."

WILSONIAN IDEAL NOT DEAD—SILVER

Times March 3 1924
"The Wilsonian ideal of nations existing, unified by friendship, will continue to arise in the world until it is recognized and accepted," Rabbi A. H. Silver declared to members of the City Club in an address Saturday on "Wilson's Contribution to Civilization."

The former president gave his own persuasive personality in the setting up of a great ideal to come out of the war, and his fine definition of this country's role in future history, to today and to posterity, in the opinion of Rabbi Silver.

The speaker asserted the world was not ready for Wilson. The people were not prepared by sufficient discipline to adjust themselves to his stature. A rabble that rallied about him as a savior forsook him when his idealism transcended their interest in their own selfish privileges.

Rabbi Silver's estimate of Wilson's influence on the world that survives him was: "Wilson is dead, but people are not altogether in sorrow. They have in their hearts much of gratitude to Providence that, in a dark hour, a man of such steadfast faith was given to us."

"Ours is gratitude that we were able to put forth, as even this nation does in time of crisis, a man of his spiritual magnitude."

WORLD WILL YET SEE WILSON AS HERO, SAYS RABBI

Silver Declares Ex-President
Will Fill Place Among
Immortals.

A bleak, wintry afternoon a few weeks ago when a mournful procession followed all that was mortal of the only American whose ideals stand as spiritual contributions to the suffering people of Europe, was the picture summoned up by Rabbi A. H. Silver in an eloquent tribute to the memory of Woodrow Wilson delivered to City club members of The Hollenden at noon yesterday.

"God was good to us and good to all mankind in giving us Woodrow Wilson," Rabbi Silver said. "Wilson can wait! His ideals can wait! The world can wait through many a sea of blood before it comes to a peace of which he spoke, to which he pointed!"

"His failure was as much the world's failure. The people were not ready for him—they denied him. Yet the magnificence of his dream, the sweep of his horizon, his sacrifice to a selfless cause, stand as his credentials to immortality."

"Mankind is justified in calling him great. He would still find a place among the immortals if he had failed in everything he tried to do. Moses and Christ were the world's greatest failures, but the defeat of prophets and great men who reach for the stars and are destroyed is a defeat of the quality that transfigures the life of humankind."

Wilson was held up as an inspiration to dreamers in ages to come by Rabbi Silver, who spoke of the trying days of the Versailles peace conference, where Wilson, "surrounded by scheming courtiers, ghouls who came to feed on carcasses of the vanquished, stood out as the one and only honest man, compelled to yield and make compromises in his hope to save mankind."

"Think of him there," said Rabbi

Silver, "and you have the superb moral grandeur of the man who was taken by destiny from the quiet halls of study and thrust into the intense maelstrom of political life and the vortex of the greatest upheaval in the world's history."

"Arrayed beside the others at Versailles—the Lloyd Georges, the Poincares and the Mussolinis, Wilson makes them all appear as miserable pygmies, moral incompetents, by comparison."

"In the midst of passions, hates and propaganda Wilson alone held aloft the torch of wisdom, elemental truth, reason and love. After eight turbulent years, during which he gave his all, Wilson is at rest. And he is deserving of great rest!"

SILVER FORESEES WILSON GLORIFIED

CLEVELAND PLAIN DEALER
Rabbi, Before City Club, De-
clares Nations Will Ac-
cept His Ideal. 3-2-24

Woodrow Wilson's ideal of nations dwelling together amicably will rise again until it is recognized, Rabbi A. H. Silver told the City Club yesterday.

"Wilson's Contributions to Civilization" was the theme and the contributions are stated by the rabbi to be: Wilson's own personality; his setting up of a great ideal to come out of the World War, and his fine definition of America's role in future history.

"Destiny took this man from the quiet halls of learning and hurled him into the maelstrom of political struggle and into the vortex of the greatest upheaval of modern times," Rabbi Silver began.

His peroration was: "Woodrow Wilson is dead but people stand not altogether in sorrow but having in their hearts much of gratitude to Providence that, in the hour of darkness a man of such steadfast faith was given us; gratitude that we were able to put forth as ever this nation puts forth at such crises—a man of his spiritual magnitude. Yes, God was good to America and to the world in giving us Woodrow Wilson."

Rabbi Silver for more than an hour developed Wilson's idealism, leading up to the assertion that the world war for America was a "selfless war without a parallel in history."

"Oh, yes, there were many who profited by that war—the ghouls who are ever ready to feed on misery—but on the whole, America fought in the apostolic, evangelistic spirit kindled by the matchless war messages of 'Wilson's,'" he continued.

"When the war ended we were within sight of the promised land of a world of nations dwelling together in amity. But, like Moses, it was not given to Woodrow Wilson to enter and as for us, we still are in the wilderness."

"When Mr. Wilson returned from Europe with the miserable treaty, he was at the nadir of his influence. Then ensued that long arid stretch, that way of sorrow for Wilson and mankind when his friends forsook him and his own country denied him."

"The world was not ready for him. Mankind had not disciplined itself up to him. The masses who had hailed him as 'savior' turned snarling away when his idealism sought to take from them, for the good of men generally, some of their selfish privileges."

"But Wilson can wait. Ideals can wait. The world may have to wade through many a sea of blood and an-

Rabbi Silver Blames Voters for U. S. Evils

American voters are at fault, not the system of government, for events leading up to the disclosures in Washington, according to Rabbi Abba Hillel Silver, who made an address on "Is Our National Life Corrupt?" at the Temple Sunday.

"The people of America have neglected to educate themselves politically and their neglect has allowed marauders and exploiters continuously to hold office," said Rabbi Silver. "We wonder whether American womanhood will not lead in the political renaissance of the American people. There is a challenge here and a historic opportunity."

gush are it reaches the shore to which he pointed.

"His ideal was a league of free nations—not that emaciated thing that came out of the palaces of Europe. And that league of which he dreamed and spoke, uniting in good will all the nations of earth, yet will come to pass. We may have to wait long and we may not."

"A few more 'revisions' of the Versailles treaty through clashes of the allies, a few more Ramsay MacDonalds in the chancelleries of Europe and fewer of the Poincares and the Mussolinis and then there will be no reason the United States can not enter."

Rabbi Silver described Mr. Wilson as a man of intellectual refinement and cultural delicacy, quick to be hurt where others might have remained untouched.

"Had Mr. Wilson failed, he still would find a place for himself among the immortals. True greatness is not to be measured by success. Little men seek out little ideals and achieve them. They are successful. But great men reach out for the stars and are destroyed."

"Every prophet was a failure—the greater his vision the greater his failure. Moses, on Mount Nebo looking into the Promised Land into which he was not destined to enter; Jesus on the cross crying aloud, 'Eloi, eloi lama sabachthani?' (My God, my God, why hast thou forsaken me?)—these are the world's greatest failures, but their defeat is of the quality that transfigures the life of humankind."

"In those days of propaganda and hate and Chauvinism, before we entered the war, Mr. Wilson alone held aloft the torch of reason, wisdom and love."

"In the midst of the war, when men seemed to have descended into the jungle, Mr. Wilson unswervingly held to a few simple and eternal truths, and after eight years had crushed and broken him, he remained hugging these to his bosom. It is a magnificent picture!"

"Think of him among that cynical brood, those ghouls who came to feed upon the carcasses of the vanquished—think of him alone, an honest man, preaching forgiveness and concord. It is incongruous!"

"Publicly fawned upon and privately thwarted, compelled to compromise for the sake of his dream of mankind—it is a picture of superb moral grandeur. Orlando, Lloyd George, Clemenceau and all the rest appear as pygmies beside him."

"Was there any bitterness in his heart against God and man in his latter days? His words say not. He wrote: 'Die happy in the knowledge that you have served your country and did not sell your soul.'"

"He believed that if a man doesn't measure his work by the popularity it inspires, but rivets his soul to the abiding and not to the transitory, he can well afford to wait upon posterity to pass judgment."

"His ideal before the world was that the World War was a war to end wars." With rare intellectual dexterity he tried to read a new purpose into that war.

"It was not to be for oil fields or land or to determine whether England or Germany was to be the next generation's economic aggressor but was to bring together the nations in co-operative effort for the common good—the last war of a dying civilization and the usher in of a new day and a new civilization."

"He wanted America neutral at the outset, in order that she might be the peacemaker. When we were forced into the war he still held out the ideal."

"To him America was a tool in the hands of God or was a work wherein God was making a higher of man. But we were not."

RABBI SILVER PAYS TRIBUTE TO WILSON

News 3-3-24
A glowing tribute to Woodrow Wilson, referred to as one whose works will bring inspiration to all future generations, was paid Saturday by Rabbi A. H. Silver in a talk before members of the City Club at their weekly noon-day luncheon at The Hollenden.

"Wilson offered to the world a new definition of democracy," he declared. "His course of action while in office was wide, logical and consistent. He first of all was a peacemaker, and when he led this country into war it was not to crush Germany and Austria but to destroy Prussianism. He gave all and asked nothing."

Wilson, he said, had proved his greatness in maintaining his opinions in spite of continued opposition. "Wilson sought to make America the heart of the entire world, and the failure to do this lies at the door of those who did not possess his vision."

ANOTHER CAPACITY MEETING!

Saturday, March 1

Speaker: Rabbi A. H. Silver

Subject: "Woodrow Wilson's Contribution to Civilization"

Tickets for this great meeting are now ready
Make your reservations at once

PEOPLE AT FAULT TEAPOT SCANDAL SILVER DECLARES

Rabbi Says Public Spurns
Political Education and
Lets Marauders

Hold Office. 3-3-24
CLEVELAND PLAIN DEALER

Not one government official involved
directly or indirectly in the Teapot
Dome oil operation should be allowed
to retain office.

An official need not be found crimi-
nally guilty to have outlived his useful-
ness.

Democracy is not at fault. It is the
people of America who refuse to edu-
cate themselves politically and who
allow marauders and exploiters con-
tinuously to hold office.

American womanhood has an historic
opportunity to lead in the political
renaissance of American people.

These were salient points in Rabbi
Abba Hillel Silver's address, "Is Our
National Life Corrupt?" at the Temple,
Central avenue S. E. and E. 55th street,
yesterday.

"The thing I dread most," Rabbi
Silver said, "is that this tragic be-
trayal of government may result in
nothing more than a vast eruption of
public indignation, with perhaps a
culprit or two placed behind the bars,
and that, once having vented its wrath
and feasted on a victim or two, the
appeased public will fall back into the
normal political stupor."

"We are humiliated not so much by
the moral debacle in Washington as
by the political system and judgment
of the American people which make
such an experience possible. Our gov-
ernment is corruptible because it rep-
resents a people politically uninformed,
indifferent and indolent."

Too Busy Making Money.

"We are too busy making money to
bother much about government. We
are resentful of government interfer-
ence, and we are content not to inter-
fere in government ourselves, so that
the high privilege and grave responsi-
bility of guarding and guiding the lives
of 100,000,000 people are left in the
hands of professional politicians—as a
rule, very ordinary people who are in
politics only for gain."

"We blame failure of democracy upon
the bosses and the party machines.
We thus absolve ourselves. We forget
that this is a democracy and that these
men are in power as long as we permit
them to remain. As long as we shall
be content to seek absolution by point-
ing the finger of condemnation, we
shall continue to be betrayed."

"When the gifted and competent
among the people shun office and when
the whole people is indifferent to all ex-
cept the spectacular, then democracy
must fall in the hands of the exploiter
and the marauder."

Democracy Not at Fault.

"Democracy is not at fault. De-
mocracy is, after all, only an idea and
a method. Human beings must per-
sonify this idea and employ this meth-
od, else democracy is an irrelevant ab-
straction."

"Of course we must clean house in
Washington. Everyone involved di-
rectly or indirectly in this major as-
sault upon government integrity must
go. And a man need not be proved
criminally guilty to have outlived his
usefulness in office. But when that's
done, what then? Will the quality of
government be improved? Will a rep-
etition of such scandals be less likely?
We are afraid not."

"Unless we resolve to educate our-
selves politically to watch government
and participate in it, unless we scruti-
nize the credentials of every aspirant
to office, and unless we do this con-

tinuously not only today, when our in-
dignation is aroused, but every day, in
the tedious, prosy process of govern-
ment, we shall encounter these misera-
ble affairs in the future as we repeat-
edly have in the past."

"We wonder," Rabbi Silver said in
closing, "whether American womanhood
will not lead in the political renaissance
of the American people. There is a
challenge here, and an historic oppor-
tunity."

BLAMES VOTERS

C. Press 3-3-24

Rabbi Silver Says Public Re-
sponsible for Scandal

Blame for the Teapot Dome scan-
dal was laid at the door of the voter
by Rabbi Abba Hillel Silver in an
address, "Is Our National Life Cor-
rupt?" at the

Rabbi Abba Hillel Silver to Speak at B'nai B'rith Banquet-Dance

Brilliant Annual Function to be held March 24th at Wm. Penn Hotel

In recording his impressions of last
year's B'nai B'rith Banquet-Dance,
Mr. Charles H. Joseph, Editor of the
Criterion, characterized it as "the
finest communal event of its kind that
has ever been held in this city." Those
who were fortunate enough to at-
tend this brilliant function will
fully agree with Mr. Joseph, and will
recall that it was on this grand oc-
casion that 1,000 Jews, from all parts
of the Tri-State section, assembled
in the spirit of good fellowship, in
an evening devoted to wholesome and
joyful entertainment, to pay their
honor and respect to Pittsburgh's es-
teemed citizen, Judge Josiah Cohen.

In response to repeated requests,
announcement was made in last
week's issue of the Criterion, that
Pittsburgh Lodge No. 44 would hold
this year's banquet and dance on
Monday evening, March 24th, 1924,
at 6:30 P. M., in the Ball Room of the
William Penn Hotel. It is indeed
with great pleasure that Pittsburgh
Lodge also announces that it will be
signally honored on this important
occasion by having as its guest and
speaker of the evening one of Amer-
ica's leaders in Israel, scholar, and
eloquent orator of national repute,
Rabbi Abba Hillel Silver, of Clevel-
and, Ohio, who will deliver the B'nai
B'rith message and address of the
evening to the large assemblage
which will gather to greet and wel-
come him.



Rabbi Abba Hillel Silver

Although he has not spoken in
Pittsburgh at a public function of
this kind in many years, Rabbi Sil-
ver is too intimately known to re-
quire any introduction to Pittsburgh
Jewry. His presence alone in our
community will attract hundreds of

Jews, from all parts, anxious to lis-
ten to the stirring and inspiring
message he will deliver on this mag-
nificent occasion. Rabbi Silver, who
is probably the most widely known
and acclaimed of the younger rabbis
in America today, has since his grad-
uation from the Hebrew Union Col-
lege in 1915 made amazing and as-
tonishing progress in the pulpit,
through the tremendous force of his
magnetic personality, scholarly abil-
ity, and masterful eloquence.

Outside of his rabbinical responsi-
bilities, he has associated himself
closely with almost every large and
important Jewish movement of a na-
tional or international nature, so that
today, at the age of 31, he is recog-
nized as one of the outstanding lead-
ers of American Jewry. He has
always been a devout and ardent sup-
porter of the B'nai B'rith, giving of
his time and effort towards the fur-
therance of its principles and ideals.

It is needless to state that the pres-
ence of this distinguished visitor will
tax the capacity of the William Penn
Ball Room, outside of the many other
distinctive attractions which will
characterize this grand affair. The
committee in charge, headed by Mr.
David Turets, Vice President of
Pittsburgh Lodge, is exerting every
effort to excel any function hereto-
fore conducted by the B'nai B'rith,
and is planning a program of enter-
tainment unique for its diversity and
originality. Aiding Mr. Turets are
Mr. A. L. Martin, President of Pitts-
burgh Lodge, in charge of Publicity;
Mr. Harry Rubin, in charge of En-
tertainment; Mr. I. L. Scheinman,
Chairman of Program; Mrs. Simon
Davis, Chairman of Decorations; Mr.
Leon Tolochko, Floor Chairman; Mr.
I. W. Jacobs, Chairman of Reception;
Mr. David Scheinman, Chairman of
Ushers; and Mr. Louis Beigel,
Treasurer.

In anticipation of an unprecedented
demand for reservations, the Commit-
tee passes along a word of caution to
the public to make reservations at
once.

RESERVATIONS CAN NOW BE
MADE WITH MR. DAVID TUR-
ETS, 218 BAKEWELL BUILDING.
CHECKS TO THE ORDER OF
MR. DAVID TURETS, CHAIR-
MAN, MUST ACCOMPANY ALL
RESERVATIONS AT THE RATE
OF \$4.00 PER PLATE. RESERVA-
TIONS LIMITED AND FILLED IN
ORDER OF RECEIPT. TABLES
SEAT MAXIMUM OF TEN PER-
SONS.

רבי מ'לויזער האלט ערשטע רעדע פאר דעם קרן היסוד

זאגט מיט פאראייניגטער אידישער געמיינדע מוז קאמפין
זיין אן ערפאלג. — קרן היסוד מיטינג אין ציוניסט
העדקווארטערס אפגעלעגט אויף היינט אווענר.

אונזער פארשפערענען.

„ארץ ישראל וועט טהאן כ
די אידען, ווי די אידען וועט
פאר ארץ ישראל. זי וועט
היים, נישט נאר פאר די פון
לאזע, נאר אויך פאר די
נשמות... עס וועט פאונדער
דא אין אמעריקא, ווייל מ'
דא פיעלע אידען, וועלכע זיי
מיג היימלאז, און זיי פער
ועלכסט צוטרויען און ועלכסט
קייט. די דורכפיהרונג פון
צוועקען אין פאלעסטינא ו'
שטארקער מאכען דא און
היים פאר די נשמות פון
אונז."

רבי מ'לויזער האלט פארענע
אויסדריקען די האנדלונג אין
פאראייניגטער אידישער
וועלכעס איז דאס ערשטע
געשיכטע פון קליוולאנד, אי
דער גרונד צו ערווארטען
הארייאהריגער קרן היסוד קאס
זיין אן ערפאלג.
צום שלום פון מיטינג איז א'
געווארען אז צוליעב געוויסע
האט דער קרן היסוד מיטינג
ציוניסטישע העדקווארטערס, 24
105 מע סטריט, נישט געקען
האלטען ווערען לעצטען און
ער וועט דערפאר זיכער
היינט אווענר.

h to
ider
H.
son's

and
late
of
d a
an
ent

in-
pies
has
the
ter
.50
en

in
hat
ay.

THE

3-5-24

July and

EVELAND

Purpose

20, 1916, at
arch 3, 1879.
year.

resident
President
Treasurer
Secretary

B. Hayden
ip R. Mather
t. Osmond
k E. Stevens
H. Throckmorton
G. Vorpe

געבטען מיטאג איז אין די קרן
היסוד קאמפין העדקווארטערס אין האר
לענדען האטעל אפגעהאלטען געווארען
א מיטינג אונטער דעם פארזיץ פון
מר. גייטהען לאזשער, שטערמאן פון
דעם דרייוו, וואו עס זיינען ארגאניז-
זירט געווארען די טיעמס און וואלונ-
טירע קאמיטעס פון דעם דאזיגן טאג
דיסטריקט און עס זיינען אויסגעאר-
בייט געווארען ווייטערע פלענער פאר
דער אנפיהרונג פון קאמפין. אייניגע
אממיעס האבען פאריכטעט, נוטע רע-
וולטאטען אין זייער ארבייט פאר די
לעצטע אייניגע טעג האבענדיג געקרא-
גען פלעדזשעס אויף באדייטענדע סר-
מען.

דער הויפט „פיעטשור" פון דיעזען
מיטינג איז געווען א זעהר באנייטע-
רענדע רעדע פון רבי אבא הילל סיל-
ווער — וועלכע איז געווען זיין ערש-
טע רעדע פאר דעם קרן היסוד. רבי
סילווער האט זיך אפגעשטעלט אויף
א פארבייגעהנדען אופן ווענען דעם
סכסוך וואס איז אנשטאנען אין די
ציוניסטישע רייהען מיט דריי יאהר
צוריק און ווענען דעם באמערקט:

„עס איז קלאר אז מיר זיינען איצט
געקומען צו א פונקט וואו געגענע-
וועלכע אנשוואונגען קענען זיך פאר-
אייניגען און מיר קענען גאנץ נאךהענט
קאאפאירען פאר דעם צוועק פון דער
אידישער אנענטור און דעם קרן היסוד.
די זאכען פאר וועלכע מיר האבען אזוי
ביטער געקעמפט מיט דריי יאהר צו-
ריק זיינען געווארען ווירקליכקייטען.
די מוסקאדען וואס מיר האבען געפאר-
דערט מיט דריי יאהר צוריק זיינען
אנגענימען געווארען. א נייטראלע אר-
נאניזאציע צו נעמען איינפויקט אויף
די נויטען פון די אידען, איז איצט א
א פאסט. מיר זיינען איצט ביים פונקט
וואו מיר קענען סאן די זאכען וואס
מיר האבען געוואלט מיט דריי יאהר
צוריק. אבער נישט געקענט. מיר מוז
וען דאנאלען שנעל, ווייל ארץ ישראל
קען נישט אייביג ווארטען."

ריידענדיג דאן וועבען די פליכטען
פון דעם אמעריקאנער אידענטום האט
רבי מ'לויזער געזאגט:

„אויב די אידען פון אמעריקא זא-
לען, הלילה, אין די נעקסטע פינף יאהר
טהאן אזוי וועניג ווי זיי האבען גע-
טהאן אין די פערנאנעטע פינף יאהר,
וועלען מיר פארלירען אונזער געלע-
גענהייט. מיר האבען געזאגט ענגלאנד
אז מוספען מיליאן אידען פון דער
גאנצער וועלט וועלען זיך אריינזואר-
מען אין דער ארבייט פון בויען די
אידישע היים, און מיר מוזען האלטען

ake

Saturday drew
son, as we pre-
An audience of

PEOPLE AT FAULT IN TEAPOT SCANDAL SILVER DECLARES

Rabbi Says Public Spurns
Political Education and
Lets Marauders

Hold Office. 3-3-24

CLEVELAND PLAIN DEALER

Not one government official involved directly or indirectly in the Teapot Dome oil operation should be allowed to retain office.

An official need not be found criminally guilty to have outlived his usefulness.

Democracy is not at fault. It is the people of America who refuse to educate themselves politically and who allow marauders and exploiters continuously to hold office.

American womanhood has an historic opportunity to lead in the political renaissance of American people.

These were salient points in Rabbi Abba Hillel Silver's address, "Is Our National Life Corrupt?" at the Temple, Central Avenue S. E. and E. 55th street, yesterday.

"The thing I dread most," Rabbi Silver said, "is that this tragic betrayal of government may result in nothing more than a vast eruption of public indignation, with perhaps a culprit or two placed behind the bars, and that, once having vented its wrath and feasted on a victim or two, the appeased public will fall back into the normal political stupor."

"We are humiliated not so much by the moral debacle in Washington as by the political system and judgment of the American people which make such an experience possible. Our government is corruptible because it represents a people politically uninformed, indifferent and indolent."

Too Busy Making Money.

"We are too busy making money to bother much about government. We are resentful of government interference, and we are content not to interfere in government ourselves, so that the high privilege and grave responsibility of guarding and guiding the lives of 100,000,000 people are left in the hands of professional politicians—as a rule, very ordinary people who are in politics only for gain."

"We blame failure of democracy upon the bosses and the party machines. We thus absolve ourselves. We forget that this is a democracy and that these men are in power as long as we permit them to remain. As long as we shall be content to seek absolution by pointing the finger of condemnation, we shall continue to be betrayed."

"When the gifted and competent among the people shun office and when the whole people is indifferent to all except the spectacular, then democracy must fall in the hands of the exploiter and the marauder."

Democracy Not at Fault.

"Democracy is not at fault. Democracy is, after all, only an idea and a method. Human beings must personify this idea and employ this method, else democracy is an irrelevant abstraction."

"Of course we must clean house in Washington. Everyone involved directly or indirectly in this major assault upon government integrity must go. And a man need not be proved criminally guilty to have outlived his usefulness in office. But when that's done, what then? Will the quality of government be improved? Will a repetition of such scandals be less likely? We are afraid not."

"Unless we resolve to educate ourselves politically to watch government and participate in it, unless we scrutinize the credentials of every aspirant to office, and unless we do this con-

tinuously not only today, when our indignation is aroused, but every day in the tedious, prosy process of government, we shall encounter these miserable affairs in the future as we repeatedly have in the past."

"We wonder," Rabbi Silver said in closing, "whether American womanhood will not lead in the political renaissance of the American people. There is a challenge here, and an historic opportunity."

BLAMES VOTERS

C. Press 3-3-24

Rabbi Silver Says Public Responsible for Scandal

Blame for the Teapot Dome scandal was laid at the door of the voter by Rabbi Abba Hillel Silver in an address, "Is Our National Life Corrupt?" at the Temple, Central Avenue and E. 55th-st. Sunday.

"Our government is corruptible because it represents a people politically uninformed, indifferent and indolent," he declared. "We blame the failure of democracy upon the bosses and the party machines. We forget these men remain in power only so long as we permit them to remain."

"The thing I dread is this tragic betrayal may result in nothing more than a vast eruption of public indignation, with perhaps a culprit or two behind the bars, and then the public will relapse into the normal political stupor until another scandal gives another opportunity for a display of moral indignation."

Silver advocated that every official involved directly or indirectly in the oil scandal be put out of office.

EDITOR ADMIRES JEWISH TEMPLES

C. Mch. 6 1924
Tells Of Ku Klux Popularity In Northern Ohio.

The most interesting thing I saw in Cleveland this time is the new temple now being erected for Rabbi Silver's great congregation. A stupendous building, designed on the lines of the classic Jerusalem temple—magnificently located in one of the most attractive sections of the city—with a towering dome covering a great auditorium for some 2600 people—it is an impressive monument to the power of Rabbi Silver's personality, the significance of his work, and his place in the esteem of his people and the community at large. One of the most eloquent orators in America, a man of energy and prophetic passion, still in his early thirties, he looks out upon a wonderful prospect through the years ahead. He has nothing to fear but prosperity and fame.

Rabbi Goldman's temple was another stirring sight. This great structure I saw in full operation on a Sunday morning. It occupies an entire block, with the synagogue at one end and the offices and quarters for the extensive Center activities at the other. The synagogue auditorium is said to be the most beautiful in America—certainly I have seen nothing to rival it. Seating 1800 people in floor and balcony, it holds regularly an audience of not less than 1500 at the Friday evening services. On Sunday morning comes the religious school, which has a membership of many hundreds, and the large and lively forum which I had the honor of addressing.

These are two of the synagogues in Cleveland. Rabbi Wolsey's is a third—now erecting a great addition to its building, at a cost of some \$350,000! The Jews in this city very evidently believe in their religion, and are not afraid to invest in it.

דני סילווער האלט ערשטע רעדע פאר דעם קרן היסוד

זאגט מיט פאראייניגטער אידישער געמיינדע מוז קאמפין
זיין אן ערפאלג. — קרן היסוד מיטינג אין ציוניסטישע
הערקווארטערס אפגעלעגט אויף היינט אוועק.

נעכטען מיטאג איז אין די קרן היסוד קאמפין הערקווארטערס אין האר לענדען האטעל אפגעהאלטען געווארען א מיטינג אונטער דעם פארויף פון מר. נייטקען לאזשער, טשערמאן פון דעם דריטן, וואו עס זיינען ארגאניזירט געווארען די טיעמס און וואלונטירער קאמיטעס פון דעם דאזיגן דיסטריקט און עס זיינען אויסגעארבעיט געווארען ווייטערע פלענער נאך דער אנפיהרונג פון קאמפין. איינע פאמיטעס האבען פאריכטעט, נומער רעוולטאטען אין זייער ארבייט פאר די לעצטע אייניגע טעג האבענדיג געפראגט נען פלעזשעס אויף באדייטענדע סך מען.

דער הויפט „פיעטשור" פון דיעזען מיטינג איז געווען א זעהר באנייטער רעדע דערע פון רבי אבא הילל סילווער — וועלכע איז געווען זיין ערשטע רעדע פאר דעם קרן היסוד. רבי סילווער האט זיך אפגעשטעלט אויף א פארבייגעהנדען אופן ווענען דעם סכסוך וואס איז אנשטאנען אין די ציוניסטישע ריזען מיט דריי יאהר צוריק און ווענען דעם פאטערקייט „עס איז קלאר אז מיר זיינען איצט געקומען צו א פונקט וואו גענעטע וועלכע אנשוואונגען קענען זיך פאר אייניגע און מיר קענען גלייך נאכדעם קאמפירען פאר דעם צוועק פון דער אידישער אנעמור און דעם קרן היסוד. די זאכען פאר וועלכע מיר האבען שוין ביטער געקעמפט מיט דריי יאהר צוריק זיינען געווארען וויסלעכע פונקטן די טעטאדען וואס מיר האבען געמאכט מיט דריי יאהר צוריק זיינען אנגענומען געווארען. א נייטראלע אד נאניואאציע צו נעמען אויפזוכט אויף די נויטען פון די אידען, איז איצט א פאקט. מיר זיינען איצט ביים פונקט וואו מיר קענען טאן די זאכען וואס מיר האבען געוואלט מיט דריי יאהר צוריק, אבער נישט געקענט. מיר מוזען האנדלען שנעל, ווייל ארץ ישראל קען נישט אייביג ווארטען."

ריידענדיג דאן ווענען די פליכטען פון דעם אמעריקאנער אידענטום דאס רבי סילווער געזאגט:

„אויב אין אידען פון אמעריקא זאגן, חלילה, אין די נעקסטע פינף יאהר טאגן אזוי וועניג ווי זיי האבען געטאן אין די פערנאנגענע פינף יאהר, וועלען מיר פארלירען אונזער גלעז נענחייט. מיר האבען געזאגט ענגלאנד אז סופעזען טיילאן אידען פון דער נאנעזער וועלט וועלען זיך אריינזארגען אין ארבייט פון בויען די אידישע היים, און מיר מוזען האלטען

The City Mar. 1924
Rabbi Silver's Great Address

Cityzens who were fortunate enough to attend last Saturday's meeting were wonderfully repaid by hearing Citizen Rabbi A. H. Silver's stirring address, "Woodrow Wilson's Contribution to Civilization."

The ball room was packed to the coors and standing room only was available to the late comers. This was the banner meeting of the 1923-4 forum season thus far and a thousand Cityzens arose and tendered an enthusiastic ovation when the eloquent Rabbi concluded his remarkable speech.

Many who heard the address have inquired if it will be possible to obtain copies of Rabbi Silver's speech. The Club has therefore arranged to mimeograph the speech and copies will be ready the latter part of this week. The charge will be \$1.50 for each copy.

If you want a copy of this speech, get in touch with the Club office at once so that we may file the entire order without delay.

THE
3-5-24
CLEVELAND
Purpose
en
l. 20, 1916, at
March 3, 1879,
a year.

- OFFICERS**
Robert J. Bulkey, President
William Feather, Vice-President
Glenn M. Cummings, Treasurer
Charles B. Ryan, Secretary
- DIRECTORS**
A. A. Benesch
Robert J. Bulkey
Howard Burns
Frank C. Cain
Glenn M. Cummings
William Feather
Joel B. Hayden
Philip R. Marber
J. D. Osmond
Frank E. Stevens
A. H. Throckmorton
Will G. Vorpe

Put and Take

Rabbi Silver's address Saturday drew the record crowd of the season, as we predicted in last week's issue. An audience of a thousand Cityzens and their guests taxed the capacity of the big ball room. Many had to stand, but they forgot about that when the speaker launched into his masterful oration.

THE CITY 3-5-24

Published Weekly except July and August by

THE CITY CLUB OF CLEVELAND

A Social Club with a Civic Purpose

at its home

Floor III, The Hollenden
Telephone, Main 82

Entered as second-class matter, Sept. 20, 1916, at Cleveland, Ohio, under the act of March 3, 1879.
Subscription Price: 30 cents a year.

OFFICERS

Robert J. Bulkley, *President*
William Feather, *Vice-President*
Glenn M. Cummings, *Treasurer*
Charles B. Ryan, *Secretary*

DIRECTORS

A. A. Benesch	Joel B. Hayden
Robert J. Bulkley	Philip R. Mather
Howard Burns	J. D. Osmond
Frank C. Cain	Frank E. Stevens
Glenn M. Cummings	A. H. Throckmorton
William Feather	Will G. Vorpe

Put and Take

Rabbi Silver's address Saturday drew the record crowd of the season, as we predicted in last week's issue. An audience of a thousand Cityzens and their guests taxed the capacity of the big ball room. Many had to stand, but they forgot about that when the speaker launched into his masterful oration.

Rabbi Abba Hillel Silver to Speak at B'nai A B'rith Banquet-Dance

Brilliant Annual Function to be held March 24th at Wm. Penn Hotel

In recording his impressions of last year's B'nai B'rith Banquet-Dance, Mr. Charles H. Joseph, Editor of the Criterion, characterized it as "the finest communal event of its kind that has ever been held in this city." Those who were fortunate enough to attend this brilliant function will fully agree with Mr. Joseph, and will recall that it was on this grand occasion that 1,000 Jews, from all parts of the Tri-State section, assembled in the spirit of good fellowship, in an evening devoted to wholesome and joyful entertainment, to pay their honor and respect to Pittsburgh's esteemed citizen, Judge Josiah Cohen.

In response to repeated requests, announcement was made in last week's issue of the Criterion, that Pittsburgh Lodge No. 44 would hold this year's banquet and dance on Monday evening, March 24th, 1924, at 6:30 P. M., in the Ball Room of the William Penn Hotel. It is indeed with great pleasure that Pittsburgh Lodge also announces that it will be signally honored on this important occasion by having as its guest and speaker of the evening one of America's leaders in Israel, scholar, and eloquent orator of national repute, Rabbi Abba Hillel Silver, of Cleveland, Ohio, who will deliver the B'nai B'rith message and address of the evening to the large assemblage which will gather to greet and welcome him.



Rabbi Abba Hillel Silver

Although he has not spoken in Pittsburgh at a public function of this kind in many years, Rabbi Silver is too intimately known to require any introduction to Pittsburgh Jewry. His presence alone in our community will attract hundreds of

Jews, from all parts, anxious to listen to the stirring and inspiring message he will deliver on this magnificent occasion. Rabbi Silver, who is probably the most widely known and acclaimed of the younger rabbis in America today, has since his graduation from the Hebrew Union College in 1915 made amazing and astonishing progress in the pulpit, through the tremendous force of his magnetic personality, scholarly ability, and masterful eloquence.

Outside of his rabbinical responsibilities, he has associated himself closely with almost every large and important Jewish movement of a national or international nature, so that today, at the age of 31, he is recognized as one of the outstanding leaders of American Jewry. He has always been a devout and ardent supporter of the B'nai B'rith, giving of his time and effort towards the furtherance of its principles and ideals.

It is needless to state that the presence of this distinguished visitor will tax the capacity of the William Penn Ball Room, outside of the many other distinctive attractions which will characterize this grand affair. The committee in charge, headed by Mr. David Turets, Vice President of Pittsburgh Lodge, is exerting every effort to excel any function heretofore conducted by the B'nai B'rith, and is planning a program of entertainment unique for its diversity and originality. Aiding Mr. Turets are Mr. A. L. Martin, President of Pittsburgh Lodge, in charge of Publicity; Mr. Harry Rubin, in charge of Entertainment; Mr. I. L. Scheinman, Chairman of Program; Mrs. Simon Davis, Chairman of Decorations; Mr. Leon Tolechko, Floor Chairman; Mr. I. W. Jacobs, Chairman of Reception; Mr. David Scheinman, Chairman of Ushers; and Mr. Louis Beigel, Treasurer.

In anticipation of an unprecedented demand for reservations, the Committee passes along a word of caution to the public to make reservations at once.

RESERVATIONS CAN NOW BE MADE WITH MR. DAVID TURETS, 218 BAKEWELL BUILDING. CHECKS TO THE ORDER OF MR. DAVID TURETS, CHAIRMAN, MUST ACCOMPANY ALL RESERVATIONS AT THE RATE OF \$4.00 PER PLATE. RESERVATIONS LIMITED AND FILLED IN ORDER OF RECEIPT. TABLES SEAT MAXIMUM OF TEN PERSONS.

All In Readiness For Brilliant B'nai B'rith Banquet-Dance

When representative Jewry from every part of the Tri-State Section, and from points near and far, assemble in the spacious and beautifully decorated William Penn Ball Room on Monday evening, March 24th, 1924, the curtain will part promptly at 6:30 P. M., with the stage set for Pittsburgh's greatest annual Jewish communal event—the B'nai B'rith Banquet-Dance—which for weeks has been the absorbing topic of conversation in every Jewish community and circle, and keenly anticipated by hundreds who have already made their reservations.

A vast and joyous throng, all keyed up to this brilliant festive occasion, and gathered harmoniously in a setting of unsurpassing splendor and beauty, will be the fascinating and glorious sight which will greet the spectator on entering the William Penn Ball Room on the evening of this grand event, and one which will live and linger long with pleasant memories in the minds of all those who will be fortunate enough to attend. In colorfulness, sumptuousness and elegance this notable affair will have no equal.

With rapid-fire speed, the news of the B'nai B'rith Banquet-Dance seems to have spread in the past few weeks to almost every section in Western Pennsylvania, Ohio, and West Virginia, and to points hundreds of miles from Pittsburgh, until everywhere, everyone seems all primed up for this brilliant event, with a tenseness and expectancy seldom if ever manifested so generally in any public social function. No affair in recent years seems to have created the widespread interest and enthusiasm and genuine eagerness, so obviously evident in this occasion.

All is in readiness to welcome the large assemblage which will be present for this gala and beautiful event, and all plans of arrangement have been completely worked out to the most minute detail, and to a nicety and exactness which will again assure a tremendous social success for this

**Scheduled Visit of Rabbi Silver Arouses Unprecedented Interest—
Souvenir Program—Noted Orchestra to Play—Limited
Reservations Assure Comfort of Patrons**

annual community event, originated and sponsored by Pittsburgh Lodge No. 44, I. O. B. B. The Committee wishes to correct and dispel an erroneous impression current in some quarters, that the large gathering anticipated for this affair will not permit for the comfort of our patrons. This is, of course, not true, as the capacity of the William Penn Ball Room for banquet purposes is strictly



Rabbi Abba Hillel Silver

limited, and reservations will be promptly and definitely closed when this capacity has been sold out. Only those attending the banquet will be privileged to participate in the dancing program.

The spontaneity with which Jewry everywhere have been responding to this year's event, is but indicative of

the personal affection and esteem in which Rabbi Abba Hillel Silver, of Cleveland, Ohio, is held in this section of the country. The thrill, the pleasure, and pride of listening to the wisdom and brilliant eloquence of this renowned Rabbi and scholar, on this festive occasion, have made a tremendous appeal to both young and old. The presence alone of this eminent Jewish leader, who will deliver a stirring message and the address of the evening, will be a source of the greatest inspiration to the representative body of Jewish people which will gather to welcome him again in our midst. His scheduled visit has been heralded near and far, and the hearty and ready welcome he will be accorded will not soon be forgotten by the hundreds who will hear him on the evening of March 24th.

Harry Hoffman will, of course, be there with his merry serenaders and famous syncopators, his galaxy of stars and melody artists extraordinary, to present a special musical program which will be superb and select in every detail. As exponents and masters of real tunefulness and rhythm, these clever artists and stellar instrumentalists are without peer in this section. In their selected repertoire of music and entertainment, they will offer a rare musical treat at both the banquet and dance. Through the courtesy of Kaufmann and Baer's, part of the musical program will be broadcast throughout the country, by Radio Broadcasting Station WCAE.

The souvenir program, which will be presented to each person attending this function, will be distinctively unique in every respect, and will be retained by everyone as a permanent memento of a great community event. The exact nature and makeup of this booklet are not being divulged, but

suffice to note that it will be distinctive, novel, and artistic, and in line with the elegance of the occasion. Pittsburgh Lodge is indebted to Mr. I. L. Scheinman, for the splendid and ardent efforts he exerted in making this beautiful souvenir a possibility.

The Committee is already in receipt of numerous reservations from many prominent Ben B'riths and others from Philadelphia, Erie, Wheeling, Cleveland, Steubenville, East Liverpool, Youngstown, and other points in Districts No. 3 and 2, and also from the 14 B'nai B'rith lodges in Western Pennsylvania. This will indeed be an occasion for many delightful renewals of old acquaintances from the many surrounding suburban towns and cities, and an event, which like many others given by Pittsburgh Lodge No. 44 in the past, will have its lasting and permanent effect in cementing the bonds of Judaism and uniting the Jewish forces, in this section of the country, in a finer appreciation of the spirit of harmony promoted by the Independent Order of B'nai B'rith.

Choice reservations, in any number, are to be had upon application. The Committee also desires to announce that although the majority of tables are arranged to seat a maximum of 10 persons, a number of individual tables which will seat four persons, are also available.

CAUTION: MAKE RESERVATIONS AT ONCE WITH MR. DAVID TURETS, 218 BAKEWELL BUILDING.

CHECKS TO THE ORDER OF MR. DAVID TURETS, CHAIRMAN, MUST ACCOMPANY ALL RESERVATIONS AT THE RATE OF \$4.00 PER PLATE.

RESERVATIONS LIMITED AND FILLED IN ORDER OF RECEIPT. TABLES SEAT MAXIMUM OF 10 PERSONS. LIMITED NUMBER SEAT FOUR.

RESERVATIONS MAY BE MADE IN ANY NUMBER.

PITTSBURGH'S GREATEST, ANNUAL, JEWISH COMMUNAL EVENT

THIRD ANNUAL

B'nai B'rith Banquet-Dance

MONDAY EVENING, MARCH, 24, 1924, at 6:30 P. M.

WILLIAM PENN BALLROOM

S P E A K E R—RABBI ABBA HILLEL SILVER of Cleveland, Ohio

Harry Hoffman's Famous Ambassador Orchestra

SOUVENIR PROGRAM

BANQUET—6:30 P. M. to 9:30 P. M.

DANCING—10 P. M. to 1 A. M.

Caution—Make Reservations, at \$4.00 per plate, with Mr. David Turets, 218 Bakewell Building. Reservations filled in any number, in order received. Majority of tables seat 10. Limited number seat 4.

IMPORTANT—AS RESERVATIONS ARE STRICTLY LIMITED, THE COMFORT OF OUR PATRONS IS ASSURED.

ADMIRERS OF RABBI SILVER THRONG TEMPLE AND HALL

That real ability meets with spontaneous response was again demonstrated last Sunday with the re-visit here of Rabbi Abba Hillel Silver of The Temple, Cleveland, Ohio. The overflowing audiences at Temple Israel in the morning and at Ford Hall in the evening—hundreds were turned away at both—is indicative, too, of the personal affection and esteem in which Rabbi Silver is held by the Jews and non-Jews of this community. At Temple Israel the gifted young rabbi spoke eloquently and appealingly on the fundamentals of life—spiritual and religious. He stated them to be: God, prayer, ideals and immortality. At Ford Hall he took for his topic, "Is Progress a Myth?"

Here he quoted writers who disbelieved in progress, and stated that the Buddhist religion, "taking in hundreds of millions of people, holds progress undesirable, as it increases pain and brings out individuality, when the Buddhist ideal is for everybody to sink his individuality in the mass." Here he drew general conclusions. People should be specific in their ideas, he said, and should avoid dangerous generalizations in trying to argue out the question, "Is progress desirable?"

Few Radicals at 50

"Most of the things we call absolute truths are neither absolute nor true. Your opinion, probably, will be guided by your education, and your age. You are now 50 years old, and you are a radical." Henry Adams was an honest man. . . . We are not likely to accept anything that will disturb our repose." Henry Adams was an honest man.

Though he thought that "there is truth in both contentions" about progress being a myth, Rabbi Silver believed that democracy has done certain things. Popular education has broadened opportunity; material development has made culture possible for the many; the end of slavery and polygamy and slavery, "the two main respects in which we are morally superior to the men of the days of Jeremiah, Micah, Buddha, Jesus," have "democratized freedom." Sanitation and medicine have gained.

"What encourages me most is that there are more people dreaming of peace and international justice on the ruins of civilization than there ever were before."

If there is such a thing as progress, it is slow. Individuals may be ahead of their time, but the "mass moves slowly, gropes, staggers, falls, rises again, edges back from fear, pushes forward from necessity; this is the history of civilization." Progress is slow because the past is always with us, because we are lazy.

"Is progress a myth?" Ecclesiastes may be right: it may be unreal. Even if it is, progress may become a faith, and when it becomes that it becomes a reality. If the faith in progress brings sweetness, charm, happiness, it is more real than a cold fact, more potent than a demonstrable syllogism. It will be a poem, and a poem is more appealing than a syllogism. If we act as if it did exist, we will be happier, even though it is non-existent.

"But not if we accept progress as the inevitable, not if we believe that it comes without our hard work."

Mrs Bertha Cushing Child gave contralto solos. George W. Coleman, presiding, said the meeting closed a successful year, the average attendance at the 24 forum meetings being 1046 for a hall which will seat only 1000.

RABBI SILVER PREACHES IN THE TEMPLE ISRAEL

A crowd that taxed the capacity of Temple Israel, Commonwealth av. was present yesterday morning at the Sunday morning services held there, the occasion being the presence of Rabbi Abba Hillel Silver, spiritual leader of "The Temple," Cleveland. Rabbi Silver is at the head of the largest Jewish congregations in America.

Rabbi Silver, speaking on "The Fundamental Needs of Human Life," said there are many fundamental needs, but he selected specifically four of the spiritual and religious fundamentals which he claimed were four concrete needs, namely: God, prayer, ideals and immortality. His entire sermon was based upon these four.

The services were read by Rabbi Harry Levi. The musical program was in charge of Henry L. Gidson, assisted by an augmented choir.

PROGRESS MAY BECOME FAITH

APR. 7, 1924
Then It Will Be Reality,

Rabbi Silver Says
(BOSTON)
Arouses Enthusiasm of 1000
at Ford Hall Forum

Encouraged by So Many Dreaming of Peace

"Is Progress A Myth?" If it is, it can be made into a decidedly worthwhile myth, in the belief of Rabbi Abba Hillel Silver of the Cleveland Temple, whose eloquence aroused the enthusiasm of some 1000 persons at last night's forum in Ford Hall.

The address was especially remarkable in that Rabbi Silver used inflections, cries, gestures and shouts that very few orators would have dared to try, yet there was not the hint of a false note in the address.

Before the war, he began, most Americans took progress more or less for granted. "Life moved swiftly and men are in the habit of regarding movement as progress." Material developments aided this.

"There are probably people in this hall tonight," he said, "who remember the days of the stage coach." Again, people had faith in "evolution, some divine event through which the world moved and we didn't have to do the moving." Finally, there was democracy. "Once Kings ruled, now people have Congressmen."

Then came the World War to weaken human confidence in the inevitability of progress.

"A human society with the finest apparatus for management in the world's history sank in the briefest space of time to the depths of degradation. In the briefest space of time, the human race returned to the jungle standards from which man took thousands of sweating centuries to rise."

"The medieval war there had been some chivalry. Before battle, the opposing armies used to exchange compliments concerning each other's valor before they cut each other's throats like gentlemen. But not in the last war."

War Never So Foul as Recently

"War was never so foul as in the last few years. Men fought like wild beasts with gas, with liquid fire; they hacked, they butchered, they mutilated."

The war, he said, made men reexamine their premises regarding the inevitability of progress. There were attacks on democracy. "You'd think these attacks would come from the Bolshevik, the radical, but no—they come from the blue-blood, the aristocrat, who charge that democracy is not progress but retrogression." People began to read attacks on Democracy. Here he quoted anti-democratic remarks from Henry Adams and Dean Inge.

Also, "We building Empires today, just as they have built them of old, without realizing that history has been just one conquest, destruction, reconstruction, and decay followed by another. I remember looking at the walls of Jerusalem and reading on them marks of the 19 Empires which swayed them. All tried to do the same thing, gain control; in the same way, by conquest; and all accomplished the same results—nothing."

"We have bread riots today as in the days of the Gracchi."

"The main streets of our cities are lined, as the streets of ancient Athens and Rome, with the dwellings of the wealthy, and our side streets, as in Athens and Rome, are filled with the penurious, the poor. Are we writing better plays than did Aeschylus, thinking clearer than Plato, painting better pictures than the Renaissance? In the Middle Ages it took 100 years to build a beautiful cathedral; today it takes 100 days to build a beautiful apartment house."

"Aristocracy, oligarchy, democracy, anarchy, communism—man has experimented with them all. From time immemorial there have been many who have said that progress is impossible. Ecclesiastes said: 'All the rivers run into the sea, but the sea is never full. . . . There is nothing new under the sun.'"

ראבי סילווער דופט
אידען צו דער און
בויאונג פון ארץ ישראל
400,000
56,000
75,000
לויטענאנט-גאווערנער
ניו יארק סטייט באגייסט
אלעמען מיט זיין ציוניסטישן
רעדע — ראבי סילווער וועט אד-
רעסירען קרן היסוד פארזאמלונג
אין ניו יארק.

ראבי אבא הלל סילווער, דער פרא-
מינענטער רעפארמ-פיהרער און נעווע-
זענער טשערימאן פון די "פ. ד. ל." (פא-
לעסטיין דעוועלאפמענט לעגאס) פון
דער בראנדייס-גרופע, וועלכער איז



ראבי אבא הלל סילווער.

נישט לאנג צוריק צוגעשטאנען צו דער
קרן היסוד ארבייט, איז געווען דער
הויפט רעדנער ביי דעם גרויסען קרן
היסוד באנקעט, וואס איז לעצטען זונ-
טאג אפגעהאלטען געווארען אין קלייב-
לענד. ראבי סילווער האט ארויסגער-
פער אלעמען באגייסטערונג מיט זיין
רעדע, אין וועלכער ער האט גערופען צו
פארמינערען אקציע פאר דער ארץ
בויאונג פון ארץ ישראל. "ארץ ישראל
איז נישט נאר פאר'ן אידישען גוה, נאר
אויך פאר דער אידישער נשמה" — האט
דער רעדנער אויסגערופען — "נישט
בלויז וועט אין אידישען היימלאנד גע-
פינען רוה דער פארפאלגטער איד, דארט
וועט אויך געפינען א מקום מקלט זיין
נשמה, וועלכע איז אין גלות. דאס איז
דישע פאלק וועט אויפגעבען מיטש
גייסטיג אויף זיין אייגענעם באדען און
עס איז דעריבער די פליכט פון אלע איד
דען צו ארכייטען אייניג, מיט געמינזא-
מע כחות פאר דער אויפגעבונג פון ארץ
ישראל."

ראבי סאלאמאן נאלדמאן איז געווען
טשערימאן פון דער גרויסער צוואמע-
קונפט און ער האט אלס ערשטער רעד-
נער פארזעטצט דעם לויטענאנט-גאו-
ווערנער פון ניו יארק, מר. לאו, וועמען
רעדע איז געווען עכט ציוניסטיש. ער
האט פאנאנדערגעוויקעלט די נאצע נע-
שיכטע פון ציוניזם און זיך אפגעשטעלט
אויף דער באלאס דעקלאראציע, אויף
דעם סאדרימא פארשלוס, אויף דער גוט
הייסונג פון דער פעלקער-ליגע און
אמעריקאנער קאנגרעס; ער האט אויס-
געדריקט זיין פולע איבערצייגונג, אז
דאס אידישע פאלק וועט טאן זיין פאר-
לע פליכט פאר דער אויפבויאונג פון דעם
אלט-נייעם לאנד, מיט דער מאראלישער
שטיצע פון דער גאנצער וועלט.

עס האבען אויך גערעדט מר. נייסווע-
לאזער, טשערימאן פון קלייבאלאנדער קרן
היסוד, וועלכער האט געפערעט דעם
באנקעט, און רבי אברהם נאוואק.
ביים באנקעט איז אנאנסירט געווא-
רען, אז די סומע פון 56,000 דאלער
איז געשאפען געווארען אין קלייבאלאנד
קאמפעיין ביי איצט. די קוואנטא איז
75,000 דאלער און די קלייבאלאנדער קרן
היסוד פיהרער זיינען איבערצייגט, אז די
אנגעצייכענטע קוואנטא וועט נאר גי-
אריבערגעשטיגען ווערען.

APR. 14, 1924
D CLEVELAND PLAIN DEALER

HITS "CONSPIRACY AGAINST SCHOOLS"

Rabbi Silver Declares Home
and Church are Places
to Teach Religion.

"The home and church must solve the great problem of religious training. It cannot be placed on the public school," Rabbi A. H. Silver of The Temple said yesterday in his sermon on "The Organized Conspiracy Against the American Public School."

"The public school must not be burdened with the responsibilities of the home and church," he said. "If the churches and synagogues have failed to reach the youth of America they must not saddle the failure upon the public school."

"If they attempt it every precaution will be taken at first to keep the secular studies and the religious studies separate and distinct. Attendance will be separate and distinct."

"But no one who is acquainted with the acquisitiveness of religious sects will fail to understand that what is now voluntary may soon become compulsory and that what is now non-sectarian religious instruction may soon become intense, dogmatic sectarianism."

"Is the public school to be made the battle ground of opposing creeds? What interpretation of the Bible, say, will be given to the children? The modernist? The fundamentalist?"

"And shall children be separated in the one institution which more than any other ought to unify them? Shall children be singled out within the school buildings as Catholics, Protestants or Jews?"

"Children should meet in the public schools as their elders do in the polling places, as citizens, not as members of this church or that. The need for religious training of our children is great and immediate, but the home and the church must solve the problem—not the public school."

The Jewish Tribune

and HEBREW STANDARD

The American Jewish Weekly

DR. NEHEMIAH MOSESSEHN, Founder-Editor
HERMAN BERNSTEIN, Editor

THE JEWISH TRIBUNE
Founded by N. Mosessehn
February 20, 1903

THE HEBREW STANDARD
Founded by J. P. Solomon
September 28, 1892

Published every Friday by
THE JEWISH TRIBUNE, INC.
Marbridge Building, New York.

Yearly subscription, four dollars. Single copies, fifteen cents.
Canadian and foreign subscriptions, five dollars per year.

Opinions expressed in THE JEWISH TRIBUNE exclusive of its editorials, do not necessarily reflect the policy of the publication, which aims to present articles for their timeliness and general interest.

THE JEWISH TRIBUNE is fully protected by copyright. No articles may be reprinted in other publications without permission.

In requesting change of address, please state the old as well as the new address. Change of address cannot be effected before at least one week. You will find the expiration date of your subscription on the wrapper in which you receive your copy.

Member Audit Bureau of Circulations.

Portion of the Law:
Deuteronomy 19:25-16:17
Num. 28:9-15.
Reading from the Prophets:
Is. 10:32-12:6.

Our Paramount Problem

WE presented last week in the first series of opinions in our symposium on the most important problems before American Jewry, the views of eleven men who have given serious and earnest consideration to the subject. Four of these men, Rabbis Silver, Krass and Feldman and ex-Ambassador Elkus believe that the paramount problem awaiting solution is Jewish education—how effectively to hand on to our children the spiritual heritage bequeathed to us by our fathers in order that through us all the nations of the world may be blessed. As Rabbi Silver expresses it: "We have yet much to give to the world. We are not of the past only. We have not yet uttered our last immemorial phrase. We have yet many startling revelations to vouchsafe unto mankind, many a sacred book to bequeath to it. We must therefore, for the sake of the world, safeguard the soul of our race."

Rabbi Silver asserts that the rabbis are unable to cope with this problem. "The Jewish laymen must look to it. It is they who must take the initiative in this tremendously urgent work." Rabbi Feldman offers a practical suggestion as to how this should be done. "I feel," he writes, "that there should be created, and as speedily as possible, some sort of a national council for religious and cultural Jewish activities, which council, representative of all shades of opinion in Jewry, shall function somewhat after the fashion of our federations of philanthropic agencies. Into that council shall be called the ablest minds in Jewry, and an intensive campaign of enlightenment and propaganda engaged in. After some period, during which the matter would be crystallized in the minds of the people, a *modus operandi* should be agreed upon, a large educational endowment fund created, and the actual work proceeded with."

Three of our contributors, Dr. Cyrus Adler, Mr. A. Leo Weil of Pittsburgh, and Senator Nathan Straus, Jr., believe that our greatest need

is a revivification of Judaism, or, as Senator Straus puts it, "a renewed dedication to the ideals of righteousness, justice, and humility in the conduct of ourselves and the upbringing of our children." Dr. Adler sees us drifting from "the Jewish way of life"; while Mr. Weil believes we need to be stimulated "to make Judaism a living force, controlling the daily life, the hourly activities of its professors, so that they will translate into practice their professions."

Rabbi Blau puts the same idea into other words when he writes that there is only one problem: "The preservation of the Jew *qua* Jew; the rescue and enhancement of the Jewish type." He goes on to explain that by the Jewish type he does not mean "something physical, racial," but "The Jew as a son of the prophet-people, whose whole being is transformed and ennobled by the God-passion." Dr. Blau believes that "the Jewish type can be preserved and enhanced chiefly in and through Palestine" and that, therefore "the greatest task before American Jewry today is the upbuilding of the Jewish homeland as a spiritual center for the Jewish people."

It is clear that this subject can best be attained by better, more intensive, more purposive education; and yet, as Dr. Adler justly points out, the Jewish school alone cannot reach this goal, the synagogue and our agencies for our youth, our Y. M. H. A.'s and Y. W. H. A.'s, must also be drafted. But Dr. Adler believes that the most vital agency is the Jewish home. "If the home becomes and remains a truly Jewish home and not simply a home, or more often a boarding house for Jews, then with good-will, proper organization and the help of God, we shall have met the age-long problem of the Jew which is to be 'a holy people.'" But the hope for "the maintenance and reconstitution of the Jewish home," so devoutly to be desired, lies in Jewish education.

Mr. Morris Rothenberg believes that while better Jewish education is the most important of our "serious local problems," yet its solution will not solve the fundamental problem which is the preservation of Judaism "in its best and largest sense." He believes, with Dr. Blau, that this can be achieved best, "in a prevailing Jewish environment" such as Palestine.

On the other hand, Rabbi Solomon Foster of Newark thinks that "there is some danger lest American Jewry run the risk of losing its equilibrium and sense of proportion in stressing Palestinian needs and opportunities and in focusing attention upon Palestinian problems and programs to the disadvantage of our American Jewish institutions and our American Jewish duties."

Col. Herbert H. Lehman feels that the paramount issue is the unification of Jewish communal activities.

Of the eleven contributors to our symposium, then, nine are agreed that our nearest problem is the preservation of Judaism; seven feel that this can best be promoted by better Jewish education, while two think that unless our efforts

have the building of a Jewish center in Palestine as their ultimate goal, even Jewish education will avail little.

All our contributors appear to agree that anti-Semitism which has of late years not abated in extent, in virulence, and in the impudent frankness of its manifestations is not a problem for us, and that it and immigration are American problems, testing the validity, the workability, and the sincerity of American ideals.

RABBI SILVER ASKS AWAKENING OF U. S. VOTERS

More Scandals Due to Shock
Nation Unless Citizens Assume Their Duties.

More scandals similar to those of the veterans' bureau and Teapot Dome are due in the course of time to shock the nation unless citizens wake up to their responsibilities under a democracy and take the reins of government from political mediocrities, according to Rabbi A. H. Silver, speaking Thursday noon before the Cleveland Real Estate Board. He said:

"I am humiliated and heartsick, not so much by what happened in Washington, by the vast betrayal of public trust, but by the system of government and the political intelligence of the American people which make such conditions possible; for the oil scandal, which seems to have bespattered with suspicion not one or two individuals but whole departments, numerous officials and prominent civilians, and to have laid bare a whole system preying upon democratic government at its very source and fountainhead—I say, this oil scandal is not the first in our national history, nor, I fear, the last."

"We are too busy making money to think of government. We vote, if we vote at all, by parties, seldom stopping to reflect that neither of the political parties now has the slightest reason for existence. So that the high privilege and the grave responsibility of ruling this greatest republic on earth, of guarding and guiding the lives of 130,000,000 of people are left in the hands of professional politicians, the men who are in the work not for public service but for private gain—men most often mediocrities, ordinary persons who have not succeeded very well in their own chosen professions or vocations and have entered politics for the money that is in it, or the influence that is in it."

"These democratic institutions under which we live were purchased by blood and sacrifice and were handed down to us and entrusted into our keeping. The democratic experiment is such an uncertain one, so tenuous, so delicate that only the loyalty of the finest minds and the truest hearts of a democracy can keep it from utter failure and disaster."

"We have, somehow, blindly assumed that the democratic form of government is the most perfect form in the world. It may be, but we certainly have not yet established that fact. Democracy is certainly not as efficient or as competent as aristocratic forms of government. Democracy has certainly not yet produced a superior type of legislator or administrator or a superior type of judiciary. On the contrary, it seems as if democracy is reducing standards of government to the low level of general mediocrity and incompetence. Democracy seems to be stifling excellence and superior ability."

"Now, I believe that democracy can make for excellence, that excellence and democracy are not incompatible."

APRIL 24, 1924

SILVER ATTACKS POLITICIANS

No Reason for Parties' Existence, He Tells Realtors

Assailing unthinking Americans for blindly following party choices in politics, Rabbi A. H. Silver of the Temple declared Thursday before the Real Estate Board at Hotel Cleveland that present day politics is wrecking the entire foundation of democratic government.

"I am humiliated and heartsick not so much by the vast betrayal of public trust, as by the system of government and political intelligence of the American people which make such conditions possible," he said.

Fears Other Scandals

"This oil scandal, which seems to have bespattered whole departments, numerous officials and civilians, and laid open a system preying upon democratic government at its source, is not the first in our history—nor I fear, the last."

Rabbi Silver declared there is no the slightest reason for the existence of either of the two major political parties now functioning in the United States.

"We are too busy making money to think of government," he charged. "We resent government interference in our affairs, and so we are content not to interfere in affairs of government."

"We vote, if at all, by parties, seldom stopping to reflect that neither of the political parties now has the slightest reason to exist."

Cites Other "Lapses"

Rabbi Silver spoke of the other moral lapses in government:

The Ballinger scandal during Taft's administration, the tariff scandals, appropriation of lands by railway interests, the Alaskan coal field grab, war profiteering and the Veterans Bureau scandals, were cited.

"This was not the work of undesirable foreigners or petty political leaders," he added.

"The high privilege and grave responsibility of ruling this greatest republic on earth, guarding lives of 130,000,000 people, are left in the hands of professional politicians."

"These men have entered politics for money or influence."

"We somehow have blindly assumed that democratic form of government is the most perfect in the world. It may be. But we certainly have not established that fact."

RABBI A. H. SILVER JOINS KEREN HAYESOD

Rabbi Abba Hillel Silver of Cleveland, who has hitherto not been identified with the Keren Hayesod, has issued a statement to the local newspapers in which he declares his adherence to the program of the Keren Hayesod and urges the Jewish community to give its cooperation in the work of upbuilding the Jewish National Homeland. Rabbi Silver's action is regarded as of great significance and importance to the Keren Hayesod and it is expected that as a result of his support, the work of the Keren Hayesod will be greatly enhanced, not only in the State of Ohio but throughout the middle west. The Cleveland campaign committee is under the chairmanship of Mr. Nathan Loeser, a prominent member of the Jewish community, and, according to a report received, it is expected that at least \$80,000 in cash will be obtained before the campaign is concluded.

The reviewing stand was crowded to capacity, despite the fact that several persons who had been invited were not present. A dozen ministers had been invited, but Rabbi A. H. Silver alone represented the clergy.

Representing the city were Manager W. R. Hopkins, Mayor Clayton C. Townes, William J. Murphy, secretary

Chicago Chronicle

ZIONIST HOSTS CHEER

RABBI ABBA SILVER

Noted Orator Pleads for Sacrifices for the Upbuilding of the Holy Land.

Rabbi Abba Hillel Silver made a special trip from Cleveland to plead the Zionist cause to Chicago Jewry. He addressed Wednesday evening 600 men and women who gathered at a dinner at which he was the guest of honor. Urging them in prophetic mien to wake up to their possibilities and responsibilities; he said, among other things:

"To dream of Palestine, to talk of Palestine, to plan for Palestine means naught. To work for Palestine, aye, that is the great purpose. A solemn duty rests upon every self-conscious Jew; we ask you to give a little of your means so that those who have no place where to go may find a home where to work and rest and build for the future.

"I am interested in the Keren Hayesod because it is a means to remove the stigma of the Jew that he is a stranger, a wanderer, a vagabond and a parasite. I am interested in the Keren Hayesod because it helps the Chalmers to become self-supporting, to make the soil fertile and to develop the industries and commerce of Palestine."

Judge Harry M. Fisher followed with an appeal for money which brought in \$15,000.

Leonard J. Grossman, greeted the distinguished visitor in behalf of Mayor Dever, and told of his interest in the proposed colony "Chicago," which is to be built by Chicago Zionists.

Max Shulman, chairman of the Keren Hayesod campaign committee, was toastmaster.

May 16-24

RABBI SILVER LAUNCHES BUFFALO CAMPAIGN

BUFFALO EXPECTS TO REACH QUOTA QUICKLY



Rabbi Silver.

The Buffalo campaign will be launched with a dinner on May 19th with Rabbi Abba Hillel Silver, Cleveland's gifted orator as the principal speaker and guest of honor. With the eloquence of Rabbi Silver to start the campaign on its way, the Buffalo committee is confident that his appeal for the rebuilding of the Jewish Homeland will bring such a response

With its quota set at \$35,000, Buffalo is putting the last minute touches to its preparations for its 1924 Keren Hayesod campaign, and Chairman Morris Altman expresses every confidence that the quota will be speedily over-subscribed.

P. D.
May 10-24
F PAGE FOUR

SAYS WORLD COURT IS WAY TO PEACE

Pastor Asserts America Must Repudiate War in Christ's Name.

The peace parade was discussed from the pulpit yesterday.

"Jesus leads the peace procession," Rev. George E. Pickard told the congregation of Cleveland Heights Methodist Episcopal church. "I will work and pray that any party which refuses to put in a peace platform be defeated." "The parade is commendable but futile," said Rabbi A. H. Silver at the Temple.

Dr. Pickard said he was glad the Christian women in the parade had not heeded the protest of the Chamber of Commerce.

"Women may be called impractical idealists, but they are practical enough to bring to time the materialistic leaders who control 60 per cent. of the wealth of the country," he said.

"They are practical enough to recognize there is no use raising families and sending missionaries if war is to go on."

"America must ratify and use a permanent court of international justice because this white man's civilization can no longer stand the waste and expense of war."

"People who support war are like the Pharisees and lawyers of Jesus' time who heaped intolerable burdens on the people. Since the Prince of Peace was born war has cost the world \$20,000 an hour. Another war will make us bankrupt."

Can't Stand War.

"America must be for peace because this white man's civilization cannot stand the murderous slaughter and suffering caused by war. In the last war 20,000,000 lives were lost. Epidemics follow every war."

"When the white conquering horse of the apocalypse gallops by, the red horse of spilled blood, the black horse of famine and the pale gray horse of death must follow. These horses have stamped out all the great nations of antiquity. They will stamp out ours if we invite them again."

"America must stand for peace because it is according to the teaching of Christ. In war time a nation is un-Christian. It becomes a law unto itself. Its treaties become scraps of paper."

"Christ's principle of arbitration and the golden rule applied to international diplomacy is the solution for war."

Rabbi Silver said the parade was futile because it was not properly focused.

"Women should not waste themselves in demonstrations for the general idea of peace," said he. "They ought to be educated to a critical sense of international relations even more than men—for they are more easily misguided. Had the parade been aimed at directing public sentiment for the world court or canvassing another international conference for limitation of armaments, marching would have been more effective."

"International peace is not a namby-pamby affair that can be established by sentimental exercises. Peace workers must make up their minds what they want, what measure to back, and what agency to endorse, and then proceed politically as the prohibition forces did."

"However, the opposition of the Chamber of Commerce, which stupidly lent itself to a bit of wartime propaganda, without evidence or inquiry, gave a point to the parade. It was a protest against having men and women pilloried as radicals because they choose to march for peace."

Rabbi Silver at Keren Hayesod Meeting

Rabbi Abba Hillel Silver, one of the best-known rabbis in the country and an orator of singular force, will be the principal speaker at the mass-meeting of the Keren Hayesod, which will be held on May 27, at Carnegie Hall, to close the first phase of the campaign. Each section of the city is working with redoubled zeal to raise its quotas; reports of the cash contributions will be made there.

Samuel Untermyer, Chairman, will make his first public appearance of the campaign at this meeting.



RABBI ABBA HILLEL SILVER
Drawn by Mitchell Loeb

JEWISH TRIBUNE
MAY 23, 1924

Will Pay Tribute to Nation's Heroes in Joint Concert

BY RUSSELL F. OAKES

Radio Program Director.

"They were recognized as crusaders—their strength was seen to mean salvation. And they were fit men. * * * Finer men never went into battle and their officers were worthy of them. They were the sort of men America would wish to be represented by."

WOODROW WILSON."

THE PLAIN DEALER and the Willard Storage Battery Co., broadcasting a joint program Wednesday night from Station WTAM, will pay tribute to our country's heroes who gave their lives in battle.

Would it not be an inspiring sight, were it possible to see a group of Revolutionary War veterans gathered about a radio receiving instrument to listen to the stirring tunes of "Yankee Doodle," played on fife and accompanied by the roll of drums? Would not their eyes light as stirring memories and the tune brought pictures of the hardship, the struggles, the glory of victory, the romance and the triumph of liberty to their minds?

And who is there living who does not experience an ecstatic thrill of pride and glory at the sound of "The Star Spangled Banner"? Does not the line "Mine eyes have seen the glory of the coming of the Lord," in the "Battle Hymn of the Republic," make one's blood course with added impetus and warmth, as one pictures those blue clad soldiers of the Union struggling for the emancipation of the Negro?

Or is there anyone who will ever tire of reciting or hearing spoken "Four score and twenty years ago," the words of the immortal Lincoln in his Gettysburg address, pencilled hurriedly on the back of an envelope as he rode toward that great battle scene?

And "Tramp, Tramp, Tramp the Boys Are Marching," "The Vacant Chair," "The Battle Cry of Freedom," war songs, teeming with sincerity, pathos, hopefulness and victory; sung then to bolster courage and morale; sung now as a tribute to those who sang then.

Down through history our program progresses to the Spanish-American War period, when that song, now used in churches, "Beautiful Isle of Somewhere," was the tune on everyone's lips.

And then it approaches the World War with its myriad of songs and tunes, "Keep the Home Fires Burning," "There's a Long, Long Trail," "Pack Up Your Troubles in Your Old Kit Bag"—you know the rest of them.

It's a program you cannot help but enjoy. It will thrill you from start to finish. It will have the "punch," and at the same time a tone of refinement throughout. The artists and speakers are of the highest caliber, sincere in their performing and capable to a high degree.

We need not go into detail to famil-

iarize you with our vocalists, instrumentalists and speakers. Who is there who has not heard or heard of Rabbi Abba Hillel Silver, spiritual leader at the Temple? Rabbi Silver is reputed to be one of the very best speakers in the United States. His brilliant mind and his full, deep, resonant voice have subjected him to call from every corner of the United States.

He is not known and loved in Cleveland alone. Constantly he is traveling to fill speaking engagements. He is preparing a fifteen-minute address for the thousands of radio listeners who will tune in on WTAM Wednesday night.

And then there is Dr. Albert B. Storms, president of Baldwin-Wallace college at Berea, the other speaker scheduled. For a great many years Dr. Storms, like Rabbi Silver, has been in demand as a speaker throughout the country.

Dr. Storms is an ordained Methodist minister and has occupied pulpits in a half dozen of the larger cities of America. He has been at Baldwin-Wallace since 1918. He, too, is preparing a special fifteen-minute address for Wednesday night.

Florence Wasson, soprano; Dorothy Smith Lenz, contralto; John Mainwaring tenor, and Arthur Parry, baritone, are the vocalists; none of whom needs an introduction to Clevelanders. All have done solo and concert work and are not new to radio listeners.

Dorothy Smith, juvenile reader, and L. W. Zimmerman, reader; the Al Strat Grotic Drum corps, Harry Booth, D. Chess, Louis Pettinger and Dave Irving, fife, and William Rosington and Andy Stephens, drummers, will assist in the program.

Mrs. Ida H. Reeder, pianist, is going to intersperse the program with solo work. Mrs. Reeder has studied in Berlin, Paris, London and New York, in addition to graduating from the Oberlin Conservatory of Music. At present she is organist at the Franklin Circle church. You will be immensely pleased with her work.

And now for an important feature of the program.

The Willard Storage Battery Co. and The Cleveland Plain Dealer will broadcast alternately from Station WTAM. The concert is scheduled to begin promptly at 7:30 p. m.

Inquiry leads us to believe that never before has this method of broadcasting a program been used. The Willard studio, as you know, is approximately six miles from The Plain Dealer studio and concerts given in The Plain Dealer studio are transferred by wire to the broadcasting apparatus at the Willard station before it goes into the air.

Two announcers will be on duty. There will be no waits.

Here's the way the program will be broadcast: Smith's Metropolitan orchestra of Akron will begin the concert. It will perform in The Plain Dealer studio. Immediately at the

ard Dual Program



RABBI
ABBA
HILLEL
SILVER

MEET IN FAREWELL TO JEWISH TEMPLE

PLAIN DEALER 5-26-24
Congregation is Urged to Provide Religious Education for Children.

"As business men about to begin life in a beautiful new temple, you ought to provide religious education for Jewish children if you want the race to prosper here," said David Brown, Detroit business man, at the seventy-fourth annual meeting of the Temple congregation at Hotel Winton last night.

The congregation met as a farewell to the old temple and to make plans for activities in the new one being built at E. 165th street and Ansel road N. E.

"The new temple means an increased opportunity to answer anti-Semitism and to teach children to live up to the ideals of the race," Mr. Brown said.

"From an economic standpoint it is cheaper. There is a direct ratio between juvenile delinquency and lack of religious training. A Jew with religious training has something to lean on when he is tempted."

Only one of every three Jewish children in Cleveland receives religious education, according to Rabbi Abba H. Silver, who announced that a bureau of religious education for Jewish children was about to be formed.

Benjamin Lowenstein, president of the Temple, told of the growth of the congregation from 1850, when forty-seven men organized it. Since Rabbi Silver came to Cleveland in

1917 the congregation has grown from 724 to 1,211 members.

Sons and daughters of the charter members of the Temple and the oldest members were honored by the congregation as the blazers of the trail to the new temple.

Sons and daughters of the charter members are:

Ell Amstein, R. V. Amstein, Harry W. Amstein, Mrs. C. R. Heller, Kaufman Heller, Sol M. Heller, Herman Heller, Mrs. Branch Milder, Mrs. Louis M. Wolf, Albert Koch, Mrs. I. Manner, Miss Fanny Liebenstiel, Sol Nussbaum, Henry Schwarz, Henry L. Schwarzenberg, E. A. Schwarzenberg, Mrs. Sigmond S. Einsteim, Mrs. Meyer Weil, Mrs. Adeline Slone, Mrs. Rose Hoffman, Elias H. Wolf, Mrs. Louis E. Silverman.

Oldest living members are:

Mrs. I. Altschuler, Herman Cohn, Siegfried H. Einsteim, Mrs. Fred Enrich, Mrs. Rosa Erlanger, Julius Peiss, Herman Friedman, Mrs. Joseph Goodhart, Mrs. Herman Guggenheim, Mrs. A. W. Haskover, Mrs. C. R. Heller, Mrs. J. Isauer, D. Jankau, Max M. Koch, Herman Koch, Mrs. Martin A. Mark, Isaac Merr, Mrs. E. Rosenthal, Mrs. M. Rungwasser, Mrs. G. Schaffer, Mrs. Sol Schloss, Mrs. Herman Bern, E. H. Strass, Mrs. L. Weissberg, Mrs. A. Wilkowsky.

THE CAMPAIGNER

Rabbi Abba Hillel Silver, one of America's greatest orators, will make his first Keren Hayesod address in New York at the big Carnegie Hall Mass Meeting, May 27th.

You can still secure tickets from your Sectional Headquarters or from National Keren Hayesod Headquarters at 114 Fifth Avenue.

PACIFIC COAST WILL REACH \$300,000 MARK

The Keren Hayesod CAMPAIGNER

No. 7

May 19, 1924

Published for the 1924 Keren Hayesod Campaign

ALL READY FOR BIG MASS MEETING

Record-Breaking Crowd Predicted for Carnegie Hall Meeting, May 27th, with Rabbi Abba Hillel Silver of Cleveland and Samuel Untermyer as the Speakers

With the big Keren Hayesod mass meeting at Carnegie Hall a little over a week away, indications point to this mammoth gathering on May 27th becoming one of the outstanding events in Keren Hayesod history in this country.

Widespread interest has been aroused in the meeting because of the presence of Rabbi Abba Hillel Silver of Cleveland, one of America's great orators, who will make the principal address; and Samuel Untermyer, President of the Keren Hayesod, who will preside and make an important statement of deep significance to American Jewry. Rabbi Silver is one of the most popular rabbis in America and deep interest has been aroused in the statement he will make in his first Keren Hayesod address in New York.

The mass meeting is not only attracting attention because of the deep interest in the speakers. Each section, now working with redoubled zeal, will report that night on the total cash raised to date and there is marked interest among all the districts of Greater New York to find how the campaign has progressed in the various communities.

Each sectional chairman has pledged to have certain cash quotas available by the time of the big Carnegie Hall meeting and workers everywhere are out, under the leadership of their chairmen, to have these sums ready to turn over on the night of May 27th.



RABBI ABBA HILLEL SILVER

With this big meeting marking the end of the first phase of the New York campaign and with May 27th set as the goal of the present supreme effort among all the sections, interest is intense among the various districts to have the greatest possible total ready to report that night.

Organizations and individuals desiring tickets for admission to the meeting are requested to get in communication with their sectional headquarters or with the National Headquarters of the Keren Hayesod at 114 Fifth Avenue.

For the past week requests have been coming to National Headquarters for tickets, although announcement of the meeting was not generally made until this week. Indications all point to a record crowd being on hand to welcome Rabbi Silver to New York on his first appearance here as a Keren Hayesod worker and also Samuel Untermyer on his first public appearance during the present campaign, the Keren Hayesod president having been forced to be away from New York during the other public functions of the campaign.

גליון כ"ב 451

קרן היסוד (ידיעות הלשכה הראשית בלונדון) אמריקה

אספת-עם גדולה לקה"י בניו-יורק
יורק מודיעים לנו, שאחד המאורעות היותר חשובים של מגב...
באמריקה בשנה זו—דיא אספת-העם הגדולה, שנקראה ביום כ"ו במאי
באולם קארניגי, שבה השתתף המון רב, שכמוהו לא ראתה עוד אספה
יהודית במשך השנים האחרונות.
אספה זו, שהיתה האחרונה למגבית השנה הנוכחית בניו-יורק,
עוררה התענינות כל-בך מרובה עי"ו, שראש-המדברים בה היה הרב
אבנ' הילל סילבר, שהוא אחד הנואמים היותר גדולים בא-
מריקה. והיה הפעם הראשונה, שהרב סילבר הופיע על הבמה בניו-יורק
לטובת קה"י, ומפני אשיבותו הגדולה של הנואם והעובדה, שזה עתה
נספה על שורת ראשי העובדים לטובת קרן היסוד, נהרו המונים המונים
לאספה זו בניו-יורק והערים הסמוכות.
המגבית בערים אחרות שבאמריקה — הרב
סילבר השתתף באופן אקטיבי גם במגבית קה"י בקליבלנד בשנה
זו ביום י"ד במאי היה אירע-הכבוד של ועד קה"י בשיקגו במשתת
שנערך לטובת קה"י. נאומו שנשא במשתת זה נאספו תרומות
בסך 50,000 דולר, כשסעלה את תרומותיה של שיקגו בשנה זו לסך
150,000 דולר במזומן. ביום לו נפתחה המגבית ביום י"ט במאי,
לסכום של 35,000 דולר ע"י משתת קרן היסוד, שבו היה הרב סילבר
ראש הנואמים.

**\$638,684 RAISED
HERE FOR PALESTINE**

National Secretary of Foundation Fund Reports to Meeting at Carnegie Hall.

New York Times
UNTERMYER EXPLAINS NEED

May 27, 1924
Says Congress in Passing Immigration Bill Put Popular Fad into Brutal Legislation.

Emanuel Neumann, National Secretary of the Palestine Foundation Fund, told a meeting that crowded Carnegie Hall last night that \$638,684 had been raised in New York City thus far in the drive for money to restore the Jewish homeland. Samuel Untermyer, President of the Fund, and Rabbi Abba Hillel Silver of Cleveland were the principal speakers. The amounts raised by the various sections of New York follow: Brownsville, \$97,241; Bronx, \$56,000; Eastern Parkway, \$52,000; West Side, \$50,000; Harlem-Yorkville, \$46,000; East Side, \$44,800; Borough Park, \$42,000; Washington Heights, \$40,000; Williamsburgh, \$38,635; Long Island, \$28,000; Bensonhurst, \$27,000; Westchester, \$26,000; Flatbush, \$25,000; South Brooklyn, \$13,308; Staten Island, \$2,200; miscellaneous, \$50,500.

Mr. Untermyer contributed \$10,000 to the fund, while the following contributed \$5,000 each: Herman Conheim, Jacob Siegel, Louis Marshall, Benjamin Winter, Mrs. Israel Unterberg, Mr. and Mrs. M. Blumberg and M. Bergman.

"The Palestine Foundation Fund is primarily an immigration and colonization fund," Mr. Untermyer said. "It assists the newcomers into the homeland in numerous ways, both in the lands of their origin as well as in Palestine itself. You must picture in your imagination streams of Jewish immigrants from many lands of Europe converging toward Palestine. In those lands they are denied the most fundamental need of the human being, a home, and they are going to Palestine to build a home for themselves, and also for their people. These streams are not yet great in volume, but they are growing, as they are bound to, with every other avenue of escape cut off from them."

"There was a time before the narrow passions engendered by a brutal war, darkened the clear vision of the American people, when many of these refugees could find a home in our own country. Now, however, a new and ridiculous fancy, the Nordic superstition, has caught the popular imagination, and our legislators in Washington with their ear always on the ground to catch all popular fads and fancies, have embodied this silly superstition into brutal legislation. Palestine, therefore, is the only place of refuge for the eternal wanderer and we may derive some consolation from the fact that in going to Palestine he is going to a homeland of his own, and here the Palestine Foundation Fund comes to his assistance and helps him find his place in the new land as soon as he arrives."

Rabbi Silver said he had identified himself with the work of establishing a Jewish Homeland in Palestine because of the conviction that the time had come when a union of forces was not desirable but feasible.

"Palestine was always and still is the central theme in Jewish life," he said. "Some of the greatest dramas of mankind were played on the stage of that little country and it seems destined to continue to play a crucial role in the history of mankind."

"At no time did the Jew need Palestine more than he does today. The unparalleled disorganization of Jewish life which resulted from the war has made it imperative for thousands to find a home where they are welcome. The war, which may have brought freedom and opportunities to other nations, brought to the Jew, especially those living in Eastern Europe, suffering and persecution and intensified anti-Semitism. Thousands of our unfortunate brothers are today crowding the highways of travel, knowing not whither to turn. America, in reversal of its traditional policy and quite in violation of its informative spirit of liberalism, has shut its doors uncereemoniously."

"We have not been driven to Palestine by anti-Semitism. We have long ago adjusted ourselves to the sporadic distemper of the world. Israel will not organize its life with an eye to anti-Semitism. It is not the fear of persecution, but the love of greater spiritual freedom which has set thousands of minds thinking about the possibilities of a cultured Jewish center in the ancient Homeland."

New York's Greatest K. H. Rally

Hundreds Turned Away from Carnegie Hall Mass Meeting Where Rabbi Abba Hillel Silver Makes First Appearance on Keren Hayesod Platform in New York

Record Total of \$638,684 Thus Far Raised

WITH Carnegie Hall jammed to the doors and with hundreds turned away, the big Keren Hayesod mass meeting, Tuesday night stands out as one of the greatest gatherings held in the city of New York.

And just as remarkable as the record-breaking turnout was the enthusiasm displayed—round of applause succeeded round of applause as the thousands of persons filling every available seat and even lined up two and three rows deep in the aisles, responded approvingly to the speakers' references to recent progress in Palestine, to the success of the Keren Hayesod campaigns and to the secure position of the Keren Hayesod in America.

The principal speakers, Rabbi Abba Hillel Silver of Cleveland, one of America's greatest orators, Samuel Untermyer who presided, and Rev. Hirsch Masliansky, received tremendous ovations and their remarks were frequently punctuated by salvos of applause and cheers.

But one of the biggest ovations was reserved for the announcement that the total thus far raised in the Greater New York campaign is \$638,684, which sweeps far ahead of the total of last year at this time and which gives actual proof of the manner in which the Keren Hayesod is supported by all shades of opinion in American Jewry.

Mr. Emanuel Neumann, National Secretary of the Keren Hayesod, in reporting on the money thus far raised, emphasized that the active campaigning would continue, that there would be no let-up, because of the acute need for funds in Palestine at this time.

Brownsville with \$97,241, leads by a goodly margin all the other sections, Mr. Neumann's report showed. The totals for the other sections announced at the meeting were:

Bronx, \$56,000; Eastern Parkway, \$52,000; West Side, \$50,000; Harlem-Yorkville, \$46,000; East Side, \$44,800; Borough Park, \$42,000; Washington Heights, \$40,000; Williamsburgh, \$38,635; Long Island, \$28,000; Bensonhurst, \$27,000; Westchester, \$26,000; Flatbush, \$25,000; South Brooklyn, \$13,308; Staten Island, \$2,200; Miscellaneous, including Trades and Organizations, \$50,500.

Following Mr. Neumann's report, sectional chairmen turned in checks, so that the greatest possible amount of cash would be on hand by June first. Again Brownsville was in the forefront, Samuel D. Barnett presenting a check for \$25,000, the latest cash collections from the Brownsville district.

Rabbi Silver, who for the first time this year engaged actively in the work of the Keren Hayesod, was given a rousing reception as he was introduced as the latest recruit to join the Keren Hayesod. He declared in his opening remarks:

"I am grateful for the opportunity to contribute my share to the great enterprise in which New York Jewry is now engaged—the Keren Hayesod Campaign. I have identified myself upon this work because of the conviction which has been borne upon me, not alone that this agency is necessary and vital during these formative years in Palestine, but also because the time is

now come when a union of forces is not only desirable but feasible."

Continuing, he said in part:

"Palestine was always and still is the central theme in Jewish life. Some of the greatest dramas of mankind were played on the stage of that little country and it seems destined to continue to play a crucial role in this history of mankind."

"At no time did the Jew need Palestine more than he does today. The unparalleled disorganization of Jewish life which resulted from the war has made it imperative for thousands to find a home where they are welcome. The war which may have brought freedom and opportunities to other nations, brought to the Jews, especially those living in Eastern Europe, suffering and persecution and intensified anti-Semitism. Thousands of our unfortunate brothers are today crowding the highways of travel, knowing not whither to turn. America, in reversal of its traditional policy and quite in violation of its informative spirit of liberalism, has shut its doors uncereemoniously."

"The creative genius of our people needs a congenial environment before it can create those spiritual values which blessed mankind in the past, and may again in the future. Israel is not a people of the past only. It has not yet said its last immemorial phrase. It has still many revelations to vouchsafe to mankind. The spirit of the race, even more than the persecuted members of the race, need a haven of refuge."

"Palestine was the home of prophecy, where the exalted ideas of justice, democracy and international peace were first formulated. It may again become an experimental station for economic, political and social ideals. It is our aim to produce in Palestine, farmers, not peasants; workers, not beasts of burden. Palestine, through the idealism of the type of men who are now going there, will make for a finer type of manhood and womanhood. It is significant that one of the major tasks of the Keren Hayesod is to establish and maintain adequate educational facilities for everybody and to assist men to economic competence and independence. The American Jew has a rare opportunity to assist in an historical enterprise, the beneficent results of which cannot even be estimated. It is not philanthropic. It is the physical and cultural rejuvenation of a whole people."

"We have not been driven to Palestine by anti-Semitism. We have long ago adjusted ourselves to the sporadic distemper of the world. Israel will not organize its life with an eye to anti-Semitism. It is not the fear of persecution, but the love of greater spiritual freedom which has set thousands of minds thinking about the possibilities of a cultured Jewish center in the ancient Homeland."

Mr. Untermyer, in opening the meeting, called attention to the remarkable progress made by the Keren Hayesod in America this year and declared that the arguments of the skeptics had been answered not by words, but by deeds and facts. He said in part:

"The reports tonight, I believe, will show that as one year follows another in the progress of this cause, American Jews are growing in their understanding of it and in their responsiveness to its appeal. Three years ago and even two years ago there were still some who doubted the efficacy of the Keren Hayesod, who were skeptical as to what it might accomplish for the growth and development of the Jewish community in

A May 27 1924

The New Palestine

BY IRMA KRAFT.

If one were seeking the "golden road to Samarkand" for Rabbis, the obvious suggestion would be America. For undoubtedly they flourish here like the green bay tree, and their circle of influence widens and progresses like the circulation of an American newspaper, the radio, or the ever increasing power of the Jew himself in that land of untold resource and vast potentiality.

In recent years the Rabbinate has acquired a new and vital significance. Partly, this may be due to the attitude of the Rabbis themselves towards the perplexing and important problems of everyday existence—partly to the quality of men being attracted to the pulpit.

There can be no doubt to-day of the serious attitude of students entering into and emerging from the Hebrew Theological Seminaries all through the United States, nor of the reverence with which they regard their calling or the intensity with which they approach it. The common sense of the situation is that theological students are impressed with the need of making their calling part and parcel of day by day existence, and that they bring to it a keen and proportionate sense of the "fitness of things."

So we have scattered through all the cities of the United States brilliant, resourceful, practical young men; scholars as well as students of conditions: economical, social, spiritual.

In the pulpit, as well as in their daily contacts, they realize that Religion cannot, dare not, be a thing apart, but must be of man's whole existence—that in the baffling and perplexing problems of modern life one has need for a workaday philosophy, which can be utilized very day and every hour, and that religion dare not be a Sabbath raiment to be donned on holiday occasions, but one which must be in readiness, daily, for the fray.

This knowledge on the part of the Rabbis, in general, and this desire to mingle in and be a part of people's lives, seem to me to be one of the principal factors of their success. Gone are the days when a "weak brother" or a "maiden in distress," hesitated to approach the minister with a frank statement of their trouble and a plea for guidance. Gone are the days of subterfuge; for life in all its pitilessness, the searing havoc of its economic situations, must have need of wise counsel for faltering youths, in order successfully to avoid the chasms. Life, in all its intricacy, demands to-day a preacher, a teacher, a philosopher, a friend with vision in the pulpit, to whom one may go, as to a brother, and with whom one can face life at its worst. In men such as these, with breadth of vision, and with earnestness and ripe experience, the American pulpit abounds. It contains men who have thoughtfully folded back the fly-leaf, the cover design on the book of living, who can plunge without hesitation into the conflicts of an existence which is but the aftermath of a world, war-worn, torn, and troubled.

And the great congregations in the United States show their gratitude in substantial form to their leaders. A statement of salaries, emoluments, and lavish gifts would read like a page from the Court records of a Prince of Bagdad. For one cannot begin to estimate the tokens with which large congregations are for ever endowing their Rabbis.

In New York, Rabbi Schulman, Nathan Krass, Stephen Wise, and Enelow, among others, are as powerful as potentates in their especial domains. In Boston, Harry Levi is accorded an audience of fifteen hundred persons weekly. He is asked to lecture at Harvard and other Universities, his sermons are broadcasted on the Radio; and he is shown every honour which an affectionate audience and attentive city can accord him. In Baltimore, Morris Lazaron climbs steadily up, holding a position of importance with his congregation and in civic life. And in Cleveland, Abba Hillel Silver, the brilliant young Demosthenes of Judaism, has but recently had a million dollar Temple erected for him, has been presented with a handsome home, as well as an automobile, and all the accessories such as any person could desire. In addition, Rabbi Silver holds a place of rare importance in the City Council of Cleveland, and is constantly being called upon for trans-continental tours, for important addresses in the larger cities, while lecture courses are extended to him in many colleges. His career, which is at present only at its beginning, bids fair to rival that of the great ecclesiastics of any country, or at any time in the history of Judaism.

Synagogues in many parts of the United States are constantly being built and rebuilt. In a number of cities these Temples vie, for beauty of architecture, with any public building; and for splendour of decoration and lavishness of construction are often without rival. Their vestry rooms serve as comfortable social centres; many of them being equipped with stages for holiday plays, valuable libraries, and numberless committee rooms. The influence of the synagogue, because of its very close attention to the social and cultural needs of congregational life, increases yearly.

We can trace this achievement directly again to breadth of view-point. The synagogue and the pulpit form a rostrum in America from which social, civic, and economic problems can be discussed. Their platforms and small stages form a background for the varied artistic, dramatic or literary talents which may be lurking in the youths of the congregations; their committee rooms form meeting places where funds can be raised for campaigns of religious or civic interest; and their pulpits are the vantage ground from which the Rabbi, unhampered by a narrowness of view-point, may, with the co-operation of his congregation, discuss any or all of the problems which may be confusing or harassing his flock.

It is, then, not difficult to see why, with a horizon unhampered by a restricted tradition, or speech unfettered by fear of criticism, the American Rabbi may reach out to the hearts of his people, and donning with them the mantle of an understanding and sympathetic faith, go with them into the by-paths, the crevices in which perhaps their souls may be torn or sundered; comprehendingly, and without fear of criticism or compromise.

דריי פערטל מיליאן דאלאר געשאפען ביי איצט פאר קרן היסוד אין ניו יארק

The Day

May 27-24

גרויסע באניסערטע פארזאמלונג אין קארנעגיי האל הערט אויס בא-
ריכטען. — רעדען פון רבי סילווער, אונטערשיידע און מאסליאנסקי.

סעסועל אונטערשיידע, פרעזידענט
פון קרן היסוד, איז געווען פארזיצער
און האט אין א לאנגער רעדע אנגעוויי-
זען אויף דער וויכטיגער ארבייט, וואס
די ציוניסטען טוען אין פאלעסטינא א
דאנק דעם קרן היסוד, ער האט ספע-
ציעל אונטערשטראכען די וויכטיג-
קייט פון דער אימיגראציע ארבייט
איצט, ווען אמעריקא האט זיך געלאזט
פארפיהרען פון ביי-ווינטען און האט
פארקערט אין א ברוטאלען געזעץ
דעם לעבעליכען אבערגעלויבען, וועל-
כער אונטערשיידע צווישען אויסנע-
םאכטע נאָרדיקס און אנדערע וואנע-
דער.

דעו. מאסליאנסקי האט געהאלטען
איינע פון זיינע פייערדיגע דרשות, און
עסאנעל ניומאן האט אפגעבען א
באריכט וועגען דעם האציהריגען קרן
היסוד קאמפין. ביי איצט איז געווא-
רעלט געווארען אין גרויסער ניו יארק
נאָרענט פון 700,000 דאלאר.

ניו יארקער אידען האבען געכטען
דעמאנסטראציעס ווער לעבעדיגע אינ-
טערעס אין דעם קרן היסוד און ווער
אפשאצונג פון דער וויכטיגער ארבייט,
וואס די ציוניסטען ארגאניזאציע
מיהרט דורך אין פאלעסטינא מיט די
געלדער וואס דער קרן היסוד זאמלעט.
טראץ דעם רעגען געכטען אונטער
אין יעדער ווינטעל אין גרויסען קאר-
נעגיי האל געווען איבערגעפאלט מיט
מענשען און הונדערטער און אפער טויז-
זענטער ווינען אוועק ענטוויסטע ווייל
סען האט זיי נישט געקענט אריינלאזען.
אויף דער פלאטפארם אריינלאזען
אנגעזעהענע געסט און כלל טוער פון
גרויסער ניו יארק, און דער גייסט פון
דער נאנצער פארזאמלונג איז געווען
זעהר אן ערפרישענדער.

רבי אבא הלל סילווער, אן אלטער
ציוניסטער טוער, וועלכער איז ביי
איצט געשטאנען מיט דער בראנדע-
נדיגע, איז געווען דער הויפט רעדנער
און האט געהאלטען א וואונדערבארע
און א העכסט באניסערענדע רעדע.
ער האט זיך ספעציעל אפגעשטעלט אויף
צען פאלק, וועלכע די נשמה פון נאך
ישראל, און אין דער רייכער שפראך פון
די נביאים האט ער באוויזען, אז פאר
לעסטינא איז פאר אונז מעהר ווי א
שטיק לאנד און אויך מעהר ווי א מענ-
ליכע היים פאר פאנאמירטע און
חרובת אידישע געמיינדעס. אין פאר-
בען, וועלכע נאך דער אראטא פאר-
כאנט, האט ער געמאלען א בילד פון
דעם לאנגען קאמף אין דער נאנצער אר-
ד שער פארגאנגענהייט נישט צו שווערען
זיך מיט פאלעסטינא, און פון יעדער
צייט אין דער צוקונפט ווען עס וועט
ווערען די "עקספערדימענטע סטאנציע"
פון דער מענשהייט און די אידען ווע-
לען ווידער ווערען די גייסטע און
אינטעלעקטועלע מיהרט פון דער
וועלט.



RABBI SAYS G.O.P. SILENCE ON KLAN WILL LOSE VOTES

The Republican party cannot evade the issue raised by the Ku Klux Klan without alienating millions of its friends, according to Rabbi A. H. Silver.

"The Republican party can ill afford to ignore the Klan issue," Rabbi Silver asserted, "Lincoln or Roosevelt would not have done it. Why does Coolidge?"

"There was not a word in the keynote address of this great party to indicate its attitude to this nation-wide problem which vitally concerns millions of our citizens and reaches down to the very foundations of our government."

"The Republican party was conceived in an enthusiasm for human rights. It spoke courageously in the past. Why is it silent now?"

"No considerations of expediency should deter it from expressing itself. By so doing it can alienate only those whom it can well afford to lose—enemies of our free institutions."

"By remaining silent it will trouble and confound millions of its friends—true and loyal citizens of this republic. This moral issue cannot be overlooked. The country is waiting for the convention to speak."

Handwritten: June 11-1924

ATTEND SERVICE IN THE TEMPLE FOR LAST TIME

Hundreds Hear Rabbi Silver
as Congregation Bids
Farewell to 30-Year-
Old Edifice.

The Temple, E. 55th street and Central avenue S. E., for thirty years the social and worshipping center of one of Cleveland's largest Jewish congregations, has echoed with its last formal service.

Nearly every one of the 1,250 members of the congregation and hundreds of friends yesterday heard Rabbi Abba Hillel Silver conduct the closing rites. When they meet again as a congregation it will be in the new temple and religious school at E. 105th street and Ansel road N. E., expected to be ready for the holy days in September.

Jacob Aub, Jacob Wieskops and Sigmund Schlessinger, oldest members of the congregation, removed the sacred scrolls of the ark. Worshipers brushed away tears that came from memories of confirmation, marriage vows and the confirmation of their children within those walls.

Flowers, seemingly acres of them, were banked about the rostrum. At the close of the services members of the congregation carried them to the grave of Rabbi Moses J. Gries, who headed the temple for twenty-five years.

Of those who founded the congregation seventy years ago none is living. Julius Weiss and Marcus Feger, two surviving members of the

group which built the temple, were present.

Rabbi Silver took for his topic—"The Old and the New." He reviewed the history of the temple which had grown from fewer than thirty members in 1850 to 1,250 now. Benjamin Lowenstein, president, spoke on behalf of the congregation.

Until the Ansel road temple opens there will be joint services in the Euclid Avenue temple, Euclid avenue and E. 84th street.

a Godsend. *Jewish Tribune*
Speaking of the Jewish life in Cleveland Mr. Miner paid very high tribute to Rabbi Abba Hillel Silver, "the finest spiritual leader we have, America's greatest orator, the beloved of everyone in Cleveland, both Jew and Gentile." The Jewish Center there, under the leadership of Rabbi Solomon Goldman, is also doing excellent work. There is no ghetto in Cleveland, the Jews are intellectual, public-spirited, and take much pride in owning their own home.

7-18-24

JEWISH LEADERS OPEN NEW CAMP July 28-1924 Will Care for Mothers and Children.

Camp Wise, a new colony principally for Jewish mothers and children, and Camp Alliance, within Camp Wise, were officially opened and dedicated at Painesville yesterday afternoon and evening.

Speechmaking, stunts by children, a huge night bonfire, swimming, a tour of inspection of the camp's sixty-eight acres, most of which is woodland, and its beach and buildings occupied the time.

The dedicatory address was made by Rabbi Abba Hillel Silver, spiritual director of the Temple.

"The men who conceived the idea of Camp Wise," Rabbi Silver said, "those whose initial generosity made it possible, and the numerous workers who, as members, officers and leaders, have sustained and developed it, were prompted by true vision and social responsibility.

"Here we deal in social delinquency, but the very stuff out of which the wholesomeness and normality of life are fostered.

"You are giving the children their right to God's great out-of-doors, the privilege now so sadly denied to the children of our crowded cities, and you are giving them an intensive training in the discipline and obligation of community and group existence."

The speakers at the Camp Wise ceremony were introduced by William G. Treuhart, president of Camp Wise Association. Edward M. Baker, chairman of the Federation of Jewish Charities, and Fred W. Ramsey, chairman of the campaign committee of the Community Fund, were the other speakers. They paid tribute to those responsible for the camp.

At the dedication of Camp Alliance, Mrs. Julius Fryer, representative of the Council of Jewish Women; Charles L. Cooper, Alliance executive, and Philip F. Wolfe were the speakers.

ארום די קאנווענשאן

פון 5. דאלידאנסקי

1924

איין איינציג פראגע וואס האט געאלט ארויסרופן אפאזיציע, איז אויך דורכגעגאנגען אזוי גוט ווי איינשטייגער. איד מיינט די פראגע פון צולאזען קיין קאנווענשאן, אפגעהאלטן ווי זיינען גיינע מעכערס פון די ארגאניזאציען. די הרסה האט זיך פארבעייט צו בעקמפער פון דעזען פארשלאגן. עס זיינען נעווען זאגאר געטעמערט פון די נאציאנאלע עקזעקיוטיווע גענען דעם פלאן און האבען זיך צוגענייט צו מאכען א קאמפף, אין דער צייט אבער וואס זיי האבען זיך גע'האלטען אין צוגרייטען איז דער פארשלאג געבראכט געווארען און איז שנעל אנגענומען געווארען. בעפאר די דריטע דאמען האבען צייט געהאט צו בעטען די פלאג, דר. מיסעס עפשטיין, איינע פון די טעכטערס ליידיס אין די הרסה, האט דערנאך זיך בעקלאנגט, אז די זאך איז צוגעגאנגען אזוי שנעל, אז זי האט איינפאלד נישט געהאט די געלעגנהייט אריינגעווארפען א ווארט. עס איז אמת, אז דיעזער רול איז בלויז פאר דיעזע קאנווענשאן, דאס איז אבער א פרעזע'דענט וואס וועט נילטען אויף וויסער.

פיטסבורג, יוני 20. — א שטילע קאנ'ווענשאן, דאס איז דער ארומהייל וואס ווערט פון אלעמען געגעבען וועגען די קאנווענשאן פון די אמעריקאנער ציוניסטישע ארגאניזאציע וועלכע איז נעכטען דא געעפנט געווארען. פון די אמא'ליגע אפאזיציעס, פון אמאליגע פראק'ציעס און גרופען אין קיין זכר נישט גע'בליבען, אויב עס זיינען דא פראקציעס זיינען זיי בלויז בעשעפטיגט אין ארויס'צייגען זייער "דעמאגאגיק" און טריי'הייט צו די אדמיניסטראציען. עס זיינען אויך נישט אירגענדר וועלכע פראגען אדער אישיות, וואס זאלען ארויסרופן ערנסטע דעבאטעס, שוין נישט צו דיעזען פון שפאלטונגען. אלעס איז שלום ושלום, און פיליכט איז עס בעסער אזוי, מיר האבען געהאט גענוג און מעה' ווי גענוג פון אפאזיציעס, קריגעריי און שפאלטונגען.

איינע פון די זאכען וואס האט פיעל פירוישט ארויסגערופען איז געווען א סארט אשכנז, וואס איז געקומען פון ראבי דר. סילווערמאן. דאס איז געווען מען בעפאר די עפענונג פון דער קאנ'ווענשאן אויף א לאנטש וואס דער מרן היסור האט אראנגעשריט פאר פיטסבורג נער אידען, וואס האבען געפלעדזשט פאר דעם קרן היסור און האבען נאך נישט גע'צאחלט. עס האבען גערעדט מר. קאנהיימ, מר. סעס ראטענבערג און דר. סילווערמאן. די רעדע פון לעצטען איז געווען א סארט עליטא פאר זיינע אסימילאטארישע האנדלונג פון אמאל, ער האט געזאגט, אז ער, וואס איז א נייט-מענש אין דער בעוועגונג, האט קיין מעסערזש פאר די וואס האבען פארבראכט זייערע יארהען אין ציוניזם. ער רעדט אבער צו זיינע אמאליגע פריינד און זאגט זיי, אז זיי זיינען קראנק פונקט ווי ער איז געווען קראנק. זיי בלאנדזשען ווי ער האט גע'בלאנדזשעט. זאלען זיי נישט ווארטען ביז זיי ווערען אלט און שוואך ווי דער פאל איז מיט איהם, נאר געפינען די ריכטיגע וועג ווען זיי זיינען יונג און אין די בעס'טע קרעפטען ווען זיי קענען זיין מעהר נוצליך פאר די אידישע אויפגעבונג.

פיטסבורגער אידען האבען גענויט די קאנווענשאן דורך א גרויסען פאבליק מיטינג וואס איז געהאלטען געווארען אין די סיריען סאקס. די רעדער פון אבער זיינען געווען ראבי סילווערמאן, ראבי הלל סילווער פון קליווענדר און מר. צבי הירש מאסליאנסקי, דער עפעקט איז עטוואס איבערגעפירט געווארען דורך ראבי סילווערמאן'ס צו לאנגע רעדע. דער מיטינג האט זיך געעפנט נאך 9 אהר. דער הויפט נאכט פערשטענד זיך אין געווען ראבי סילווער, ערשטענס, ווייל ער איז אהנע צווייפאל דער נעמ'טער אידישער אראטאך אין אמעריקא, און צווייטענס, ווייל ער איז א בעל'תשובה. ער האט פארלאזען די באגרייפן גרופע און איז צוריק אוועק צו די אפי'ציעלע ארגאניזאציע. ראבי סילווערמאן האט אבער גערעדט אזוי לאנג, אז ער האט פאר די אנדערע ווייניג צייט אי'בערגעלאזען. עס איז געווען אראנזשירט, אז די רעדע פון סילווער זאל בראדקאסט'טעט ווערען דורך ראדיא. עס איז אבער געווען צו שפעט. דער בראדקאסטונג אפערירטאר האט נישט געוואלט ווארטען. מר. מאסליאנסקי ווען זיין צייט איז גע'קומען, האט ער געפונען אז ער מוז באמא'כען בלויז אייניגע בעמערקונגען. עס איז נע'ווען צו שפעט פאר א נוסט רעדע אין אידיש פון מאסליאנסקי וואס דער עולם האט פארלאנגט. דאס האט אבער דעם עולם נישט צוריקגעהאלטען פון נעכטן מר. מאסליאנסקי'ן א זעהר נוסט אויפגאב'ען.

די איינציג פראגע וואס האט געאלט ארויסרופן אפאזיציע, איז אויך דורכגעגאנגען אזוי גוט ווי איינשטייגער. איד מיינט די פראגע פון צולאזען קיין קאנווענשאן, אפגעהאלטן ווי זיינען גיינע מעכערס פון די ארגאניזאציען. די הרסה האט זיך פארבעייט צו בעקמפער פון דעזען פארשלאגן. עס זיינען נעווען זאגאר געטעמערט פון די נאציאנאלע עקזעקיוטיווע גענען דעם פלאן און האבען זיך צוגענייט צו מאכען א קאמפף, אין דער צייט אבער וואס זיי האבען זיך גע'האלטען אין צוגרייטען איז דער פארשלאג געבראכט געווארען און איז שנעל אנגענומען געווארען. בעפאר די דריטע דאמען האבען צייט געהאט צו בעטען די פלאג, דר. מיסעס עפשטיין, איינע פון די טעכטערס ליידיס אין די הרסה, האט דערנאך זיך בעקלאנגט, אז די זאך איז צוגעגאנגען אזוי שנעל, אז זי האט איינפאלד נישט געהאט די געלעגנהייט אריינגעווארפען א ווארט. עס איז אמת, אז דיעזער רול איז בלויז פאר דיעזע קאנווענשאן, דאס איז אבער א פרעזע'דענט וואס וועט נילטען אויף וויסער.

שלום איז געווען דער שלאגווארט אין ערשטען טאג פון קאנווענשאן. ראבי אישנסקי, פון פיטסבורג, האט געהאלטען די ערשטע רעדע. א שווערע וואס דאס איז געווען אין העברעאיש, וואס בלויז א קליינער הייפער מענטש האט עס פערשטאנען. דאס איז געווען א פראגראמירער, א סארט "קי נאט" ספיט. דער הויפט ארגומענט איז גע'ווען פאר הארמאני צווישען פארשידענע ארגאניזאציעס וואס ארבייטען פאר ארץ ישראל. איינע טאקא נישט בעטראכטען די צווייטע אלס איהר שונא, אלס איהר קאמפארטמין. זאל יעדע גרופע ארבייטען אין איהר פעלד, און לויט איהרע בעזיר'פען.

אויב דיעזע רעדע האט אפגעלט פאר שלום און הארמאניע, איז די רעדע פון לואיס ליפסקי געגאנגען פיעל ווייטער. ער האט פערלאנגט, אז די איינזיגע דולס פון דער ארגאניזאציע זאלען אפגעד'שטאט ווערען אין די אינטערעסען פון "קאארגיניזאציע". דולס זיינען ווערמאדיגט פאר דער אידעע און זיינען פאר זיך אליין בעזונדער נישט היליג. ווען די צייט פאדערט דארפן זיי גענדרעט ווערען. וואס ער האט בעוועקט, איז פארלירט פון פאר אלעמען א געהיימניס. נאך אלע'מען, דר. ווייטעסאנ'ס פלאן פאר די דויד'שע.

American Israelite
July 31 - 1924

AN ISRAEL

SHALL JEWS FIGHT THE KLAN

A
Inquiry By Jewish Telegraphic Agency Answered By Jewish Leaders.

[In connection with the controversy which has arisen between Dr. Stephen S. Wise and Mr. Samuel Untermyer concerning the attitude to be followed by American Jewry in the Ku Klux Klan question, the Jewish Telegraphic Agency sent out an inquiry to a number of prominent Jewish leaders all over the country asking for their opinion in the question. The first replies to this inquiry reveal the interesting fact that there is almost unanimous agreement that the Jews should not organize a separate Jewish organization to combat the Klan.]

While condemnation of the Klan is expressed by all, the opinions as to a Jewish stand on the question vary from one advocating a policy of severely letting the problem alone to one urging joining with all liberals to fight the organization because of its un-Americanism.

Former Ambassador.

Hon. Abram I. Elkus, former Ambassador to Turkey, writes: "I am not in favor of participating openly against the Ku Klux Klan, although I am tempted to do so. I still think the burden ought to be borne by the churches of the Protestant faith. They ought to bear the burden."

Mr. Selling of Portland.

Mr. Ben Selling, the well-known philanthropist and influential Jewish citizen on the Pacific Coast, expresses almost similar sentiments.

"It is my opinion that we Jews—as a group—should leave the Ku Klux Klan severely alone. This is a problem—as Mr. Samuel Untermyer has aptly put it—for the Protestants. Let us go our way—leading better lives—being helpful, loyal citizens, attending to our duties as such and relying on the justice of our cause."

Head B'nai B'rith.

Mr. Adolph Kraus, President of the Independent Order of B'nai B'rith, the largest Jewish fraternal organization in the United States, writes as follows:

"I believe it to be self-evident that it is a serious mistake for any Jew as a Jew, or for any Jewish organization as a Jewish organization so to act in connection with the Ku Klux Klan as to create the impression that the menace of the Klan is one concerning the Jew primarily as a Jew. In my opinion it is just as serious a blunder for Catholics, though they are the major objective of Klan attack, to take a similar stand. As Jews, we do step aside, but because we are Jews we are not to be denied our rights as American citizens to stand up and fight for the protection of those principles and rights inherent in American citizenship. The menace of Klanism is not merely the menace of religious warfare between Protestants and Catholics, nor is it merely the menace of commercial boycott or social discrimination against Jews. It is a far greater menace, one which undermines the very foundation upon which the structure of American freedom and liberty has been erected. In

the face of such a menace, every citizen who loves his country will forget that he is a Jew, Catholic or Protestant and will remember only that he is an American and that "America" is synonymous throughout the world with democracy, liberty and freedom for all its citizens. I believe that all subversive movements thrive on opposition where that opposition is expressed in terms of local dissension, violence or extra-legal activity. In my opinion, the fate of the Klan will be sealed only when the implications inherent in Klanism are fully understood. Let us be in the future, as we have been in the past—vitaly concerned in the preservation of the fundamental concepts of American citizenship, upholding the right to life, liberty and the pursuit of happiness, and let us continue to use every means in our power to instill loyalty to our country, love for its institutions, mutual understanding among its citizens, and support for its laws. By contributing our efforts to the building up of that kind of public opinion, a time must come, if it is not already here, when the white-robed and hooded gentry will learn that there is only one law in the land and that law is to be administered by the courts and not by an invisible empire."

The opinions of the leaders of the Jewish pulpit are more varied:

Rev. Dr. Philipson, Cincinnati.

Rabbi David Philipson of Cincinnati, writes:

"I consider it most unfortunate that the religious issue has been injected into our American political life. This is one of the most disastrous results of Ku Klux Klan activity. But since that issue was forced by the Klan in the recent Republican and Democratic Conventions and since it is now to the fore in a number of the states it is a fait accompli. For this reason, there is, to my mind, but one course for all believers in the American principle of religious liberty to pursue, and that is to fight this un-American organization, tooth and nail. There can be no evasion that does not spell cowardice. The issue has been forced upon us. To keep silence may be good partisan politics, but it is very poor American principle."

Dr. Pool, New York.

Dr. David deSola Pool, Rabbi of the Spanish and Portuguese Synagogue of New York, states:

"The letter and the spirit of the Constitution of the United States are explicitly opposed to any limitation on citizenship by reason of racial origin or racial affiliation. The Ku Klux Klan is avowedly divisive of Americanism along racial and religious lines. It is, therefore, an imperative obligation for Gentile and Jewish citizen alike, of whatever hue their skin, to safeguard our country from this menace to our political, our social and our human unity. Combatting the Klan is not peculiarly the duty of the Protestant, nor the Catholics, nor of the Jew. It is an ineluctable duty of American citizenship."

Head Jewish Center.

Rabbi Leo Jung of the Jewish Center, in New York, writes:

"A year ago I declined the offer of membership on the Council of an interdenominational Anti Ku Klux Klan Association. I see no reason for a change of my attitude; which was based on the following considerations: "The 'Judenfleck' of medieval times was the badge of shame of Christendom. Thus is the K. K. K. the personal disgrace of the American Protestant Church; and its destruction is the personal duty of that body."

"We Jews as Jews must continue to make our positive contributions, co-operating with our Gentile brethren dedicating our energies to efforts

which aim at the betterment of the average American citizen, fighting on every battle-field for truth, justice and brotherhood. By increasing the forces for good we shall help to eliminate the influence of the fool and the criminal, whose folly and cruel cowardice wreak their worst on minorities and glory in the brutality of K. K. K. achievements. By ever improving the Jew, we shall not fail to improve the Gentile and to create an atmosphere, which will laugh Ku Klux Klanism out of existence. I am confident that God Almighty will help those Americans, Jews and Gentiles, whose minds are devoted to the fundamental humanity of Religion. I feel sure that the Protestant Church will emerge victorious from this grave conflict, once it has determined to recapture for all of its followers the social ideals of the Bible, to exclude from its blessing the slanderer, the blind hater, the godless priest, the fools who follow them and the Ku Klux Klan, who harp on their moral and intellectual ineptitude."

Dr. Silver, Cleveland.

Rabbi Abba Hibel Silver of Cleveland, Ohio, writes:

"We have too many important things in Jewish life today to dissipate our energy in fighting secret organizations which do not like us. You cannot keep a man from hating you and you cannot keep men, who share a common hatred, from organizing. When such hatred encroaches upon our political rights, we can have recourse to government. When it confines itself to social and economic opposition, we can do nothing. We are abundantly supplied with anti-defamation leagues to counteract false propaganda, and we have an Anglo-Jewish press to carry on the true propaganda. We have our multitudinous committees and congresses to voice our vigorous protest on proper occasions, and have free platforms and pulpits from which to proclaim our Americanism to the satisfaction of all Jews. What else is there to do? What else can we do? Anti-Semitism has always been here. We refused to recognize it. It is here to stay—for a long time to come. Is it not better to adjust ourselves to this fact? It is not an unknown phenomenon in our checkered career. We have met with it before—and survived. Our fighting should be carried on within—in our own way. Our enemies are the corrosive influences of wealth and prosperity, which are today destroying our heritage. Our deadliest foes are to be discovered in the weakening of our moral fibre, in the break-up of the Jewish home, in the vast ignorance touching the spiritual values of our life, and in the consequent indifference towards them. Let the Protestant Christian clergy look to the tragic bankruptcy of Christianity in the Klan propaganda. Let them fight it. It is their cross. We shall assist them in every dignified effort to disseminate true knowledge concerning the implications of democracy, the rights of minorities and the obligations of majorities. But the Dark Angel with whom we must wrestle is on this side of the river—in the Camp of Israel."

Morris Hillquit.

Morris Hillquit, the well-known Jewish Socialist leader, believes as follows:

"I can see no good reason why Jews should refrain from participation in the fight against the Ku Klux Klan or against any other reactionary and lawless movement. It would seem to me, however, that such a fight would be more effective if the Jews participating in it would do so not along racial lines, i. e., as organizations of Jews, but as part of the general liberal movement combating the obscurantism and terrorism of the Klan." (Copyright, 1924, Jewish Tel. Agency)

MORE EDUCATION IN SOCIAL RESPONSIBILITIES URGED

(Continued from Page 1.)

been swift and there has not yet taken place a true adjustment.

"There are some who take a very selfish view of freedom. They are impatient with the inevitable tasks and duties of married life. They do not understand the freedom of sacrifice. They lack the moral strength for the sustained adventure of married life. These women are banking after a freedom which is no freedom at all. They are the slaves of their own petty ambitions and self-seeking."

It was at this point in the interview that Rabbi Silver discussed the need for a system of social education in the home, school and church to give to the children and young folks a true conception of freedom and of the necessary restraints of social existence.

"City life," he continued, "has proved a disintegrating force. The home is fast being denuded of all spiritual content. Men and women are seeking entertainment, relaxation and stimulus away from home. How to keep the home attractive and inviting and stimulating may well become a subject of primary importance in the education of young people."

"Wealth, too, has proved disastrous in many instances. Some homes are

wrecked by poverty, but many more by wealth. The first institution that un-socialized wealth attacks is the family. As a people we have not yet adjusted ourselves to wealth.

"Many marriages are brought about through the prospect of ease, comfort and luxury. Such marriages of convenience are preliminary stages to divorce courts. Only a miracle can save such unions from shipwreck and Providence would rather not waste miracles on them."

"More stringent divorce laws will not solve the problem," he said. "It is not the liberal divorce law that is responsible for the prevalence of divorce, any more than it is responsible for the conflicts which lead up to it."

"Judaism has a surprisingly liberal divorce law and yet divorce was comparatively rare in Israel. There was fine social control, an exacting public opinion, standards of duty and responsibility and high ideals of the sanctity of the home and the glory of parenthood. These are much more potent and effective than legal restraints."

Summarizing his opinions on the divorce question, Rabbi Silver said:

"What our age needs is education in social responsibility, training in virtue and moral discipline. Young men and women should be prepared for the career of family life as carefully and as thoroughly as they are prepared for professional and business careers."

July-1924

THE PITTSBURGH CHRONICLE TELEGRAPH

PROMINENT IN CONVENTION OF ZIONIST ORGANIZATION OF AMERICA HERE



Upper, left to right—Louis Lipsky, chairman of convention; Mrs. Morris Arnoff, Cleveland, Ohio; Mrs. Henry Frankel, Cleveland, Ohio; Mrs. Henry Rosenbaum, Plainfield, N. Y., and Dr. A. H. Silver, Cleveland. Middle row—Dr. Samuel Sale, St. Louis, Mo.; Dr. Maurice Eisenberg, New York; Louis Lipsky, Dr. J. Yurman, Waterbury, Conn., and Dr. Louis Goldberg, Boston. Bottom row—Henrietta Szold, president of the Hadassah, women's auxiliary; A. E. Kushnir, Tel Aviv, Palestine; M. Schaifkin, Tel Aviv, and Louis Topkis, Wilmington, Del.

COOLIDGE SENDS ZIONISTS GREETINGS

President Commends Re-Establishment of Homeland in Message to Convention.

WEIZMANN CABLES REGRETS

Messages from President Calvin Coolidge and Dr. Chaim Weizmann, president of the World Zionist Organization, were received this morning by Louis Lipsky, chairman of the twenty-seventh annual convention of the Zionist Organization of America, which opened yesterday in the William Penn Hotel.

President Coolidge sent the following telegram:

"Please express to the Zionist Organization of America my good wishes on the occasion of their annual convention. The plan for the re-establishment of the homeland is one which must appeal to the sympathies of all

and I trust that your meeting will be in every way a success."

Dr. Weizmann, now in London, expressed his regrets at being unable to remain in this country for the convention. He sent most cordial greetings and good wishes for success.

Committees Meet.

This morning was taken up with meetings of committees. A convention session was held in the afternoon. Executive resolutions were offered, bearing on the annual conference. Morris Rothenberg gave reports on the Jewish agency negotiations in America, and Senator Abel reported in the national fund. Abraham Goldberg reported on the work of the Palestine Bureau, and Bernard A. Rosenblatt reported on the Palestine committee work.

The convention opened yesterday with more than 1,500 delegates and visitors in attendance. The delegates and visitors were welcomed to the city by Assistant City Solicitor Harold M. Ives in behalf of Mayor Wil-

liam A. Magee. A. M. Ross presided and the speakers at the opening session were Rabbi A. M. Ashinsky, of Pittsburgh; Miss Henrietta Szold, of Palestine; Louis Lipsky, chairman of the executive committee; Abraham Goldberg, of New York; Rabbi Joseph Silverman, of New York, and Jacob Fishman.

An ovation was given Mr. Lipsky, who was recently elected a member of the executive committee of the World's Zionist Congress. The resolution was offered by Emmanuel Neuman, of New York, and was seconded by Rabbi Silverman.

Annual Report Made.

How economic and political stability achieved in Palestine during the last year has resulted in 165 American Jews taking up their permanent settlement in that land, bringing with them capital totaling \$3,390,000 for investment purposes, was revealed in the annual report of the organization. These American pioneers included 64 farmers, 186 skilled workmen, 17 doctors, pharmacists

and engineers, 153 merchants and 75 retired business men. The emigration of American Jews to Palestine also included a number of children, sent there by their parents in order that they might receive their education in the Hebrew schools of the Holy Land.

That tens of thousands of Jews are waiting for the chance to find a home in Palestine was the message of Mr. Lipsky. In view of this condition, Mr. Lipsky pleaded for action by the delegates "which will result in a union of all Jewish forces for the rebuilding of Palestine and which will not be hampered by old traditions and forms which no longer apply in the new conditions."

He declared Palestine now joins as the hope of the entire Jewish people, the bridge uniting all Jews, and that it was the greatest force in Jewish life today. "With high faith in Palestine and in the Jewish people the Zionist organization," he said, "will be enabled to become the instrument for the establishment of a union for all Jewish forces in the making of the National Homeland."

Mass Meeting Held.

Rabbi Silverman, Rabbi A. H. Silver of Cleveland, Mr. Lipsky and Morris Rothenberg, chairman of the Palestine Foundation Fund, were the principal speakers at a mass meeting last night in Syria Mosque. The auditorium was crowded. Rabbi Silverman, who is rabbi emeritus of the Temple Emanu-El, New York, and dean of American Reform Rabbis brought a message from Palestine.

Asserting that the Zionists have not taken due credit for their accomplishments in Palestine, Rabbi Silverman declared the work the greatest task Israel has ever undertaken.

"Nothing has occurred in the past 2,000 years of Israel's history that can equal this restoration work," he said. "The exodus from Egypt was one of the greatest events of the past, but this modern exodus of the Jews from certain parts of oppressive countries of Europe to the new Palestine is greater to my mind than the exodus from Egypt to the old Canaan."

Other speakers were Mr. Goldberg, the Rev. H. Massiansky and Judge Bernard Rosenblatt of New York.

Officers Announced.

Announcement was made last night of the names of the convention officers. The convention will close Tuesday night. The officers are: Chairman, Mr. Lipsky; vice chairmen, Miss Szold, Mr. Rothenberg, Max Schulman of Chicago, Elliott T. Stone of Boston and Judge Gustave Hartman of New York; general secretary, Meyer Weisgel, and assistant secretaries, David Tannenbaum, Dr. S. Bernstein and Jacob Ish-Kishor.

The following committee on committees was named: Chairman, Morton Turman of New York, and secretary, Meyer Abrams of Boston; Aaron Gartner of Cleveland, Israel Kurland of Baltimore, J. I. Rudavsky of Brooklyn, Julius Haber of Brooklyn, Max Cosheim of Chicago, A. A. Branz of Fall River, Mass.; Robert Silverman of Boston, Mr. Ish-Kishor of New York, A. M. Reiss of Pittsburgh, Theodore Rogosin of New York, Rabbi Samuel Sachs of Portland, Ore.; Jacob Heckman of Philadelphia, David Sandler of Atlantic City, Mendel Fisher of Boston, Mrs. Joseph Goldman of Baltimore and Miss Ruth Cohen, of New York.

More than 500 persons attended luncheon of workers of the Palestine Foundation Fund or Keren Hayesod in the William Penn Hotel preceding the opening of the convention. Dr. H. M. Snitzer presided and the speakers were Mr. Cosheim, Mr. Rothenberg, Mrs. Rothenberg and Rabbi Joseph Silverman.

Members of the Pittsburgh committee on arrangements are: Chairman, Mr. Reiss; vice chairman, Isaac Horvitz; secretary, Gust H. Oppenheim; treasurer, Dr. M. B. Lichtenstein; assistant treasurer, Max I. Amur, and Joseph Edlis and Elias Goodstone, members of the national executive committee of the Zionist Organization.

TO READ BIBLE IN SCHOOLS

Aug 3
1924

Akron School Board Saturday had voted to have Bible reading in the schools, to fire teachers who marry, and to let the Garfield School contract for a type of construction that has been declared illegal by the state.

Despite the flat opposition of Jews and Catholics, the Board by a vote of five to two, indorsed daily Bible reading in the schools.

The meeting was called in an effort to determine what portions of the Bible would be unobjectionable to all three religions. It failed absolutely in accomplishing this purpose and ended after two hours of acrimonious discussion by vote on J. B. Hanan's resolution introduced a month ago.

Protestants generally favored Bible reading, the discussion showed. Jews flatly opposed it and Catholics didn't even send representatives to the meeting.

The vote placed women members of the board on opposite side from the men. Mrs. A. Ross Read and Mrs. C. W. Garrett voting against the measure and Hanan, J. A. Cunningham, H. T. Waller, H. J. Huber and George A. Beck Jr., in favor of it.

May Leave Room

The resolution provides for daily Bible reading in the schools by teachers. Several verses are to be read without comment. It is understood that any who do not desire to listen to the reading will not be required to remain.

School Board action follows an attempt three years ago to dismiss classes for a short time that children might get religious instruction in churches of their own denomination. That plan failed, apparently because of lack of interest.

A group of 75 citizens attended the meeting which was held in Central High School Building. All were given an opportunity to speak.

Protestant churches of the city were represented by Rev. George Knepper, pastor of the High-st Church of Christ, and Rev. J. S. Smith, pastor of the North Hill M. E. Church.

The Jewish faith was represented by Rabbi Abba Hillel Silver, of Cleveland, in the absence of Rabbi David Alexander who is away from the city on vacation.

A. H. Benesch of Cleveland, president of the district grand lodge of the Independent Order of B'nai B'rith, also spoke in the interests of the Jews.

Rev. F. A. Schreiber, dean of the Akron District of the Cleveland Diocese of the Roman Catholic Church, has refused to discuss why Catholics failed to send delegates. No person spoke on the Catholic stand at the meeting.

"This meeting was called to find if there is a common ground upon which all creeds may unite," President Waller of the School Board said as he opened the meeting.

Jews Oppose It

From that time until the vote two hours later Protestants and Jews wrangled over the advisability of reading any part of the Bible in schools. Jewish representatives flatly declaring their opposition of the matter in principle.

Protestants felt that some parts of the Bible, principally in the Old Testament, would be unobjectionable to all three creeds.

The discussion branched off into personalities, charges of bad faith, and the declaration by one member that no matter how much discussion should take place School Board members already had their minds made up and that discussion would not change the vote.

"I believe we are speaking for 80 per cent of the people when we ask that the Bible be read in the public schools," Rev. Knepper said, taking the floor first.

Must Know Bible

"If Bible reading will hurt anyone he hasn't the makings of an American in him. And any man is half-baked educationally if he

(Continued on Page 11)

doesn't know the Bible," Dr. Knepper declared.

He said Protestants were willing to admit Catholic and Jewish prayers and felt that the Old Testament would be acceptable to all three doctrines. "The Old Testament contains the great basic and fundamental things," he observed. "It is a part not only of the Jewish religion but also of the moral law of the world."

"Every single thing in the home today is rooted and grounded in the Bible. You might just as well advertise that you are giving education without mathematics or English as to leave out the Bible," he concluded.

E. A. Brueggeman was recognized and assailed the leaving out of any part of the Bible at all if it is to be read.

"If you leave Jesus Christ out of the teachings of your children you give them a nut without the kernel," he said.

No Dissention

Superintendent Carroll Reed who recently returned from the east said he had watched the working out of Bible reading in Massachusetts schools and that it created no dissention among the three faiths.

Rabbi Silver declared "Bible reading is bound to create that dissention which we want to make away with."

"It is our belief that introduction of Bible reading in the schools will be distasteful to Catholics and Jews and it is going to make more dissention and disintegration in American life," he said.

"We may take out of the Old Testament certain beautiful passages but that is not the question. We question whether a religious textbook shall be placed in non-secular education. Against that we must take a firm and consistent stand."

Bring Disharmony

"There is no possibility of compromising on a matter of principle. If churches should insist upon less for beautiful buildings and more for teachers we would not be compelled to pass this question to an already overburdened public school system. If the home refuses to accept its duties we should not pass the question over to the public schools."

"I say this will bring disunity, disharmony, and dissention. It is bound to antagonize if the Bible is properly read with interpretation and if not the reading is absolutely valueless."

"If you deny the teacher the privilege of commenting upon passages you are not giving children anything of pedagogical value," the Rabbi concluded.

Rev. Smith declared that there is a common ground between all three religions.

Common Ground

"The things that unite are stronger than the things that separate. Jews, Catholics and Protestants would be glad to unite and there is no book that would unite them so much as the Bible," he said.

George Slocum, who declared he represented that 70 per cent of people who do not go to church on Sunday, challenged the belief of Board members in the Bible.

"You cannot read the Bible without comment. It says there is no remission of sins without shedding of blood. Do you members actually believe Christ was born of a virgin?" he challenged.

Brueggeman again entered the discussion declaring, "The church is to look after the spiritual needs, schools to look after bodily needs. If the church hasn't gumption to look after its children it is verging upon bankruptcy."

Mrs. Garrett believed that parts of the Bible are not fit for children.

Bad For Children

"In the Bible is a progressive education. There are certain things that ought not to be presented to children until they are almost mature. I would not want a teacher to take my child and read the Bible to it."

"This should not only be Bible reading but it also should be a building program of scriptural passages," she said.

Mrs. Reed assailed the legality of Bible reading, quoting a court deci-

sion in the case of the Cincinnati schools which said that public money could not be taken for religious instruction.

President Waller in a written statement summed up the arguments of those who favored Bible reading.

Waller's Reasons

There are these five reasons, he said, why the Bible should be read in public schools:

Of all the books that have made progress the Bible is universally recognized as occupying the first position.

Fully one-half the children do not attend church and Sunday school and consequently the Bible should be made known in schools.

The literary riches of the Bible have been recognized for centuries.

Bible reading in schools does not directly violate the principle of religious liberty.

The great tendency of the present time is a breaking down of observance of law and a letting down of morals. The character content of education should be education's greatest asset.

Denies Failure

"We Jews are not ready to admit the church has failed. The Catholics have not. And we hope the time has not come that Protestants will admit that," Benesch argued.

Hanan, in a defense of his resolution, challenged the arguments of those who opposed the measure.

"Arguments of the opposition are based on premises founded on occurrences that have not taken place. These calamities have not happened in cities where Bible reading in the public schools is being tried out," he said.

The new measure will be introduced in the schools at the opening in September. A book, containing extracts from the Bible probably will be used by teachers. Such a book was recommended at the Friday night meeting.

Fire Married Teachers

Women school-teachers who are married after they have been hired by the School Board will be fired by the board 30 days after their marriage, according to unanimous vote of board members.

Furthermore, the board will adopt a general policy of refusing to employ married women as teachers.

Their resolution and the policies it includes becomes effective immediately. The resolution reads:

Resolved that on and after the date of this resolution any contract entered upon by the Akron Board of Education with any female teacher who shall become married after the issuance of same, shall upon the expiration of 30 days from date of said marriage become null and void; and further be it resolved that as a general policy the Akron City Board of Education regards with disfavor the employment of married women whose husbands are living and able to work.

Much Discussion

Discussion on the problem of hiring married teachers and of retaining those who are married after being hired has been discussed pro and con for weeks. Board members had earlier indicated their opposition to

married teachers.

The Akron School Board Saturday had let the contract for Garfield High School to Clemmer & Johnson Construction Co. on its aggregate bid of \$479,258.

The contract calls for the unitvent system of heating, which is a violation of the local building code. Law Director Henry Hagelbarger advised the board that a building permit for that type cannot be obtained.

An attempt to get a permit was to be made by School Architect M. M. Konarski Saturday. Building Inspector L. E. Welker was expected to refuse.

The case will be appealed to the Board of Zoning Appeals and if permission is granted it will be placed before Council for approval before a permit can be given.

Contract for Glover School annex also was given to Clemmer & Johnson at a bid of \$51,200. Work there will be started immediately to be finished before cold weather.

The \$372,076 bid of the Carmichael Construction Co. was refused because it did not provide for the unitvent system of heating and ventilating.

Clemmer & Johnson was the only bidder on this system. That firm's bid includes an approximate cost of \$102,654 for heating, ventilation and wiring.

On the Glover School Annex the Akron Motor Co. received the bid for wiring at \$920. The Columbus Heating and Ventilating Co. got the heating contract at \$10,500, and the Cahill Plumbing Co. was 18th bidder on plumbing at \$3075.

J. B. Hanan read a communication from Atty. Gen. C. C. Crabbe, which indicated that the unitvent system would not be a violation of the state building code.

Order Daily Bible Reading In Akron Public Schools

DECISION MADE FOLLOWING HOT DEBATE ON ISSUE

Board of Education Votes Five To Two In Favor of Reading Selected Passages

MODIFY ORIGINAL MEASURE

Pupils Can Leave Room If Reading Is Objectionable To Religious Beliefs

Believing that most Akron children were in need of a religious education as a means of character building, the board of education, at an adjourned meeting Friday night, adopted a resolution to establish daily Bible reading in the public schools. Two dissenting votes were cast.

Prior to adopting the resolution representatives of religious societies and individuals were given opportunity to express their views on the issue. Many of the arguments were heated and at times were larded with personalities. Considerable tact was used by H. T. Waller, board president, in maintaining order and in holding the discussions to the issue.

Opposition Shown
Opposition to the resolution came largely from the representatives of the Jewish societies, although several individuals also spoke against the measure. The Catholic organizations of the city did not send representatives to the meeting and no opposition was offered by members of that faith.

Charges that the adoption of the measure was unconstitutional and an infringement on the rights and liberties of the citizens were hurled and disputed. Intimations that the Protestant churches were admitting that they failed in religious training were made by one representative of the Jewish societies.

Although the problem, which has confronted the board for several weeks, has been settled as far as the board is concerned, the meeting Friday night failed in its secondary purpose, that of finding a "common ground" on which Bible study could be conducted without objections to any faith.

This was not settled and will be left, according to the wording of the resolution, to Superintendent of Schools Carroll Reed. Board members declared that it was not the intention of reading sections of the Bible which were objectionable to any creed or denomination but to read only those lessons which are considered helpful in character building.

Pupils Can Leave Room
Provisions have also been made for pupils to leave the room if they find Bible study objectionable. Similar provisions have been made in other cities where Bible study has been instituted but no dissensions or objections have been raised, members asserted. Much of the dissension at the meeting hinged around this problem.

The dissenting votes were cast by the two women board members, Mrs. C. W. Garrett, board vice president and Mrs. A. Ross Read. Those who voted for its adoption were J. B. Hanan, author of the measure, George Beck, J. A. Cunningham, Harry Huber and H. T. Waller.

Hanan's resolution which was adopted Friday night reads as follows: "Resolved that the superintendent of school be, and hereby is, instructed to make such plans as will provide, after Sept. 1, 1924, for the daily reading of a portion of the Holy Bible, without comment, in all the public schools of Akron."

The position taken by President Waller was summarized in a written statement, read by him, in which he set forth five conditions which caused him to favor the adoption of the Bible study. The same views were taken by the other four members.

Waller declared that he had given intensive study to the entire problem for several weeks and that he had made inquiries of the success of similar study in other cities.

First of All Books
His first point was that the Bible occupied the first place in all books or collections of books in modern civilization, secondly, that there is a great mass of children attending the public schools who do not attend Sunday schools or churches, and have no knowledge of religion.

He also said that great educators had realized the extent of Biblical education and that the best of modern literature had been based on Bible teachings. He declared that the child should know and understand the fundamentals of the Bible in order to better understand the better literary works.

His fourth point was that he had been unable to learn, after considerable research, where religious freedom or personal liberty would be violated, and finally that the character content of the child would be brought out by a deeper rooted understanding of religious principles. Waller declared that there seemed to be a great tendency to breaking down the observance of the law and in letting down of morals.

He declared that because one group or faith objected to one particular study or education, all others should not suffer for the want of it. The opposition should in no way hinder the education of the others, Waller declared.

Charging that the adoption of the measure would bring "dissunity, disharmony and dissension" among the pupils and parents, Rabbi Hillel Silver of Cleveland opposed the resolution in behalf of the Akron Jewish societies. He spoke for Rabbi David Alexander, who is out of the city.

Was of Little Value
Rabbi Silver asserted that Bible reading without comment was of little value to school pupils as their minds were unable to grasp the teachings. "The Bible must be explained, especially to children. The parts must be made clear if it is to be of real value. To do this the teacher's personal views must enter and there will be a conflict and would have a tendency towards parochial school system, which you and I dislike," he declared.

Dissensions from Bible reading will ultimately become disintegrating factors of American life, Rabbi Silver asserted. Such study is opposed by the Jews because they believe that it has no place in secular education.

"Less time and money should be spent on building beautiful places of worship and more effort spent in religious instruction. Then we would not have to pass the job to the public schools. Another great influence is the home. The parents should find time to give religious instruction to their children. The board of education should refuse to have that burden shifted to them," Rabbi Silver declared.

George Beck criticized Rabbi Silver for his failure to offer suggestions for Bible reading which would be acceptable to that faith and to meet on the "common ground." Beck asserted that he would be "ashamed to face his maker" if he did not vote in favor of the resolution.

He was in turn criticized by A. H. Benesch, who accompanied Rabbi Silver from Cleveland. Benesch said that the Jews could not compromise with principles and that there could be no "common ground."

"We Jews have been the apostles of peace and harmony and have placed no stone on the path of progress. The adoption of this measure will antagonize a large element who will want to know who is to make the selections for Bible reading."

Not Willing To Admit
"The Jews and the Catholics are not willing to admit that their churches have failed as moral and ethical institutions. We hope that you Protestants do not admit that your churches have failed in their purposes."

His remarks were followed by personalities against Benesch and J. B. Hanan, board member. Order was restored by President Waller after Hanan had been charged with failure to consider his constituents.

Waller replied that he was strong in his campaign against opposition on religious study in the schools was clearly outlined in his campaign talks and he believed that he had been elected by the stand he had taken, he asserted.

He cited a supreme court ruling on the board of education's power in

adopting or rejecting religious study and declared that it neither conflicted with the state or national constitutions. The power of the board of education in that matter was final, according to Hanan's interpretation.

"Bible study has been introduced and established in many cities and states. There has been no dissension, no differences or calamities. There are plenty of good teachings in the Bible which we hope to impress on the minds of our children. We have no thought of reading objectionable passages," Hanan asserted.

Study in Boston Schools
Schools Superintendent Reed, who recently returned from a conference of superintendents and principals held in Boston, reported that the superintendent of schools and most of the members of the board of education of Boston were of the Roman Catholic faith, and yet Bible study had been introduced in the public schools there without dissension or differences. He told also of other cities where Bible study had been established with similar success. He brought a book on Bible instruction used in the schools of one of the larger eastern cities and declared that he had found no objections to its use in that city.

The constitutionality of the measure was questioned by Mrs. Read and Mrs. Garrett. Both believed that it would bring dissension in the schools. Mrs. Garrett asserted that pupils who left the room when the Bible was read would be branded by other students.

Rev. George Knepper, pastor of the High st. Church of Christ and Rev. E. S. Smith, pastor of the North Hill Methodist church, representatives of the Akron Ministerial association, pleaded for the Bible study and declared their willingness to meet in conference with others to decide upon portions of the Bible that would be acceptable to all faiths.

Rev. Mr. Knepper declared the Bible to be the best character building book in the world and asserted that every child and adult should have a knowledge of the fundamental principles of the teachings.

Expressions from representatives of the Catholic societies were requested several times by Mr. Waller, but none were made. Several individuals, including George Slocum and E. A. Brueggeman, opposed the passage of the measure.

Immediately following the introduction of the resolution several weeks ago, the board was flooded with petitions from many organizations, including the Ku Klux Klan and affiliated branches, favoring the establishment of Bible study. Two weeks ago representatives of the Jewish and Catholic societies addressed the board and the conference was called. Action on the resolution was deferred until all interested organizations had been given an opportunity to express their opinions.