



Abba Hillel Silver Collection Digitization Project

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

Series VIII: Scrapbooks, 1902-1964, undated.

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

Reel
226

Box
86

Folder
2a

Clipping scrapbook, 1917-1921.

underlined
written by AHS
* - not AHS

(date) = not marked on
clipping

Scrapbook Volume II		date	source	Item
Page	Letter			
1	A	Sept Sept 2, 1917	Modern View	AHS Inaugural statement
	B	(c. 1917)	Modern View	a revised decalogue
	C	—	—	<u>Lonely light</u> (poem)
2	A	July 22, 1917	J. R. + O.	<u>Religion & the Jewish Child</u>
	B	"	"	Welcome, Rabbi Silver
3	A	Aug. 17, 1917	Jewish Indip.	Patriotic address IOBB
	B	Aug. 31, 1917	"	^{Euclid Beach Park} Farewell to soldiers
	C	Aug () 1917	"	(see 3A) I.O.B.B. Reunion, Aug 9
4	A	Aug. 16, 1917	J. R. + O.	<u>The religion of youth</u>
	B	(1917 - Fall)	Jewish Indip.	Rabbi Silver to be installed
5	A	Sept. 14, 1917	J. R. + O.	Campaign for Hebrew School
	B	(Sept 1917)	—	Installation
6	A	Aug. 17, 1917	J.R.O.	I.O.B.B. Reunion Aug. 9
	B	Aug 7, 1917	Intelligence ^(Wheeling?)	" " "
	C	—	(Yiddish) —	* Lecture by Dr. Allen Davis ^{at Temple}
7	A	Aug. 27, 1917	Plain Dealer	Honor Rabbi Margolis
	B	—	—	Address, Akron Fed. of ^{Chas. J. Elias}
8	A	Sept. 14, 1917	J. Criterion J. Criterion	<u>A New Yr's message</u>
	B	Sept. 14, 1917	J. Indip.	<u>A New Yr's prayer</u>
9	A	Sept. 14, 1917	J. R. + O.	Large crowd welcomes new ^{Rabbi}
10	A	Sept. 14, 1917	"	Installation - editorial
	B	Sept 17 1917	The Bnai B'rith	Testimonial to AHS
	C	—	—	Temple alumni day arranged
11	A	Oct. 5, 1917	J. R. + O.	Dr. Kohler's address ^{at installation}
12	A	Oct. 5, 1917	"	Succoth sermon
	B	Oct. 8, 1917	Plain Dealer	address, Women's City Club. ^(endorsing suffrage)
	C	Nov. 1, 1917	"	address, T.W.A. (youth ^{ideals})
13	A	—	— ^(proof sheet?)	address, Restoration (?)
	B	—	— ^(Wheeling)	suit brought by ^{New} Temple ^{Commanments} 1-58
14	A	March 27, 1918	N. Y. Journal (MS)	<u>America</u>
	B	June 27, 1918	American Indip.	Rabbi Silver leaves ^{for France}
	C	June 28, 1918	J. R. + O.	Temple Players
	D	—	—	address - Ad Club - war
	E	—	—	

Page	Letter	date	Source	Item
14 (cont)	F	—	Press (wheeling?)	address, Women's City Club
	G	—	—	address, Maundville Ecks
15	A	May 24, 1918	Jewish Ind (?)	Confirmation services
16	A	(Fall 1918)	—	address, J. W. A. ^{Women, war,} Place
	B	(1918)	— (wheeling)	address, 4th Liberty Loan
17	A	Sept. 6, 1918	The Press	Return from France
	B	Sept. 18, 1918	"The City"	address, on France
	C	Sept 6, 1918	Jewish Indep.	Return from France
	D	—	— (Yiddish)	AHS is a Zionist
18	A	Sept. 27, 1918	Jewish Indep.	Zionist meetings 4th Liberty Loan
19	A	Sept. 5, 1918	Plain Dealer	Return from France
	B	Sept 22, 1918	" "	address, City Club, on "
	C	Sept. 22, 1918	News-Leader	" " " " "
	D	—	—	Rejoice at word that Kai-
20	A	Sept. 21, 1918	Press	address, City Club, France
	B	Nov. 25, 1918	P. D.	Sermon "Capital & Labor"
21	A	Oct. 4, 1918	Jewish Ind.	Zionist + 4th Liberty Loan
	B	Oct. 10, 1918	American Israelite	address, City Club, France
22	A	Oct. 11, 1918	The Press	The Liberty Bond
23	A	Oct. 11, 1918	Jewish Indep.	Attention "Lovers of Freedom"
	B	Oct 18, 1918	" "	Rabbi Silver, at Herdun
24	A	Nov. 8, 1918	" "	Memorial services - M. H. S.
25	A	Nov. 13, 1918	Okla. News	War Work Campaign address
	B	Nov. 14, 1918	Okla. City morning paper	America (from)
	C	Nov. 13, 1918	" " Times	War Work Campaign
	D	Nov. 15, 1918	Tulsa	" " " "
(26 blank)				
27	A	Nov. 19, 1918	Carthage Ex. Press	" " " " announcement
	B	Nov. 20, 1918	" " "	" " " " address
28	A	Nov. 16, 1918	Muskogee Phoenix	" " " " "
	B	—	—	The new vision - in AHS
29	A	—	(flyer)	Protest meeting - Ann Arbor, Mich.
30	A	—	Yiddish Belt	editorial - Zionism, war & economy
31	A	—	—	Youngstown - Zionists - photo of AHS
	B	—	—	" " " " "

page	letter	date	source	item (see B.I.) P.R.F.
32	A	— (1-36-1919)	—	Yngstown. Zionists address
	B	—	—	" " "
33	A	Jan. 24, 1919	Jewish Indep.	Cleveland - P.R.F. address
	B	(Fall 1918)	(wheeling)	Rabbi Silver is in U.S. again
	C	—	(")	Rabbi Silver speaks in ^{sample book}
34	A	(Feb. 1919)	— (")	Review of AHS address 2-25-1919
	B	— (13, 19)	—	Address at Ad Club per 50-C
34A	A	(Feb 1919)	—	announcement - Roosevelt memorial
35	A	Feb 10, 1919	C. P. D.	Roosevelt memorial ^{Cleveland 9-2-9-19}
36	A	Mar. 2, 1919	C. P. D.	Address - Cleveland - credit ^{see}
	B	Mar. 10, 1919	Jewish World (Yid)	sermon - Bolshewism
37	A	April 2, 1919	P. D.	City Club Forum address ^{Apr 1, 1919}
	B	April 2, 1919	Press	" " " "
38	A	—	(Yiddische Folk) (y)	Midwest Zionists (Feb 12?)
	B	—	—	America (prom)
39	A	Sept. 13, 1918	—	—
39	A	April 12, 1919	Columbus Dispatch	Victory loan drive add.
	B	April 25, 1919	Ohio State Journal	" " " " ^{Apr. 23}
40	A	April 17, 1919	Jewish World (y)	Restoration Fund ^{Beth Shalom}
	B	—	American Israelite	America
	C	— (see 44A)	—	Buffalo - Ad Club address
41	A	June 2, 1919	Jewish World (y)	Protest march meeting ^{see 57-A}
42	Blank			
43	A	Sept. 25, 1918	The City	address - City Club - France
	B	Oct 10, 1918	American Israelite	" " " "
	C	April 2, 1919	Cleveland News	City Club forum ^{see 37-A+B} April 1
	D	Sept 26, 1918	P. D.	Bond drive - B. B. Cleveland
44	A	May 6, 1919	Buffalo Eve. Times	address, Buffalo ad club ^(see 37)
	B	May 6, 1919	" " News	" " " "
45	A	May 22, 1919	Boston Herald	banquet address ^{see 37} ^(2:00?) ^{Bladers}
	B	—	—	Buffalo ad club - ^{see 44}
46	A	Oct 17, 1919	Jewish Indep.	sermon - ^{see 37} ^(2:00?) ^{Bladers} ^{see 44}
	B	Sept 12, 1919	— (Yid)	AHS Return from Palestine
	C	—	— (Feb)	" - in Palestine

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Page	Letter	Date	Source	Item
47	A	April 2, 1919	(- und ^{ellegit} -) (German)	City Club address ^{see 37} Apr 1
	B	Oct 25, 1919	Chicago Tribune editorial	^{drive for} relief of Europeans ^{see 56A}
	C	—	—	(Toledo) AHS to speak ²⁰⁰ Bnai Israel ^{Toledo}
48	A	—	—	City Club address, ^{see 37}
	B	Oct. 20, 1919	P.D.	sermon - strikes ^{see 62}
	C	Nov. 26, 1919	(Toledo)	Rest. fund - ^{see 47C}
	D	(Oct. 13, 1919)	—	sermon - Palestine ^{see 46A}
49	B A	—	Jewish World (Yid)	Editorial AHS address
	B	—	(Toledo)	^(B.B. Hall, Rest. fund)
50	A	—	(Toledo?)	Honest Rest Fund ^{see 47C}
	B	Dec. 13, 1919	flyer	Rabbi Silver, apact ^{see 48C}
	C	Feb. 13, 1919	Rochester Democrat	City Club add - ^{see 60A} Immigration ^{vs. Food}
	D	(Fwd)	—	Rock. Ad Club ^{see 34-B}
51	A	Feb. 13, 1919	Rochester - "Bumblers"	Community Chest, ^{Cleop.} ^{see 41-3}
52	Blank			Rock. Ad Club ^{see 34-B}
53	A	Feb. 13, 1919	Rochester Post Express	" " " "
	B	— (Full 19)	—	cont of 50-D
54	Blank			
55	A	— (Dec. 7, 1919)	(Wheeling)	Elks memorial ^{see 66-1} ^{Wheeling}
	B	—	(Akron)	Address - relief drive ^{see 47-B}
56	A	Oct. 25, 1919	Chicago Daily Tribune	edit - relief, Europeans
57	A	June 1919	—	Protest & parade ^{see 41A}
58	A	Dec. 23, 1918	Menu	dinner - Chicago
59	A	—	—	AHS picks winners ^{contest}
60	A	Jan. 15, 1920	El Cittadini ^{Akron} American	City Club address ^{see 50-B}
61	A	"	"	cont from "
61	B	(Feb. 14, 1919)	—	Rochester Ad Club ^{see 34-B, 51}
62	A	Nov. 1, 1919	—	(Yiddish) Sermon - strikes ^{pt I}
63	A	Nov. 2, 1919	"	" " ^{see 48-B} ^{pt II}
64	A	Nov. 3, 1919	"	" " ^{pt III}
65	A	Nov. 4, 1919	"	" " ^{pt IV}
66	A	—	(Wheeling)	Elks memorial ^{see 55A}
	B	Jan. 20, 1920	(Syracuse)	address, Temple Concord
	C	— (Jan 5)	—	Zion fund - ^{20A} ^{bang NY} ^{donor}
	D	—	—	20A luncheon ^{see 73B}

page	letter	Date	Source	Item
67	A	Dec. 7, 1919	flyer	108B Wheeling, address
68	A B	Feb 13, 1913	B	Elks-Wheeling see 55-A
	B.	(Dec 1919)	—	City Club - Smorgasbord ^{see 50-B}
69	A	—	—	<u>The religion of youth</u>
	B	Dec. 15, 1919	P.D.	City Club - see 50-B; 18b-B
70	A	—	—	<u>Need A Sense of Romance</u>
	B.	Dec. 17, 1919	The City	^{which you read about} City club see 50-B
71	Hark	—	—	—
72	A	—	—	<u>The religion of youth</u>
	B	Jan. 30, 1920	f R + O	Surprise birthday party
73	A	(Jan 1920)	Hebrew Standard	^(for AHS by THWA) letter to edit. on Reform Judaism ^{signed David Heller}
	B.	Jan 30, 1920	Ft. Worth ^{Jewish} Dallas Monitor	20A Banquet, NY see 66-C
74	A	Nov. 30, 1917	—	article on Palestine - quotes AHS
	B.	Feb 1920	(Lafayette)	Lafayette ^{address} Community Forum
75	C A	Jan 1920	(Yid)	Palmer appeal (Yid) Palest appeal address
	B.	Jan 26, 1920	Jewish World (Y)	" " headline ^{am?}
	C	Feb. 4, 1920	Ft. Wayne News	Address, AHS, Ft Wayne
	D.	Feb 8, 1920	Danville, Ill.	" " Danville Feb 3
	E.	Feb 4, 1920	" "	" " " "
	F.	Feb. 26, 1920	—	(Yid) AHS decorated by French
76	A	Nov. 1919	Cervus Alces (Elks)	Elk Memorial see 55-A
	B.	Dec. 7, 1919	program	" " " "
77	A	(1920)	American Jewish Review	Jewish War Relief (Buffalo)
78	A.	—	—	*Marshall on Jews & Bolshevism
	B.	—	(Cleveland)	group for free speech
	C	June 12 (1919 or 20)	(Temple Israel)	address, Temple Israel
79	A	Feb. 1920	Werner's City Club Bulletin	address, W.C.C.
	B	Feb. 15, 1920	Dayton ^{Cleveland} Journal	address, Enchus Club, Dayton
	C	Feb. 17, 1920	" "	" " " "
	D	Feb 15, 1920	" "	" " " "
80	A	Feb. 26, 1920	P.D.	AHS decorated by France ^{see 75-F}
	D B	(early 1920)	Wheeling News	City Club address - see 50-B
	B	Feb. 25, 1920	Press	AHS decorated see 75-F
	C	Jan 8, 1920	Jewish World (Yid)	20A - hotel Astor see 66-C

page	letter	date	source	item
81	A	Mar. 8, 1920	Youngtown Independent	Zionist meeting, Youngtown
	B.	April 10 ^{Mar. 29} , 1920	P. D.	sermon. Labor relations ³⁻²⁸
82	A	Feb. 26, 1920	City Club Bull, Cinti	address, Immigrants ²⁻²⁸ in, Cinti
	B	Feb. 29, 1920	Cinti; Times-Star	" " " "
	C	"	" Enquirer	" " " "
83	A	Feb. 29, 1920	" Commercial ^{Advertiser}	" " " "
	B.	Mar. 15, 1920	Jewish World (Yid)	Cleveland Patent ^{fund} Mar. 19, 1920
84	A	April (12), 1920	(Toledo)	address, Zionists, Toledo ^{April} 12
	B.	April 12, 1920	Toledo Daily	" " " "
85	A	April 1, 1920	New Orleans, La	" " , New Orleans
	B.	April 13, 1920	Toledo Blade	" " Toledo
86	A	April 19, 1920	Buffalo Ex. Times	" Palestine Fund, Buffalo
	B.	—	Press	Questionnaire - AHS
	C	April 22, 1920	(Pittsburgh)	Address - Palestine Fund, Pgh.
86a	A	April 16, 1920	Toledo Israelite	" " " ⁸⁴ Toledo
86b	B A	April 25, 1920	Yell Synagogue ^{NY} Bulletin	address - Is there an ^{american} jud?
87	A	June 14, 1920	(Yid)	address, Cincinnati
	B.	June (12) 1920	—	commencement, ^{Cleve. School} of ad.
	C	June 3, 1920	American Israelite	letter to edit, AHS mentioned ^(on name)
88	A	—	(^{Toledo} editorial)	editorial - AHS ^{see} 84
	B.	May 31, 1920	Cinti Enquirer	address, Cinti; San Remo
89	A	June 25, 1920	J. Indep.	AHS leaves for WZO July 4
	B.	(1920)	—	" " " "
	C	(1920)	—	" " " "
	D	July 2, 1920	Dos Yiddish Volk (Y)	" " " banquet
90	A	June 22, 1920	Jewish World (Y)	^{Cleveland} dinner to AHS, to go to WZO
91	A	Aug 6, 1920	Yiddish Volk (Y)	AHS address in London
	B.	July 19, 1920	Express (Yidd)	" " " "
	C	July 15, 1920	Die Zeit (Y)	" " " "
92	A	Aug. 13, 1920	Jewish Indep.	" " " "
	B.	July 26, 1920	Express (Y)	" " " "
	C	July 23, 1920	Die Zeit (Y)	" " " ^{vs. Brandeis}
93	A	July 22, 1920	Jewish World (Y)	" " " "
	B.	Aug. 5, 1920	American Israelite	" " " ^{Shan vs. Brandeis}
	C	July 25, 1920	Jewish Express (Y)	" " " in London

Page	Letter	Date	Source	Item
94	A	July 30, 1920	Jewish Chronicle, London	Conclusion of WZ meeting
	B.	Sept. 1920	Brail Birk News.	AHS address, London
	C.	July 30, 1920	American Hebrew	(inter. meeting, July 12)
95	A	Aug 20, 1920	Yiddish Velt (Y)	interview w/AHS
96	A	Sept 3, 1920	Jewish Indep	AHS address, July 12
	B		(Met)	(London meeting)
97	A	July 15, 1920	Doar Hatzom (Met)	" "
	B.	July 1920	Delegates card to WZO Conf.	" "
	C	Oct 14, 1920	(Yid)	ZOA Brandeis - Silver
98	A	Oct 13, 1920	The City	announc - AHS address ^(see page 100) City Club
	B.	(Oct 20, 1920)	" "	AHS address - City Club
	C	Oct. 16, 1920	The Press	" " "
99	A			(Yid) not ^{star} about on Jewish Center
	B			(Yid) letter on AHS return ^{to New York}
	C	Oct 12, 1920	Jewish World	" " " " "
100	A	Oct 11, 1920	" " "	letters on AHS " "
101	A	Oct 19, 1920	Cleveland News	AHS on Europe, Futility of war
	B.	Oct 17, 1920	Jewish World, Yid	" " " "
102	A	Oct 20, 1920	St. Louis Times	Palestine Fund address St. L.
	B	Oct 20, 1920	" " Star	" " " "
	C	Oct 20, 1920	" " Globe-Democrat	" " " "
103	A	Oct 25 1920	P. D.	Sermon - Oct 24 ^(politics) ^{to New York} ^{descriptive}
	B	Oct 25 1920	News.	" " " "
	C	Oct 29, 1920	News	AHS letter to editor ^{supporting re} on taxes
	D	June 12, 1920	The Day (Yid)	AHS address
104	Blank			
105	A	Oct 22, 1920	The modern view St. Louis	St Louis Palest Fund ^{see 102}
	B	Oct 21, 1920	editorial ^{St Louis}	Sentiment of Zionists "
106	A	Oct 29, 1920		(Yid) Letter from AHS on Harding - ^(Brandeis)
107	A	Oct. 1920	Irish Vindicator	sermon - Oct 24 see 103
	B.	Nov. 25, 1920	Detroit News.	Thanksgiving service - AHS ^{address}
108	A	Nov. 19, 1920	" Jew. Chronicle	" " " "
	B		"	" " " "
	C	Nov. 26	Detroit " "	" " " "

Page	Letter	Date	Source	Item
109	A.	Nov. 26, 1920	Am. Israelite	<u>They must come clean</u> ^(on League)
	B.	Nov. 26, 1920	" "	exchange of pulpits - AHS ^{& Adah}
	C.	Nov. 29, 1920	Buffalo Courier	quest in Palestine
	D.	Nov. 29, 1920	Louisville, Ky	address, Louisville, Nov. 30
110	A	Dec. 6, 1920	News.	AHS address, ^{Woodland Mrs. Ch.} on anti-Sem. - Ford
	B.	Dec. 6, 1920	Jewish World (Y)	" " " "
111	A	Dec. 9, 1920	News.	letter to ed on " "
	B.	Nov. 25, 1920	Detroit Journal	Thanksgiving service ^{see 107-8}
	C.	Dec. 11, 1920	Cleveland Call	AHS address on Ford - see 110 H.S.
112	A	Dec. 10, 1920	News	" statement on Hays & Cren
	B.	Jan 3, 1921	News	sermon - Vice Crusade ^{Jan 2}
	C.	Jan. 14, 1921	—	address " " Jan 14
113	A	Dec. 13, 1920	P. D.	judge for ^{many} short story contest
114	A	Dec. 16, 1920	(Canton) —	address, Canton ^{"not angry"} Adah Club
	B.	(Dec 1920)	(") —	" " " "
	C.	Dec. 20, 1920	—	(Yid) open & closed shop ^{sermon} Dec. 7
	D.	Dec 20, 1920	—	" " " "
115	A	Dec. 14, 1920	Jewish World (Yid)	<u>On ideal and die verlichte</u> ^(sermon)
	B.	Dec. 22, 1920	Bklyn Eagle	address - 8 th Ave Temple
116	A	Dec. 26, 1920	Jewish World (Yid)	express Dept & AHS address ^{chief} B.B.
	B.	Oct 12, 1920	—	(Yid) statement of C. 2 Dietrich
	C.	Feb 28, 1921	P. D.	sermon on Wilson 2-27
117	A	Jan 28, 1921	Toledo Israelite	AHS address, J. Retail ^{Merch}
117	B	Feb 2, 1921	Kansas City Times	address, K. C. Jewish Chautau
	C.	Jan. 3, 1921	P. D.	sermon, Jan 2 see 112-B
118	A	Feb. 9, 1921	— (Wheeling)	address, Wheeling Eff St. ^{see 112}
	B.	" " "	— " "	" " " "
	C.	Feb 7, 1921	Telegraph-Wheeling	" " " "
	D.	Feb 9, 1921	" "	interview w/ AHS
119	A	(Feb 1921)	— (Wheeling)	address, Wheeling Eff St
	B.	Feb. 9, 1921	— (Wheeling)	" " " "
	C.	Mar. 14, 1921	Albany	address, Temple Beth Emeth ^{3-B-4}
	D.	Feb 4, 1921	Kansas City Post	address, K.C. J. C see 113
120	A	Mar. 2, 1921	— (Yid)	AHS - <u>Become a member</u> ^{see 107-8}
	B	Mar, 1921	(Louisville) Chronicle	AHS address Adah Social ^{see 107-8}
	C	Dec. 2 , 1920	—	—

Page	Letter	Date	Source	Item
121	A	April 25, 1921	—— (Yid)	C. Z. D. - "peace" (Zionists)
	B	April 27, 1921	—— (")	Committee for Weymann ^{also with meeting}
	C	March 31, 1921	—— (")	Banquet for new Telmud ^{Borah}
	D	March 31, 1921	—— (")	Mask at Zion mty, claret
122	A	April 4, 1921	P. D.	Sermon (Europe) April 3
	B	April 18, 1921	P. D.	Sermon - modern world April 17
	C	April 18, 1921	News	" " " "
	D	May 28, 1921	Pyp's Weekly	<u>America</u>
123	A	April 18, 1921	Journal (Yid)	reception to Zionists, N.Y.
	B	April 11, 1921	N. Y. Times	" " " "
124	A	April 11, 1921	N. Y. World	" " " "
	B	May 9, 1921	P. D.	Sermon, May 8 Thru R's
	C	(May 1921)	Letter excerpt from Cong. Julius ^{sec 125} Weymann Kahn	
125	A	May 16-25, 1921	Emergency Campaign	{ dinner, charities
	B	"	Bulletin, Phila.	AHS address
126	A	June 10, 1921	P. D.	arbitration of builders' strike
	B	June 12, 1921	——	" " " "
127	A	May 30, 1921	——	arbitrate - editorial
128	Blank			
129	A	June 11, 1921	—— (P. D.?)	arbitration of plumbers
	B	—— (June '21)	—— (editorial)	" of builders
130	A	Nov. 12, 1921	——	Community Fund speech
131	Blank			
132	A	Dec. 13, 1921	News - edit.	AHS eloquence - City Club
	B	Dec. 5, 1921	Press	Sermon - Dec 4 - progress
	C	Dec. 27, 1921	The City	City Club - Dec. 10 (see 4)
	D	Dec. 10, 1921	News	" " " " Zionist
133	A	Dec. 11, 1921	P. D.	" " " " religious
	B	Dec. 14, 1921	The City	" " " " Confessions
	C	Dec 11, 1921	Leader News	" " " "
134	A	Dec. 9, 1921	Detroit Jew Chron.	Palest Develop Corp address
	B	Nov. 25, 1921	Peoria Transcript	Address, Nov., Peoria 45
	C	Dec 12, 1921	Detroit —	P. D. C address
135	A	Dec 16, 1921	" Jewish Chron	" " "
	B	——	editorial	Jewish eloquence

Page	Letter	Date	Source	Item
(cont) 135	C			address, Wash. Blvd Temple
136	A	April 11, 1921	Jewish Daily News	Zionists in N.Y. rec. 123



appendix

Page	Letter	date	source	item
18a	A	Sept. 13, 1918	P. D.	City's prominent men enroll for draft
18b	A	Sept 5, 1918	"	Return from France - dup. of 19-A
	B	Dec. 18, 1919	P. D.	City Club address - immigrants + domes dup of 69-B



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SCRAPBOOK VOLUME II
JULY 1917 - DECEMBER 1921



Modern View
Sept. 2, 1917

A

A JEWISH PLATFORM.



Courtesy "The Jewish Independent"
Rabbi A. H. Silver of Cleveland.

Rabbi Silver has just been installed to succeed Rabbi Moses J. Gries as minister of Cleveland's leading congregation.

In his inaugural address Rabbi Silver enunciated the following:

"This, then, is my faith and my consecration. I believe in Israel and Israel's God. I believe in the manifest destiny of Israel to be a servant unto the Lord and a light unto the nations. I believe that Israel will live as long as it remains true to the spirit of eternal progress. It must rivet its soul to visions and must not surrender itself to dreams. But it must not shut its life to the benign influences of the days that were, to the inspiring memories of a stirring past; for a people that does not look very far back cannot look very far forward. It must link the past to the future with a chain of glorious continuity."

A "BRUTAL" RABBI.

Rabbi Wise tells the following story:

"Not long ago a mother of one of my little pupils came to me and said:

"Doctor, how could you speak to my little daughter so cruelly? She came home from the synagogue in tears and never wants to go back."

"What did I say to her?" I asked in astonishment.

"You told her if she didn't come oftener you would throw her in the furnace," the accusing mother asserted.

"I thought it over, much puzzled, and then I recalled that what I really did say was this:

"If you are not more regular in attendance I shall have to drop you from the register."

☆☆☆☆☆☆☆☆☆☆

A REVISED DECALOGUE.

By Rabbi A. H. Silver, Cleveland.

☆☆☆☆☆☆☆☆☆☆

"I am the Lord, thy God, who formed thee and fashioned thee, and whose great purpose thou must serve. Thou shalt have no other gods before thee, thou shalt not take unto thyself idols of wealth, power or prosperity, for I, the Lord, thy God, am a jealous God, visiting the iniquities of one generation upon another.

"Thou shalt not speak of Me when thou art engaged in deeds of lust and conquest.

"Remember the spiritual Sabbath Day to keep it holy. Six days shalt thou work and do all thy labor, but the seventh day is the Sabbath unto the Lord thy God.

"Do not consume all thy splendid energies in the acquisition of things material, but dedicate some of them to the attainment of the higher gifts of life.

"Honor the memory of thy forefathers, not by slavishly imitating them, but by progressing ever onward in the spirit of truth-seeking which was theirs.

"Thou shalt not kill, either thine own children through ruthless industrialism, nor the children of any neighbor through wars of conquest.

"Thou shalt not prostitute thyself through unholy alliances with nations that are doers of wrong.

"Thou shalt not steal the life, liberty or independence of any smaller unprotected neighbors.

"Thou shalt not bear false witness against thy neighbor nor permit libelous charges to be made against him.

"Thou shalt not covet the land or the wealth or power of any neighbor, for within thine own self thou shalt find those vast treasures which alone exalt a nation."

C

LONELY LIGHTS

A. H. SILVER.

Softly gutter little tapers
In my cheerless attic room,
Shedding low a feeble shimmer
Dying slowly in the gloom.

Lonely weep the tallow tapers
In the night of growing shades,
Like the doomed soul of the dreamer
When his vision slowly fades.

Gray-spun visions idly woven
In a cloud of mute dismay,
Crowd upon me quick as twilight
Of a drooping autumn day.

Oh, I hear the voices chanting
In the ghoul-gorged night of pain,
With the whirling of the wild winds
And the scurries of the rain.

And the voices sound like echoes
Of a dead and distant day;
Like the sobbing in the tree-tops
When the summer dies away.

You have struggled, slender tapers
With the shadows of the years;
You have triumphed in your weakness,
You have conquered in your tears.

Tell me, little dint-souled tapers,
Ere you leave me one by one,
Shall I, buried in the darkness,
Ever see the rising sun?

The Jewish Review & Observer
July 27, 1917

A Religion and the Jewish Child.

How Can the Personal Side of Religion be Cultivated in the Jewish Child? How Can the Communal and Social Life be Made to Help?

By Rabbi A. H. Silver.

The theme of our symposium, "How Can the Personal Side of Religion be Cultivated in the Jewish Child?" assumes that Jewish life, and by that we mean the sum total of our spiritual experiences and their physical manifestations in conduct, is the one most directly conducive to religious idealism. Else the theme would not have been restricted to the religious cultivation of the Jewish child.

Assuming, then, the supremacy of Jewish life as a pedagogic agency in the development of religious character to be an axiomatic truth, it behooves us to give religious consideration to the communal and social phases of it in so far as they are determinants in religious education.

It appears to me that in modern Jewish pedagogy insufficient emphasis has been placed on the didactic value of communal life. We have accentuated the influences of the home, the church and the school, but we have in a sense ignored the importance of communal life as a factor in religious education.

Religious enthusiasm is born of the social group, is nurtured by it and is, in turn, made to function in it. The group and not the individual or the institution, be it home, church or school, is the fountain-head of religious inspiration. Religious ideals are the psychic reactions to the spiritual experiences of the group; and

morality is the rhythmic echo of group life.

The home, the church and the school may be regarded as so many penstocks, adown which the mighty waters of religious sentiment, born of group life, plunge to turn the wheels of personal emotion and to generate spiritual power in the individual, but the religious sentiment itself belongs to that vast and mysterious ocean of social experience. The home, the church and the school draw their vital force from that mystic entity, all-inclusive and transcendent, which we call the community. No one of these institutions completely exhausts the spiritual contents of communal life. Nor do the three of them combined. The community is greater than the sum of its parts. The Jewish community is something more than the Jewish synagogue. The Beth Hakeneseth is not a synonym for Keneseth Yisrael.

Communal and social life is a great factor in religious education. Ethics has been defined as a science of relations. The infinite possibilities for establishing relations which the community affords make it a supreme ethical agency, for it is through ethical conduct that religious emotions are credited. The pedagogic principle of learning by doing, holds good in religious education as well. The high-

(Continued on page 4.)

Religion and the Jewish Child.

(Continued from page 1.)

est spiritual emotions are called into being the highest ethical practices, habitual though these may be. The relation of ethics to religion is a casual one. The act is the "open sesame" to vast treasure-caves of spiritual emotions. It may be habitual or unconscious, yet its usefulness as an emotional stimulus is not lost. "It is this primitive stratum of habits," remarks Mr. Hall, "which principally determines our deepest beliefs to which men revert in mature years from youthful vagaries." This primitive stratum of habits is what the social group supplies. That the Jewish social group possesses such a stratum, but of a characteristic formation, has been conceded at the outset. It remains, therefore, for the Jewish community to cast the soul of the child into this mold of habits in order to enable the child, on maturity, to function beneficially in its life. During the pre-adolescent stages of the child's life, this work is best performed by the home, the school, and in a sense, by the church. The needs of the child are then personal, self-centered and material. The body and the senses are in urgent need of development, and the home and the school can best answer this need. The community plays its chief role in that period of social awakening in the child, which we call adolescence.

It has been truly said that during adolescence, the life of the mere individual ceases and the life of the race begins. Adolescence marks the birth of altruistic sentiments and spiritual cravings in the youth. Adolescence witnesses not only a "physiological second-birth," but a spiritual re-birth as well. The selfish instincts which are normal to the pre-adolescent child are shed, and the soul of the child becomes swathed in social ideals as in an element. Adolescence is the "gangage," the age of loyalties and devotions, or longings and aspirations of love and of self-sacrifice. The community can seize upon the group-instincts, which have now come to light in the child's life, and direct them into socially sympathetic channels. It can utilize these driving passions of youth as pedagogic material.

It is at this age in the life of the Jewish child that the Jewish community must step in. If the Jewish community possesses certain social traditions which are uniquely its own and, it is agreed, that it does possess them, this is the time when they must be transmitted to the rising generation. This is the time when loyalty to the Jewish community, and group loyalty, be it remembered, is a prerequisite of religion, when devotion to its ideals and love for its traditions can be inculcated, for the instincts of loyalty, devotion and love are already in the child, and require but proper direction.

This is the time when that intensely real, though tangible, something which we call the Jewish spirit or the historic Jewish consciousness, can be brought to play in the child's life, when the interests, the enthusiasms, the needs and the aspirations of our people can be made the mystic threads which give distinction to the soul texture of the child. In a word, this is the time when the religious Jew can be realized.

Jewish community life must, for that reason, be preserved and energized. On its native soil in Palestine, Jewish life and the Jewish community spirit, with but few exceptions, was never in real danger of extinction. Geographic isolation, national interests and aspirations, historical associations, a common tongue and a common fortune, destiny and purpose, safeguarded the integrity of Jewish life.

In the diaspora physical barrier, ghetto-walls and civil disabilities helped to preserve the identity of Jewish life. But with the dawn of the new day of social and political equality, Jewish communal life suffered exceedingly, and the process of denuding it of all contents and significance has continued with celerity to our own day.

The external physical agencies which for centuries, encompassed and protected the Jewish communal life

have been destroyed. It remains for us now to intensify the inner spiritual agencies if we wish it to be preserved. Out of the infinite spiritual resources of our people, out of its dreams and its visions, out of its faith and its fancy, out of its art and its literature, out of its prayers and its songs, out of its law and its lore we must build a mighty fortress around the spirit of our people, a fortress which will withstand the onslaughts of time.

To this end it behooves us, whose chief task and interest is the preservation and the perpetuation of this spirit, not to remain religious aristocrats and theologic know-nothings, looking with disfavor upon all movements in Jewish life which do not directly and immediately emanate from the temple or synagogue.

We must realize that there are certain cultural movements among our people which, while they touch, like a tangent, the circumference of the synagogue at some one point, do nevertheless possess a vision and an extension of their own. Blind, indeed, is he who, in spirit of theologic intolerance, would suppress these evidences of the inner strivings and agitations of the soul of our people. It is not the logical soundness of these new tendencies and movements which should recommend. Rather is it their functional value as spiritual and emotional dynamics that render them of value to us. These movements, be they nationalism, political or cultural Zionism, the propagation of Hebrew or Yiddish literature, the aesthetic revival which is seeking expression in a new Jewish art, these movements and others, I say, are valuable in so far as they intensify Jewish communal life, charge it with new energy and thrill it with new purposes. They should be welcomed as so many more dikes against the onrushing tides of assimilation.

All these movements and tendencies, all these loyalties and aspirations can remain discordant notes in our life, or they can, with sympathy and tolerance, be welded into a great spiritual symphony.

For the life of the Jewish child to be dominated by a characteristically Jewish motif, for our unique way of envisaging the world to become part of the spiritual make-up of the child, it is of prime importance to vitalize our communal life, to stir its germinant forces and to focus them all upon the religious development of the child.

There are already in existence in many of our communities, social agencies, which, while they receive their inspiration from the synagogue, are yet distinct from it. The community home can become of tremendous influence in the life of the Jewish boy and girl. It can serve as a clearing-house for Jewish religious sentiment, and it is with real satisfaction that we note its growing popularity.

Clubs and organizations of Jewish boys and girls are also salutary agencies for the cultural solidarity of our people. They make for Jewish character and manhood by stimulating Jewish interests and loyalty. For the sake of enhancing the utility and influence of these children organizations we would suggest the federation of all local clubs of uniform purpose and program into national organizations after the fashion of the many non-Jewish national children organizations, such as the "Captain of Ten," the "Bands of Mercy," the "Coming Men of America," and the "Princely Knights of Character Castle."

The benefits to be derived from such national Jewish organizations are many. In the first place, they make the individual child conscious of his affiliation with a great Jewish community and of an allegiance which he owes to a whole people. They, furthermore, exert the splendid group influences upon him. Above all, they fascinate and attract the youth. This attractiveness can be still more heightened by endowing these national organizations with the characteristics of fraternities, with symbols and ceremonies, regalia and paraphernalia, initiatory rites and pledges—things which appeal so strongly to imagination of the adolescent youth.

A weekly paper for Jewish children modelled after the very popular national school paper, "Current Events," is, in my opinion, a great desideratum. It would help to inform the child concerning events and happenings of the Jewish world everywhere. It would stimulate his interest in the contemporaneous life of his people and would, in general, strengthen his bond of spiritual union with universal Israel.

This is a communication devoutly to be prayed for. It is pathetic, almost tragic, to note how little the modern Jew, born and raised in a small, or even in a large city, trained in our religious schools and nurtured in our temples, really is cognizant of the great masses of his people.

A careful survey of the field will reveal many other agencies which can be made to contribute to the cause of a vigorous and effective Jewish communal life. It was not my purpose, nor is it within my power to discover and define them all. I am but endeavoring to emphasize the importance of the Jewish community as a factor in Jewish religious education: it is the principle that I have attempted to stress; as for its implications and the methods to be employed in its application, the suggestion of Hillel, "all go-mor," is in point.

The Jewish Review & Observer
July 27, 1917

B Welcome, Rabbi Silver.

J. R. O. — July 27, 17

Cleveland extends a hearty welcome to Rabbi A. H. Silver, who arrives here next Wednesday to assume his duties as rabbi of the Temple.

Rabbi Silver is a scholar of great ability and a brilliant orator. Added to these, he has a strong personal magnetism and fine executive power.

Under his leadership the congregation will make rapid advancement in every direction, and Cleveland was fortunate to secure such a worthy successor to Rabbi Gries. Wheeling's loss is Cleveland's gain.

WRHS

PATRIOTIC ADDRESS BY RABBI SILVER TO JEWISH SOLDIERS

**"The Battles Of America, Judaism And Human-
ity Are One And The Same"**

GREAT CROWD HEARS STIRRING ADDRESS

**Camp Wise Boys And Girls Entertained In Afternoon—Races—Boy
Scout Review—Ball Game—Dancing—Reunion
A Grand Success**

That the cause of this country in entering the lists against tyranny is a righteousness and holy one and that this country has vindicated for ever its proud boast as the land of the free and champion of the oppressed, formed the keynote of an eloquent address by Rabbi Abba Hillel Silver, at the B'nai B'rith reunion, at Euclid Beach, to Jewish young men about to be called to the colors.

Rabbi Silver demonstrated how from the time of the revolt of the colonies against tyranny, in every war and in every age, there have been Jews fighting and striving for America, and now as America prepares herself for the final test, there are thousands of Jewish young men who will only add glory and honor to the Jewish name which has in the past been so gloriously linked with the history of our country. This country, Rabbi Silver declared, is founded on Jewish principles, principles of democracy and the right of the people. In fighting the battles of America these Jewish young men fight for Judaism and for humanity, Rabbi Silver pointed out.

"America has entered this struggle

with a spotless records," he said, "and though this dreadful war, with its suffering, its blood and its tears, commenced in sin, across the torn and tortured plains of Europe, beyond the curling smoke of a thousand battles is seen the dawn of redemption. The battles of America, Judaism and humanity are one and the same."

There were many interesting features preceding Rabbi Silver's address. The lodge was host to about 100 Camp Wise boys and girls for whom races had been provided and "treats" for various amusements. The winners of the events were given prizes. A popular event was a race for Camp Wise leaders, which was won by Miss Rose Schwenger with Miss Mabel Newman second.

Another afternoon feature was the ball game between the Seniors and Juniors and the men in the Camp Wise crew. The Juniors defeated the Seniors by a score of 14 to 11. The judges of the events and of the Boy Scout Review were Mr. Emile L. Strauss, Mr. A. A. Benesch, Mr. B. B. Given, Mr. Jay Glick and Mr. P. J. Haber. In the evening there was dancing in the log cabin.

The Jewish Independent
Aug 31, 1917

FAREWELL TO SOLDIERS AND SAILORS

**B'nai B'rith Lodge Gives Banquet To Jewish Men Enlisted With Uncle
Sam's Fighting Force—Stirring Address By Rabbi—
March Dedicated To B'nai B'rith**

Last Thursday several hundred people gathered at the B'nai B'rith building to bid farewell to the Jewish young men who have enlisted in the army and navy. The affair, given under the auspices of the local B'nai B'rith Lodge, was a patriotic demonstration. Stirring addresses were given by Rabbi Louis Wolsey, Rabbi A. H. Silver and Sig Schlessinger. President Emil Strauss acted as toastmaster.

In his farewell talk Rabbi A. H. Silver said: "As a child of a Jewish race, I am not a war advocate. The prophets have proclaimed that there would be a permanent peace and we have always spoke for eternal peace. But the present war is not a war for victory for us. We are not looking for gain. We are in this World War to do away with the reasons for war. We are not fighting the Germany that gave us the poets, the philosophers, the musicians, the artists, but against the German autocrats who are entirely responsible."

"You Jewish young men must help

fight against this black spot in Germany, the cause of prejudice in Europe. When the war is over and peace declared, let us hope that the Jew will be free from anti-Semitism, that he will be recognized throughout the world. You are fighting not only for America but for the happiness and freedom of all mankind."

Rabbi Louis Wolsey told why America entered the war. He blessed the soldiers and hoped for a safe return after a victory for all mankind. "We want you boys to know," he said, "that our love and solicitude will follow you wherever you go. Be assured you will ever be in our thoughts. The man who is faithful to Jewish tenets is, by that fact, a faithful and loyal American."

Sig Schlessinger, veteran of Indian wars who saw active service on the western trails in 1849, spoke of the changed methods of warfare.

The Fifth Regimental Band, directed by Chief Musician Phillip Saginer, played throughout the evening, featuring a march composed by the leader and dedicated to the B'nai B'rith.

I. O. B. B. REUNION

Cleveland Lodge To Gather At Euclid Beach On August 9

A farewell speech by Rabbi A. H. Silver, of the Temple, to B'nai B'rith members who are leaving for military training camps or for service "somewhere in France" will be the feature of the annual reunion and outing of Cleveland Lodge No. 16, Independent Order B'nai



RABBI A. H. SILVER.

B'rith, August 9, at Euclid Beach Park. Members of the Order from Akron, Toledo and Youngstown will also attend the affair. Several hundred children from Camp Wise will be guests at the affair and will be taken to the beach in automobiles. The children will be provided with peanuts, pop corn and ice cream in quantities to satisfy individual demands. An athletic program has been planned for them, and cash prizes will be given the winners. The Camp Wise crew has also been invited and will supervise the activities of their charges.

A baseball game between the senior and junior members of the lodge will be staged at 4 in the afternoon. The scout stunts, tug of war, races and dancing will follow and at 9 Rabbi Silver will deliver his address.

Free tickets to the various amusements will be given all the children. They can be secured at the headquarters of the Outing Committee in the log cabin after 3 in the afternoon.

A patriotic demonstration will precede the rabbi's speech.

The dances at the cabin will be old and new, with cash prizes for the best couple. A five piece orchestra will furnish the music for the dancers.

The tug of war will find the married men and bachelors on opposite ends of the rope, indicating their respective states in the scheme of things.

The Religion of Youth

By Rabbi A. H. Silver.

Scientifically, ours is an age of unbounded youth. Spiritually, it is one of anchored old age. In man's immortal struggle with nature, our age is exhibiting a youthful vigor and vision, a vernal freshness and freedom which are inspiring. In a spirit of bold adventure, like the plumed knights of yore, we ride into the Realm of the Unknown in quest of the Holy Grail of Truth. Precedents and traditions, doubts and uncertainties are accounted as naught in our sight. We are supremely affirmative. In an irresistible impulse of abundant youth we have taken hold of physical reality and are molding it "nearer to our hearts' desire."

But in man's eternal pilgrimage to the Dwelling Place of God, our age, in its slow and laborious progress, has evoked a senile languor and dullness which are depressing. We are tired and foot-sore and the pilgrimage has been robbed of its sustaining hope by a rodent scepticism. Believing, we cannot deny. Doubting, we do not affirm. We endeavor to still our great soul-thirst with the waters of fast-fading philosophies and flat moralities and we satisfy our spiritual hunger with the scraps and crumbs of science. Not like gaily bedecked errand-knights of the Spirit do we appear but like lost and wearied wanderers at the lag-end of a forlorn hope.

Judaism, too, has suffered from an incursion of this senescent spirit of the age. We, too, are sinking deep into the ruts of dotting old age. We are betraying in our slow and unenthusiastic affirmation of the verities and sincerities of our faith, in the substitution of moral formalism and ethical efficiency for religious fervor and spiritual piety, in the morbid practice of adjusting Judaism to the latest fad in philosophic speculation, in all of these and in many others, we are betraying not the outlook of youth nor the insight of manhood, but the dim vision of old age.

The tragedy of the situation becomes even more apparent when we reflect upon the sustained glorification of the Spirit of Youth in Judaism. Dowered from early life with a mission which by its very nature must be perennial, the Jew was aware that the ultimate success of his mission would depend upon the preservation within himself of the eternal spirit of youth. He must never permit himself to grow old for in old age lurked the greatest menace to the success of his God-given task. Whenever he felt the icy fingers of old age stealing over him, his soul would instinctively revolt and his heart would go out in an impassioned prayer—"Renew our days as of old!" Fill us anew with that divine intoxication which we experienced in the dawn of our life; restore unto us that all-surmounting, all-conquering spirit of youth.

To one who is not familiar with the temper of Judaism and is out of sympathy with the impulses which motivate in its life a strange phenomenon, indeed, presents itself in the fact that some of its prophets and seers were young men. When the vision came to the prophet Jeremiah and the voice of God called unto him saying—"Behold, I have ordained thee a prophet unto the nations"—Jeremiah in fear and trepidation exclaimed, "Ah, Lord God, behold I cannot speak, for I am but a youth." And Samuel, too, was but a lad when God called unto him through the stillness of the night. Strange, is it not, that young men whose knowledge is circumscribed, whose experience is of necessity limited should see visions and catch glimpses of God, while men of mellow years, of wider experience and riper judgment should go through life untouched by the burning fingers of a vision.

Strange, it is, but true! The temper of youth is prophetic. The eyes of youth are not veiled by the gauzy fabric of convention. The mind of youth is not ruffled in the deep furrows of custom and tradition. Youth is uncompromising in its devotion, revolutionary in its technique. It sees the broad outlines of things, the wide contours of life. Its soul is not stifled by the jets and titles of learning. It is sufficiently impractical to be adventurous. It does not weigh each new impulse in the balance of past experience, nor gauge each new ideal by the yard-stick of precedents. And these qualities of soul are the very characteristics of the prophet. Neither Amos nor Isaiah, nor Jeremiah, nor any other of that brood of titanic souls was sophisticated, pedantic, circumspect or conventionally practical. They were extreme, radical visionaries, obdurate and defiant. The prophet challenged the world. And because of that he became the leavening forces of society, the formative agency, the power that kept it restive, agitated, moving. He was the tonic, the vigor, the new blood of his people. He was the unconquerable spirit of creative youth asserting itself when ever the pall of old-age began to settle upon men. He was the incarnation of Youth.

It follows, therefore as a matter of course, that a people whose supremacy was to function as—"The prophet unto the peoples of the earth," whose fondest wishes was—"Would that all the people of God were prophets" that such a people would keep fresh within its soul the spirit of youth without which prophecy sinks into priestcraft and priestcraft into dead formalism. And it follows also that Israel can claim this enviable distinction of messenger and mouthpieces of God only as long as he remains youthful in the boldness of its vision, vernal in the freshness of its hope, strong in the affirmation of its faith.

I hold that in religious life today we are fast losing the position of prophets and leaders because we are permitting ourselves to grow old. The first sign of oncoming senility may be discerned in our pseudo-intellectualism, in our feverish attempts to cloak our faith in the tattered garments of an antiquated rationalism. To appear

other than coldly rationalistic and smartly logical in an age of steel and concrete is, of course, to confess that we are too anaemic to endure the sober facts of reality. So that we have deliberately set about to tear down every pillar of mystic grandeur and sacred emotionalism in the Temple of our faith leaving the edifice to rest upon the unstable pillars of "pure reason" and unalloyed intellectualism. We have robbed our faith of its glow, of its fervor, of its ecstasy. We have somehow forgotten, or perhaps we have not yet become aware of it, that life moves not to the rhythm of logical syllogisms, but to the mighty cadences of emotions. We are stirred to deeds of grandeur or infamy not so much by the force of an idea as by the irresistible surge and onslaught of plangent passions. Our course in life is determined less by the unsteady hand of the Pilot Reason than by the giant urge and the thrust of the waves of sentiment. We have lost sight of the supreme function of religion which is to reach the volitional springs of human nature, the springs of passions and emotions, to purify them and to direct the course of their outrushing streams. We have not realized that the regeneration of society will be effected not by an increase of knowledge, but by a purging of passions, a crystallization of sentiments, a directing of human impulses heavenward.

This famous intellectualism of modern Judaism may be attributed in part to the circumstances which attended the birth of Reform Judaism. Reform Judaism, be it remembered, started as a movement not of spiritual revivalism but intellectual criticism. It was protestant not evangelistic. Its overt aim was to adjust Jewish life and thought to their new social, political and intellectual environments. Its dominant purposes was not to intensify devotion or to fan the flames of religious enthusiasm. So that the first expression of early Reform Judaism was a shrivelled, shrunken Mosaic Judaism which proved to be a tragically incompetent prosaic Judaism. The later leaders of the Reform Movement endeavored to correct this abuse and to check the process of spiritual depletion—and with some success. But we are still laboring under the rationalistic incantation of the Eighteenth Century. We are still painfully insisting that Judaism is an absolutely sane, sober, moderate and plausible religion forgetting all the while that in religion, "plausibility," in the pointed words of Dr. Schechter, "is more often a sign of mediocrity than a test of truth; that soberness is good, but that inspiration and enthusiasm are better."

As slaves of changing philosophic judgments, we have lost the freeman's courage of affirmation. Our Credo—"The Lord, He is God," lacks the ring of strong conviction. To a world hungry for a living God, thirsting for the waters of spiritual salvation, to an age tortured with doubts and perplexities, asking in despair for the meaning of it all, seeking amidst the bewildering confusion of life the unity of some steadfast purpose, we can offer nothing but moral proprieties, ethical formalism, pale platitudes. We are starving our religion to the bone of an exalted philanthropy, a glorified system of almsgiving. For a religion rich in colorful emotion, thrilled by the touch of divine intimacy, holding the promise of wonderful revelations to those who seek communion with the Infinite, we are substituting a system of sociology. We are stressing moral conduct which is, after all, only a spoke radiating from the hub of religion, only a visible flame springing from the hidden fires of spiritual fervor.

We have accepted, and justly so, Micah's definition of religion: "To do justly, to love mercy and to walk humbly with thy God," but we have emphasized "the doing justly and loving mercy" which are the ethical elements of the definition and we have overlooked the "walking humbly with God"—which is its religious element. Moral efficiency is not yet religion. Ethical conduct is not yet faith. Religion is a "Walking with God," an ecstatic longing for a closer communion, a greater contact, a nearer kinship with the Infinite. It is the "Hith-dakkuth" of the mystic, "the clinging to God." Religion is the eternal quest of the soul for self-realization and self-perfection in God. "Walk in my presence and become perfect"—that is the challenge to the religious man.

Only a religion that experiences the rapture of divine afflatus, that is permeated with the consciousness of the presence in its midst of a living God, that dares to affirm in a world teeming with negations—"I know that my Redeemer liveth"—can function beneficently in human life. And only a Judaism that is true to its ancient conviction that it is "The Servant of God," that can exclaim triumphantly with its saints and seers and mystics of all time, "I am my Beloved's and my Beloved is mine"—can hope to remain eternally young and fulfill its task in the world.

The Rabbis commenting on the fact—or on what to them seemed a fact—that King Solomon wrote the Songs of Songs, the Book of Proverbs and Ecclesiastes, the first a love rhapsody, the second a digest of practical morality and folk wisdom and the third an amazing soliloquy on the vanity of life—say that King Solomon wrote the Song of Songs of Proverbs and in his old age he composed Ecclesiastes, for, they say, "when a man is young he sings in the unbounded joy of youth. As he advances in years his ringing song softens into the even accents of mature counsel and admonition. And in the twilight hours of life his voice sinks into pathetic muttering on life's vanity and emptiness." When a man is young he sings! When Israel felt the hot blood of youth coursing through his veins, when the dew of morning was on his lips and the call of God sounded wonderfully sweet in his ears—he sang—"God is my strength and my song." "Sing unto the Lord a new song"—"I will sing unto the Lord for he hath dealt bountifully with me." In the hours of darkest night, racked on the cross of

universal hate the Jew poured out his soul in triumphant hymns and amidst sorrow and suffering he sang "How blessed are we. How goodly is our portion, how sweet our lot, how beautiful our heritage." But we are drifting into the mood of Ecclesiastes. We have forgotten how to sing. We write treatises and pamphlets and scholarly dissertations but how few are the hymns we write! Living in the sunshine of God's favor, we have lost the spirit of song!

Let us restore to Judaism its lyric expression. Let us bring back the song to the lips of our people. Many of our people are this day seeking in

strange cults and foreign folds the waters of salvation. Their lips are parched and their souls are athirst. They are lost in the grey sadness of life. They cry for that supreme beatitude of soul-contentment which will make their hearts sing for joy. Let us reveal to them the fountains of living water which are within our own faith. For hath it not been said—"For with Thee—the God Israel—is the Fountain of Life." Let our prayer be to-day as it was in days gone by—"Turn us Thou, O Lord, unto Thee, and we shall be turned; Renew our days as of old."

Cleveland, O., August, 1917.

RABBI ABBA HILLEL SILVER TO BE INSTALLED SUNDAY

Dr. Kaufman Kohler And Cleveland Rabbis Will Take Part In Temple Ceremonies

INSTALLATION PROGRAM COMPLETED

Successor Of Rabbi Moses J. Gries Soon To Assume Charge—President Lowenstein Will Deliver Opening Address—New Rabbi Formerly Head Of Wheeling Congregation

Rabbi Abba Hillel Silver, who succeeded Rabbi Moses J. Gries as spiritual leader of the Temple Tifereth Israel, will be installed Sunday evening at the Temple.



RABBI A. H. SILVER

The services will include addresses by Cleveland rabbis and others. Special music has been prepared for the occasion. The installation program, which starts

promptly at 7:30 p. m., is as follows: Invocation, Rabbi Wolsey; opening address, R. Lowenstein, president of the Temple; address by Dr. Kaufman Kohler of the Hebrew Union College, Cincinnati; installation by Rabbi Moses J. Gries; response by Rabbi Abba Hillel Silver; benediction by Rabbi Jacob Klein.

Reservations have been made for the services for all members of the Temple, officers of all local Jewish organizations, Temple Sabbath school teachers, the officers of the Wheeling congregation of which Rabbi Silver was the head, and members of his family.

Rabbi Silver is a graduate of the Hebrew Union College and the University of Cincinnati. Immediately following his graduation, he accepted a call to Koff Street Temple, Congregation Leshem Shomayim, Wheeling, W. Va., where he has officiated with marked success ever since. He is twenty-four years of age, unmarried and has been a resident of New York since childhood, coming to this country with his family. His birthplace is Neustadt, Schirwindt, Poland.

Rabbi Silver, during his brief stay in Wheeling, was active in many fields and directors of the Associated Charities, a member of the Red Cross, of the High Ground Association and Anti-Tuberculosis League, Men's Liberal Club, honorary member of the Rotary Club, of B'nai B'rith and Elks. He toured the state in behalf of equal suffrage, during the last campaign. He is a member of the Advisory Board of the West Virginia State Woman's Suffrage Association.

Campaign For Hebrew School Launched.

One Hundred Thousand Dollars to be Raised in Record Time.

The actual campaign for the Margolies Memorial Hebrew School and Institute has been launched. With a burst of enthusiasm seldom, if ever, witnessed in a Jewish philanthropic campaign in this city, about 300 men and women, representing every Jewish element in the city, fraternal societies, congregations and nearly all other larger organizations Tuesday night, in the Hebrew School and Institute, 2500 E. 53th street, heard Dr. Gara, chairman of the campaign committee, announce that \$15,000 had already been pledged for the cause and that all indications pointed towards the raising of the entire \$100,000 within record time.

One of the big steps in preparation for the campaign, according to Mr. Gara, was the sending of personal letters, with pledge cards inclosed, to many members of the Jewish community. The letter, as read by Mr. Gara, was devoted to a stirring appeal on behalf of the institute.

"But even the sending of these letters is only a small part of our work," said Mr. Gara. "The coming week, with the beginning of the holidays, will see a big drive commence to raise the money quickly. We have arranged for speakers to address practically all the synagogues, and in this way we hope to reach the entire community—for this is a community affair."

The letter included remarks by Justice Louis D. Brandeis, Dr. Stephen S. Wise, Rabbi Abba Hillel Silver, Gov. James M. Cox and Mayor Harry L. Davis, praising the life work of Rabbi Samuel Margolies and indorsing the proposed institute.

The purpose of the campaign was stated as follows:

To Create and Maintain a Jewish Center.

A house for the promulgation and advancement of Jewish belief and thought. A center which shall rear the child and guide the man in the spirit and light of Judaism.

(a) A free school, to teach the Hebrew language to children and to advanced students.

(b) Classes for the study of the Bible and the Jews of Biblical times.

(c) Classes and clubs for the study of modern Jewish history and all Jewish literature—a privilege for young and old.

A Social Center.

A place for better communion between man and man. A medium for the creation and development of a healthful social activity.

(a) A public library, to be one of the most complete libraries in the United States on Jewish thought, literature and arts.

(b) Reading rooms for young and old.

(c) A fully equipped gymnasium, including such features as a swimming pool, lunch room and similar adjuncts.

(d) Playgrounds for the children and recreation spots for adults.

(e) Game rooms and rest rooms for all.

(f) An auditorium.

A Civic Center.

A home where all may meet in friendship and equality from the small child to the gray and venerable old man.

(a) A monumental building, an honor to our great city.

(b) A public forum.

(c) Meeting places for all worthy causes.

In Conclusion.

With the sincere help of the Jewish community we will erect a monument to the memory of one whose alma, while alive, was to set up a home where all people may meet on a basis of human equality and freedom; a home that would be a credit to our great Jewish community; a home that would be self-sustaining and where the impression of benevolence or charity would never confront those who enjoy its advantages, a home where all men, through equal enjoyment of all benefits, will recognize one another as equal and will thus be led to a better religious, civic and social life.

The letter, according to Mr. Gara, was backed by the names of about 500 men and women, including some of the most prominent Jews of Cleveland. The hope was expressed by members of the managing committee that the force of the appeal in the letters will bring so ready a response that personal solicitation will be reduced to a minimum. Arrangements have been made, however, to send solicitors. Advance the campaign by sending out teams, under direction of captains, to aid in the collection.

To aid in a systematic and thorough canvass of the city the work has been divided among a number of standing committees, the chairmen of which, as announced last night, are: Lawyer's committee, Judge Maurice Bernstein; physicians' committee, Dr. L. J. Milcoff; business men's committee, Sig. Ravinson; Judea committee, Mrs. S. P. Burstein; Hadassah committee, Mrs. L. J. Biskind; congregations' committee, Barney Freedman; fraternal orders committee, Max Levy; friendly societies, Mrs. Jennie K. Zwick; finance committee, D. Gara; publicity committee, H. A. Rucker; young men's committee, Philmore J. Haber, and young women's committee, Miss Sarah Allen.

Handwritten: Sep. 14, 17
J. P. H. & Co.

INSTALLATION OF RABBI SILVER AT CLEVELAND, OHIO.

Rabbi Abba Hillel Silver was inducted into the office of rabbi of The Temple, Cleveland, Ohio, on Sunday night, September 9, before an audience that filled The Temple completely.

The invocation was read by Rabbi Louis Wolsey (H.U.C. '99) rabbi of Anshe Chesed Congregation of Cleveland, and Benjamin Lowenstein, president of The Temple delivered the opening address.

Dr. Kaufman Kohler, President of the Hebrew Union College made a very impressive address. He was followed by Rabbi Moses J. Gries, (H. U.C. '89) for many years rabbi of The Temple who delivered the installation address, opening with the brief salutation, "I transfer to you, Rabbi Silver, the scepter of leadership, not the scepter of power, but the staff of loving leadership."

Rabbi Silver responded with his inaugural speech which was a splendid effort. Rabbi Silver said at one point:

"But a little while ago I stood in the halls of my alma mater and received the blessing and the godspeed of my master and teacher, who has this night graced my installation by his presence. The faith which I then proclaimed in valediction is the faith which I would now proclaim in inauguration. My active service in the ministry since that day may have mellowed my views and softened somewhat the temper of my convictions, but they have not destroyed my faith in them nor chilled the ardor of my enthusiasm for them. Experience has strengthened these convictions and has given to them an added cogency."

The benediction was read by Rabbi Jacob Klein of the B'nai Jeshurun temple, Cleveland.

During the evening The Temple choir rendered several selections.

Rabbi Abba Hillel Silver was born Jan. 28, 1893. He entered the Hebrew Union college in 1911 and graduated in 1915. He was rabbi of Congregation Leshem Shomayim, Wheeling, W. Va., from 1915 to 1917. He was student instructor in the Department of Biblical Exegesis at the college from 1913 to 1915. He founded and edited the Hebrew Union College Monthly and The Scribe, the literary magazine of the University of Cincinnati. He was the valedictorian of his class and the winner of the alumni prize for an essay on a Talmudic theme. He assisted in the organization of the West Virginia Conference of Charities and Corrections and served as its first vice president. He was a director of the National Farm School and the Wheeling Associated Charities. He served also on the advisory board of the West Virginia Woman Suffrage league.

Fifteen Thousand at B'nai B'rith Picnic.

Rabbi Silver Delivers "Godspeed" to Enlisted Men.

The B'nai B'rith picnic on Thursday, Aug. 9, was the best in point of attendance that the lodge has ever given. There were many interesting features during the day. The lodge was host to about 250 Camp Wise boys and girls for whom robes had been provided and "treats" for various arguments. The winners of the events were given prizes. A very popular event was a race for Camp Wise leaders, which was won by Miss Rose Schwenger with Miss Mabel Newman second.

Another afternoon feature was the ball game between the seniors and a team composed of juniors and the men in the Camp Wise crew. Several bright diamond stars were discovered in the senior team. Mr. Emil L. Strauss, president of the lodge, pitched masterly ball—masterly, of course, in his ability to put them exactly where the opposing batters could hit them. Mr. A. A. Benesch played shortstop and as a former safety director it appeared to be his business to see that all balls in his territory were hit safely.

Seriously, however, both of these gentlemen played splendid baseball. The juniors defeated the seniors by a score of 14 to 11. The judges of the events and of the Boy Scout review were Mr. Emil L. Strauss, Mr. A. A. Benesch, Mr. B. E. Given, Mr. Jay Glick and the chairman.

In the evening there was dancing in the Log Cabin and at 9 o'clock Rabbi Silver gave a farewell address to the boys who are about to leave for war service. In introducing Rabbi Silver President E. L. Strauss welcomed him to Cleveland and to the B'nai B'rith as an active worker. He pointed out that this was Rabbi Silver's first public speech since permanently taking up his work in this city.

That the cause of this country in entering the lists against tyranny is a righteous and holy one and that this country has vindicated forever its

proud boast as the land of the free and champion of the oppressed, formed the keynote of the address by Rabbi Silver to the Jewish young men about to be called to the colors.

Rabbi Silver demonstrated how from the time of the revolt of the colonies against tyranny, in every war and in every age, there have been Jews fighting and striving for America, and now as America prepares herself for the final test, there are thousands of Jewish young men who will add glory and honor to the Jewish name which has in the past been so gloriously linked with the history of our country. This country is founded on Jewish principles, principles of democracy, the right of the people not the right of the privileged, and in fighting the battles of America these Jewish young men fight for Judaism and for humanity.

America has entered this struggle with a spotless record, and though this dreadful war, with its suffering, its blood, and its tears, commenced in sin, across the torn and tortured plains of Europe, beyond the curling smoke of a thousand battles, is seen the dawn of redemption. And there suffers side by side with these Stars and Stripes a Jewish flag and a Jewish cause.

The battles of America, Judaism, and Humanity, are one and the same. America's Jewry will do its duty.

"The work begun cannot be done, our warfare must not cease. Till on the hearth of liberty we have established peace."

It was estimated that 15,000 attended the outing. The committee in charge of the picnic included Lewis Drucker, secretary of the lodge; Maurice Koppel, Nathaniel Freilinger, Bernard Denson, Jerome Antel, Cy Friedman, Jay Glick, Harry Fried, George Wirpel, B. E. Given and Philmore J. Haber, chairman.

Intelligence, August 7, 1917

B'NAI B'RITH REUNION

Will Be Held in Cleveland Thursday
Rabbi Silver Will Speak—
Wheelingites to Attend.

The local lodge of the Independent Order of B'nai B'rith has received word from the Cleveland lodge that a big reunion is to be held at Euclid Beach park on Thursday, August 9, and that the former Wheeling rabbi, A. H. Silver, who is now occupying the pulpit of the Temple at Cleveland, will deliver a farewell speech to the members who will shortly leave for military training camps or for service "Somewhere in France." The members of Wheeling lodge are cordially

invited to attend this reunion and a large delegation from this city is expected to go and participate in the kind hospitality of the Cleveland members, and also hear Rabbi Silver.

הינם אכענד נ ווינסטער לעקטשור אין 55 סט. טעמפל

הינם אכענד וועט דער בעוואוסטער אידישער לעקטשור דר. אלען דיוויס פון פיסטבורג אדעסירען א בעוואוסטע אין ראבי סילווער'ס טעמפל, איסט 55-טע סטריט, די טעמפל און: דאס פראג דיצאנעלע יודענטום — אן אכענד לונג וועט דער פילאזאפיע פון דעם קאנצענטראציען יודענטום.

דר. אלען דיוויס איז א בעוואוסטער פערזענליכקייט אין דער אכענדאנער ליטעראטור. ער איז דער אייגנער פון דער אינטערעסאנטער פילאסאפיע, דאס פערשטענעט לאנד פאר וועלכע ער האט בעוואונען דעם ערשטן פרייז אין האר ווארל יוניווערסיטי. ער איז א וואריטער בעניטערענער רעדער און בעציהט זיך מיט א פיעלער ערענסקייט צו אלע פראגען פון דעם אידישן לעבן. עס איז דאריבער צו האפען א דיא נאנצע סלייט לאנדער אידישע אינטעליגענצ וועט היינט 8 אויף אין אכענד וועט אין טעמפל הערען וועט דר. דיוויס האט וועט דער דער פרייער טעמפל צו נאנצן.

דער לעקטשור איז איינער פון דער בערע אכענד פארשט. וועט ראבי סילווער ווער האט מיט אייניגע וועטן צוריק אר באניירט. די פארשט האפען ארויסצוגען פון א גרויסע אינטערעסע ביי דער נאנצער סילווער אידישער בעטעלענד. זיי וועטן איינער פון פיעלע בעמט און ווער ענטווארטען אויפגענומען. אין די היסטאריע וועט וועט ראבי סילווער אכענדאנער וועטן א נאנצער ציוניסט'ער סעוואנטלונג אין טעמפל, וואו עס וועלען נערווען וועטן אלע סילווער איידען און אונטערשייד פון פארטייען און טאכטירונגען. די פערשט רעדער פון לאנד וועלען דעם סייענ ארויסצוגען אין טאכטן דעם עולם פילען די פילע ערענסקייט און פערזאנליכקייט, וועט ער דאך און זיך פראגע אין דעם יעצטיגן היסטאריען טאכטן פון נאנצאנצער בעטעלענד.

נעכסטע וועטא 10 אויף אין דער פרייז וועט ראבי סילווער רעדען פון טעמפל איינער דער טעמפל: "די היינט'ע רעוואלוציע" און די אידען: "אין היינט וועלכע."

THOUSANDS HONOR RABBI MARGOLIES

Cleveland Jews at Big Meeting Plan School Monument to Late Leader.

2,500 March in Parade as Tribute; Dignitaries Speak.

Mingling tears and applause, Jewish men and women, representative of every element of Jewish life in the city, yesterday afternoon in the Hippodrome paid tribute to the memory of the late Rabbi Samuel Margolies and approved a plan to perpetuate the life work of the former Cleveland Jewish leader.

At a gathering which thronged the downtown theater to overflowing, and at which speeches were made by and messages read from some of the foremost contemporary figures in Jewish public affairs, a strong impetus was given to a movement to erect here a \$100,000 Hebrew school to be named in honor of the late rabbi and to conform with a plan urged by him for several years.

Seated in the foreground on the stage during the demonstration, which was preceded by a parade of adults and children, was the patriarchal figure of the father of the late rabbi, Rabbi M. S. Margolies of New York city, who also was one of the speakers.

Brandels Sends Message.

Rabbi Stephen S. Wise of the Hebrew Free Synagogue of New York, who came here to assist in the memorial exercises, read a message which he said had been entrusted to him to read to the gathering "by the greatest of living Jews." The communication was from Supreme Justice Louis D. Brandels, honorary president of the provisional executive committee for general Zionist affairs.

Another message, assuring his support to the Margolies memorial undertaking, was from Gov. Cox.

Justice Brandels' letter praised the work of Rabbi Margolies in the cause of Zionism and referred to their last meeting June 27, at the Zionist convention in Baltimore when, he said, the Cleveland Jewish leader had spoken to him inspiring of the future of Zionism, and the part to be played therein by the Jews of Ohio.

"I trust," Justice Brandels wrote, "in those plans which are now being formed to honor his memory, it will clearly be borne in mind that from his boyhood in Boston, to his ministry in New York and Cleveland, Rabbi Samuel Margolies struggled continuously to promote the welfare of our people through loyal adherence to the Zionist ideal."

Speakers, in addition to Dr. Wise and Rabbi Margolies' father, included Dr. Ben Moschesson of Palestine, Rabbi Abba Hillel Silver of the Temple, Central avenue S. E. and E. 55th street, and Attorney Aaron Garber.

THOUSANDS HONOR RABBI MARGOLIES

CONTINUED FROM FIRST PAGE.

Victor W. Sincere was chairman of the meeting.

Dr. Wise, who is chairman of a committee which since the war is at the head of the world's Zionist affairs, in glowing terms spoke of the work of Rabbi Margolies in behalf of the Jewish cause, and declared the void left in Jewish life by the death of the rabbi never could be filled.

"It is fitting," he said, "that you, his comrades and disciples, his friends and townsmen, unite in doing honor to his memory in the only way which would rejoice his heart, namely, by carrying out those plans which will make for the enrichment of the life of his people, for the ennoblement of the Jewish community of Cleveland."

"I do not ask Cleveland's Jewry to establish this memorial foundation. For this must be a free will offering. Let it, however, be remembered that this memorial, while it is to enshrine his life, is chiefly to serve and bless your children."

Rabbi Silver said his late colleague, in his dying breath, had given voice to the wish that his work for the children of the Jewish community here be continued. In deference to his last wish, he said, it was planned to establish a large Hebrew school and institute, with, as a nucleus, a smaller institution founded several years ago by Rabbi Margolies.

"If the Jewish community is to stand for something worth while," he declared, "we must see to it that our children are given that education, that training, which alone makes men conscientious, self-respecting, loyal and devoted Jews. We must safeguard our schools; we must increase them, and we must make them utterly competent and efficient."

"If I interpret this meeting correctly, it is to inspire you men and women to go ahead and carry into actuality the work for which your leader struggled during his life. Through that, in the days to come, when this Hebrew school and institute of which he dreamed will rise up in magnificence before you, and when the voices of the Jewish children will rise in the halls of study, then surely the rabbi's wish will be fulfilled."

"Join your efforts; unite in this great and noble task," he urged, "of rearing a monument to the man whom you so dearly loved. Support with every ounce of your energy a cause which is so deserving of support, irrespective of what our religious belief may be."

The demonstration preceding the mass meeting was led by 1,000 children, pupils of the Hebrew School and Institute, 2200 E. 55th street, established by the late rabbi, and of which the proposed institution is to be an elaboration.

The children, who were joined by about 1,500 men and women, marched from the school to Anshe Emeth synagogue, Woodland avenue S. E. and E. 31th street, of which Rabbi Margolies was the minister until a few months preceding his death.

POVERTY MUST GO, SAYS NOTED RABBI

Cleveland Man Addresses Akron Federation of Jewish Charities.

"Poverty must go just as slavery and feudalism were abolished when it was realized that they were stumbling blocks to progress," Abba Hillel Silver, brilliant young rabbi of the 55th st. Temple in Cleveland, told several hundred persons at the annual meeting Sunday night at Temple Israel of the Federation of Jewish Charities.

"The men who come back from France with their beautiful bodies maimed will demand more after the war than they had before. There will be a reconstruction that must be shaped along economic lines. An industrial democracy based on justice must come out of this war or else the slaughter of millions of men will have been in vain. There must come such independence for all men that every woman can remain the guardian for her home and children and not need to enter gainful occupations," declared the speaker.

Rabbi Silver said that poverty is character-corroding; that it saps and deadens vitality and causes a muffled threat that at any time may destroy all our institutions.

"You can starve as easily with a constitution as without one," said the speaker. "The full dinner pail determines the success of any constitution."

Describes Real Charity.

The speaker said that charity at present is but feebly constructive because it simply patches up and does not go to the root or get to the bed-rock of trouble. He said that charity means giving of the personality, not purse alone. The difference between charity and almsgiving, he said, is that the first is of the soul, the second is giving merely of money.

"Real charity is the giving of one's self to social reconstruction," said Rabbi Silver. "Those who extend the hand of fellowship and sympathy to their unfortunate fellows are charitable. Those who turn their backs are only Puritanic dunderheads."

At the close of Rabbi Silver's address, Rabbi Cronbach, head of Temple Israel, voiced the sentiment of the audience when he said that the lecture of the visiting rabbi was the most masterful one that has ever been heard at the temple.

L. D. Freiberg presided at the meeting in the absence of Harry O. Polsky, president of the Federation. Reports were heard from the secretary, Miss Mary W. Bener, and Maurice Krohngold, chairman of the relief committee.

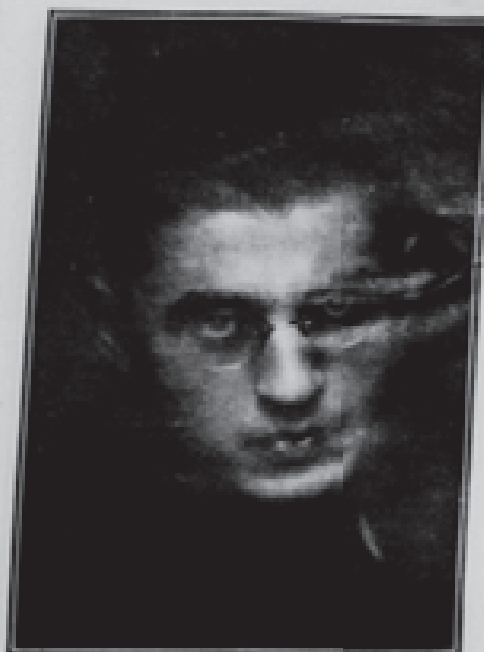
Officers elected at the meeting were: M. Krohngold, president; Jerome Dauby, vice-president; and L. D. Freiberg, treasurer. Trustees for four years: H. Freiberg, H. O. Polsky, William N. Osterman and for two years, Sam Levy.

The Jewish Criticism
September 14, 1917

A A NEW YEAR'S MESSAGE

By Abba Hillel Silver, Rabbi The Temple, Cleveland, Ohio

If it shall please God that the coming year mark the Nehilah of the Great Atonement of Humanity, then Israel, too, will behold the close of its day of affliction. If this war which began in sin is to end in redemption, if, after this deluge of blood and tears, the rainbow of promise is to appear over a ruined world, then the rights of peoples must be firmly established and absolute equality most unreservedly be granted unto all the children of men. This war will prove the most futile, the ghastliest tragedy of the ages, if, at its close, one vestige



Rabbi Abba Hillel Silver

of political or economic bondage remains, one group of men be kept shackled in disabilities and discriminations: The moral and spiritual gains of this struggle must be commensurate with the terrible sacrifices it entailed. Out of the crucible of burning pain, humanity must come

forth purged of all its dross, its weaknesses and its prejudices, its lusts and its follies.

The war began in sin in the greed of dynasties, in the lust of empire, was not a moral value at stake when the war began! But so stupendous did the struggle wax, so gigantic in its proportion, so harrowing in its toll of human misery, that out of its own volcanic soul a new motive and a new purpose has been evolved. Humanity, bleeding and tortured, in the fury of despair has seized the reins from the hands of the masters and is guiding the forces which they have loosed into new channels of moral reconstruction.

Already this new motive has already been proclaimed in no uncertain terms by a great people—Democracy. And Democracy means equality of opportunity for people and peoples, for individuals and for the groups.

And if the resolution of America is as firm as its protestations are loud, then humanity will not lay down its sword until the world is free.

And this universal freedom will come like a healing balm to the wounded heart of Israel. It will come like the dawn of a new day to those who for centuries have groped in the darkness of night. The Golem will become a memory—and an inspiration! New vistas of infinite promise will unfold themselves before the wondering eyes of those who for ages have lived in gloom and suffered in silence.

But this freedom will come to Israel not like gift bestowed, but like a prize won, like a thing bought—with blood. We shall not beg for it at the Council-tables of thieving diplomats. It shall not be thrown to us as a crumb of concession. We shall demand it! By the precious blood of our sons that incarnadined the battle fields of

Europe, by the heroic sacrifices of thousands of our children, by the debt of ages, shall we demand it!

And the Jew will use his freedom as he has used his bondage—to bless mankind. Only more abundantly!

He will not lose his soul in prosperity now that it was not crushed in adversity. Free to roam at will in the realms of spiritual adventure, unhampered by physical restraint, the Jew will yet lead humanity to worlds of new spiritual value—to lands of beatitude.

Bring your foot troubles to

Stoebener

HE WILL SHOE THEM!

EAST LIBERTY

6222 FRANKSTOWN AVENUE
6227 PENN AVENUE

The Jewish Independent
September 14, 1917

B A New Year Prayer by Rabbi Abba Hillel Silver

5678

May the New Year which is now dawning be unto us a year rich in promise and prophetic of fine achievements.

May it bring to each of us a cornucopia of blessings, added strength in the performance of those tasks to which we have been called and greater opportunity for service.

May it be a year of reconsecration to the faith of our people and to its great imperishable mission and of transcendent devotion to the sacred cause of America.

God grant that the new year may behold a world redeemed from strife and suffering, reclaimed for civilization and the sacred arts of peace—a world reborn.

Jewish Criticism Sep. 14, 17

Large Crowd Welcomes New Rabbi.

Large Crowd Welcomes New Rabbi.

Continued from page 1.

Abba Hillel Silver Installed as Rabbi of The Temple With Impressive Ceremonies.



RABBI ABBA HILLEL SILVER.

Before an audience that filled The Temple completely Abba Hillel Silver was formally installed as the rabbi of that institution on Sunday night.

The invocation was read by Rabbi Louis Wolsey.

Mr. Benjamin Lowenstein, president of The Temple, delivered the opening address. He said:

"Ladies and Gentlemen:

"It is with feelings of sincere pleasure that we welcome this outpouring of our friends and members of The Temple—with the encouragement of the rabbis and representatives of the boards of our sister congregations, also representatives of the boards of various local Jewish institutions. History repeats itself, as 25 years ago a young man became rabbi of this Temple, and under his wise leadership and gift of organization the work grew to such proportions that today The Temple occupies an enviable place among the congregations of this country, and now that Rabbi Gries has laid off the mantle of teacher and leader, we have full confidence it will be worn by Rabbi Silver with honor and distinction to himself and credit to the community. To him we extend the hand of fellowship. The members of the board and the active workers will not fail in their duty in aiding him in his activities."

"A country is only great as its people, and an organization as powerful as its members make it."

"The community work we are doing is valuable, yet we feel there is room for greater achievements."

"We look forward with keen interest to following the leadership of youth with its ideals and enthusiasm to continue and improve the service we love. It is, therefore, with a full heart we congratulate our new rabbi and pray to God to give him health and strength to fulfill his mission."

Isaac Mann Kohler, president of the Hebrew Union college, then made impressive address.

He was followed by Rabbi Moses J. Gries, who delivered the installation address.

Rabbi Gries said: "I transfer to you, Rabbi Silver, the scepter of leadership, not as a scepter of power, but the staff of leading leadership."



MR. BENJAMIN LOWENSTEIN.

Rabbi Silver then responded with his inaugural speech. Rabbi Silver said:

"A passing thought or fancy can be seized and imprisoned in words. A fitting emotion can be vocalized. But the thoughts that stirle our minds are silent and the sentiments that stir our souls to their depths remain inarticulate. Some emotions are 'too full for sound or foam.' Standing tonight before this vast congregation of men and women whom I have been called upon to serve in faithfulness and to lead in love, listening to the inspirational word of colleagues and friends and reflecting upon the solemnity of the occasion and the tremendous significance which it holds for me, a host of confused emotions come surging through me which feign

would seek expression but which cannot abide the narrow confines of words.

"A soul so burdened oft finds refuge in prayer, for prayer is the language of the ineffable. So that I, too, lost in the midmost sea of emotions, would seek refuge in prayer. At this sacred hour I would pray to Him who is my strength, my fortress and my refuge that I might prove worthy of the service to which I have been called and deserving of the faith which men have placed in me, that His spirit might descend upon me, granting to my work and my ministry an abiding value and an enkindling enthusiasm and a power which will enable me to touch the lives of some of you, win some soul to higher aspirations and guide some hand in its outreachings for the higher gifts of God."

"I would pray for the men and women of this congregation and for their earnest efforts to rise and to raise to ever higher altitudes, to widen the circle of their life's interests, so as to include a segment of the infinite. I would pray that their loyalties and sincerities may reveal unto them the purposefulness of life and the glory of service, that they may drink deep of the waters of contentment at the fountains of spiritual salvation."

"And I would pray that Tifereth Israel—rededicated and reconsecrated—may in a still larger measure serve the cause of Israel and of Israel's faith; that it may continue to be a blessing unto men, reaching out into their lives, molding their higher ambitions and inspiring their finer motives; that the young men and the young women who shall be reared under its



RABBI MOSES J. GRIES.

influence may grow into splendid manhood and womanhood and into a supreme and transcendent devotion to their people and to its great, imperishable mission."

"But a little while ago I stood in the halls of my alma mater and received the blessing and the godspeed of my master and teacher, who has this night graced my installation by his presence. The faith which I then proclaimed in valediction is the faith which I would now proclaim in inauguration. My active service in the ministry since that day may have mellowed my views and softened somewhat the temper of my convictions, but they have not destroyed my faith in them nor chilled the ardor of my enthusiasm for them. Experience has strengthened these convictions and has given to them an added cogency."

"I believe in perfect faith that Judaism, in order to remain faithful to its prophetic destiny, must hold fast to the spirit of eternal progress, which was its glory in the past and which is its promise for the future. Judaism must not only evolve in an evolving world, but must be its driving impulse. It must not yield to dreams but to visions. In an age tortured by doubts and perplexities, in a world iconoclastic and a universe daily transformed a Judaism blind to visions and dead to impulse must remain a tragic inability. To function beneficently in a world of shifting standards and changing values, Judaism must be at all times creative, apostolic, revolutionary. And I believe that Reform Judaism, in so far as it responds to the vital urge of the world, in so far as it dares to affirm the supremacy of life over law and of the spirit over the letter is in very truth the rightful heir to Israel's sublime tradition."

"And because I believe in the inherent need and rationality of Reform Judaism, because I know of its mighty achievements in the past and can imagine its triumphant progress in the future, I am extremely sensitive of its every shortcoming. I am studiously in search of every weakness which threatens its future efficiency. I detect two harmful influences at work in its life which if not corrected may ultimately turn this splendid experiment of American liberal Judaism into a tragic failure."

"Of the one I have already spoken to you in the past. It is the tendency to confine Judaism to a system of eth-

Continued on page 4.

ical formalism, to define it as a code of moral platitudes.

"There is something more in religion than morality, just as there is something more in art than form and line. An artist may draw the lines of an object ever so finely and accurately and yet fail to convey a sense of its color, its substance, its atmosphere and the sense of motion."

"Equally so is a moral delineation of religion most insufficient. It lacks color, motion, quality. It reasons with us but it does not rouse us. It argues, but it leaves us cold. Man never prayed at the altar of a categorical imperative! Man never wore a crown of thorns for the sake of a debt and credit system of ethics! Man did suffer and agonize for the sake of a God whose living presence he felt! Man did endure the hates and torments of the world and walked with bleeding feet on the stony pilgrimage to the shrine of truth sustained by an unfaltering trust in a God who revealed Himself to him in those rare and awful moments of spiritual ecstasy."

"The chief function of the synagogue is to serve as the repository of this God-idea in the world, as the oracle of divinity, as the prophetic voice calling men to prayer, to duty and service and sacrifice in the name of one who is Father and King. And it is a curious reflection on the religious trend of our times that this needs must have emphasis or even mention. Yet no one who is familiar with the grandiose evasiveness of pulpit utterances and the frantic experiments in sociological endeavor undertaken by religious leaders can doubt the pertinence of this restatement of the synagogue's supreme function."

"And there is yet, to my mind, another tendency against which we must guard ourselves, the tendency to impoverish the content of Jewish life. I hold now, and I have held in the past, that the Beth-Hakknesseth—the synagogue—is not a synonym for the Keneseth Israel, the community of Israel; that the Jewish community is something more than the Jewish synagogue. The Jewish community possesses a physical and spiritual uniqueness which has in the past served as the fountainhead of all its cultural and religious achievements and which must be preserved for the future if these spiritual endeavors are to continue. For be it remembered that every institution which is dear to the Jewish home, the school, the synagogue draws its vital force from this mystic entity which we call the community. No one of these institutions completely exhausts the spiritual content of Jewish life, nor do the three of them combined. The community is greater than the sum of its parts. There can be no strong, virile Judaism, abundant in promise, alert to its tremendous possibilities without a powerful sense of community life, without a group consciousness and a group loyalty."

"For that reason Jewish community life must be preserved and energized. On its native soil in Palestine, Jewish life and the Jewish community spirit, with but few temporal exceptions, were never in real danger of extinction. Geographic isolation, national interests and aspirations, historical associations, a common tongue and common fortune safeguarded the integrity of Jewish life. In the diaspora physical barriers, ghetto walls and civil disabilities helped to preserve the identity of the Jewish spirit. But with the dawn of the new day of social and political equality, Jewish communal life suffered exceedingly, and the process of denuding it of all content and significance has continued with celerity to our own day. The external physical agencies which for centuries encompassed and protected the Jewish communal life have been destroyed. It remains for us now to intensify the inner spiritual agencies if we wish it to be preserved. Out of the infinite spiritual resources of our people, out of its faith and its fancy, out of its art and its literature, out of its prayers and its songs, out of its law and its lore we must build a mighty fortress around the spirit of our people, a fortress which will withstand the onslaughts of time."

"To this end it behooves us not to remain religious aristocrats, looking with disfavor upon all movements in Jewish life which do not directly emanate from the temple or synagogue. We must realize that there are certain cultural movements among our people which, while they touch, like a tangent, the circumference of the synagogue at some one point, do, nevertheless, possess a vision and an exten-

sion of their own. Blind indeed is he who, in a spirit of theological intolerance, would suppress these evidences of the inner strivings and agitations of the soul of our people. It is not the logical soundness of these new tendencies and movements which should recommend them. Rather is it their functional value as spiritual and emotional dynamics that render them of value to us."

"It is a saddening thing to behold the discord which some of these movements have brought into our camp. In each case the poetry of the ideal has been lost in the prose of propaganda. Men have lashed themselves into bitterness and intolerance. The frenzy of the protagonist of a movement is met with the fury of the antagonist, and Israel presents the sorry spectacle of a crazy-quilt of loud and clamant theories, each struggling for dominance. Now, all these movements, be they Nationalism, or Universalism, Zionism, the Hebrew Renaissance, or the esthetic revival which is seeking expression in a new Jewish art, all these loyalties and aspirations, each native to the soul of the Jew, each one an attempt to solve some vital, pressing problem, may remain discordant notes in our life or they may, with sympathy and tolerance, be welded into a great spiritual symphony."

"This, then, is my faith and my consecration. I believe in Israel and Israel's God. I believe in the manifest destiny of Israel to be a servant unto the Lord and a light unto the nations. I believe that Israel will live as long as it remains true to the spirit of eternal progress. It must rivet its soul to visions and must not surrender itself to dreams. But it must not shut its life to the benign influences of the days that were, to the inspiring memories of a stirring past; for a people that does not look very far back cannot look very far forward. It must link the past to the future with a chain of glorious continuity."

"To this task, then, shall I devote my humble efforts—to be a faithful servant of my God and my people; to transmit my love and my enthusiasm for the grand cause of my people to the men and the women whom I shall be privileged to serve, and more especially to the young men and the young women—the blood and sinew of the future. I shall serve the people of Israel, not a faction, not a group, but the whole people. I shall work for spiritual harmony in the camp of Israel, and in so doing I shall be always mindful of the fact the harmony in life as in art is 'produced by a contrast of opposite or of complementary colors'—that men may differ in their visions and outlooks and that out of their very difference a fundamental unity is essential. The whole people must be thrilled by one transcendent purpose. The whole people must be carried away by one supreme theme."

"A rivulet cannot carry a ship. A river can.' To carry an ideal so majestic as ours we must have the deep channels of conviction and the strong currents of enthusiasm. A race of titanic souls must be ours, strong men and women of noble character, faithful in service, sublime in aspiration, devoted sons and daughters of the blood-stained covenant of Israel. For this consummation shall I labor, for this hope shall I live, and upon these, my hopes and my purposes, I invoke the favor and the grace of a kind Providence."

"Send Thon Thy light and Thy truth, let them lead me!"

The benediction was read by Rabbi Jacob Klein of the B'nai Jeshurun temple.

During the evening The Temple chools rendered several selections.

Rabbi Abba Hillel Silver was born Jan. 13, 1893. He entered the Hebrew Union college in 1911 and graduated in 1915. He was rabbi of Congregation Lechem Shomayim, Wheeling, W. Va., from 1915 to 1917.

He was student instructor in the Department of Biblical Exegesis at the college from 1913 to 1915. He founded and edited the Hebrew Union College Monthly and The Scribe, the literary magazine of the University of Cincinnati. He was the valedictorian of his class and the winner of the annual prize for an essay on a Talmudic theme.

He assisted in the organization of the West Virginia Conference of Charities and Corrections and served as its first vice president. He was a director of the National Farm school and the Wheeling Associated Charities. He served also on the advisory board of the West Virginia Woman Suffrage league.

Henry Morgenthau, formerly American ambassador to Turkey, visited the French front recently. He was also a guest at the American field headquarters.

10 The Jewish Review & Herald
September 14, 1917

The B'nai B'rith
September 17, 1917

Installation of Rabbi Silver.

Last Sunday marked an important event in the history of our community. It was the installation of Rabbi Silver at the Temple as the successor of Rabbi Gries, who had occupied that pulpit for a quarter of a century.

Rabbi Silver is a young man whose deep and profound scholarship, brilliant oratorical powers, combined with his remarkable executive ability and pleasing personality, makes him a most worthy successor of such an eminent leader as Rabbi Gries.

Rabbi Silver comes to Cleveland unusually well equipped to be a religious and communal leader, having had considerable experience along these lines. He is an indefatigable worker and will accomplish many great things, not only for his congregation, but for the Jewish community and the city in general. He is in the prime of manhood, inspired by the zeal and vigor of youth, and success is sure to crown his efforts, and the congregation must do its part to aid the rabbi. Every member must be loyal and helpful and appreciative of his service.

Regular attendance at divine service is one of the requisites of every member, as nothing is more encouraging to the rabbi than to have large numbers present, which is an indication of interest in congregational affairs.

Rabbi Silver has the best wishes of the community, and he is assured of the hearty co-operation of all in his new sphere of activity.

TESTIMONIAL TO RABBI A. H. SILVER.

A warm heart, a lofty soul finds expression in noble deeds. From the day you came into our midst, dear brother, you made manifest these qualities. At every turn your unselfish devotion to our common cause has not only resulted in material gain, but has been a stimulus and example for emulation to us all. It has fostered a spirit that will be enduring and the cause of endless good for the children of the B'nai B'rith Circle and Home for Friendless Children, District No. 3, the people of the B'nai B'rith Lodge and the Board of Governors of the Home are grateful to you for the good you have done among us.

We are particularly reminded of your stirring words, real and enduring, when you spoke at the B'nai B'rith Convention, when your enthusiasm and magnanimity led to such glorious conclusions; and later, of your indefatigable untiring efforts in the fulfillment of your promise. We also know of some of our many quiet acts and the deep peace they will have.

District No. 3 keenly realizes its loss in your leaving, but it is a loss you will not forget us and that we will still have a large share of your interest. The Board of Governors of the B'nai B'rith Orphanage and Home for Friendless Children of District No. 3 congratulates Cleveland on being able to attract such a splendid leader and in your new field of endeavor wishes you unbounded success.

Resolved, That an engrossed copy hereof be transmitted to Rabbi Silver, that same be inscribed on the records of the board and be published in the American Israelite, Jewish Criterion, Jewish Exponent, B'nai B'rith News and Jewish Independent.

Mortimer Ostheimer,
Chairman,

Isaac Baker,
M. Sonnenhorn,
A. L. Kauf,
Edward Hemple,
Frederick Jay,
M. S. Meyerhoff.

Temple Alumni Day Events Arranged

Sunday is Alumni Day at the Temple.

The entire day will be devoted to the Temple Alumni Association, composed of one thousand "boys and girls" confirmed by Rabbi Gries. At 10:30 Rabbi Silver will deliver his first Alumni Day sermon. The Alumni dinner in the assembly room will follow at 12. At 2 p. m. the annual meeting will commence.

Rabbi Gries will talk to his "boys and girls" during the afternoon and Rabbi Silver will also deliver an address.

William R. Weidenthal, president of the association, will outline the year's activities. Others who will participate during the afternoon are: Frank Workman, grand opera baritone; Ted Robinson, "The Philosopher of Folly," editor of the Plain Dealer, and Sidney Stein, violinist.

Rabbi Kaufman Kohl- er's Address

At the Installation of Rabbi Silver.

Pres. Rabbi and Members of Tifereth Israel Congregation:

In glad response to your kind invitation, I have come to participate in this, your solemn service, and install my dear young friend and beloved pupil, Rabbi Abba Hillel Silver, into the eminent office of rabbi of your congregation, while your beloved former rabbi, my dear friend and colleague, Rabbi Gries, is with us to bestow his fatherly blessing upon his young and highly gifted successor.

So let me extend you, both congregation and rabbi, my heartiest congratulations upon this union and invoke God's richest blessings upon it. Indeed, as with every true union, I can see the guiding hand of divine Providence in this espousal of a congregation, made prominent and influential by the rare devotion, the indefatigable energy and zeal and great practical wisdom of your distinguished former leader, and this young alumnus of the Hebrew Union college, who, during the brief term of a two years' ministry, won golden laurels by his pulpit and communal work, and upon whom a benign heaven lavished its graces to arouse, with God's help, great expectations for his future activities.

And there comes home to me the thought voiced in Scripture:

"One generation goeth and another generation cometh, but the earth abideth forever. The sun ariseth and the sun goeth down and hasteth to his place where he ariseth anew."

In commenting upon this passage our sages remark: In God's economy of life there is always the provision made that no luminary of the spiritual world ever sets, before another is ready to rise and take its place. Before the sun of Moses sank, Joshua's began to shine forth. And when the great life work of Rabbi Akiba drew near its close, Jehuda ha Nasi, the reactor of the Mishnah, was born. And so Israel's life moved on in an endless chain of rejuvenation of that which was before. A venerated past ever became a source of inspiration to

those who came forth afterwards with new aspirations and plans for the future. So I can see in our case our older friend in his retirement from public life, a life in which he has achieved splendid success and an enviable name in the ministerial service, offer the Jew all possible encouragement and aid to him who now enters the pulpit with new and heart-conquering enthusiasm and zeal and with new aspirations for the cause of God and Israel, to fortify him in all endeavors for the welfare and progress of your congregation and community at large.

But there is a deeper truth conveyed by my Scriptural text. The beauty and glory of Israel's spiritual life lies in the fact that, as the rabbis say, each prophet represents a type or pattern of his own. Each master accentuates a viewpoint, an idea or ideal peculiarly his own. As each dew drop reflects the rising sun in a radiance of its own, so does each mind mirror the divine light of truth differently from the other.

Unlike any other religious system, Judaism is not the work of ONE personality, however great. It is not the creation of a Moses or Isaiah, an Ezra, a Hillel or Maimonides. It is the product of many religious geniuses, of widely different master-builders. Each generation, each age, each civilization contributed to its formation and growth. The various currents of life and of thought helped moulding it. It grew and thrived and flourished under many skies and in many climes, but always under the influence of the prevailing views and forms of the life of its environment.

What a striking contrast between (1) the simple patriarchal and the multifarious monarchical age; (2) between Biblical and Rabbinical Judaism; (3) between the priestly pomp of the Temple worship at Jerusalem and the general devotion of the people in the Synagogue; (4) between the broad universalism of the Alexandrian Jew and the exclusiveness of the one in Palestine or Babylonia; (5) and again between the large intellectual horizon of the Jews of the Arabo-Spanish culture and the narrow mental and social confines of the German and Polish Jew before the dawn of the new era.

And yet there runs the spirit of continuity through all these epochs and changing conditions, a spirit which we, too, must maintain even in our striving for the most outspoken liberalism and progress.

There is a saying that, when you take a shell from the sea and hold it close to your ear, you hear the roaring of the waves and billows of the ocean re-echoed. Judaism is such a resonance body of the world's history. It reflects the various cultural movements of the ages. Is there a nation or a religion whose record goes back to the very dawn of history and whose lodestar for its march through the land and ages is the Messianic goal of God's Kingdom to be established by all races and sects at the very end of history.

What the Talmud says of the first man that he came out of the Creator's hand with a forward and backward looking face like Janus, the Roman God of time, is in a higher sense true of Judaism. "I betrothe thee unto Me forever," God said to Israel, and endowed him with the wondrous capacity not merely of endurance but of everlasting self-renewal. Upon the recognition of this fact rests our Reform idea. As the life around us undergoes constant change, so must we. There is no standstill in our theology, in our Creed, or in our ceremonial practice. The framers of Judaism never insisted upon uniformity, but upon unity of the spirit amidst all the diversities of form. No religious denomination was, therefore, as ready to accept the modern watchword, the keynote of our modern philosophy, the idea of Evolution as is Progressive Judaism. And there is a remarkable Talmudic utterance speaking in its favor which says: "When God gave the law to Moses, He also told him of the various interpretations of the coming generations, including the most novel view voiced by the latest and keenest disciple of the wise."

Such broadmindedness, such allowance for individual opinions is ours. What a great privilege then for a young preacher who has quenched his thirst at the fountain of both Rabbinical and philosophical love. Yet at the same time what a great responsibility is attached to this privilege. Truly, as the Book of Proverbs says: Life and Death are in the power of the tongue. A soul's happiness or misery, a congregation's weal or woe often hangs on a pulpit utterance. The shepherd's wise caution or carelessness decides on the growing welfare or the deterioration of a whole flock.

But there is no need of my mention here. You, members of the Tifereth Temple, have learned to look up to your leader with a loving devo-

tion and confidence that came near to adoration, and you will, I am certain, meet your new leader, young and less experienced though he be, with the same affection and regard, and the same eagerness to encourage him in his noble and enthusiastic activities. And so will you, my dear young friend, I am sure, strive in every effort on behalf of the congregation and the community in co-operation with your colleagues and co-workers, by your high idealism, your ardent zeal for all that is sacred to the Jew, endear yourself more and more to all hearts, young or old, and to every friend of our sacred cause. Especially in the field of education of youth, in which your honored predecessor has done yeoman's work with such unique success you will, I feel confident, know how by the magic staff of tenderest sympathy and intuitive wisdom touch the innermost soul of childhood and kindle therein the flames of love and faith, of piety and loyalty to make God and religion the highest objects of life for them.

As the prophet says: "A hunger not for bread and a thirst not for water but for the hearing of the word of God," should be felt in every household within the reach of your magnetic voice.

But these critical times in which you enter upon your great task call for a few remarks of a more general nature. There is no denying the fact that we have reached a turning-point in our entire social and religious life. Our much boasted progress has come to a sudden halt. Our civilization has seemingly come to be a sham, our scientific culture a dismal failure, and we face not merely a speedy economic but an intellectual bankruptcy.

What if statesmanship holds forth broad and definite political formulas as a means of salvation to the people, our souls crave for a far superior boon. Deeper floodgates of faith, of hope and of true love must be opened for humanity than those made accessible hitherto. Life must be rebuilt on better foundations than those of the safety of body and the welfare of society. God's law must be written anew upon the heart of man.

The world yearns and sighs for God, for a religion which is no longer concerned with antiquated beliefs and obsolete forms, but makes the heart fear, not punishment, here or hereafter, but wrongdoing, and craves, not reward of any kind but the divine joy of doing good, a religion which truly unites men, nations and races and knits them together into one bond of brotherhood. Yes, the world waits for another Isaiah who cries out upon all that is proud and lifted up: "The loftiness of men shall be bowed down, and the haughtiness of men shall be brought low, and the Lord alone shall be exalted in that day." Yet whence shall that prophetic voice come? Where is the preacher or a faith of such spiritual force and such perfect simplicity and sublimity to be looked for if not among the prophet-nation of Israel with its vast and incomparable history and literature to point to?

Indeed, this is Judaism's great opportunity in these serious days. But it is not the preaching but the practice that equips it for this grand mission. Not reform of Judaism, but reform of the Jew, must be the watchword. His life must become more spiritual, more pervaded by the Jewish spirit of piety, his home more of a true sanctuary filled with prayer and devotion, his philanthropic work more dictated by Mitzvah, by the categorical imperative of the God within the idea of duty, than by society without.

Only when the Jew has become a real pattern of righteousness, purity and holiness, will his claim as God's priest and witness among the nations find recognition.

And there is another point brought home to us by our present condition. The relation of Jew to Jew has, under the stress of the awful calamity of the war, certainly become a far closer one than before, and American Israel has achieved wonders in the way of manifesting sympathy and alleviating distress. All the more should the principle of Jewish solidarity, the ruling maxim:

"The Jew is held responsible for his fellow-Jew" become our guide in our Jewish communal life and wherever co-operation is required for the industrial and social independence of the Jew through colonization or any other plan for the betterment of his condition the world over.

American Israel has become the modern Joseph among his brethren, and so his privileges should be to him so many obligations to the rest. But the Reform pulpit is in the best possible position to remove prejudice and discord where there is still so much division and dissension. All the more emphatic must from it the summons come for a united Israel under the banner of the World's Only One; all the more must the Jewish God's soldiers of truth rally at the Tifereth call which ever echoes forth the religious mission of the Jew:

"Hear, O Israel, the Lord is our Lord, the Lord is the-world, only one."

champion of our faith. The Lord bless you and keep you! The Lord let His countenance shine upon you and be gracious unto you. The Lord lift up His countenance upon you and give you and all within the reach of your activity, the whole world of man, peace. Amen!

"LIGHTENS BURDENS OF WORLDLY CARES"

Teaching Of Succoth Emphasized By Rabbi Abba Hillel Silver In Sermon At Temple—Nature Festival Beckons Us To Nature—Meaning Of Observance

The teaching of the Succoth Festival is that a holy passion for the beautiful in nature will lighten the burdens of worldly cares. Rabbi Abba Hillel Silver pointed out in a Succoth sermon at the Temple Monday morning.

"In no uncertain terms does the Festival of Succoth remind us that the great world of God about us is rich with promises of happiness and full of a beauty which sanctifies life," he said. "It behooves us to return to nature and to the natural—to be one with the great spirit of the universe."

"The natural in life has often been misconstrued. Some, and especially the philosophic schools of the eighteenth century, looked upon the primitive state of man as the natural one and therefore the one sublimely felicitous. They saw in the life of the primitive savage, unused to the shackles of civilized life and ignorant of the thwarting convention-

alities and soul clattering perplexities of an highly organized society, the ideal life. They sang of the unalloyed bliss of this noble savage, of the ancient Edens and blessed Arcadias which the hosts of civilization had ruthlessly destroyed. The truth of the matter is that the life of primitive man was dismal, cheerless, uncertain and uninteresting. His life was filled with vague fears, terrors and superstitions. All physical objects teemed with life and were frequently the abodes of malevolent demons and spirits. He had no more appreciation for the beauties of nature than has a starved beggar, whose thoughts are entirely concentrated on plans for the immediate relief of his distress. True appreciation of nature comes with a certain amount of leisure and comfort, of intellectual insight and of spiritual sensitiveness. Primitive man

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LIGHTENS BURDENS

(Continued from Page 1.)

had none of these, and, while his state was, in truth, a natural state, it was a very low and crude and uninspiring one.

"To the charge that the artificialities of complex civilized life have deprived man of his primitive naturalness, Edmund Burke counters cleverly, when he says that 'Art is man's nature.' It lies in the very nature of man's spiritual evolution that he move from simplicity to complexity, from homogeneity to heterogeneity, from the so-called natural to the so-called artificial. Our civilized society of today, with its infinite conventionalities, its countless customs and practices its manifold diversities, its variegated opinions, its conflictive theories, faiths and ideals, its tunnels and skyscrapers, its wireless and telephones, and its ten thousand other mechanical contrivances which complicate and intensify life, is, withal, as truly natural as was the savage society of primitive man, with its vast sameness and simplicity, its crudeness and obviousness. Nay more, our life is more natural for it is an expression of nature's higher self.

"When, therefore, I say that our nature Festival beckons us to return to nature and to the natural, I do not mean to the primitive and the simple, to the crude and the uncultured. I mean that, amidst the complexities and intricacies of our urban life, this festival cautions us not to permit the dust of commercialism, or the fads and fashions of a superficial social life to deaden our souls to the appeal of the beautiful in nature.

The Plain Dealer
October 8, 1917

**RABBI INDORSES
SUFFRAGE CAUSE**

Says Democracy Demands Women Should Have the Right to Vote.

Forty Comfort Sets for Sailors Completed by Clevelanders.

"America will not have a perfect democracy until women have a part in it," said Rabbi Silver of The Temple at noon yesterday when he addressed the members of the Women's City Club on "Woman and Democracy."

"Women have a definite contribution to make which is necessary for a complete democracy, and society realizing this, should give to women the right of suffrage," he continued.

According to Rabbi Silver, problems which have remained unsolved by men may be interpreted by women to the advantage of both sexes. Beauty, joy and happiness are as essential as the material things for which the world has been struggling, and it is the part of women to conserve these things, he declared.

Economic independence has come through the industrial revolution, and now the modern woman must adjust herself to upholding the ideals of democracy through co-operation in political life, production of these ideals and by educating herself for democracy, he said.

The Plain Dealer
November 1, 1917

**RABBI URGES NEW
IDEALS FOR YOUNG**

Declares Race of "Spiritual Giants" is Needed in World Reconstruction.

Women's City Club to Hear Address by Canadian War Worker.

BY JESSIE C. GLAS'ER

Assigning to mothers the highest place in the reconstruction of the world, Rabbi Hillel Silver set before the Temple Women's Association yesterday some of the ideals which he said should be taught to children.

The association, known nationally as the largest and most efficient of its kind, held its annual meeting in the Temple, E. 53th street and Central avenue S. E., yesterday afternoon.

"We talk of the bravery of the field service of him who goes over the top," said Rabbi Silver. "It is nothing compared with the bravery of her who sits alone waiting for one that never comes back. War has transfigured woman. What recompense will it bring to her for her sacrifice. The economic interests have shoved the interests of the woman and the child to the back ground.

"Are we respecting motherhood when we permit 300,000 children to die before their third birthday because of poverty? When we thrust tens of thousands of mothers into unhealthy shops? What respect does our Titanic order of machinery pay to motherhood when children crowd into the maw of all consuming industry, scrawny, emaciated little workers, fed to the flames of industrialism?

"It is for you to establish other ideals in your homes and propagate them to the limit of your influence.

"The world today and tomorrow needs a race of spiritual giants, a new type of man and woman to reconstruct it, a purer type of duty and patriotism, a more exalted ideal of brotherhood, and these things must become actual realities in life, or all this ghastly struggle becomes but a mockery.

"Yours is the problem of reforming the minds of men and women, of creating new heavens and a new earth, of becoming leaders in the work of reconstruction."

Mrs. Sol Ring, president, paid tribute to the loyalty of the members and especially to the honorary president, Mrs. Siegmund Joseph, and the vice president, Miss Edna Goldsmith. Mrs. Anita Kahn sang two groups of songs, accompanied by Emil Ring. Election resulted in the unanimous choice of the following:

Honorary president, Mrs. Siegmund Joseph; president, Mrs. Sol R. Ring; vice president, Miss Edna Goldsmith; treasurer, Mrs. Leopold Goldsmith; recording secretary, Mrs. Walter A. Goldsmith; financial secretary, Mrs. Joseph M. Goldsmith; auditor, Mrs. A. M. Graver; honorary member, Rabbi Moses J. Silver.

The following is the board of directors and the chairman of standing committees:

Mrs. H. Ascherbach, Mrs. S. H. Ascherbach, Mrs. Sam Block, Mrs. Adolph Burt, Mrs. Joseph A. Buchanan, Mrs. Walter Deutsch, Mrs. Marvin Feist, Mrs. Herman Feinberg, Mrs. Sylvester Fleishman, Mrs. Julius Fryer, Mrs. M. J. Garson, Mrs. Marcus A. Goldsmith, Mrs. Moses J. Gries, Mrs. Sam Gussman, Mrs. Sam Hartman, Mrs. George Janowitz, Mrs. Julia Klein, Mrs. I. M. Koch, Mrs. May Koch, Mrs. J. Brimmer Kahn, Mrs. Samuel Korsch, Mrs. Mirville Lewenthal, Mrs. Benjamin Lowenstein, Mrs. L. Ehrenkrieger, Mrs. Sam Rich, Mrs. Charles Rosenfeld, Mrs. Ralph Rosenfeld, Mrs. Nathan Rosenthal, Mrs. Henry Roth, Mrs. Ida Schott, Mrs. Ruth Schwartzberg, Mrs. Isaac Schuman, Mrs. Blanche Stern, Mrs. Sydney Spick, Mrs. N. Weinberg, Mrs. Jack Weinstock.

RABBI SILVER ENTHUSES CITY CONFERENCE

**Delegates to Restoration Gather-
Name Civic Committee of 100
and Decide to Hold Mass Meet-
ing—Invite Prominent Men.**

"The present moment offers an opportunity for the union into a single body of all Jews, however various their theoretical opinions may be."

This was the message sent to Cleveland Jews by Rabbi Abba Hillel Silver, of The Temple, following a mass meeting held at the Hollenden Hotel, Saturday, February 2, and continued Sunday, February 3, at B'nai B'rith. This conference was attended by 500 delegates, representing most of the Jewish organizations in the city, and was planned in order that all might become identified with the work of Restoration. D. Gara, member of the National Finance Commission, and chairman of Ohio work, presided.

Saturday night's meeting was largely one of organization of the various committees and the great mass of actual accomplishment was deferred until the Sunday meeting which was followed by a banquet at the B'nai B'rith club and which also gave the delegates an opportunity to hear Rabbi Silver, Dr. Shmarya Levin, Louis Lipsky and others.

Shows Work's Importance

The business of the conference, and the speeches which followed, particularly that of Rabbi Silver, had the effect of bringing home to the delegates the importance of Restoration work, of the big part Cleveland is to play in the National campaign and of the necessity that all take part in the work outlined. Cleveland, as the center of activities for all Ohio is being looked upon by the national committee, for big results and, the delegates were unanimous in declaring that they would accomplish the task set before them.

Delegates to the conference decided that the organization of a committee to represent the entire city in the signing of resolutions and to aid in other branches of the work be appointed. It was decided to invite Mayor Harry L. Davis to act as chairman of this committee, which eventually will be a "civic committee of 100."

Committee Is Named

At Sunday's meeting these names were submitted by the conference to form the nucleus of the committee:

Charles E. Adams, W. A. Greenlund, Carl D. Preibolin, Charles A. Otis, Warren S. Hayden, Samuel Mathias, Alexander C. Brown, Edmund S. Burke, Jr., Col. J. J. Sullivan, John Sherwin, P. H. Goff, Andrew Squire, M. B. Daly, Alva Bradley, Harold D. North, Marcus Haynes, Myron T. Herrick, George A. Coulton, J. Robert Gross, B. M. Williams, John L. Severance, E. S. Werts, W. J. Murphy, M. P. Mooney, George H. York, George A. Schneider, P. J. Darling, H. H. Johnson, C. Mather, Winzor T. White, Dr. J. H. Quayle, H. P. [unclear], Stanley, Samuel Scovill, M. P. Fisher, James R. Garfield, President Thwing, Western Reserve, Judge Willis Wickery, Walter D. Meals, Henry E. Sheffield, E. P. Prentiss and J. H. Foster.

The conference also appointed a committee composed of Rabbi Silver, Nathan Looser, president of the Euclid Avenue Temple, S. Rocker, editor of The Jewish World, Leo Weidenthal, editor of the Jewish Independent, Judge Maurice Bernstein, Judge Samuel Silbert, Max Ozersky and Atty. A. A. Benesch to invite the members of the civic committee to serve.

The convention also acted upon resolutions framed by Judge Maurice Bernstein, Judge Samuel Silbert, Atty. Morris Freidman, Atty. A. Kolinsky, Atty. Emma Gross and Atty. Joseph Morgenstern which had as their object the unifying of interests to share the responsibility the civilized world has placed upon us and the success of which means so much to the entire Jewish race.

As a result of the conference it was decided to hold a monster mass meeting to which Justice Louis D. Brandeis of the United States Supreme Court, Judge Julian Mack of Cincinnati, Ambassador Myron T. Herrick, Gov. Cox, ex-Gov. Harmon, Louis Lipsky, Mayor Davis and other prominent personages will be invited as speakers. Preceding this meeting, the conference also decided to hold a banquet at which the speakers will be the guests of honor. Plans for the mass meeting and banquet now are being worked out by a committee which promises to make the event one of the greatest of its kind in Cleveland's history.

Asks Congress' Action

Besides the naming of the committees and the adoption of the resolutions referred to above, the conference also decided to ask the support of the Ohio members of the House and Senate for resolutions already introduced by Representative Lunn of Seneca County, N. Y., which asks Congress officially to recognize the Restoration movement and to give it the support of the United States government.

Delegates to the conference reviewed the work of the Baltimore conference, called immediately after the capture of Jerusalem by Gen. Allenby, and at which time it was decided that the first Restoration steps to be taken would be toward the amelioration of distress in the 48 war-stricken colonies in Palestine. This policy will be extended through national campaigns and includes a plan for colonization, which is expected will attract 500,000 Jews, now in all parts of the world, to Palestine.

In the Baltimore conference it was decided that states should undertake specific campaign work. A committee was organized for Ohio with D. Gara, of Cleveland, a member of the National Finance Commission, as its chairman. This committee, with its headquarters in Cleveland, has complete charge of restoration work in the state and already has organized several of the important Ohio cities, has held meetings and has created enthusiasm in the entire restoration movement.

WHEELING MEN WILL APPEAR IN SUITS BROUGHT BY LA FOLLETTE

MEMBERS OF LECTURE COURSE
COMMITTEE ARE CALLED TO
TELL OF CANCELLATION.

ATTORNEYS FOR "ONE OF WIL-
FUL SENATORS" SEARCHING
FOR EVIDENCE HERE.

RABBI A. H. SILVER, FORMERLY
OF WHEELING, MAY BE AN
IMPORTANT WITNESS.

Wheeling will play a big part in suits brought by Senator Robert M. LaFollette against papers and editors who have published accounts of his conduct in and out of the United States senate during the war. Several Wheeling men of prominence will be summoned as witnesses to relate what happened here on March 5, 1917, at which time a local lecture course committee wired Senator LaFollette that it had cancelled his speaking engagement here, dated March 8.

Attorneys for defendants in the LaFollette suits are gathering evidence here and in addition to taking depositions of local men will ask several to attend the trial of the actions, to testify in person. Attorneys for LaFollette will as well participate in the taking of depositions.

Bills of particulars filed by Senator LaFollette allege that certain publications in his home state, Wisconsin, made libellous statements of what actually transpired in Wheeling, with reference to the cancellation of his engagement here.

Senator LaFollette will probably summon members of the local lecture course committee to tell just exactly what communications passed between himself and the committee and under what conditions the lecture was cancelled. The defense will probably call those who asked the lecture course committee to take the step. On both sides are many of Wheeling's most prominent men.

Rabbi A. H. Silver, now of Cleveland, formerly of this city may be the chief witness for the local committee. He was chairman of the lecture course committee and as such cancelled the LaFollette engagement, after asking subscribers to the lecture to cast a referendum ballot as to their wishes. They voted a large majority for the cancellation.



COMMANDMENTS REVISED BY WAR, SAYS RABBI

"Blood and Tears" of World
Conflict Force Change,
He Declares.

By International News Service.
Cleveland, Ohio, March 25.—A new
Ten Commandments is being revealed
to the world through the "blood and
tears of the world war," according
to Rabbi A. H. Silver, of this city.
His version of the new decree is:

"I am the Lord, thy God, who
formed these and fashioned thee
and whose great purpose thou must
serve. Thou shalt have no other
gods before thee, thou shalt not
take unto thyself any idols of
wealth, power or prosperity, for I,
the Lord, thy God, am a jealous
God, visiting the iniquities of one
generation upon another.

"Thou shalt not speak of Me
when thou art engaged in deeds of
lust and conquest.

"Remember the spiritual Sabbath
Day to keep it holy. Six days shalt
thou work and do all thy labor, but
the seventh day is the Sabbath unto
the Lord, thy God.

"Do not consume all thy splendid
energies in the acquisition of things
material, but dedicate some of them
to the attainment of the higher
gifts of life.

"Honor the memory of thy fore-
fathers, not by slavishly imitating
them, but by progressing ever on-
ward in the spirit of truth-seek-
ing which was theirs.

"Thou shalt not kill, either
thine own children through race-
less industrialism, nor the children
of any neighbor through wars of
conquest.

"Thou shalt not prostitute thy-
self through unholy alliances with
nations that are deers of wrong.

"Thou shalt not steal the life,
liberty or independence of any
smaller unprotected neighbors.

"Thou shalt not bear false wit-
ness against thy neighbor nor
permit libelous charges to be made
against him.

"Thou shalt not covet the land
or the wealth or power of any
neighbor, for within thine own
self thou shalt find those vast
treasures which alone exist
a nation."

The American Israelite
June 27, 1918

America.

God built a continent of glory and
filled it with treasures untold. He
studded it with sweet-flowing moun-
tains and traced it with long, wind-
ing streams. He carpeted it with soft-
rolling plains and columned it with
thundering mountains. He planted
it with deep-shadowed forests and
filled them with song. Then he called
unto a thousand peoples and sum-
moned 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 prayers of souls, out
of the memory of ages and the hopes
of the world, God fashioned a nation
in love, blessed it with purpose sub-
lime and called it—America.—Abba
Silver, Cleveland, O.

RABBI SILVER LEAVES FOR FRANCE

Will Remain Over There All Summer
As Agent of Government.



RABBI A. H. SILVER.

Rabbi Abba Hillel Silver of The
Temple left Cleveland Thursday en
route to France to remain all summer
as an agent of the committee on pub-
lic information.

"My desire," explained Rabbi Silver,
"is to gain information and inspira-
tion for my next year's work here."

THE TEMPLE PLAYERS

New Organization Effected at Studio
Party of Temple Alumni

The Temple Alumni Association
entertained seventy-five members of
the cast of "The Hermit of Hawaii"
with a studio party last Saturday
evening at Studio Hall, E. 24th street
and Euclid avenue. The affair start-
ed with a 6 o'clock dinner and ended
with a dance in the ballroom of
Studio Hall.

During the evening, entertainment
was furnished by Mr. Smythe, bar-
itone, accompanied by Mrs. Lenz, and
Charles Dellarrack, pianist. Mem-
bers of the cast offered some origi-
nal entertainment during the evening
and Mr. Harry Mervine recited Car-
dinal Wolsey's famous speech from
Henry the Eighth.

After Rabbi Silver had addressed
the gathering, urging members of
the party to organize a permanent
organization was formed and the
name chosen for the body was "The
Temple Players."

The officers elected were: Win-
fred Spiegler, president; Effie Oppen-
heimer, vice president; Elsa Spiegler,
secretary; Henry Marcuson, treasur-
er.

It is the intention of the group to
produce a play during the winter. A
play is to be selected and work
started at once. The group also
pledged itself to support the Friday
night Forum.

ONLY FOOLS SEE HUN WIN--RABBI

Rabbi Silver told Ad Club mem-
bers Wednesday America will win
the war because she is fighting for
truth and right and justice and be-
cause she is sacrificing.

"A man is a fool or an unbeliever
who entertains belief in a German
victory," he said.

"In all humility, I believe God is
with us.

"We haven't tried to put a spiked
helmet on him, teach the angels the
goose-step, or made of heaven a sub-
urb of Berlin with a 'verboten' sign
on it.

"We've identified ourselves with
the unfolding purpose of God. We
are sacrificing for ideals, and humil-
ity and sacrifice are the laws of life.

"We ask nothing. When our boys
come back it will be only with glory
in their hearts, and the benediction
of humanity on their heads."

SUFFRAGE SEEN AS SOCIAL NEED

"Women should be given the right
of suffrage," Rabbi Silver of the
Temple told members of the Wom-
en's City Club Wednesday noon.

"Not because they want it," he
added, "but because society needs
need of a feminine interpretation of
the problems in this man-made
world.

"Modern woman is the product of
two great nineteenth century forces
—the industrial revolution and
democracy.

"Through the industrial revolution
she gained economic independence,
which is the prerequisite for de-
velopment.

"In adjusting herself to democ-
racy woman confronts three new
duties: Education in the technique
of democracy, co-operation in politi-
cal life, and the protection of the
ideals of democracy."

INSPIRING ADDRESS

Delivered Last Evening by Rabbi Silver
Before Mountville Lodge
of Elks.

Rabbi A. H. Silver, of the Hoff street
Jewish temple, was the principal speak-
er at a mass meeting held by Mount-
ville Lodge No. 287, B. P. O. Elks, at
their club rooms in the Mount City.
The meeting was very well attended
and a number of patriotic musical num-
bers interspersed the inspiring ad-
dresses. Rabbi Silver's talk was by far
the gem of the evening. He referred to
patriotism as the cardinal and funda-
mental principle of the American people,
and said that the basic foundation for
true patriotism is belief in the power of

Christ to make men pure. His eloquence
held his audience spellbound and at the
conclusion of his talk he was given a
rising vote of appreciation by every
member of the lodge present. Other
short talks were made.

THRONGS AT CONFIRMATION SERVICES

**Ceremonies Witnessed by Large Gatherings in Cleveland Temples—
Large Classes of Boys and Girls Confirmed by Rabbis—
Services Take Place on Friday and Sunday**

Confirmation services in Cleveland temples on Friday and Sunday were attended by large throngs.

A class of seventy-five boys and girls was confirmed by Rabbi A. H. Silver at the Temple, Central avenue and E. 55th street, on Sunday, May 19. At the Euclid Avenue Temple on Friday, May 17, Rabbi Louis Wolsey confirmed a class of forty-five boys and girls. Confirmation services at the B'nai Jeshurun Temple took place Friday, May 17, where Rabbi Jacob Klein confirmed a class of forty boys and girls. The Ohab Zedek Temple confirmation class contained eleven members. Services Sunday, May 19, were conducted by Rabbi H. A. Liebovitz.

The members of the Temple Confirmation class are:

Robert Anspach, Stanley Binos, Harry Birnbaum, Robert Crystal, Harold Emerling, Joseph C. Farber, Lester Friedman, Gilbert Halle, Jerome Helman, Harry Hoffman, Nathan Kessler, Milton Klein, Oliver Klein, Irwin Koenig, Felix B. Lowenstein, Jean Melsel, Edward M. Newman, Stanley Newman, Sidney S. Price, Irwin J. Reed, George Richman, Louis Rosenberg, Elmer J. Schwartz, Harold Teitelbaum, Andre Abraham Ullmo, Edward Welskopf, Roy Ziegler, Pearl Arnold, Dorothy Brennan, Ideal Sybil Cohen, Ethel D.

Davis, Jeanette Demby, Edith Eisner, Ruth Englander, Stella Faller, Kestelle Friedman, Frieda Gerowitch, Beatrice Glicksman, Mildred Glicksman, Sylvia Gold, Alma Goldstein, Caroline Gottfried, Belle Greenbaum, Helen Gross, Dorothy Phyllis Haber, Babette Heiner, Fannie Hirschfeld, Leona Horwitz, Rose Jacobs, Erna Jaskulek, Florence Kaufman, Miriam Naomi Kramer, Helen Levy, Henrietta Levy, Helen Markowitz, Lucille Preeman, Edna Price, Edith Reed, Frances Reiss, Gertrude L. Rosenberg, Jean M. Rosenberg, Jennie Rosenberg, Mollie Rosenberg, Julia C. Rosenblatt, Edith Fuld Schaffner, Arline Schanfarber, Kate Scher, Hortense Schmith, Viola Schwartz, Flor of Temple Israel was the speaker.

The speaker at Wednesday's Victory tent meeting in the Public Square was Rabbi Louis Wolsey.

Rabbi A. H. Silver was among the speakers who addressed the house-to-house workers for the Victory War Chest at the Chamber of Commerce Friday evening.

Many Cleveland Jewish organizations are aiding the cause by an active participation in the campaign and by a liberal response to the appeal which is in behalf of the Jewish War Relief movement, the welfare work among young men of the Jewish faith, in the United States Army and Navy, the Red Cross, the Y. M. C.

(Continued on Page Six)



Peace Has Its Ideals as Well as Wartime, Temple Women Told

THREE personalities dominated and inspired the gathering of the Temple Women's Association Tuesday afternoon at its annual meeting in the Temple. One was the slight figure of the indefatigable president, Miss Edna Goldsmith, clad in a dark blue gown almost Biblical in its simplicity of line. The second was the youthful and forceful Rabbi Abba Hillel Silver, of the Temple, honorary trustee of the association, who recently returned from a trip to the front. The third was not there in body, but the spirit of Rabbi Moses J. Gries, the late leader of the Temple for twenty-five years, who founded the association, dreamed, planned, and worked for it, permeated the hearts of the great audience of women.

"Knowing Rabbi Gries was a benediction. He was both a great and good man. It was his kindly, exalted spirit that has guided the destiny of the Temple Women's Association since its first inception in his mind," said Miss Goldsmith. A memorial chapel bearing his name will be a part of the new temple to be built in the future.

Epics of the War.

"This war is writing the epic of the common man and the epic of the great woman. Is not the story of Edith Cavell more glorious than that of Helen of Troy? Our women are achieving greatness and being transfigured through service, sacrifice and sorrow. It is not the fragile woman who must be protected and fought for by men, who are our heroes, but rather the women who themselves have fought and worked. The war has reclaimed women for greater social utility and responsibilities. Behind every fighting man has been found a working woman," Rabbi Silver pointed out in his address.

"The war has won women economic freedom and therefore independence which is the greatest factor in character building. As long as one individual remains dependent on another, he or she is not completely civilized. Moral, spiritual and intellectual independence among women will be greatly enhanced in the future because her efforts and toil expended towards the war have given her a self-respect that in many instances she has never known.

"The only criterion of democracy is the opportunity for self-development. We must give women political rights. Their enfranchisement is demanded by every principle of democracy, and will result in finer, nobler, freer women."

Keep Up Work, Rabbi Urges.

Rabbi Silver urged the women to continue with more energy than ever their war relief work so that "demobilization may not spell demoralization."

"America needs you now," he insisted, "just as much as during the war. Women's peculiar role of service in reconstruction is twofold. First, she must be the force to conserve the ideals won by the war. We have suffered enough from war—standing beside the graves of four millions of men we should face the truth. We must make the world more beautiful and less materialistic. Success of character and not of wealth must be taught our children as the great object of life, for the war has brought us a new testament of human life and human values. Woman must save the ideas of the young. She must teach them that war is a vicious thing.

"Second, women must take this devoted spirit of merciful self-sacrifice to others that the war has given her and direct it in social channels. There is still darkness and ugliness and evil in this world. There is so much to be done before we can achieve our ideal. Each one of you should look about and find the particular phase of social work suited to you and make it your aim and inspiration in life."

Record for Work.

The association is composed of 1,000 women members and has engaged in fourteen war relief activities. Much of its time each week has been spent hard at work in the Red Cross rooms.

"But," said its president, "we feel our endeavors have been slight compared to the sacrifices that our 100 Temple boys in service are making."

Co-operation with the women's division of the Council of National Defense, the Federated Churches, the baby saving, food conservation, liberty loan, thrift stamp and other committees has been the rule.

The Monday Circle has made many lapettes for babies, the Tuesday Sewing and Quilting Circle has made and sold enough quilts to provide 1,567 garments for the needy poor. Many surgical garments were made to combat the influenza epidemic. The Campfire Girls have been active in various kinds of war work that has developed in them a higher standard of home and community life. Gift boxes, books and 2,000 phonograph records have been sent to soldiers. Hospitality has been extended to all men in service at the homes of the members. The Red Cross auxiliary in forty-eight sessions produced 7,562 knitted articles, and in thirty-three sessions made 5,576 bandages and hospital garments, a total of 13,138 Red Cross articles.

"A Good Year."

"The year has been one of service and sorrow and sacrifice. We pray that it may be called a good year," said Miss Goldsmith, closing her annual address.

The elections resulted in the choice of Miss Goldsmith as president for the year 1919; Mrs. Siegmund Joseph, honorary president; Rabbi Silver, honorary trustee; Mrs. Marcus Feder, vice president; Mrs. Ralph H. Rosenfeld, treasurer; Mrs. Walter A. Goldsmith, recording secretary; Mrs. Samuel H. Bloch, financial secretary, and Mrs. A. M. Graver, auditor.

Members of the executive board are: Mrs. Fred Abel, Mrs. Nathan H. Anspach, Mrs. Harry W. Arnstein, Mrs. Henry Auerbach, Mrs. Sol E. Bing, Mrs. Adolph Born, Mrs. Walter P. Deutsch, Mrs. Leopold Einstein, Mrs. Samuel Freeman, Mrs. Herman Fellinger, Mrs. Julius Fryer, Mrs. Marcus A. Goldsmith, Mrs. Moses J. Gries, Mrs. Samuel Hartman, Mrs. Louis H. Hays, Mrs. George Janowitz, Mrs. Judah D. Klein, Mrs. Simon Klein, Mrs. Harry D. Kobitz, Mrs. Isaac M. Koch, Mrs. Max Koch, Mrs. Siegmund Korach, Mrs. Metville Liehenthal, Mrs. Benjamin Lowenstein, Mrs. Joseph Mendelson, Mrs. Louis F. Rabinheimer, Mrs. Ben Rich, Miss Flora Rabinheimer, Mrs. Nathan Rosowater, Mrs. Henry E. Roth, Miss Ida E. Schott, Mrs. Jesse F. Solomon, Mrs. Jacob Weiskopf and Mrs. Nathan Weisenberg.

RABBI SILVER TELLS OF WAR ON FRENCH SOIL

FORMER POPULAR RABBI OF
EIFF STREET TEMPLE RE-
TURNS TO CLEVELAND.

THRILLS AUDIENCE IN FOREST
CITY BY IMPRESSIVE TALK
—APPEALS FOR LOAN

Rabbi A. H. Silver, formerly of the Eiff street temple of this city, but now of Cleveland O., thrilled a city club audience which filled the Hollenden ballroom, of that city last week with an eloquent picture of the spirit and high devotion of the youth of America, in the war zones of Europe. He went to France in the service of the committee on public information several months ago, and he has returned burning with faith in the eternal righteousness of the cause in which Americans are fighting and dying, and in the completeness of its destined triumph.

Unlike many noted observers of the conditions at the front and behind the battle lines, back to the French ports which have been transformed by American energy and American mechanical resources, Rabbi Silver pays relatively little attention, in his address, to precise facts and material achievements. But he found time to rouse his audience to great enthusiasm by his fervent declaration that what the American democracy was doing and what it already done proved that the whole cult of German superiority in efficiency was based on a lie.

His references to individual instances of heroism and devotion and wonderful fortitude and suffering were also subordinated to his main theme, the most powerful and beautiful plea to his hearers to interpret rightly and profit accordingly by the spiritual sublimity of the war, yet the vivid glimpses of the magnificent courage, the absolute self-sacrifice, and the fine human brotherhood of these American boys in France moved his fellow citizens as Cleveland audiences are seldom thrilled.

The speaker put his whole soul and all his force into his tribute to France and again into his prophecy that the armies to return from the cleansing and testing of the fiery furnace of war would lift American thought and feeling and American life nearer to priceless ideals of human brotherhood, nearer to the spirit of all true religion and the very soul of justice, service and love.

Appeal for Four's Liberty Loan. In speaking of the fourth Liberty loan which offers another opportunity to the men and women of America to manifest their splendid devotion to the sacred cause of democracy, Rabbi Silver eloquently and impressively said in part: "Their heroic devotion in the past hastened our brave allies in their titanic struggle and stemmed the tide of ruthless aggression. It will now complete the work of redemption and hasten the day of glorious victory. No one discerns in the event of these wonderful times traces of sublime purpose slowly unfolding itself, no one admires the frightful discord of these fateful days can catch intimations of the distant harmony of brotherhood will be slow in answering the challenge of the hour.

"A new world is in the making! consecrated humanity is emerging out of the welter of the war. We of today are building the temple of tomorrow. Our heroic men over there are building it with their life's blood. There is the heaviest burden and the holiest privilege. But we, too, may build it by our indefatigable service."

The Press
September 6, 1918

AMERICANS TURN THE TRICK

Rabbi Silver Says Yanks
Changed Tide of Battle

IS HOME FROM FRANCE

Reports Men Well Cared For
and Comfortable

The American victory at Chateau Thierry and General Foch's halt of the German drive at the same time was regarded by the French people as the turning point of the war, says Rabbi A. H. Silver, of The Temple.

Rabbi Silver has just returned from France where he spent two months for the Committee on Public Information.

"I arrived in France a few days before the fight at Chateau Thierry," said Silver.

"I found the French depressed

and blue.

"After the fight their spirit changed so much that you could fairly feel it in the air."

Confident of Outcome

"They are confident and optimistic of the outcome of the war. 'It will be over next year,' they say with conviction."

"No one in France speaks of making peace. They speak only of winning a victory."

While in France Rabbi Silver visited the American front in Alsace-Lorraine and the Chateau Thierry-Soissons sector. He also visited the lines of communication in France and the hospitals.

"Our men are being very well taken care of," says Rabbi Silver. "Every comfort an army can have is given them."

"The Red Cross, Y. M. C. A. and Salvation Army are doing splendid work. The Knights of Columbus and the Jewish Welfare Board also are doing much for the men."

RABBI SILVER RETURNS FROM CHATEAU THIERRY AND VERDUN

Views Battlefields as Representative of Committee
on Public Information

TRIP INCLUDES TOUR OF ALSACE FRONT

Will Describe Experiences in Holy Day Sermons at the Temple—Finds
That Every Possible Attention is Being Given to Welfare of
Soldiers—Studies Various Phases of Soldier's Life

Verdun, Chateau Thierry and other historic points in sections of France, where war has been raging, were visited by Rabbi Abba Hillel Silver of the Temple on his trip overseas as representative of the Committee on Public Information.

Rabbi Silver returned to Cleveland Tuesday and will deliver a series of sermons giving impressions of his wonderful experience abroad. His first sermon will be delivered this evening at the Rosh Hashonah Service at the Temple.

Rabbi Silver had an opportunity to observe the American soldier at the front, in the hospital and in the midst of the construction work that is directly related to the service abroad. He visited the villages in Alsace that are held by the Allies and was at the front at other points.

"Our boys are being well taken care of," he said. "Every possible attention is being given their welfare. I visited ten or twelve field hospitals and I had an opportunity to observe many phases of the soldier's life. I saw the work that is being done in France. It is phenomenal. Our organization is wonderful. I spent three days at Verdun. I went over the battlefield and saw the ruins

of the synagog. At Chateau Thierry I inspected the old chateau that gives the place its name.

"There is a great need for men to minister to the spiritual wants of the Jewish men in service. The boys are craving for this service. Men who formerly scarce gave religion a serious thought have developed a spiritual feeling that is remarkable. More than one man asked me for a Bible or prayer-book in France and requested me to arrange for services for the Holy Days."

"I saw Rabbi Voorsanger abroad. He is chaplain of the New York Division. There are 3,000 Jews in this Division. At the present time there are five Jewish chaplains with the American forces. There is a crying need for additional men for this service."

Rabbi Silver was the guest at two dinners in Paris attended by a number of the most distinguished men in France and visited Maurice Barres, who has become an ardent admirer of the Jews.

The Cleveland rabbi was selected by the Committee on Public Information for service abroad at the request of the French High Commission. After the Holy Days, Rabbi Silver will lecture in a number of cities.

The City
September 8, 1918

The Latest Report from Over There

Rabbi Silver Speaks

No one who has ever heard Rabbi Silver will want to miss hearing his first public address since his return from overseas. He has selected a subject which has a large range: "Some Impressions From the Front."

Rabbi Silver has returned to this country only within the past two weeks, and we may be sure that the message he will bring to us will be the very latest from the front. He was selected by the Bureau of Public Information and the High French Commission to be sent to France to inspect the work of the American Forces in the different branches of service. He spent some time in the vicinity of Verdun, and will tell us of the almost unbelievable strides that the United States has made in establishing and managing the different branches of the work in France.

Many Citizens will remember Rabbi Silver's impromptu address at the City Club last year when the speaker scheduled for the day did not arrive. It is now a bit of City Club history, and proved to be the address of the past season that caused more comment than any other. One of the members has said that a greater compliment was paid to Rabbi Silver that day than the City Club has ever paid to any speaker. The compliment was that not a single man left the room during the address.

Next Saturday's meeting will probably be a very large one. Many reservations are already made. It shows not only interest in the Club to make your reservations before Friday evening, but may now be considered as a patriotic and loyal duty under the advice of Mr. Hoover.

א פדרע פון די רעפארמ דאזיס דערם אן אקטיווע צייטנס

דאס איז אים הייל סילוער איבער
פון די פארשידענע רעפארמ דאזיס
פונעם און אקטיווע האט זיך רעדווער
פונעם אלס פערסענעל פון דער צייטנס
פונעם אקטיווע צייטנס און האט זיך
פונעם און זיך און בערייט אנצוהאלטן
אן אקטיווע צייטנס אקטיווע און
פונעם פארמ וואס די צייטנס פונעם
פונעם וואס פון אים פערסענעל.

The Jewish Independent
September 27, 1918

JUSTICE MACK TO ADDRESS LIBERTY LOAN MASS MEETING

Gathering Will Take Place Sept. 30 Under Auspices
of Cleveland Zionist District

TO BE HELD AT EAST TECHNICAL SCHOOL

Dr. Schmaryahu Levin and Rabbi A. H. Silver Will Also Address the
Meeting—Statement of Zionists Announcing the Event
Refers to Remarkable Victories of Allies in Palestine

A Liberty Loan mass meeting to be held at East Technical High School on the evening of Sept. 30 will be addressed by Justice Julian W. Mack, president of the Zionist Organization of America; Dr. Schmaryahu Levin, resident member of the inner-actions committee of the National Zionist Organization, and Rabbi Abba Hillel Silver of the Temple. The meeting will be under the auspices of the Cleveland Zionist District.

In a statement issued yesterday, the Cleveland Zionist District leaders state that the brilliant achievement of the British forces in Palestine and the recent greetings of sympathy by President Wilson cause the Zionist Organization to look forward to co-operation in the Fourth Liberty Loan with joy and enthusiasm.

Following is the statement:

"Remarkable sweeping success of the British forces under General Allenby, in clearing the Turk out of Palestine; the recent greetings of sympathy by President Wilson; the uniting of the Zionist cause with that of the Allies, is bringing the Zionist Organizations throughout the United States, and in Cleveland in particular, to look forward to co-operation in the Fourth Liberty Loan with supreme joy and wonderful enthusiasm.

"Nothing by way of energy, funds or effort will be either too much or too little for the Zionists to offer to the cause of liberty, not only as loyal Americans, but also as Zionists. They feel their very life bound up with the success of our cause.

"It is, therefore, that the Zionist District of Cleveland has utilized the presence of the President of the Zionist Organization of America, Justice Julian W. Mack of Chicago, and Dr. Schmaryahu Levin, co-member of the Russian Duma, the most prominent Zionist of international fame in the United States, to rally the Jews of Cleveland under the standard of the Fourth Liberty Loan. No less is their effort represented in having the eloquent Rabbi Abba Hillel Silver



DR. SCHMARYAHU LEVIN

bring the full force of his oratory to bear upon the importance of having the Jews give, and give until it hurts, to this Fourth Liberty Loan."

Mr. Harry L. Kaplan, chairman of the Cleveland Zionist District, in a statement to the press, said, "While we are in the midst of a membership campaign to get as many Jews in Cleveland to register in the Zionist Organization, we feel that so closely is our movement allied with that of the Allies, or rather, so truly is it synonymous with that of the Allies, that at this moment, not only will we be satisfied with pausing in our own campaign to give prominence in our own small way, to the Fourth Liberty Loan, but as Zionists, it is our religious duty to concentrate and consecrate all our efforts and energies in making this Fourth Liberty Loan, at least as far as we are concerned, a success to an unprecedented degree."

Ad. Sept. 18/18

City's Prominent Men Enroll for Draft



The center picture shows Registrar C. N. Davis enrolling Mayor Davis in the executive's home precinct, Q. of the Fifteenth ward.

Other prominent Clevelanders who registered for the draft yesterday included: Former Federal Judge W. L. Day, Public Service Director Alex

Bernstein, Bertram D. Quarrie, member of the board of education; Rabbi A. H. Silver of The Temple; District attorney Edward S. Wertz.

Munson Havens, secretary of the Chamber of Commerce; Christian Gird, president of the Standard Porto Co.; Magr. T. C. O'Reilly of St. John's

cathedral; Mark L. Thomson, president of the board of education; Street Railway Commissioner Sanders.

Postmaster William J. Murphy, Bliss Morton, special investigator of the department of justice; Thomas Farrell, public utilities director, and W. S. Fitzgerald, city law director.

RABBI TELLS OF JOY * YANKS BRING FRANCE

Cleveland Home From Battle Line, Where Americans Win Victories.

"The great facts that impress the traveler on the western front is the pouring in of American troops and their glorious victories which have reinforced the morale of the allied armies."

Rabbi Abba H. Silver of The Temple made this statement last night upon his return from a two months' study of war conditions in France. He was sent to the battle lines by the Committee on Public Information at the request of the French high commission.

"After four great German offensives France was depressed," the rabbi reported. "But the splendid fighting of the Americans around Chateau Thierry and Soissons has sent a thrill throughout all France."

"The French simply love the big American boys. I have seen little French girls wait for hours for the chance to slip flowers into the hands of the American soldiers when they came marching by. The poilu and the Yankee are born comrades and often one sees them talking and laughing together for hours when neither could understand a word the other said."

Rabbi Silver could not say enough for the Red Cross, Y. M. C. A. and Salvation Army. "Workers of the latter organization go right out in the midst of heavy firing to distribute coffee and doughnuts in the trenches every night," he said.

"The wounded get the very best care. The French women simply outdo each other in amusing and cheering up the wounded 'Yanks'."

Rabbi Silver had the distinction of



RABBI
A. H.
SILVER

standing on the German ground recovered in Alsace where American troops are now stationed.

"When the French won back this part of Alsace, the townsmen declared a holiday," he remarked, "and the stars and stripes floated beside the tricolor in the festivities. The old inhabitants of Alsace are wild with joy at the prospect of being re-joined to their mother country."

SCORES FORCE IN * AMERICANIZATION

P. D. Dec 18, 1919
Rabbi Silver Warns Against
Suppression of Foreign
Languages.

"Suppression of the native languages of immigrants to America is developing criminals among the younger generations," Rabbi Abba H. Silver of the Temple said yesterday noon at the City Club luncheon in The Hollenden, at which he scored "quick lunch methods of Americanization."

"Suppression of the foreign language press cuts off the contact of the older generation with the thought of the country," Rabbi Silver said. "The younger generation learns contempt for a despised older generation and the authority of the home is broken. The gap between father and son is widened as the son becomes tinged with a superficial Americanism, and the father is scorned as a being too old to adjust himself to his new environment."

"Our national educational system was built up for an imaginary Anglo-Saxon population. Millions of immigrants are forced into a mold which was not intended for them. More than half the children in Cleveland schools come from families where a foreign language is spoken."

"Americanization should not be annihilation of racial inheritances but development and utilization of what the immigrant has to give to America from civilizations, centuries older than ours."

"Our experiment in democracy has called to our shores a complexity of peoples whose very presence here is a sign that the experiment is still going on."

"There is a distinction between a foreigner and an immigrant. He who is opposed to American ideals is a foreigner. He who has potential Americanism is no foreigner."

"The native American who is bigoted in his religion or politics is a foreigner, even if his ancestors happened to be seafarers on the Mayflower."

"We are prone to look at the immigrant as the breeder of radicalism."

"America is sound enough. It is our minds which are unsound. We are nervous, and sinister elements in our country are taking advantage of our nervousness."

"More faith in the immigrant and more sympathetic and intelligent handling of his problem will go far toward alleviating present radicalism."

John G. Maszyrk, representative to America of the Cecho-Slovak republic, and Charles Pergler, Cecho-Slovak minister to Japan, made short addresses.

Plain Dealer.
Sept. 5, '18

5, 1918

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COMMON MAN LIFTED UP BY WAR, SAYS RABBI

Rabbi Abba H. Silver, newly returned from the French battle front, declared Saturday in a meeting at the City Club that the war has brought to light the inherent worth of the common man.

Rabbi Silver, who occupies the pulpit at the Temple, Central ave. and E. 15th st., who was sent to France by the committee on public information, had an excellent opportunity to observe the American fighting man before and after battle.

"And I learned that this is decidedly not the age of the superman, the man of exalted birth," he said. "It is the age of the common man, the average man, the farmer boy, the clerk and the others who toil. It is these who are now rising to astounding heights of valor under impulse of a great emotion."

He told of touching incidents of heroism and self-sacrifice by those suffering agony in the hospitals back of the lines.

NEW LEADER Sep 21

Plain Dealer
B Sept 22, 1918

YANKS GIVE LIE TO HUNS' EFFICIENCY

Prove German Army Can't Conquer, Rabbi Tells City Club.

"The superstition about Germany's efficiency is a lie and I know it, because I saw marvelous evidences of what democracy has done in the war zone of Europe," Rabbi A. H. Silver of the Temple, E. 15th street and Central avenue S. E., told 400 members of the City Club at their noon luncheon in The Hollenden hall room yesterday.

Rabbi Silver recently returned from France where he was sent by the federal committee on public information at the request of the French high commission.

"The war is writing a new epic," Rabbi Silver said. "The common man is coming into his own. Our American boys in the trenches and battle lines are learning a new and wonderful lesson. They are learning the lesson of fraternity and human brotherhood—this of unbounded generosity. They are learning that this is the age of the average man."

"The war has wiped out rank, class and creed. Souls now face souls. Men are forgetting their prejudices. Jew and Gentile, Catholic and Protestant, alike are going over the top together in the interest of freedom. They are fighting autocracy."

"The bleeding, torn nations of Europe are looking to America to win this war, and America has shown what her soldiers can do, because they are beating the time-tried, inefficient Huns at their own game of bloody war."

"In sixteen months America demonstrated that German efficiency is a lie. The forty years of preparation by Germany cannot withstand the attacks launched by democracy's efficiency."

Rabbi Silver said that the American soldiers abroad will return with new and better ideas of life. He said these soldiers will have broader views of everything, because they are now in countries where material things are not regarded as highly as those of the spiritual world.

PREJUDICE AT WORD THAT KAISER QUILTS

RABBI A. H. SILVER.—The abdication of the Kaiser has reported sounds the downfall of militarism in Germany. The next step is a German republic. It is astonishing the rapidity with which the German people realized their blunders during past years. It is astonishing that the Kaiser, that supreme egoist, the Kaiser, and his clique.

Germany will pass through a period of great unrest, but it will emerge ultimately a great democracy. Love of freedom cannot help but rejoice at the event, especially the people of America who are more directly responsible than any other people for the collapse of that obnoxious system.

Press,
A. S. H. 21, 1918.

PAGE 6

"WAR IS WRITING NEW EPIC"

Rabbi Silver Praises Former
"Common Man"

HE ADDRESSES CITY CLUB

No Common Man Today—
He's Hero

"This war is writing a new epic—the epic of the common man" said Rabbi Abba H. Silver, who gave his impressions of war conditions at the front at the City Club, Hollenden Hotel, Saturday.

Rabbi Silver, incumbent of The Temple, E. 13th-st and Central-av, recently returned from the battle-lines of France where he was sent by the Committee on Public Information at the request of the French High Commission.

Rabbi Silver said:

"This is decidedly not the age of the hero—of the superman, the man of exalted birth and a lifelong military discipline, who performs marvelous feats of valor in the presence of an astonished world.

"This is the age of the common man—the average man, the farmer boy and the clerk, the carpenter, the merchant and the stoverdom, who rise to astounding heights of meritorious valor under the impulse of a great emotion.

"This war has discovered the hero in the man we called common. There is no common man today. The common man is so only because the slumbering hero and giant within him have not yet been awakened.

Humble Before Common Man

"Speak to the men over there, the men who know, the men who have seen the erstwhile plowboy, or baker or tailor, hurl himself into battle with an ecstasy of exalted enthusiasm and have witnessed his spontaneous acts of supreme heroism, and you will never again chatter superciliously of the common man.

"In a hospital at Kruth, I passed the cot of an American lad. The enemy had hurled a hand grenade. The young lad, instead of running for safety, deliberately stepped upon it to save the lives of his comrades. He was slowly dying.

"I stood by the cot of a lad who had been most fearfully cut up. His 'buddy' in the next cot, who had escaped with the loss of an arm, and was quickly recovering, had remarked that while he had only been scratched, his chum over yonder—meaning the one at whose side I now stood, was fairly 'ruined.' I bent low and asked the lad how he was feeling, whether he was comfortable, and I heard him mumble: 'Oh, this is a wonderful place. If I am ever wounded again, I hope they send me back here.'

Simple Elemental Heroism

"Think of it! Smashed almost to bits—this boy was thinking, not of his misery, or of his hopelessness, but of returning to duty and of the prospect of being wounded again in the service of his country.

"And the heroic simplicity of it all! Just the consciousness of duty performed, and nothing else!

"Have you paid due heed to this marvelous phenomenon—America in war! A loose democracy, lightly federated, having no compelling military tradition, priding itself upon the spirit of unrestrained individualism in its citizens, transformed in the short space of a few months into a most powerful, rigorously disciplined, almost perfectly equipped, fighting organization.

Strange Fact

"Have you sufficiently reflected upon the strange fact of millions of civilians, utterly ignorant of the art of war, jealous of their prerogatives, taken as if by an invisible hand from the plow and the desk, the machine and the counter, and transformed in the briefest moment of time into most marvelously efficient fighting men, who are, at this very moment, whipping the most intensively trained professional military men of the earth!

"I say that it is a wonderful commentary upon the wholesomeness of democracy.

"Democracy has passed thru the fire and has stood the test."



B. Plain Dealer
Nov. 25, 1918.

RABBI ADVOCATES ECONOMIC CHANGE

Says War Has Left Workers
Dissatisfied With Present System.

Rabbi Abba H. Silver in addressing his congregation in The Temple, E. 35th street, yesterday, said the war has bequeathed America a sublime dissatisfaction with present economic arrangements.

"In the great soul-searching which took place, working men and fighting men have become painfully conscious of the inadequacy and illiberality of our industrial organization," Rabbi Silver continued.

"Fighting men who realized the awful responsibilities of citizenship, who consented readily to a deprivation of their liberties for the sake of the state, who regarded their suffering in vermin-ridden, rain-drenched holes and trenches as a duty which they owed to their country, have asked themselves whether the country does not owe something to them—opportunity for a free and unhampered life, and a share in the many blessings with which this nation is blessed, and which are enjoyed by some in profligate abundance while the many are denied.

"The war has killed three lies in our political thinking. First the lie of feudalism or autocracy—the lie of the divine right of kings. Secondly the lie of national competitions—that the destiny of a nation is to destroy its neighbor or be destroyed. Competition has given way to co-operation and on the grave of the balance of power has risen the idea of the league of nations. And lastly, the lie of the survival of the fittest, that the possession of power is a justification of power—that might makes right.

"The future of our industrial progress depends upon our killing the same three lies in our industrial philosophy. Industrial feudalism, or autocracy must go. There is no divine right of capital or property.

"Labor must share in industrial management and control, even as it shares in political control. And the lies of class struggle must go.

"Class is the root of all evil. Class competition must give way to class co-operation.

"And the lie of the survival of the fittest in industry must be killed. It is a ready made catchword which is a short cut to hell. We must strive for the survival of the best, the noblest, through an extension of opportunity.

"There is no room in America for Bolshevism. And Bolshevism—that present menace to the peace and safety of Europe, will never make headway in America unless capital remains narrow visioned and stupidly reactionary. The truest friend of Bolshevism is the unscrupulous and conscienceless boss.

"Both Christianity and Judaism have failed in this war. Let them now redeem themselves and become dynamic influences in social life by taking the lead in economic reconstruction—by urging men on to the glory and the beauty of the new day."

200 IN UNIFORM

The Jewish Independent
October 4, 1918

The American Israelite 21
October 10, 1918

THORNG HEARS LIBERTY LOAN MESSAGE OF ZIONIST LEADERS

Justice Julian W. Mack and Dr. Ben Zion
Mossinsohn Address Gathering

RABBI SILVER SPEAKS AT MASS MEETING

Declares That League of Nations was Hope of Prophet Isaiah, That Jews
Desire Autonomous Government and That Opposition to Zionism
Comes From Men Who are Foreign to Soul of Israel

Eloquent appeals for an immediate response to the call for Fourth Liberty Loan subscriptions were made at an enthusiastic mass meeting and patriotic rally held under the auspices of the Cleveland Zionist District at Grays' Armory Monday evening. President Julian W. Mack of the Zionist Organization of America, Dr. Ben Zion Mossinsohn, Mayor Harry L. Davis, Capt. Shaw of the British Army, and Rabbi Abba Hillel Silver were the speakers and Mr. Obadiah Grossman was chairman of the gathering.

Justice Mack referred to the Zionist demonstration held at Carnegie Hall, New York, Sunday evening and stated that Secretary Daniels had declared at that gathering that the Government of the United States is for the Jewish Homeland in Palestine.

"Most of the Jews in our country will remain," said Justice Mack. "Most of us will remain here, full-fledged citizens of the United States, owing but one allegiance and that to the United States. What then do we ask of the American Jew who remains here? Just that he remain true to his traditions, feeling in his blood his kinship with all the Jews of the world.

"Is there a Jew who can be so deaf to the cry of his people that he is going to hold aloof from the movement. That people in whose veins flows the blood of the ancient race that laid the corner-stones of modern civilization, that people of the Book, in their own home, on their own ancient soil, inheriting the fruits of all the ages, surely that people can be trusted to bring forth again the spiritual values needed so much by all the world. Surely, we want to aid President Wilson in his endeavor to aid us. One thing is necessary to the realization of our aims and that is a victory for our arms. Of course, it is coming and tonight we can almost say it has

come. But let's make it doubly sure. We must fight on. I plead to you now, an American to Americans, do your share, that victory may be speeded."

Dr. Ben Zion Mossinsohn's address was in Yiddish. He showed by tracing the history of Palestine from the early dawn of history to the present day of the World War that Palestine has always been identified with momentous struggles and contests in the world history.

Rabbi Silver spoke of President Wilson's League of Nations message and the age-old hope of the Prophet Isaiah, and declared that Jews desire national autonomy, so that they may bring their contribution to the whole treasure house of humanity. In addition, he said that the opposition to the Zionist movement comes from a group of men whose numbers and influence have been overestimated.

"It comes from a few who have made anti-Zionism a hobby," he said. "It comes from men who are foreign to the soul of Israel.

"No Jew need now be urged to subscribe to the Liberty Loan," said Rabbi Silver. "No people has given as much to the sacred cause of liberty as the Jew. The Jew has at all times consecrated himself to the sacred cause of liberty and at this moment of crisis he shall not be found wanting. Our soul is one with the soul of America.

"You will give because this is your war and you are fighting it and your boy is fighting it."

Mayor Davis urged an immediate and liberal response to the Liberty Loan call. Mrs. Anita Loew Sack sang several patriotic selections and the audience joined in the singing of the Star Spangled Banner at the close of the gathering.

The meeting was originally scheduled for East Technical High School auditorium, but the Grays' Armory was later selected for the gathering.

RABBI SILVER THRILLS AUDIENCE.

Rabbi Abba H. Silver (H. U. C. '15) of the Temple, Cleveland, J., thrilled a City Club audience which filled the Hollenden ballroom with an eloquent picture of the spirit and high devotion of the youth of America, in the war zones of Europe. He went to France in the service of the committee on public information several months ago, and he has returned burning with faith in the eternal righteousness of the cause in which Americans are fighting and dying, and in the competence of its destined triumph.

Unlike many noted observers of the conditions at the front and behind the battle lines, back to the French ports which have been transformed by American energy and American mechanical resources, Rabbi Silver paid relatively little attention, in his address, to precise facts and material achievements. But he found time to rouse his audience to great enthusiasm by his fervent declaration that what the American democracy was doing and what it had already done proved that the whole cult of German superiority in efficiency was based on a lie.

His references to individual instances of heroism and devotion and wonderful fortitude in suffering were also subordinated to his main theme, a most powerful and beautiful plea to his hearers to interpret rightly and profit accordingly by the spiritual sublimity of the war, yet the vivid glimpses of the magnificent courage, the absolute self-sacrifice and the fine human brotherhood of the American boys in France moved his fellow citizens as Cleveland audiences are seldom thrilled.

The speaker put his whole soul and all his force into his tribute to France and again into his prophesy that the armies to return from the cleansing and testing of the fiery furnace of war would lift American thoughts and feeling and American life nearer to priceless ideals of human brotherhood, nearer to the spirit of all true religion and the very soul of justice, service and love.

The Press
October 11, 1918

A THE LIBERTY BOND

By Rabbi Abba Hillel Silver

IT'S the food of your lad and the raiment he wears and the strength of his body and soul. It's the helmet of steel and the saving mask and the sheltering trench in the open field.

IT'S the weapon of war in his willing hands, the rifle, the shot and the hand grenade. It's the cannon's frame and the cannon's food and the rib and wing of the aeroplane.

IT'S the ships that plow the infested seas, the docks and wharfs and the towering cranes. It's the roads of steel and the thundering trains and their precious freight of belligerency.

IT'S the stretcher that lifts from the frozen ground and the speeding ambulance. It's the surgeon's care and the healing balm and the tender hand on the fevered brow.

IT'S the thew and the sinew of three million men that are fighting for you and me. It's their meed and due and vital need, the blood of their enterprise.

IT'S the faith and vow of you and me and a hundred million more, the faith in God and Man and Truth and the vow of sacrifice.

IT'S the doom of Force and the knell of Greed and the death of Tyranny. It's the bond that joins the severed bits of a broken brotherhood.

IT'S the base and walls and the columns of light and the crowning dome of hope in The Temple of Life that will arise on the ruins of yesterday.

IT'S THE LIBERTY BOND.

Attention! Lovers of Freedom!

By RABBI ABBA HILLEL SILVER

The Fourth Liberty Loan offers another opportunity to the men and women of America to manifest their splendid devotion to the sacred cause of Democracy.

Their heroic devotion in the past heartened our brave Allies in their titanic struggle and stemmed the tide of ruthless aggression. It will now complete the work of redemption and hasten the day of glorious Victory. No one who loves God's greater gifts of Freedom will fail to seize this opportunity. No one who discerns in the events of these wondrous times traces of a sublime purpose slowly unfolding itself, no one who amidst the frightful discord of these fateful days can catch intimations of the distant harmony of a greater Brotherhood will be slow in answering the Challenge of the Hour.

A new world is in the making! A consecrated humanity is emerging out of the welter of war. We of today are building the Temple of Tomorrow. Our heroic men over there are building it with their life's blood. Theirs is the heaviest burden and the holiest privilege.

But we, too, may build it by our indefatigable service and our unstinted sacrifices, by our love and labor and loyalty.

We should give eagerly, freely of our powers and possessions until the day of glorious consummation, when the rays of the Holy Light kindled

on the shores of America will illumine the dark places of the earth, when the rights of men and nations and the wider sympathies of peoples will be crowned in a just and abiding peace.

Liberty Bonds are a privilege, a challenge and an opportunity!

Blessed be he who lends of his substance to the Great Cause, for he shall be called a Builder of Tomorrow.

The Jewish Independent
October 18, 1918

Rabbi Silver at the Ruined Synagog of Verdun



Vivid impressions of the devastated region of Verdun and of the ruined synagogues standing there were conveyed by Rabbi Abba Hillel Silver to his hearers in the Rosh Hashonah sermon at the Temple delivered immediately following his return from France. As a representative of the Committee on Public Information, Rabbi Silver left for France some months ago and remained through the summer.

The photograph reproduced above shows Rabbi Silver standing before the ruins of the synagog of Verdun. The front wall was the only one re-

maining after the Germans destroyed the city. Standing next to Rabbi Silver is Col. Delay, military commander of the Citadel of Verdun. Next to him is the French Jewish chaplain of the Verdun sector. Rabbi Silver is wearing the regulation helmet and has a gas mask slung over his shoulder.

As the text of his Rosh Hashonah sermon, Rabbi Silver used the opening lines of a hymn printed in Hebrew upon the page of a prayer book, which he found among the ruins of the synagog:

"Forever shall he rule, the King on high."

The Jewish Independent
 November 8, 1938

MEMORIAL SERVICE FOR LATE RABBI MOSES J. GRIES PLANNED

**Tribute to Departed Spiritual Leader is Now
 Being Arranged**

MANY ATTEND FUNERAL SERVICES

**Tribute of Rabbi Silver—"After a Life Blessed With Noble Efforts and
 Achievements, Moses J. Gries—Rabbi, Leader and Lover of Man
 Has Approached the Great Darkness Where God Dwells"**

A memorial service for the late Rabbi Moses J. Gries, former spiritual leader of the Temple, who passed away Wednesday, Oct. 30, will be held at the Temple in the near future. Plans for this tribute are now under way. Hundreds gathered at Mayfield Cemetery Friday afternoon heard the eloquent tribute paid the departed by Rabbi Abba Hillel Silver of the Temple, who conducted the services. Rabbi Silver dwelt upon the years of constant devotion to service of God and man that constituted the life's work of the departed leader and upon the ideals which served as an inspiration to the many who were guided by his teachings. The tribute follows:

"And Moses approached the darkness where God dwells."

"After a life blessed with noble efforts and achievements, Moses J. Gries—rabbi, leader, and lover of man—has approached the great darkness where God dwells."

"The sorrow which we experience and the shock at the suddenness of his death are still too fresh and compelling to enable us to meditate calmly on the beauty of his life and to evaluate his spiritual gifts to our community and to the whole community of Israel. In the days to come, when our emotions shall have been mellowed by time, we shall speak more thoughtfully and more objectively of him and of the abiding value of his services to his fellow-men."

"For the present let a word suffice to indicate the profound sense of loss which is ours, and to express the high estimate which men have placed upon the noble and selfless life which was his."

"Of him, as of Moses of old, it may truly be said: 'And Moses, the servant of God, died.' For Moses J. Gries, now that the full tale of his life is told, was in the truest sense a servant of God."

"From early youth he had consecrated himself to the service of God and of man. In the early morning hours of his life the opportunities for service which the ministry seemed to offer had already appealed to him and he knocked at the gates of his Alma Mater and sought admission. When still a very young man he was ordained Rabbi in Israel and thrilled with the glory of this new consecration he went forth to toil in the vineyard of the Lord, to serve and to sacrifice."

"The twenty-seven years of his ministry are the faithful records of a service, which for earnestness and intensity, sincerity and devotion are unexcelled in a profession famous for its unselfish and devoted servants of God."

"Of him, as of Moses of old, it may also be said: 'The instruction which Moses gave unto us has become the heritage of the whole House of Jacob.' It is one of God's everlasting mercies that the gracious gifts of the spirit of man long outlive his poor, frail body. The wise teachings of Moses J. Gries and the noble ideals which he uttered and diffused among men—ideals steeped in the sweet perfume of kindness, love and human sympathy—will long remain as an inspiration and an incentive to the children of men."

"And not only the precept of his word, but also and more so the example of his life! Moses J. Gries himself was a most eloquent sermon. His soul was an exquisite blend of virtue and power and his mind a rare compound of fine vision and sound judgment. And because of these qualities of mind and soul he proved the unfailing guide and inspiration of youth and the wise friends and counsellor of age. The instruction which emanated from the lips as from the life and labors of Moses J. Gries has become the treasured heritage of our community. It is indelibly impressed not only upon the institutions of learning or of philanthropy which he founded or furthered, but also upon the souls of men and women which were moulded and fashioned by him."

"It cannot be said of Moses J. Gries that he died young; for while his years were all too few, his influence had reached its zenith and life must be measured in terms of influence and not of years. Life is not duration, but influence and experience. It is not how long we live which determines the value of our life, but how we live. And the quality of the life of Moses J. Gries and the variety and richness of its experience and influence more than compensate its comparative shortness. The influences of his life have bridged the gulf of his death and have led him into the realms of immortality. Moses J. Gries will live on as a potent and creative force, as a stirring memory in the life of this community and in the lives of men and women."

His life of his
 dear and dear

to him, he will live on as a sacred and undying love, as a sweet benediction. Athwart their path he will cast the glory of his life and in the holy communion of loving hearts he will speak to them in the tender accents of memory."

"God grant the balm of consolation to their aching hearts! May He be their rod and staff as they pass through the Valley of the Shadow of Death."

"May He guide and sustain her who was the companion and helpmate of our dear departed, who walked side by side with him on the highway of life, sharing his trials and his burdens, his trials and his difficulties. May she find in the abiding sweetness of his beautiful life the great consolation for her sorrowing heart. And may his children walk in the light of his spirit, true to the ideals of their father. May they so live that their every word and thought and deed will be a wreath"

(Continued on Page Five)

Article published in the Wheeling News, Wheeling, W. Va.,
October 13th, 1918:

Rabbi Silver tells of War on French Soil.

Former popular Rabbi of Eoff Street Temple returns to Cleveland.
Thrills audience in Forest City by impressive talk- appeals for
loan.

"Rabbi A. H. Silver, formerly of the Eoff Street Temple of this city, but now of Cleveland, Ohio, thrilled a city club audience which filled the Hollenden ballroom in that city last week, with an eloquent picture of the spirit and high devotion of the youth of America, in the war zones of Europe. He went to France in the service of the Committee on Public Information several months ago, and he has returned burning with faith in the eternal righteousness of the cause in which Americans are fighting and dying, and in the completeness of its destined triumph.

Unlike many noted observers of the conditions at the front and behind the battle lines, back to the French ports which have been transformed by American energy and American Mechanical resources, Rabbi Silver pays relatively little attention, in his address, to precise facts and material achievements. But he found time to rouse his audience to great enthusiasm by his fervent declaration that what the American Democracy was doing and what it had already done proved that the whole cult of German superiority in efficiency was based on a lie.

His reference to individual instances of heroism and devotion and wonderful fortitude and suffering were also subordinated to his main theme, the most powerful and beautiful plea to his hearers to interpret rightly and profit accordingly by the spiritual sublimity of war, yet the vivid glimpses of the magnificent courage, the absolute self-sacrifice and the fine human brotherhood of the American boys in France moved his fellow citizens as Cleveland audiences are seldom thrilled.

The speaker put his whole soul and all his force into his tribute to France, and again into his prophecy that the armies to return from the cleansing and testing of the fiery furnace of war would lift American thought and feeling and American life nearer to priceless ideals of human brotherhood, nearer to the spirit of all true religion and the very soul of justice, and service and love."

RECEIVED OCT 14 1918

TO STRONG-ARM A SLACKERS

Oklahoma Times - Nov. 13-18
Stern Methods Needed to
Make Drive a Success

MRS. DANIELS HERE FRI.

Many Speakers Active in
Work Thruout State

Grand total raised in United
War Work campaign to date
is \$78,699.

Wednesday's total was \$17,791,
divided as follows among gen-
erals: F. A. Gross, \$1115.90; W.
C. Dean, \$3895.45; Robt. M. Scott,
\$4282.00; W. H. Vesper, \$4708.85;
Mrs. Hugh Johnson, \$2971.

"Don't let demobilization mean
demoralization. Keep the boys
in France clean," was the plea
of Rabbi Silver who thrilled a
crowded hall with his talk.

City Morning Paper
B
Nov 14-18

AMERICA.

God built Him a continent of glory
and filled it with treasures untold.
He carpeted it with soft rolling
prairies and pillowed it with thun-
dering mountains. He studded it
with sweet flowing fountains and
traced it with unwinding streams.
He graced 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 glory of adventure
was in their eyes and the glory of
hope was in their souls.

And out of the memories of ages
and the hopes of the world: out of
the longing of hearts and the prayers
of souls—God fashioned a nation
you love, blessed it with a purpose
sublime and called it AMERICA.—
From the stirring address of Rabbi
A. Silver, of Cleveland, Ohio, before
the United War Work campaigners
at the Chamber of Commerce at noon
yesterday.

OKLAHOMA STATE AND COUNTY LAG IN "WAR" DRIVE

Oklahoma City Times - Nov. 13-18
Leaders Fear That State Will
Not Fill Its Quota.

TODAY'S CITY RESULTS.

General	Donors	Subscriptions
W. C. Dean	421	\$ 3,895
F. A. Gross	242	\$ 2,115
Robert M. Scott ..	381	\$ 4,282
W. H. Vesper ..	580	\$ 4,708
Mrs. H. Johnson ..	471	\$2,971
Total today		\$17,791
Grand Total		\$78,699

With the week half gone and nearly
\$100,000 yet to be raised for the Ok-
lahoma county quota in the United
War Work campaign, workers in spite
of the fact that they were enthused
by speakers at the noonday luncheon
today, were discouraged when reports
were posted.

Fully equal to the brilliant address of
Dr. R. P. Shepherd heard yesterday
was the message delivered to the work-
ers today by Rabbi A. Silver, of
Cleveland, Ohio, returned overseas
worker in the Jewish Welfare service.
Several times the audience was so en-
thusiastic that it stood and cheered the
speaker.

"I have seen the glorious work of the
Y. M. C. A., and the splendid service
of the Red Cross and other organiza-
tions in France and I know what is
being done to make that almost intoler-
able life more pleasant and less mo-
notonous for the soldiers. By the
amount we give in this campaign, we
are determining the kind of men who
will return to America," said the
speaker.

Oklahoma must not desert its 40,000

D

Tulsa-

Nov. 15-18

DIFFERENT MEN WILL COME BACK TO HOME

Mrs. Daniels and Rabbi Silver Both
Told of Wonders of United
Welfare Agencies.

ENTHUSIASM IS GROWING

Talks by Both Speakers Franchise
With Inspiration for War
Fund Workers.

The campaign of the united war
fund drive was given added impetus
last evening in the meeting held at
the high school auditorium and ad-
dressed by Mrs. Josephine Daniels,
wife of the secretary of the navy, and
Rabbi Silver of Cleveland, Ohio, re-
cently returned from the war zone,
after a year's stay.

Mrs. Daniels who, as a member of
the national war council of the Y. W.
C. A., is touring the southwest in the
interest of the Thanksgiving offering
of love from the American people
to men and women in the service
"over there," spoke for the third
time during the day. Each suc-

ceeding meeting addressed by Mrs.
Daniels seemed to have added inter-
est and enthusiasm and she brought
a message from a mother's heart to
mothers of men in the service. She
pleaded for a new, consecrated wo-
manhood and one which might be
broadened to understand the man
of new ideals upon his return to us.

"The present drive," said Mrs.
Daniels, "is more necessary and the
need greater than ever before. Our
men, tense from the strain of war-
fare, will be set down with nothing
to unthrust or stir them and it is
necessary that they be provided with
the best possible entertainment, lit-
erature, reading matter, lectures and
text books in order that those who
suddenly were cut off from continu-
ing their college course, may pre-
pare to take it up again after their
return."

Mrs. Daniels was accompanied to
Tulsa by Mrs. John M. Hanna of
Dallas, chairman of the war work
council of the southwest field, and
Mrs. Frank Kirkpatrick of Okla-
homa City. Her itinerary of 10 days
includes nine southwestern cities,
comprising Dallas, San Antonio, Aus-
tin, Fort Worth, Tulsa, Oklahoma
City, Muskogee, Guthrie and Law-
ton.

The address of Rabbi Silver, who
spent several months on the front,
was both inspirational and stirring,
and was one of the best upon the
subject of the war which has been
heard in Tulsa.

"Soon after landing in France
and beholding the miracle which
America had wrought in the way of
construction, from the landing dock
to the front line trenches, was con-
vinced of the superstition of Ger-
man efficiency," said Rabbi Silver.
"It required 40 years for Germany
to lose the war."

"The American soldiers upon
their return will bring a new glory
in their souls, and the covenant of
a new day. It was the arc of the
covenant of the Lord which carried
them through the 18 months of war
and brought back the vision of old."

"Contact with the old civilization
of France, England and Italy, where
there is absent that rush and hurry
which we deem necessary to prog-
ress, will have changed us to a su-
preme expression of the life worth
while. Things which we have made
paramount, will be secondary, and
we shall ask the bread of life."

"Civilization in the new sense will
mean co-operation and all peoples
will try to understand each other
better, and work towards a finer co-
operation in all things."

In the parable of the seven
branches, Rabbi Silver likened it to
a block of gold, which stands for
service.

"I am not sure that the many
nomenclatures by which denomina-
tions are identified are known in
heaven," he said. "When our work

is done we shall be asked the ques-
tion, 'In the time you were priv-
ileged to live what did you do for
others? What did you give of
yourself and your possessions? How
much did you sacrifice?'

"The victory of the present war
was a triumph of the people over
the struggle begun at Runnymede.
It is the ideal of democracy, which
have crystallized in America, that
have triumphed."

HEAR RA

OF C

RETURNED RED

At the HIGH SCHOOL

Rabbi Silver spent six months on people of Carthage a thrilling message the ablest and most eloquent Jewish speaker

Rabbi Silver is brought here by the community to hear this noted man is one who

Speaking Begins Promptly

NO CHARGE

RABBI SILVER

CLEVELAND

CROSS WORKER, AUDITORIUM TONIGHT

the Western Battle Front and will bring the
of what he saw and learned. He is one of
speakers in the United States.

War Fund drive workers, and the opportu-
nity should not be missed.

at 8 and will close at 9:30
FOR ADMISSION.

VENING PRESS, WEDNESDAY

RABBI SILVER'S ADDRESS

LARGE CROWD HEARS RETURN- ED RED CROSS WORKER

Says Need of Organized War Workers
is Great—Community Singing
a Feature

Rabbi A. H. Silver, of Cleveland, Ohio, a returned Red Cross worker, who is on a tour of several states under the direction of the national committee on public information, spoke in the High school auditorium last night. The auditorium was well filled for the speaking.

Rabbi Silver has been traveling in the interest of the United War Work fund campaign. His address here was not one of the stirring, patriotic lectures that one customarily hears and expects to hear from an able speaker who has seen service on the western front, but was more of a sermon and touched largely upon the moral issues and results. He made references to some of his experiences and talked of the things inspired by scenes which he had encountered on the battle field. He epitomized the results of the entire war as the spirit shown in the United War Work campaign, where three widely different religious organizations, representing Catholics, Jews and Protestants, are united in a common cause.

Rabbi Silver reminded his hearers that the time has not yet come when people can cease to make donations or sacrifices and say the war is won, but the foundation has only been laid for reconstruction for the economic welfare of the entire world.

The speaker exhibited a masterful control of the English language and his address was praised highly.

Community singing was part of the program, both preceding and follow-

WORD FROM FRONT BROUGHT BY RABBI TO MOTHERS HERE

Man Who Worked and Slept
in Trenches Tells What
United War Agencies Done

URGES LIBERAL GIVING
IN CAMPAIGN NOW WAGED

Eulogizes Doughnut for What
It Has Done to Strengthen
Soldier Boys—Tells What
Men Need After Peace

DON'T STOP YET!

The task of raising Muskogee's quota of the War Work fund calls for united and vigorous effort. Team captains are urged to go over their territories again today and bring in more subscriptions. No information is being held back at headquarters as to what has been subscribed. We need more money. The county can not raise its quota without a more liberal response.

If there are any of you who have been overlooked, make your subscription at any of the banks, or at the chamber of commerce.

With few exceptions donations have not measured up to the financial ability of the donors to give.

You have the opportunity today to increase your subscription and carry us over the top.
WAR WORK COMMITTEE.

Presenting the seven United War Work organizations as so many great human interest fountains through which fathers, mothers, sisters, and sweethearts over here might establish communication with the boys over there, thus rendering a service needed now as much as before the armistice, Rabbi Silber of Cleveland, Ohio, last night addressed a packed house at the Hinton theatre in behalf of Muskogee county's campaign.

He brought a message to American fatherhood and motherhood direct from the trench life of the soldier in France. He ate, slept, talked and communed with the American soldier in all of his variable moods. He knows what these boys have learned in their baptism of fire. It was this influence of war which the Rabbi conveyed to his audience in an impassioned appeal for the support of the seven great welfare organizations.

Twenty Thousand Short

Muskogee county is expected to raise \$79,000. This is the minimum goal which must be attained today noon. At the meeting last night, the committee announced that the county was just \$20,000 short of the coveted goal at seven o'clock last evening, when all reports of the two-days' drive were in.

The Rabbi was released by Tulsa for his appearance here yesterday and last night, after that city had gone over the top with its quota. With the eloquence and the fervor of a learned man with a burning message from the very seat of the world carnage, he painted the glories of the new day which had been born from the ruins of feudalism.

"We are now rejoicing in our new found liberty and strength of purpose," he said, "for the crumbling of the Kaiser's dynasty means a new era in civilization. I dare to make a prophecy: with the overthrow of Wilhelm Hohenzollern and his junker aristocracy the German people themselves will gradually come into the brotherhood of nations emancipated from the heel of tyranny to rejoice in the light of liberty and democracy."

Pays Tribute to Doughnut

There was scarcely a phase of the work of the seven war work organizations which did not receive favorable mention by the speaker as he recounted the human touch which they extended to the soldier in his material and spiritual needs. He said he never would think of doughnuts as merely doughnuts, but would forever have them fixed in his memory with a halo of glory descriptive of their golden-brown deliciousness, and would forever place on a pedestal of fame their makers and distributors—the Salvation Army women and men, one of the United War Work organizations.

"The furnace of warfare is a great levelling influence over mankind as well as a refining and quickening of the divine spark which is inherent in every human breast," said he. "There, it is not creed, or sect, wealth or position, which asserts its sway over the men, but it is an unselfish and noble sacrifice which impels all of them as one man, to go over the top. This war has been won by the common, the average man, every one of whom is a hero. It will be these men—2,000,

600 strong—who will come back ere long to rebuild our mode of thought and action.

"When we see war we see the devil, but when we see through war we see God. I contend that our boys over there have received a great spiritual uplift—a nearness to God which they will revere all their lives. This change in our boys may not be noted from an exterior examination, but when we take up his life, his experiences; when we see through the hearts of these boys, we find that they have a newborn vision of service, of brotherhood which unites all the peoples of the earth in one common cause. God grant that we may have grown in stature, in a conception of our patriotic privileges and obligations, so that we may be able to appreciate the service which these boys have rendered to humanity."

Rabbi Silber addressed several hundred business men at a noonday luncheon at the Sevens yesterday.

THE NEW VISION

Will this country rise to the new heights and see with the new and clear vision that war should have brought, now that new and different duties lie before it? We believe so, because we believe in the American people. But it would be folly to conceal from ourselves the fact that we shall have to fight the results of this war with some of our own people as steadfastly as we fought with the enemy in the field.

In a little circle of men, on the day when news came that the armistice was signed, men of influence, public experience and not without patriotism, some one asked the question: "Shall we go back again to the old policies, and begin legulating against the countries to whom we have fought shoulder to shoulder?" "You rest assured," shouted a veteran campaigner, "that we are going to get the price to which we are entitled."

Said one of those who were listening, "Gentlemen, let me say you something. If you or other men are going to approach public questions in that spirit, if you are going to regard the pursuit of wealth as the main object of life and legislation as the means by which wealth may be acquired, those fortunate enough to secure it, if you are going to lose sight of the moral and physical necessities of our great army of young men in Europe; if you do not wholly abandon that point of view, then, it would have been better that we never should have fought and won this war. I, my friend, and others like him, will prepare at the same time for a greater, a more dreadful war than that which has just been brought to a close." And no man denied or challenged the statement.

This is what we must urge, must plead for, must work and live for now: the new vision, the new point of view, the new resolve as eloquently illumined by Rabbi Silber at the council of defense here yesterday. The heaping up of riches is not the purpose for which a state, any more than an individual, can exist if it is to live worthily. We have found war endurable because it brought out in relief beautiful and precious qualities, through the pursuit of its purpose. Such, too, must be our aim of peace if it is to be worth the price the world has paid.

א ריזיגער פראמעסט מיטענג

געגען די פאגראמעט אין פוילען און גארציען

מיטוואך אבענד דעם 18 דעצ.

אין איסט טעניקאל האל סקודה, 55טע אין סקאווייל

א'אנושירט פון קליוולאנדער אידישע ארגאניזאציען

פאלגענדע בעריהמטע רעדנער וועלען אדעסירען דיעזען פראמעסט מיטינג:

חרב ר' בנימין נימעלואהו

האג. וויללם וויסקערי
(דזשארדזש פון קארט און אפיעלס)

דר. לעאן קאפעלאוויץ

משארלס אדאמס
(עקס-פרעז. פון טשעסבערי און קאמערס)

מר. ז. לארבער

דר. פ. ליכטליער
(פאסטמאן פון קאפאליטעט טעאריסט)

רבי אבא הלל סילווער, טשערמאן

אידען פון קליוולאנד! דאס בלוט פון אונזערע ברידער און שוועסטער אין פוילען שרייט צו אונז. קומט אלע אייפצוהייבען אייער שטימע געגען די אייכשלאכטונג און פער-ניכטונג פון אונזער פאלק אין פוילען.

איינמירט פריי. קומט אין מאסען. מידען אפען 7:30 אווד.

[illegible]

1. Định nghĩa và phạm vi
 Định nghĩa: Là một loại văn bản pháp lý, được ban hành bởi cơ quan nhà nước có thẩm quyền, nhằm quy định các quy tắc, quy định về hành vi của công dân, tổ chức, cơ quan nhà nước.
 Phạm vi: Áp dụng cho tất cả công dân, tổ chức, cơ quan nhà nước trong phạm vi lãnh thổ của nước ta.
 2. Phân loại
 Căn cứ vào nội dung và phạm vi áp dụng, pháp luật được phân loại thành:
 - Pháp luật hình sự: Quy định về các hành vi phạm tội và hình phạt.
 - Pháp luật dân sự: Quy định về các quan hệ tài sản, hôn nhân, gia đình.
 - Pháp luật hành chính: Quy định về tổ chức, hoạt động của cơ quan nhà nước và quan hệ giữa cơ quan nhà nước với công dân.
 - Pháp luật kinh tế: Quy định về các quan hệ kinh tế, thương mại.
 - Pháp luật lao động: Quy định về quan hệ lao động, bảo vệ quyền lợi của người lao động.
 3. Nguyên tắc xây dựng pháp luật
 - Nguyên tắc thượng tôn pháp luật: Pháp luật là nền tảng, cơ sở để mọi hoạt động của công dân, tổ chức, cơ quan nhà nước phải tuân thủ.
 - Nguyên tắc tính thống nhất: Pháp luật phải thống nhất về nội dung và phạm vi áp dụng.
 - Nguyên tắc tính minh bạch: Pháp luật phải được công bố rộng rãi, dễ dàng tiếp cận.
 - Nguyên tắc tính công bằng: Pháp luật phải bảo đảm công bằng, không phân biệt đối xử.
 4. Quy trình ban hành pháp luật
 Quy trình ban hành pháp luật bao gồm các bước:
 - Đề xuất: Cơ quan, tổ chức có thẩm quyền đề xuất ban hành pháp luật.
 - Thảo luận, thẩm định: Các cơ quan liên quan thảo luận, thẩm định dự thảo pháp luật.
 - Quyết định: Hội đồng Nhà nước hoặc cơ quan có thẩm quyền quyết định ban hành pháp luật.
 - Công bố: Pháp luật được công bố rộng rãi để công dân, tổ chức, cơ quan nhà nước biết và tuân thủ.
 5. Vai trò của pháp luật
 Pháp luật có vai trò quan trọng trong việc:
 - Điều chỉnh quan hệ xã hội: Quy định các quy tắc, quy định về hành vi của công dân, tổ chức, cơ quan nhà nước.
 - Bảo vệ quyền lợi công dân: Bảo vệ quyền lợi hợp pháp của công dân, tổ chức, cơ quan nhà nước.
 - Thúc đẩy phát triển kinh tế - xã hội: Tạo môi trường thuận lợi cho phát triển kinh tế - xã hội.
 - Đảm bảo trật tự, an ninh: Đảm bảo trật tự, an ninh trong xã hội.
 6. Thực trạng pháp luật Việt Nam
 Trong những năm gần đây, pháp luật Việt Nam đã có những bước tiến đáng kể, thể hiện qua:
 - Việc ban hành các bộ luật mới: Như Bộ luật Tố tụng Hình sự, Bộ luật Tố tụng Dân sự, Bộ luật Lao động, Bộ luật Bảo vệ Quyền lợi Người Lao động.
 - Việc cải thiện chất lượng pháp luật: Giảm thiểu sự chồng chéo, mâu thuẫn giữa các văn bản pháp luật.
 - Việc tăng cường công tác phổ biến pháp luật: Giúp công dân, tổ chức, cơ quan nhà nước hiểu và tuân thủ pháp luật.
 Tuy nhiên, vẫn còn một số tồn tại, hạn chế cần được khắc phục:
 - Chất lượng pháp luật chưa đồng đều: Một số văn bản pháp luật còn sơ sài, thiếu tính thực tiễn.
 - Việc thực thi pháp luật chưa nghiêm minh: Một số cơ quan, tổ chức còn vi phạm pháp luật.
 - Việc tiếp cận pháp luật của công dân còn hạn chế: Cần tiếp tục đẩy mạnh công tác phổ biến pháp luật.
 7. Giải pháp nâng cao hiệu quả pháp luật
 Để nâng cao hiệu quả pháp luật, cần thực hiện đồng bộ các giải pháp:
 - Cải thiện chất lượng pháp luật: Tăng cường công tác thẩm định, rà soát pháp luật.
 - Đẩy mạnh công tác phổ biến pháp luật: Sử dụng nhiều hình thức, phương tiện để phổ biến pháp luật.
 - Tăng cường công tác giám sát, kiểm tra: Đảm bảo pháp luật được thực thi nghiêm minh.
 - Đổi mới tư duy quản lý nhà nước: Chuyển từ quản lý bằng mệnh lệnh sang quản lý bằng pháp luật.
 8. Kết luận
 Pháp luật là nền tảng, cơ sở để xây dựng nhà nước pháp quyền xã hội chủ nghĩa Việt Nam. Việc ban hành, thực thi pháp luật phải được ưu tiên hàng đầu, đảm bảo tính thống nhất, minh bạch, công bằng, góp phần thúc đẩy phát triển kinh tế - xã hội, bảo vệ quyền lợi công dân, duy trì trật tự, an ninh trong xã hội.

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1. Định nghĩa: Một hàm số $y = f(x)$ được gọi là hàm số chẵn nếu nó thỏa mãn điều kiện:
 $f(x) = f(-x)$ với mọi x thuộc tập xác định của hàm số.
 Ngược lại, một hàm số $y = f(x)$ được gọi là hàm số lẻ nếu nó thỏa mãn điều kiện:
 $f(x) = -f(-x)$ với mọi x thuộc tập xác định của hàm số.

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אידישע וועלט

פריי
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סעט

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נייטליכעס און די עקאנאמישע לאגע

ווען אלע נייטליכע, אידישע און קריסטליכע וואלטען אנגענומען
דיזעלבינע שטעלונג אין אלגעמיין און עקאנאמישע פראגען, ווי עס
האט אנגענומען דער קלויזאנצער בעאמטער ראביי, ראביי אבא הלל
סילבער, און ווען ווערע צוהערער הייפשוועכליך ווערע רייכע צוהערער,
וואלטען ויך צו ווערע ווערע נישט צוהערער, וואלט די וועלט געהאט
דען נישט נור ווער פיר פאליטישען פרייערן נור איך פיר דעם עקאנא-
מישען פרייערן.

אין ווען דאס לעצטע וואג האט דאס סילבער געוואלט אינעם
אנדערעם:

„די סילבער האט געטוישט דאס לינעס אין אונזער פאליטישע
דענקען. ראשיית, דאס לינעס פון פעדאליזם אדער אויטאקראטיע — דער
לינעס ווערען די פון נאך געגעבענע רעכטע צו קעניגען צווייטעס דער ליי-
נעס פון נאציאנאליזם קאנסערוועט — או דער שיקאגא פון א נאציאן אין צו
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סוף, דער לינעס פון „סודווייזעל אד דא פוטעסט“, דאס הייסט או די נע-
ווערע פון סאנא אין דער סאנא'ס פערזענליכע — או סאנא דאס רעכט.

„די צווייטע פון אונזער אינדוסטריעלען פראגעס איז אנהענגיק און
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געס. אינדוסטריעלע פראדאליזם, אדער אויטאקראטיע, סוף געקומען דאס
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אייגענטום.

„לייבאר סא האבען א חלק אין אינדוסטריעלע פערזאנליכע און סוף
פראגן, וואס פונקט ווי די האט א חלק אין פאליטישע קאנסעראל. און ווי
לינעס פון קלאסעקאסע סוף אונזער.

PALESTINE FUND A DRIVE IS OPENED

Jan 1949
\$8,500 Pledged at First Meeting Addressed by Noted Men, Thursday.

Jewish people of the city, to the number of three hundred or more, members of both the Zionist and Reformed sects, gathered at the Masonic temple Thursday evening to celebrate the opening of a campaign here in the interests of the restoration of Palestine.

The company was ably addressed by Rabbi Ben-zion Mossinsohn, recently professor of Hebrew in the University of Jerusalem, and Rabbi A. E. Silver, of Cleveland. At the conclusion of the meeting something more than \$8,500 was pledged to a fund to carry forward the cause. The actual campaign will begin next week, when the city will be canvassed for its share of the \$2,000,000 national Palestine restoration fund.

Rabbi Mossinsohn spoke entirely in Yiddish, explaining to the gathering the manner in which the fatherland of the Jewish peoples has been restored after 2,000 years in Moslem rule, and the various events connected with the present movement to restore it to the Jews from whom it was originally taken. He urged the Jews of Youngstown to stand as a unit behind the movement and to give freely of their money toward the fund of millions needed for the work.

Spoke in English.

Rabbi Silver spoke in English and delivered a most eloquent and forceful address. He said he believed the greatest things in life are accomplished under the stress of great emotion, and that with the feeling which has been aroused in the heart of every Jew throughout the world over the proposed restoration of the fatherland, there can be no other end to the movement than its accomplishment.

Rabbi Silver decried any idea that the movement to restore Palestine might be interpreted as denoting an unpatriotic spirit on the part of the American Jews who have definitely cast their lot with the United States. He declared that no soldiers of the allied cause fought more bravely than did the boys of Jewish origin, and that Jews of America will always remain loyal to their adopted country. No more does their present movement denote disloyalty, he declared, than does that of the Irishman who sends funds to aid in the freeing of Ireland or the Pole who supports the revolution for the freedom of Poland.

Simply because he has no intention of leaving the country of his adoption and returning to Palestine, should never be cause for a Jew to stand out against the restoration of the country, said Rabbi Silver.

NOTED JEWISH LEADER IS TO SPEAK AT MASS MEETING HERE



RABBI A. E. SILVER.

Dr. Silver, of the Temple, Cleveland, will open a campaign here in Masonic temple Thursday night to raise \$10,000 in this vicinity to aid in the restoration of Palestine. A big mass meeting of all Zionists in Youngstown and others interested in the Palestine restoration movement will be held. An elaborate program has been arranged.

"Why," he asked, "should Jews permanently rooted in this or any other country stand in the light of those who wish to return to Palestine and there, among surroundings which speak continually of the history of the race, renew the old traitors and send out to all the world the true spirit of Zionism and Jewish faith."

"Even though such hindering should cause a temporary stoppage methods on the part of any Jew in the program of restoration, it will be but a delay."

"So long," declared Rabbi Silver, "as there lives in the world a Jew the movement to restore the land of who has the true faith, so long will their fathers to the Jews be carried on, and ultimately their object will be attained."

The campaign which was closed with Thursday night's meeting was a most successful one, and resulted in the affixing of the names of hundreds of local Jews to a petition which will be sent to the peace conference at Versailles, urging that returning to them the country of their origin.

WILL SPEAK AT ZIONIST ASSEMBLY



RABBI A. H. SILVER

Dr. Ben-Zion Mossinsohn, professor of the Jaffa college, Palestine, and Rabbi Dr. A. H. Silver of Cleveland will be speakers at one of the most noteworthy gatherings of this city's Zionists scheduled for Jan. 30 in Masonic temple.

Immediate aim of the assemblage is to call attention to the pressing needs of the populace of Palestine, the restored Jewish homeland, and establish this knowledge as a basis of an ensuing campaign for \$10,000 to begin Feb. 6 and continue for 10 days.

Dr. Mossinsohn, himself a resident of the Jewish homeland, is best fitted to relate conditions and tell of a movement on the part of Zionist organizations all over the world which



DR. BEN-ZION MOSSINSOHN

aims at educational and hygienic betterment of that country.

Rabbi Silver is a member of the publicity committee of the Zionist organization of America and in that capacity was in Jewish inhabited territories in Europe some time ago, returning from his mission but recently. He is considered one of the most capable orators of the country and a man of rare judgment and unsurpassed zeal. Thru his connections with the Jewry in every part of the world and personal contact with their sufferings in various countries he will be able to give facts which should make the audience loosen its purse-strings.

The local fund of \$10,000 is part of a national fund of \$1,000,000, application of which is deemed urgent for the betterment of agricultural, hygienic and educational conditions. About \$1,450 of that sum was realized at a single effort some time ago before the campaign was officially declared open.

ASK \$10,000 FOR PALESTINE

First Meetings in Restoration
Fund Campaign Scheduled
for This Week.

First meetings in the campaign to raise \$10,000 here for the Palestine Restoration fund, will be held this week. Tomorrow night organization for the campaign will be effected at a meeting at the Rayen avenue temple. Thursday evening at 8 o'clock there will be a public mass meeting in Masonic temple, with addresses by two noted speakers, Dr. A. H. Silver, of The Temple, Cleveland, and Dr. Ben Zion Mossinsohn, of Jaffa, Palestine.

Dr. Silver spent considerable time in Europe recently as a member of the committee on public information, and has the reputation of being one of the most eloquent men of his race in the United States. Dr. Mossinsohn was formerly head of the Hebrew University in Palestine, and is widely known as an organizer of the Zionist movement. Both will discuss the plans and aims of the great Palestine project which the Allies' victory has finally made possible.

The actual campaign does not begin until February 6, and will last ten days. It will be under the auspices of the Youngstown Zionist District, the official organization here of the Zionists of America. The local society has nearly a thousand members.

The slogan of the campaign throughout the United States will be: "Build the Jewish Homeland Now." A minimum of \$1,000,000 is to be raised.

CLEVELAND ZIONISTS AIM TO A RAISE \$100,000 FOR HOLY LAND

Executive Board of Cleveland Zionist District
Arranges for Palestine Restoration Drive

J. J. Jan. 24/18
DR. BEN ZION MOSSINSOHN TO SPEAK HERE

Campaign in Cleveland Part of \$3,000,000 Fund Drive Being Conducted
by Zionist Organization of America—Funds to be Used for
Health and Educational Purposes in Palestine

Cleveland's part in the campaign for the \$3,000,000 Palestine Restoration Fund, now being conducted by the Zionist Organization of America, will be the raising of \$100,000, the executive board of the Central Cleveland Zionist District announced yesterday.

With the Restoration Fund the organization plans establishment of a new standard of hygienic life in Palestine through the efforts of the Zionist Medical Unit; a ministry of education in Palestine, which will subsidize all secular and religious schools, provided that Hebrew is the medium of instruction; free public education for all children of all grades; maintenance of the Weizmann commission, which is operating under the authority of the British government; special loans to communities, merchants and individuals.

The announcement is made by the board that Dr. Ben Zion Mossinsohn,

Technical High School Auditorium. Dr. Mossinsohn and Rabbi Silver will be the speakers.

The executive board of the Central Cleveland Zionist District has elected Messrs. A. Simon, D. Gara, S. Wohl and Maurice Kahn as the managing committee for the Palestine Restoration campaign in Cleveland. In a statement regarding the Cleveland campaign, the executive board says:

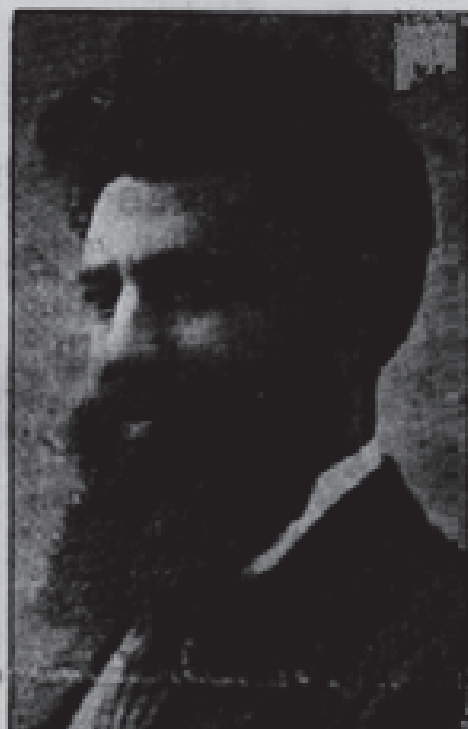
"Cleveland, the fourth Jewish city, must respond and will respond to the historic call. The National office has called upon every organized Zionist to contribute his share, and this week the Cleveland office will receive all contributions from all those Jews, who do not have to be reminded to do their duty—those who are eagerly awaiting to do all they can, and more than they can without being asked. Later an organized effort will be made to reach every Jew and accord him the privilege of being a builder of Israel's hope, Eretz Yisrael. The Jews will then display to the world that they have the ability to restore Palestine to material and spiritual prosperity."

The board announced yesterday that Justice Louis D. Brandeis, honorary president of the Zionist Organization of America, in a letter to the Cleveland Zionist District relating to the Cleveland campaign, said:

"The cause demands unstinted effort. You have the great advantages of a large Jewish population and able men on your administrative committee—and in Rabbi Silver—one of the Jewish orators of the land. With such a spokesman and committee, you should raise at least \$100,000."

Dr. Mossinsohn is touring the United States from coast to coast in order to tell the story of the development of Palestine in the last twenty years. He will describe graphically what effect the war has had on the Holy Land and what its future will be. He delivers his lectures in one of three languages; according to the requirements of the particular audience that he may be addressing. These languages are: English, Hebrew and Yiddish. Dr. Mossinsohn's particular task in Palestine was the development of the educational facilities to meet the demands of the Jewish population.

He is one of the founders of the gymnasium, which has become the center of the movement for the revival of Hebrew as a modern language. All instruction in this institution is in Hebrew, although the curriculum includes the modern sciences, as well as the ancient learning. This has necessitated the writing of special text books many of which were prepared by Dr. Mossinsohn.



DR. BEN ZION MOSSINSOHN
rector of the Hebrew Gymnasium at Jaffa, Palestine, will deliver several addresses in Cleveland and that Rabbi Abba Hillel Silver, honorary chairman of the Restoration Fund campaign, will co-operate with the Cleveland organization. On Sunday morning, Jan. 26, Dr. Mossinsohn will deliver an address at the Temple. Sunday evening he will speak in Hebrew before Cleveland Hebrews under the auspices of the Tarbut, and on Monday evening there will be a demonstration for the reconstruction and rehabilitation of Palestine at East

RABBI SILVER 2-17 B IS U. S. AGAIN

FORMER LOCAL JEWISH MINISTER
RETURNS FROM OFFICIAL
TRIP TO EUROPE

WENT AT REQUEST OF FRENCH
HIGH COMMISSION TO STUDY
CONDITIONS "OVER THERE."

About one year ago the French high commission requested the sending of a number of American students of ability to the French battlefields to see for themselves actual conditions as created by the Germans. One of the few selected by the war department for that important journey overseas was Rabbi A. H. Silver of Cleveland, formerly of the Koff Street temple. Rabbi Silver has returned from France and is coming to Wheeling Tuesday evening to tell what he saw. Why America rightfully entered the war; why we whipped the Germans and how it was done despite the enemy's campaign of frightfulness.

Gifted as an orator, Rabbi Silver needs no introduction to Wheeling. While leader of the local Jewish congregation he took active part in every worthy movement for civic betterment, was a director of local charitable and patriotic organizations and an active worker in many clubs whose sole aim is community betterment. Since leaving Wheeling his work has broadened with his experiences. He has never told of his trip to France or anything of what he saw or did. Wheeling having witnessed his beginning as a man of note, he has honored it by promising of note, he has honored it by promising the difference between war and German atrocities as he saw both. He comes to the city under the auspices of the Young Women's Temple guild, an organization which he founded. His lecture will be delivered at the Koff Street temple. The public is invited.

RABBI SILVER SPEAKS C IN TEMPLE TONIGHT

Gifted and Eloquent Former Wheeling
Pastor to Tell of His Experiences
While in Europe.

Tonight in the Koff Street temple, Rabbi A. H. Silver, former pastor of that congregation and for the past few years the rabbi of Cleveland's largest synagogue, will deliver an address on "My Experiences in Europe."

Rabbi Silver was among the most popular ministers ever having a charge here. He is a brilliant man, interesting and a convincing speaker, possessing a wonderful command of language, and considered today one of the most gifted orators on the American platform. He has a host of friends who will gladly greet him to Wheeling and will be present tonight to hear his discourse.

Mr. Silver spent a number of months during the war in Europe and he has a message to deliver this evening to the people of this city.

A Review of Rabbi A. H. Silver's Lecture

THE NEW AGE

Delivered at Temple Leshem Shomayim,
Tuesday, February 25, 1919.

BY LEO WOLF, M.W.

The intensity of interest depicted on the faces of all who were fortunate enough to hear Rabbi Silver's marvelous address on the New Age exemplified far better than my feeble pen can narrate the conviction that his views were taken to heart and must bear fruit. It seems supererogatory to dwell on the beauty of his diction or his word pictures and the easy grace and sincerity with which he presented his views.

Now if you are at all analytical you must be convinced that the boys who made the extreme sacrifice and those who came home mutilated and those who have had the experience of the horrors of modern warfare all have their message for the thoughtful. It will not do to take a Pharasaical attitude Rabbi Silver meant everybody. If you have been more fortunate than your brother you must assist to the extent of your ability to make his lot easier you must no matter how selfishly inclined give him a living wage. You must give him proper housing facilities, you must give him equal rights before the law. You must do this ingenuously and you must do it *at once*. I say must because if it becomes coercive the results will be just the same and the proletariat will be the ruling class. It is inevitable.

Is there enough wisdom in the Capitalist class to see the message so forcibly portrayed by Rabbi Silver? Is there enough humanitarianism? If so well and good and we shall soon set our house in order. But if the recalcitrant predominate, if pride of class, if the supposed power of wealth is not amenable then the overwhelming mass of the common man will take by force those liberties which are his birthright and which by chicanery and subterfuge have been so long denied him. We who have sat so snugly at home and by subscribing to Liberty Bonds and making four-minute speeches coddled ourselves into the belief that we had done our full duty are going to get the shock of our lives. We must get down to elementals. A square deal and nothing else will suffice. Religious bigotry must also be thrown overboard. Character is the supreme test, not creed. How glowingly this was illustrated by Rabbi Silver. Oh! my brothers, now is the time to show your patriotism, your altruism. Noble deeds are spontaneous. Let us pray that all may see the light so that as speedily as possible the horrors of the world war may disappear from our minds and a new era be ushered in where all can rear their families in peace and comfort and all are assured the full recompense for labor faithfully performed.

WILL SMASH DIVIDING LINE HERE AT HOME

SOLDIERS WILL CHANGE CON-
DITIONS RABBI SAYS.

ADDRESS AT AD CLUB MEETING

Abba Silver Defines Reconstruction
Needs Along Economic, Social,
Political and Religious Lines.

"After our men are through crushing forever the menace to human peace and national comity they will come back and set about deliberately and determinedly to smash the lines here at home and they are going to smash every line that confines and limits the onrushing spirit of freedom-seeking men and women," said Rabbi Abba Silver, of the Temple, Cleveland, the speaker at to-day's luncheon meeting of the Ad club, at the Hotel Rochester. Reconstruction along social, economic, religious and political lines was the general tenor of the address.

"They are going to smash ruthlessly and relentlessly every line of social injustice, every line of economic wrong, every line of political reaction, every line of religious prejudice and intolerance that exists here in this land and that confines and stifles the spirit of onrushing ambitions of freedom loving men and women." He continued, "they will not be satisfied with smashing the line 'over there' and crushing the enemy 'over there,' and coming back bleeding and wounded perhaps, but with depths of spiritual emotions profoundly stirred with a knowledge and a vision of wider horizons and greater opportunities, with the consciousness of their own strength and power they will come back and ask, 'If we did not tolerate lines 'over there,' if we gave of our blood to break lines 'over there' why should we tolerate them here?' And they will not tolerate them. They are going to smash the line of social injustice.

Questions They Ask Themselves.

"They will ask themselves, 'Why should we permit life to be starved and shriveled in little groups because of lack of opportunity; why should not each son of God be given a chance to develop himself, the chance of education, the chance of infinite opportunity to make of himself the best that he is capable of; why not smash the line and permit the sons of God to become great with the greatness of life? They will ask the question and you will answer it, and the answer will be, 'smash the line for the new day has come,' and they will also ask themselves when they come back concerning the economic injustice and wrong of our land. 'Over there' they have become conscious of the awful responsibility of citizenship. For the first time they have realized how awful, how terrible, the responsibility of citizenship is, when a nation could take you as if by invisible hands from your peaceful occupation and throw you into a trench to be hacked and butchered and mutilated for the sake of the common good.

And More Questions.

"These men will ask themselves, 'If our responsibilities are so awful why shouldn't our privileges be commensurately great and noble?' 'Why in a land blessed by God with plenty and prosperity should there be the eternal menace

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MEMORIAL MEETING

FOR THE GREAT AMERICAN

THEODORE ROOSEVELT

SUNDAY AFTERNOON, FEB. 9TH, AT 5 P. M.

B. F. KEITH'S HIPPODROME

ALL SEATS FREE.

EVERYBODY WELCOME.

AMONG THE SPEAKERS WILL BE

HARRY LAUDER, MAYOR HARRY L. DAVIS

RABBI A. H. SILVER, DR. W. W. BUSTARD

AND SEVERAL OTHER ORATORS

JOHN McCORMACK

PERSONAL FRIEND OF MR. ROOSEVELT

WILL SING THE STAR SPANGLED BANNER

ALL REAL AMERICANS WILL WANT TO ATTEND

THOUSANDS ATTEND ROOSEVELT SERVICE

Many Turned Away From Hippodrome Memorial to Ex-President.

Lauder Pays Tribute to Colonel as "a Man;" McCormack Sings.

Thousands of persons crowded off the sidewalks and into the streets for blocks on Euclid avenue yesterday fought, pushed and jammed to get into Keith's Hippodrome to hear speakers and singers, among them Harry Lauder and John McCormack, Irish tenor, participate in a memorial service to Theodore Roosevelt.

Forty policemen were required to handle the crowd who came to attend the largest service the city has held in memory of the typical American.

Long before the afternoon performance was over, the crowd shouted for admittance to the theater.

Ten minutes after the doors were thrown open the theater again was filled. Twelve thousand were turned away.

Tears filled the eyes of the multitude as they stood to a person as the voice of John McCormack sang "The Star Spangled Banner." When he concluded a hush fell across the audience. It lasted for a minute. Then a loud encore came. Mr. McCormack declined to answer it.

Harry Lauder forgot he was a comedian. The "other side" of the man who makes folks laugh, which was revealed when he went across to entertain the boys after his only son had been killed by the Germans, manifested itself yesterday.

"Theodore Roosevelt was a lamp-lighter," he said. "The world will always see his lights although he has gone out of sight. It is not the United States that mourns Roosevelt, but the world. He was like the man who went down the streets lighting the lights. I couldn't always see him, but I knew where he was by gleaming of the lights as he lighted one after another on his way."

Rev. Dr. Francis T. Moran, pastor of St. Patrick's Catholic church, Bridge avenue N. W.; former Judge Walter D. Meals, Rev. Dr. W. W. Bustard of Euclid Avenue Baptist

church and Rev. A. H. Silver of the Temple characterized "Roosevelt as a manly man." Attorney Homer H. McKeehan presided.

Every speaker attributed Roosevelt's success to his strenuous fight through life. The Trinity cathedral choir of seventy men and boys, directed by Edwin Arthur Kraft sang Roosevelt's favorite hymn, "How Firm a Foundation."

In the center of the stage was a picture of Theodore Roosevelt which was a gift to the Tippecanoe Club of Cleveland, draped with the American flag.

"The fact that this building is crowded to capacity is eloquent evidence to the love and veneration the public holds for Mr. Roosevelt," said Homer H. McKeehan. "His death

Take Part in Roosevelt Memorial Service



of every one that never can they be effaced.

"Never could Mr. Roosevelt be deterred from his purposes. No power could sway him from his course, which was always shaped by American ideals," was the purport of Judge Walter D. Meals' address.

"Mr. Roosevelt's example comes down to us as a legacy to be followed by all. Even though he has left us, his great example will live forever and will continue his work endlessly," said Dr. Moran.

"Tenacity was written all over his face; you could see it in his teeth. He was after the big guns, the little guns and the sons-of-guns, and he has contributed to make the United States the model of liberty," was the tribute given by Dr. Bustard.

"The personality of Mr. Roosevelt is the thing that surpasses his deeds and the thing that made the world know him so intimately. He was so thoroughly sane, had so much harmony, so much tenacity that his life was an art. He lived not in the narrow rut of a vocation, but broadened his life to the avocational sense, so that he can truly be said to have made an art of living," said Rabbi Silver in the closing address.

Other Roosevelt memorial meetings yesterday were held at the Old Stone church under the auspices of the Veterans of Foreign Wars and at the East Cleveland Baptist church under the direction of the East Cleveland Republican Club.

At the former meeting Col. J. J. Sullivan, president of the Central National bank; former Judge Walter D. Meals and Albert T. Snodgrass, captain of Cleveland Post No. 84, spoke. Charles S. Calvert, past commander of the Veterans of Foreign Wars, presided.

They Are to Speak at Credit Men's Fete



RABBI A.H. SILVER



J.H. TREGOE

Members of the Cleveland Association of Credit Men will hold a dinner in the ball room of Hotel Winton tomorrow at 8.

The after dinner addresses will be made by Rabbi A. H. Silver of The Temple and J. H. Tregoe of New York, secretary-treasurer of the National Association of Credit Men. Rabbi Silver will speak on "The Good vs. the Bad." Mr. Tregoe's theme will be "The Place of Credit in the Nation's Readjustment Program."

This will be the only occasion this year when Secretary Tregoe will visit the local association. A large attendance is anticipated. Music will be supplied by Robertson's orchestra.

טויטעם באשעוויזן דורך נערעכטיגקייט וואס רבי סילווער

טויטעם באשעוויזן דורך נערעכטיגקייט — דאס איז געווען דער פיל נאך דער לעצטער אקאדעמיע פון דער נאטענאליטעט וואס דער רבי אבא האט סילווער האט פארענטראגט נעכטען אי דעם טעמפל איסט לאסט סטריט אין טעמפל.

אנצווענדט אויף דעם טעמפל וואס פילע מאכען צוזאמענשטעלן די ניו סט פארן פון אינטערנאציאנאלען מאנאליזם מיט דער שווארצער פארן פון אנאליזע איז ער איבערגענומען צו דער דעמאנאנצן פון באשעוויזן, צו די פרינציפאלן און ניו סטעמאדע, פון דעם באשעוויזן.

די פרינציפאלן פונעם באשעוויזן, האט רבי א. ה. סילווער ערקלערט זיינען צו ערשט די צערשטערונג פון דער אלטער פאליטישער און סאציאלער אידן נונג — א סאציאלע רעוואלוציע; דאן די פונקציע דאס א סלאסען קאמפאנען נען אן צווישען קאפיטאל און ארבייט און דער קאפיטאליסטישער קלאס פון פארניכטעט ווערען אויב נישט פונעם, איז פאראליש אומגענומען.

ער האט דאן אנגעצויגט דאס א רעוואלוציע איז בלויז נעמט דאס וואו די שטייט פון פאלק פארן נישט נעמערט ווען דען הי דאס איז געווען אין רוסלאנד, אין א דעמאקראטישער לאנד אבער ווי דא אין אסעריקא וואו די פונקציען פאר נען איבערצייטען ווערען דעמאנאנצן פאר טע ווערען דעם שטייט קאמפאנען איז קיין רעוואלוציע נישט נויטיג.

אויף איז דער סלאסען קאמפאנען נויטיג ווייל סלאסען קאמפאנען רוסט ארויס ביטערע און נעמערליכע נעמיהלען. סען דארף בעסער דענקען ווערען קאמפאנען ציע צווישען קאפיטאל און ארבייט און נישט נעמען קאמפאנען.

נישט בלויבענדיג אין אלע נעשליכעס וואס די צייטונגען שרייבען ווערען די באשעוויזעס, בלויבט ער אבער א פילע לע פערדערען זיינען פון ווי בעמאנען געווארען, באשעוויזעס פארן ווי האלטען בלויז דורך טעראר און סיראני צו זי איז פון נישטלאזי לעני, אדער פון ווייל העלם האלענענאלען דארף בעקשעסס ווערען.

דער רוסישער באשעוויזעס וועט נאך דער זיינען פון רבי סילווער באקומען ווערען פארדען דער וואס פארניכטעט ווערען דען פון ווי, ער וואס פארניכטעט ווערען דורך צוויי ווענען: דער ערשטער דורך סאכען קאמפאנעסען מיט קאפיטאליזם מיטען דעמאנאנצן אום ארוינצוקלינגען אויסלענדישען קאפיטאל, ווי דאס איז בערצינעם לעני'ס גרייטקייט צו פאר האנדלען מיט די קאפיטאליסטישע רעוואלוציע, אדער אויב ווי וועלען קיין קאמפאנעסען נישט וועלען סאכען יעדע לען ווי סווען אומגענומען.

ער בלויבט דארום אז די אינטערנאציאנעלע ציע פון די עלויס איז געווען א גרויסער טעות, וועלכער האט פילע מיטגעוואלטען דאס די פונקציע לעמגעסען וואלען ווי פארציניגען מיט די באשעוויזעס, אין אלגעמיין בלויבט ער נישט אויב סאכען באשעוויזעס באקומעסען מיט פאסט, נישט פון רוסלאנדאן נישט אין אסעריקא, רעזענדיג ווענען דעם באשעוויזעס אין אסעריקא האט ער ווי היינטזענליך אפער נעשטעלס אויף דעם, "נייטס" איינפאל דאס די באשעוויזעס זיינען אידען אין מיט ארויסשטען די "פערמער" דעם דער באשעוויזעס איינפאלענען ווערען. ער האט אנגעצויגט די לעבערליכקייט פון דער באשעוויזעס ווערען דער "בונד" וואס האט פאר דריי יאהר צייט צווישען 1900-3 ערשטעלעט 2,180 פאר ליטווישע ארעסטירטע איז געווען די באלי שטוימעס, ווערענער די אידען וואס זיי נען פערשטענען דעם דער אן זיינען צו לייען פונעם איינפאלענען נענער פון די באשעוויזעס, סאכען פון צונען און ס'וואס דאס די אידען זיינען די הויפט סאכען פון באשעוויזעס.

עס איז אמת אז ס'זיינען דא אידען פיהרער צווישען די באשעוויזעס ווי צווישען אלע ליבעראלע פארטייען פון אפילו ביי די קאמפאנען ווערען זיינאנער דער איד פארדענעט אלס איינער פון די פיהרער, אבער דאס איז א שטאלץ פאר די אידען וואס זיינען נישט קעמפער פאר פרייהייט.

און צו איבערצייגען פון וואנען נישט די קאמפאנען סאכען האט רבי סילווער פארענליכעט א פאנאר שטעלען פון א דריטע וואס דער אומשטעטישער גאט פיינאכט, וועלכער איז אויפגעטראפן פארן סענאט אלס ערשט אין דער פאל שטוימעס אומגענומען, האט געהאלטען אין א נויאדער קירכע.

אין דער קירשע האט דער גאט געוואלט, אז דאס רוסישע קריסטליכע פאלק ווייסט נאך נישט פון באשעוויזעס און עס זיינען בלויז די אומשטעטישען די אידען וואס בריינגען דעם אומשטעליט אין דאס רוסישע פאלק וועט סוף כל סוף ווי אויסווערען די אומשטעטישען די רוסישע ער פון דער אומשטעטישען און דאס וועלכען קראכט.



דארף אויף טאן אסעריקא, אפרייניגען פון אלע אומשטעטישען, און באשעוויזען לען.

ער האט דאן אנגעצויגט אויף דעם פונקציע פונעם צייט פארשונערעניש פון דעם סענאט איינפאלענען אומשטעליט פארשונען אלס ערשט פון באשעוויזען און געוואלט דאס די אלע אומשטעליט נען פארדענעטען דעם באשעוויזעס אין לאנד.

אויב ס'זיינען באקומענען דעם באלי שטוימעס, און דאס דארף פון פאנאר, דארף סען קורס ווען פארטייען און פיינאכטענדיק דורך דעם וואס די אידען פיינאכטענער וואלען סטרייט ווייל א פילע אין גאנץ נישט אייבער, דאס איז אילטור אויב, אבער ס'איז בלויז מיט דעם סוף טעל וואס ס'קאן איהם באקומענען. אויף דארף דעם אומשטעליט געזעכען ווערען א געוויסע דעם אין דער פאר וואלענע פון דער פארשונענען אויב נישט ווי אין די פאנאסען.

דאן דארף סען ערצייגען אן אילטור דעם ווערענער געווארענעם ווי אויף דעם אסעריקאנעס, ווי וואלען פארשטען די אסעריקאנער פרייהייט די אסעריקאנער איינפאלענען און ווי לייענען.

ער האט דארום געוויסען, טויטעס דעם באשעוויזעס דורך נעשליכעס, טויטעס דעם סלאסען קאמפאנען דורך לייענען פון אן אויפגעטראפן דורך דעם קראכט.

U. S. ADVANTAGES RELATED AT FORUM

American Institutions Upheld
by Rabbi Silver and
Bradley Hull.

Questions smoldering with the spirit of bolshevism were asked at the first open forum of the City Club in East Technical High school last night after Rabbi A. H. Silver and Bradley Hull had made addresses reminding their hearers of the splendid advantage of American institutions and economic systems.

"I stand for constructive Americanism," Rabbi Silver said. "I am not for any will-o'-the-wisp theories that are experiments in Europe today. However, I did not come to speak to you in an effort to whitewash every black spot in American life."

"The country that gave religious freedom to all, that put an end to the divine right of kings and knocked the German kaiser out of his place in the sun, will put an end within its borders to any kind of government of the so-called Bolshevik type," Mr. Hull said.

"If this is a free country, why is Debs going to jail?" was one of the many questions bearing on political and economic topics.

"He is going there," Rabbi Silver replied, "because he set out to place himself against the government's war program. In war times virtually everything is autocratic. It must be so that the soldiers at the front are unreservedly supported. Debs is going to jail because he made a speech in war not peace times."

"If this is such a good country, why are so many men out of work in Cleveland?" Mr. Hull was asked.

"There aren't many out for this time of the year," Mr. Hull said. "You are making a comparison with conditions a year ago when the war industries were at high speed."

In his address, Rabbi Silver said he had nothing against the experi-

ment which was being tried in Russia.

"I have always believed that Russia should work out its own salvation," he said. That remark was cheered loudly.

"When the stream of life is dammed as it was in Russia in 1914, I stand for force," Rabbi Silver said. "But in a land such as America, where immediately or ultimately you always have the right to express your sentiments, where the government is flexible and you vote on anything, such a force is unjustified and stupid."

"Which will you accept today, an experiment of sixteen months in Europe against an experiment of 100 years? Why rush into it?"

"I have never been termed 'a little brother of the rich.' I see by observation wrongs in our political, social and economic life. I do not believe that every economic condition is divine. It is man's experiment."

"We need human love in life today. Society is made up of many passions, antipathies and sympathies, consequently no one doctrine will solve life's problems. I have yet to meet a man who can give a remedy for all things. There is no such a thing in life as perfection."

"What we need today are teachers and guides, not visionaries. Human progress is deliberate, not precipitative. I am practical enough to know that we crawl, rise and fall, and will continue to do so."

"Let's have faith. Before this war I did believe to a degree that the working man had no country, but when I saw those men fighting in France, I knew differently. If any country is worthy of patriotism and sacrifice, it is America. It stands today unblemished with a halo over it. Democracy is force made rational."

Mr. Hull said America was sound today because of its universal free education, its religious freedom and its freedom from cast and class.

Carl D. Friebohn represented the City Club at the meeting, which was largely attended. Rev. David H. Williams, pastor of North Congregational church, conducted the questionnaire.

TO DOUBLE CITY FORUM MEETS

First Debate Meets With Big

April 2, Success
Rush

WORLD QUESTIONS UP

Many Seek Information on
Social Relations

City Club will be asked to hold double the number of "open meetings" planned for various sections of the city to debate the question "Is America Sound?"

Carl D. Friebohn, former club president, said Wednesday he will ask for the extra meetings to follow up the first "extension forum" held Tuesday night at East Tech.

Men and women were present. Soldiers were sprinkled thru the crowd. Some workers were there with Left Wing Socialist manifestos in their hands.

The meeting was addressed by Bradley Hull, attorney, and Rabbi A. H. Silver.

At 11 p. m. hundreds of questioners were yet to be heard, and school custodians had to turn off lights to empty the auditorium.

Many Ask Questions

Friebohn, opening the forum, invited "heckling to get at the truth." Listeners took him at his word.

Questions roared in Bolshevism, Socialism, single tax, religious freedom, the theory of direct action and obstructionism were fired at the speakers. But all were in good humor.

Hull, the first to speak, declared if America is not sound the change for the better must come thru "reasoning, clear thinking and the exercise of legal and political rights guaranteed citizens."

"Force, violence and direct action can only destroy our present liberties," he said.

Rabbi Silver Speaks

Rabbi Silver, who spoke next, said there is no panacea for all the ills and abuses in the present system, no such thing as perfection.

"But in this country the use of force and violence for reform are unjustified and stupid," he declared.

"For here we have a democracy which is simply force made rational—force robbed of chaos and blindness, force exerted not thru the gun, but thru the ballot."

A man at the back of the hall stood up and demanded:

"Well, what a man to do who has no work and nothing to feed his family?"

"He can advocate and work for the establishment by the government of unemployment insurance as one remedy," was Silver's reply. "Rioting never provided bread in the long run."

Child Labor Law

"How can you say we get progress thru law and the ballot when the United States Government cannot

TO AID IN PUTTING COLUMBUS A "OVER TOP" IN LOAN DRIVE



WALTER
MOORE

RABBI A. H. SILVER

CAPT. A. D. SUTHERLAND

The Victory loan sales campaign in Columbus promises to surpass all others in the way of features. Above are shown three of many who will be in Columbus this week to aid in the drive. Captain Sutherland, who arrived at the Columbus barracks last week, went overseas with the 15th Cavalry. General Pershing's own command, and served as Pershing's chaplain at First Army headquarters. He will serve as chaplain at the dedication of the memorial Tuesday afternoon. Rabbi Silver of The Temple, Cleveland, a gifted orator, will speak at the luncheon of loan workers at the Masonic temple Wednesday noon. Mr. Moore is director of the Base Hospital Glee club at Camp Sherman and will bring 24 members of the club to Columbus to participate in the Victory loan sales campaign.

ARMY BAND IN STIRRING LOAN CONCERT HERE

OHIO STATE JOURNAL
Apr. 24-1919.

Pershing Musicians Move
Big Crowd Again and
Again to Enthusias-
tic Applause

RABBI SPEAKS

Canvassers Report Total
of \$1,240,000—Chair-
man Makes Appeal
for Quota.

Columbus wound up a full day of Victory loan campaigning last night when one of the most enthusiastic audiences that ever jammed Memorial Hall yelled, whistled and blattered their hands calling for more music from Pershing's own band and more oratory from Rabbi A. H. Silver, Cleveland.

Earlier in the day workers had reported subscriptions of \$1,240,000 received, against the county's quota of \$10,297,150.

Increased momentum in the drive was evident yesterday as a result of Tuesday's demonstration and the coming of the band. It is said over 200 late comers were unable to gain admittance to Memorial Hall last evening. Both the lobby and the side vestibules were jammed with standing people.

"The victory loan is comparable to the sacrifice Noah made after the flood," Rabbi Silver told the 4000 people inside the hall. "The earth has been bathed in a flood of blood the past few years, even as it was with water in the patriarch's time," he said. The rabbi spoke for nearly an hour. The crowd sat as if held under a magician's sway.

\$10,000 פאר'ן רעמטאר'ישן פאנד אין בית תפלה שוהל רבי סילווער בעגייסטערט אלע אנווע- זענדע מיט'ן רעדע

רבי אבא חילל סילווער האט געשטען
געמאלטע א גייסטליכע רעדע אין
בית המדרש שוהל אין האט פיס ווייט
אויסגעשפילט שילדערונגען איבער
דער אידישער לאנד געזאגט א פירמע
וויסנעם אויף אלע אנוועזנדע פאר
ענטישער ארבעט אין די אנטפער
רעדען פון דעם ציוניסטישען אידעאל.
דער סילווער האט פיס פארשפערט
ווייט פונדעם געשילדערט די לאנד פון
די אידישע געשילדערונגען אין איירא-
פאזישע לענדער, אפטייערונג אן ווייט
אויסגעשפילט האבנעם אויף אייז דער געלד
געוויס צו קומען פון ווי געמאלד
אראפגאנגען דעם געשילדערט אין ווי
געווען אין דעם לאנד אן וועלכעם עס
צוהם דעם אידישע לאנד ווייט פון
ווערד איינעם אפטייערונג איינעם
דעם רבי סילווער געזאגט, וועלכע הא-

פון פון די צוהם און אנוועזנדע פון
מלחמה פיס געווען, דארטען ווייט דעם
וואס דארטען יענע ליידענדע היינט
בערג אויפן רעדע געלעבנדיג פון
בער.

ערשטער ווייט איינגעשפילט רעדע
האט רבי סילווער געשילדערט די
אנוועזנדע צו ציינען ווייט סימפאטיע
פאר דעם היינט אידישען אידעאל
דורך מלחמה געשילדערט געמאלד
צו דעם געשילדערט פאנע, פאנע
האבט ווי געזעט געווען פון 500
האלאנדע, 300 דאלאנדע, האנדע
פונעם און געווען ענדעם געשילדערט
רעדע, און דער רעדעסמאן אין געווען
אן די בית המדרש שוהל האט געשטען
געזאגט געווען אייז 10 פונדעם
האלד פאר געשילדערט פאנע.

C RABBI A. H. SILVER.



RABBI SILVER TO SPEAK AT AD CLUB MEETING

Opportunity will be offered the mem-
bers of the Buffalo Advertising club at
its luncheon at the Lafayette hotel
tomorrow noon to hear a discourse on
problems of timely interest from the
lips of a man, who ranks with the lead-
ing thinkers of this country, and
whose eloquence has placed him high
in the nation's estimation as a public
speaker. The club will be addressed by
Rabbi Abba Hillel Silver of Cleveland.
His subject will be "A Message of the
New Age."

Last year Rabbi Silver was in
Europe when the Huns made their final
effort to overcome their foes. He was
there as a representative of the com-
mittee on public information and trav-
eled the entire length of the Allies' front.
During this experience he had
opportunity to study the needs of the
soldiers, to assimilate their problems
and to absorb their ideals. Much of the
material he will set forth in his dis-
course rests on information he gained
in the war zone.

AMERICA.

God built Him a continent of glory
and filled it with treasures untold. He
carpeted it with soft rolling prairies
and pillared it with thundering moun-
tains. He studded it with soft flow-
ing fountains and traced it with a
long winding stream. He graced 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 souls
the glory of hope.

And out of the bounty of earth and
the labors of man—out of the long-
ings of hearts and the prayers of souls
—out of the memories of ages and the
hopes of the world, God fashioned a
nation in love, blessed it with a pur-
pose sublime and called it America.

Rabbi Abba Hillel Silver,
Cleveland, O.

[Closing words of a Victory Loan
address at Columbus, O.]

א. ד. ש. ע. נ. ו. ע. כ. פ.

Monday, June 2, 1919

מלחמה, פתחתי את המערכת, ו-8 ימים, 7 שעות, חילפתי

היינעם דער מרוי'ער מארש
און פראפעסם מיט'נע

22טע סטרים און וואלאנד ער: אידישע סאל-
ראסטן צוזאמען מיט די סאטמער פון 15 און אלע
נעקעסטעלייגע פון דער אידישער נאכאריטאט.
23 און 25טע סטרים: מענער און פרויען פון אלע
קליינלעכער סאטמער אידישע.
26טע סטרים: אלע מיטגלידער פון דער קלאס
פיקערס יוגאן און די מענער: שטיידער פון דער
סאטמער אידישער יוגאן.
28טע סטרים: מיטגלידער פון דער סאטמער-
ער יוגאן.
29טע סטרים: אידישע בריסלייכער.
30טע סטרים: נעקערס און קעמפלייכערס.
31טע און 33טע סטרים: מיטגלידער פון
אלע אנדערע יוגאנען וואלכע זינען דא נישט דער-
פון דער סאטמער אידישער יוגאן.



מאדטש וועט אנפאנגען פונקט אום 2
אויף נאכמיטאג — 1 אויף מוזען
אלע מאדטשערס זיין אויף זייערע
בעשטימטע פלעצער. — פראטעסט
מיטינג אין גרייס ארטארי וועט זיך
אנפאנגען אום 7:30. טהידעו וועלען
זיין אפען 7 אויף. — אדדעסירעו דעם
מיטינג וועלען: מעיאר דייוויס, רפי
סילווער, רעוו. היידעו, רעוו. מאראו,
ו. לארבער, א. נאדבער, דד. אפעל-
פריס און מאריס קאהן. — פאר פייס
וועט זיין דער ששערמאן.

[illegible][illegible]

V.II

Fall 1919

PAGE TWENTY-FOUR—A

SCORES FORCE IN AMERICANIZATION

Rabbi Silver Warns Against
Suppression of Foreign
Languages.

"Suppression of the native languages of immigrants to America is developing criminals among the younger generations," Rabbi Abba H. Silver of the Temple said yesterday noon at the City Club luncheon at The Hollenden, at which he scored "quick lunch methods of Americanization."

"Suppression of the foreign language press cuts off the contact of the older generation with the thought of the country," Rabbi Silver said. "The younger generation learns contempt for a 'despised' older generation and the authority of the home is broken. The gap between father and son is widened as the son becomes tinged with a superficial Americanism, and the father is scorned as a being too old to adjust himself to his new environment."

"Our national educational system was built up for an imaginary Anglo-Saxon population. Millions of immigrants are forced into a mold which was not intended for them. More than half the children in Cleveland schools come from families where a foreign language is spoken."

"Americanization should not be annihilation of racial inheritances, but development and utilization of what the immigrant has to give to America from civilizations, centuries older than ours."

"Our experiment in democracy has called to our shores a complexity of peoples whose very presence here is a sign that the experiment is still going on."

"There is a distinction between a foreigner and an immigrant. He who is opposed to American ideals is a foreigner. He who has potential Americanism is no foreigner."

"The native American who is biased in his religion or politics is a foreigner, even if his ancestors happened to be seasick on the Mayflower."

"We are prone to look at the immigrant as the breeder of radicalism."

"America is sound enough. It is our minds which are unsound. We are nervous, and sinister elements in our country are taking advantage of our nervousness."

"More faith in the immigrant and a more sympathetic and intelligent handling of his problem will go far toward alleviating present radicalism."

John G. Masaryk, representative to America of the Czechoslovak republic, and Charles Pergl, Czech-Slovakian minister to Japan, addressed.

ADDRESS OF RABBI SILVER

America's Efficiency and the Glory of the Common Man

About 450 members and guests were served at Saturday's luncheon meeting at which Rabbi Silver gave the address. "To see war is to see the devil at work," he said, "but to see through war is to see God at work."

Rabbi Silver has just returned from the scene of battle in France, and from seeing the vast machinery of war at work and the magnitude of American undertakings. He went by the request of the Committee on Public Information and the French High Commission. Always an orator capable of carrying his audience with him and making them feel strongly his own emotions, Rabbi Silver delivered an address which was an inspiration to us all.

"The Central Powers represent the justification of autocracy in this war," he stated, "and efficiency is the deadliest weapon in their hands against democracy. After passing hundreds of cranes, of warehouses, of assembling plants, camps and hospitals, all built up within the past few months by American hands and with American materials brought by American ships, I marveled then at the efficiency of America. The superstition of German efficiency is still alive. If efficiency is the prerogative of autocracy then autocracy has been beaten by its own game. It has taken Germany 40 years to prepare for this war and it has taken America 16 months. It will take Germany 4 years of efficiency to lose this war and it will take America 12 months of efficient fighting to win the war.

"The living, thrilling glory of America is the fact that our boys are at the front. These boys with whom I lived, and saw before, after and during battle, are the same boys that we knew here at home. They have the same outlook and the same weaknesses; yet they are not the same, for they have greater freedom of thought and action, and the novelty of their

new environment has stirred the depths of emotion within them. They have found themselves among a people who have perfected the sacred art of living, where there is an absence of prudery and autocracy, where plain living and high thinking are combined. Our boys will bring back to us this love of the beautiful things of life, and they will be the channels through which the glories of an ancient civilization will be brought back to us to purify our life here. Our boys will bring back to us a new fraternal feeling, the call of soul unto soul. When it is 'Over the Top', it is neither Jew nor Gentile, Protestant nor Catholic, but brave American lads all of them. They cannot return here to petty jealousies and the difference in creeds and class. If we cannot prepare for them and purge our souls of hate and small jealousies, then God help us. I have read by their growing desire for religion an expression of glory and sanctity in their minds and spirits. They will return not to worship a god of dogma and tradition, but the God who sustained them through the war, a compassionate and loving God, the God of an exalted humanity.

"The most interesting realization that came to me as I saw the preparations for war, the ruined villages of France, the terrible amount of suffering and yet the spirit of mutual assistance, was that of the glory of the common man. This is the marking of a new epoch—that of the common man. The war has proved that there is no such thing as a common man. A man is only common because the great things in his soul have not been awakened. There is the spark of the divine in all of us.

"To those who are to remain at home here, I advise you to shun small routine, to soar high, plunge deep, become big with the bigness of life, the world awaits you teeming with opportunities. Imbibe the spirit of American Democracy; clear your minds; America is the hope of the world. Europe, crushed and beaten, is looking to you. Think of your dignity and greatness and act accordingly."

C The great interest displayed in the first open meeting of the City Club Extension Forum, held Tuesday night at East Tech High School, has led Secretary Blossom of the club to speed plans for many more such meetings to debate the question, "Is America Sound?" The next meeting will be held at the Goodrich House with two or more prominent Cleveland men as speakers and targets for the hecklers of the audience.

Meetings are also being arranged for West Tech High, South High School and Remeny's Hall. The same question will be carried through the whole schedule, and the discussion at Tuesday night's Forum promises several interesting debates at the coming meeting.

Attorney Bradley Hull and Rabbi A. H. Silver, who were the speakers at the first Forum, spent a busy evening answering the questions fired from the crowd. Men and women were on their feet in all parts of the hall waiting to ask questions of Rabbi Silver when the lights went out, and Referee David R. Williams, pastor of the North Congregational Church, announced that the meeting was closed.

—Cleveland, O., News, April 2, 1919.

RABBI SILVER THRILLS AUDIENCE.

Rabbi Abba H. Silver (H. U. 3-15) of the Temple, Cleveland, O., thrilled a City Club audience which filled the Hollenden ballroom with an eloquent picture of the spirit and high devotion of the youth of America, in the war zones of Europe. He went to France in the service of the committee on public information several months ago, and he has returned burning with faith in the eternal righteousness of the cause in which Americans are fighting and dying, and in the completeness of its destined triumph.

Unlike many noted observers of the conditions at the front and behind the battle lines, back to the French ports which have been transformed by American energy and American mechanical resources, Rabbi Silver paid relatively little attention, in his address, to precise facts and material achievements. But he found time to rouse his audience to great enthusiasm by his fervent declaration that what the American democracy was doing and what it had already done proved that the whole cult of German superiority in efficiency was based on a lie.

His references to individual instances of heroism and devotion and wonderful fortitude in suffering were also subordinated to his main theme, a most powerful and beautiful plea to his hearers to interpret rightly and profit accordingly by the spiritual sublimity of the war, yet the vivid glimpses of the magnificent courage, the absolute self-sacrifice and the fine human brotherhood of the American boys in France moved his fellow citizens as Cleveland audiences are seldom thrilled.

The speaker put his whole soul and all his force into his tribute to France and again into his prophesy that the armies to return from the cleansing and testing of the fiery furnace of war would lift American thought and feeling and American life nearer to priceless ideals of human brotherhood, nearer to the spirit of all true religion and the very soul of justice, service and love.



BUY BONDS "LIKE MEN"

Public Urged by Rabbi to Show Spirit of Trenches.

The spirit of comradeship and lack of selfishness exhibited by the men in the trenches should set a like example in contributions to the fourth Liberty loan, Rabbi A. H. Silver told a Jewish patriotic rally last night in B'nai B'rith hall, Euclid avenue and E. 124 street.

Rabbi Silver returned recently from a tour of the western front.

"Over there, a man is known for what he proves to be as a man," he remarked. "The spirit of the front line trenches is irrespective of race or creed. Let us set out to buy bonds to the limit of our ability in this same democratic spirit."

NO ROOM IN AMERICA FOR BOLSHEVISM

—RABBI A. H. SILVER

"If after the splendid example shown us by our boys we remain unmoved, hugging to our petty souls the bigotry, selfishness and cynicism of our ante-bellum lives, then we shall have seen the burning bush but shall have failed to hear the voice of God out of it," said Rabbi Abba Hillel Silver of Cleveland in delivering "A Message of the New Age," before the weekly luncheon and meeting of the Greater Buffalo A. I. Club at the Lafayette Hotel today.

Rabbi Silver was introduced by Rabbi Louis J. Kopald of Buffalo, who told of the former's experiences in the great war when he travelled over the entire front with a party of the committee on public information. Rabbi Silver is one of the most noted orators in the United States and in his "Message of the New Age," touched on several subjects, including the eradication of Bolshevism, social reconstruction and the religious revolution coming from the war.

"Larsen true fellowship," said he. "Our boys over there learned it in the rank of the French trenches, where men stood revealed for what they were—Souls! No rank, position, race or creed counted then. When our boys went over the top it was neither Jew nor Gentile; Protestant nor Catholic; but good American lads, every one of them."

"We are going to smash the line of social and economic conditions and distinctions. But we are not going to be led astray by fascinating visions of fanatic theorists—we have no room in America for Bolshevism."

"There is no place in this country for people who cannot recognize the good because of a vision of infinite perfection in the distance. A leader who gets a mile ahead of his flock is a failure and soon comes to grief. Bolshevism is a thing of vast simplicity. With ignorant tranquility the theoretic teacher of Bolshevism loves all social distinctions, all wealth, all differences and then reconstructs from them a social scheme of naive simplicity."

"But we know that the actualities of government involve enormous complexities. Cold efficiency will not go. The failure of efficiency was marked in this war. Half a decade ago it was rank heresy to fly in the face of German efficiency, to say that ours was a better way. In a democracy like ours it was said lurked the omnipresent danger of national bankruptcy, but that has all been disproved now. It took Germany 40 years of efficient preparation to lose this war, and the failure of Bolshevism is spelled in the cold blooded, blue print of the theorists form of government."

DEATH OF CLASS DISTINCTION ONE RESULT OF WAR

Buffalo Evening News

Crushing of Autocracy by
Men of All Nationalities and
Creeds, Unites Americans,
Says Cleveland Rabbi in Ad
Club Address. May 6-19

Declaring that one of the great blessings growing out of the war should be the annihilation of all class distinction in this country, Rabbi Abba Hillel Silver of Cleveland, paid an eloquent tribute to "The Common Man," in his address before the members of the Buffalo Advertising club, at the Lafayette hotel this afternoon.

"One of the great lessons the war has taught us should be the end of all silly chatter about social differences in this great land of ours. Let there be no talk about 'common' people. There is no common man in this country today unless it be he whose soul has not yet felt the Divine touch that fills the very air and which will soon reach him. To the glory of those whom perhaps we once called common men, may it be said that their commonness, if they ever have any, disappeared when they went over the top in a spirit of sacrificial valor, to give up their lives for the benefit of humanity and for the exaltation of mankind."

"I have stood by the bedside of these common lads and have watched them submit to the torture of the dressing of fresh wounds without a whimper to betray the agony they were undergoing. In the story of the millions over there who grumbled and then carried on, who grumbled again and carried on some more, the divinity of the common man was found. There was nothing in the vaunted bravery of ancient heroes, with their armour and their trappings, that could compare with the heroism your boys on the fields of Flanders."

Political Freedom.

"There is nothing that autocracy can do that democracy cannot do better. It took German autocracy 40 years to get ready to lose the war. Now that the great struggle is over, and political freedom has come in a large measure to the world, let us show the nations that look to us for inspiration and guidance, the blessings of civic and religious freedom. Let us show them that to us has come a new vision. Let the revelation go forth

(Continued on page 15, column 5.)

DEATH CLASS DISTINCTION ONE RESULT OF WAR

(Continued from Page One.)

that America embodies all the aspirations of the world—that it is a dream made real.

"The time has come for us to take stock of the real gains of the war. The chief result was not the crushing of Prussian autocracy—that was merely incidental. The transcendent gain of the great struggle is that it has given us a new revelation, an international Ten Commandments. Just as the revelation of old, given to the world on Mount Sinai was accompanied by thunder, so this one came to us amid the thunder of the battlefields. It was wrested from a welter of blood and agony, and should serve forever as a beacon light to suffering peoples. One of the unforgettable lessons of the war is that it has given us a keener appreciation of human comradeship."

"It has made it possible for us to know each other as we should. It has X-rayed humanity. On the battlefields over there, soul called to soul, and there was great love because there was deep understanding. When they went over the top together, it mattered not whether this one or that one was a Jew or a Gentile, or a Catholic or a Protestant, they were all Americans brave and true—God bless them!"

"If after all that, we remain untouched by the finger of human brotherhood, if we stay mean, small and sordid and mercenary, we shall have failed to heed the voice of God speaking to us."

"Another lesson the war has taught is one of greater social and economic justice. Our boys have returned conscious of the obligations of a citizenship that could take them from their work benches and desks, and place them in the pit to be cut to pieces by German artillery, but they have come back also conscious of the privileges of that same citizenship, and with a feeling that something should be done that will prevent many from living lives of penury, that will make it impossible for us to let little children wear out their tiny bodies and stunt their growth in workshops and mines, and that will make it unnecessary for women to work in factories and other places, destructive to their utility in life. There should be broader, greater opportunities for all, and if we have caught the message enough to realize that, let us all join in saying the great 'Amen.'"

No Room for Bolshevism.

"We are not going to create in this country a great chaos out of which to evolve a utopian dream. There is no room in this country for Bolshevism. We want nothing of the kind. Bolshevism is to naive for us, too childlike, too simple. There is no panacea for all human evils. Each problem must be solved as it comes along. The fight is not between the good and the bad, but between the good and the best. Society does not need to be told what the ultimate good is. It needs sound, level-headed men to tell it what the next step to take is."

"We are going to prevent Bolshevism in America, by destroying the things that cause it. Bolshevism is the logical outgrowth of hunger, misery and despair. There is no use arguing with the men standing in the bread line. There is no sense in preaching patriotism to the man with the empty stomach. The way to avoid Bolshevism is to avoid unemployment. The thing to do is to see not how few, but how many men you can employ, and how high not how low wages you can pay them."

A

THE BOSTON HERALD, THURSDAY, MAY 22, 1919

SPEAKERS AT BANQUET OF JEWISH LEADERS

Religious reconstruction is finally domestic by consecration.

Boston was really founded in Israel.

If religion had been in its proper element, the Church (in Europe) would not have come.

We are called to do away with the rich man's pew and the poor man's view!!
THERE OUGHT TO BE A PLACE ON EARTH WHERE WE MAY WORSHIP THE ALMIGHTY AND NOT THE ALMIGHTY DOLLAR!

MR. ABRAHAM SIMON of WASHINGTON

DR. EDWARD N. CALISH of RICHMOND

TOASTMASTER DAVID A. ELLIS

RABBI ABBA HILLEL SILVER

OWING TO THE ILLNESS OF HARRY W. ASHER HIS SPEECH WAS READ BY HIS BROTHER'S ABRAHAM

There have been movements in Americanism. One alien, why not Americanize the American as well?

SIMON WOLF of WASHINGTON

CLEVELAND RABBI WHO WILL ADDRESS BUFFALO ADVERTISING CLUBS



Rabbi Abba Hillel Silver.

Rabbi Abba Hillel Silver of Cleveland will be the speaker at the luncheon of the Buffalo Advertising club in the Lafayette hotel tomorrow noon. Rabbi Silver's topic will be "A Message of the New Age."

Last year Rabbi Silver was in Europe when the Germans made their final effort to overcome their foes. He was there as a representative of the committee on public information and traveled the entire length of the allied front.

And the returning soldier is also bringing back with him the precious gift of a new-found God. Not the God of dogma and of creed, nor yet the God of pale abstractions and platitudes. God came to the fighting man with an overpowering sense of nearness and intimacy. He was at once the goal and impulse of his titanic effort. He stood by him in the silent watches of the night. He heard his mumbled prayer as he climbed in the darkness to meet his fate, and he caught his broken sob as he fell. His was the loving hand that soothed his fevered brow as he lay on his lowly cot.

Edward N. Calish, of Richmond

WAR RECALLED HUMAN LIFE. D
The returning soldier is bringing back a deepened faith in man—and in the vast capacities of the most ordinary and common of men. In a sense the war cheapened human life by dealing in it in mass. But it also exalted human life by discovering the sublime heights of sacrificial valor to which the ordinary man under the impulse of a great emotion can rise. He is also bringing back with him a profounder sense of human brotherhood, and the precious gift of a new-found God. Not the God of dogma and of creed, nor yet the God of pale abstractions and platitudes, a helpless ghost hovering timidly in the background of a religion of social service. God came to the fighting man with an overpowering sense of nearness and intimacy.

RABBI SILVER DESCRIBES JERUSALEM

Tells Conditions As He Saw Them in Sermon at Temple—"Sympathy and Co-operation" Must Be Our Attitude to the Problems of the "and," He Claims

"Sympathy and co-operation, intolerance and bigotry, is the attitude which the practical American businessman should take toward the problems of the Holy Land," said Rabbi A. H. Silver at the Temple Sunday morning in his sermon on "Palestine as I Saw It." "Better let the victims of massacres in Ukraine and the other oppressed provinces migrate to Palestine than to crowd the ghettos and sweat shops of our large cities," he said.

"When we approach a land older than England and see the ruins of thrice ruined cities, we approach it like an old masterpiece, cracked by age, but priceless in its grandeur and sanctity. It is a little country, 150 miles long and 100 miles wide, but history does not require vast territory for its stage. Palestine is a new world, a microcosm in which all religions and races are included. As I beheld the heavens, I could understand the Psalmist who said that this is the work of God's hand and

"What is man that Thou are mindful of him?"

"It is an inspiration to behold this ancient spot, so unique and beautiful. It is not desert land, but deserted and wasted. Man has done his utmost to ruin it, but the soil is responsive and could be made to yield abundantly."

"Jerusalem is a medieval and dirty city in the old quarters, but around them has grown a new city of Jews and non-Jews. Before the war, sixty-five thousand of the hundred thousand inhabitants were Jews. After the devastation, disease and exile brought about by the European struggle, the population had dwindled to sixty thousand, forty thousand of which were Jews. Jaffa, the seaport of Jerusalem, has ten thousand Jews and a suburb nearby, where three thousand Jews live, is a clean, wealthy community like our modern cities in America. Haifa, a seaport town for Damascus and Galilee, has a fine harbor which is being improved so that it will be a valuable port very soon.

"Tiberias, the resting place of Maimonides and Akiba, is the center of the Talmudic School.

"The Jews of the cities are of two kinds. The older Jews have returned to Palestine to die, and they have no desire to work. They spend their days in study of the Talmud and in prayer. They are poverty-stricken and go about in gaberdine, girdle and skull-cap. They suffer from malaria and eye diseases. Their children are dressed like their elders and like them, they have no education or profession.

"This is the chief Palestine problem. The English government and the Zionists are trying to uproot this settlement and are compelling the parents to train their children for a trade and to send them to school.

"The second type of citizen is the grandeur of the Holy Land. Since 1882, university men and victims of the ghetto have emigrated to the Holy Land to become agriculturists. Their love for the land and the desire to work have caused them to sacrifice careers in order to till the soil. One hundred thousand acres of land is there for the twelve thousand colonists.

Opposition of the Turk, draught and famine, had to be overcome but the earnest workers were not discouraged and the youth of this faction are real Jews who know not what anti-Semitism is.

"As for the political situation, the country which is destined to become a mandatory of Great Britain, depends upon the fortune and character

רבי א. ה. סילבר צורם פון זיין ריזע אין ארץ ישראל

רבי א. ה. סילבר האט זיך
געפונען פריי צוריקגעקערט אהער
אין שטאט פון זיין ריזע אין פא-
לעסטינא.

א. ה. סילבר האט זיין רי-
זע צוריקגעקערט אהער פון זיין
ריזע פאר אן וועגן פאלעסטי-
נא. דאס לאנד, האט ער ערקלערט,
האט איין איהם געמאכט א נאציאנל-
נען איינציק. ער האט איר געזאגט
ענישטען.

אויפ'ן וועג אין ארץ ישראל האט
ער אין פארוו זיך געפונען סים
פילאם. ווייניגסטנס, נאך סאקאלאן אין
אנדערע צייטשטעלע פירער.

גיס אפגעטויג דאזיג וואס רבי
סילבר אין ערשט צוריקגעקערט פון
זיין נסיעה וואס ער דאך נאך מער
ליך זיין א נאכט פון דער קוסטער
צוריקגעקערט פארמאגט אין שיינע
נא, וועלכע עפעס זיך דאס וועטא.

רבי א. ה. סילבר פילאם זיך פיל
אין שטאט פון זיין ריזע אין ארץ
העכסט צוריקגעקערט סים זיין וועג
פאלעסטינא.

of the population of the future as to when it shall be dependent. Because only 10 per cent of the population is Jewish and 20 per cent is Arab and alien, it will probably take three generations before the state can become independent. In fact, I believe it would be unfortunate if political independence were granted today, because the people have had no political training or discipline for self-government."

א'רחים, — הניע ירושלים הרב אבא
הלל סילויה סבליכלנד, שווא. יחד עמ דר
סטיין וייג, הנואם הווער גדול בכל ארץ
היהודית. הוא בא ללמד אל תמא ארצנו.
ובשוכו יאצי כותה חדשים להלחוב את רבות
היהודים לציון ולארץ-ישראל.

Schöner Erfolg.

Das erste öffentliche Forum des City Club.

Sind unsere Einrichtungen gut?

Wie die Frage von verschiedenen Seiten beleuchtet wird.

Es waren 300 Personen anwesend.

Im Auditorium der technischen Hochschule fand gestern Abend eine ungemein belebende und anregende Versammlung statt, in welcher unter den Auspizien des City Clubs die Frage behandelt wurde: Herrschen in Amerika gesunde Zustände? Es waren da nicht nur fähige Redner, die den Club in fähiger Weise vertreten, es war auch eine Zuhörerschaft da, die allen Darlegungen gespannt folgte, die allen rednerisch glänzenden Höhepunkten gegenüber eine prächtige, keineswegs tolle Selbstständigkeit bewahrte. Und während man von den Rednern des City Clubs Selbständigkeit, Fertigkeit, Klarheit und Geschick erwarten durfte und mußte, so war auf der andern Seite das Vorhandensein all dieser Eigenschaften und Kräfte eine wahre und wohlthuende Offenbarung. Die Versammlung war fruchtbringend, und kann insofern als ein Erfolg bezeichnet werden, als sie die Aussicht auf richtiges und denkendes Erkennen sorgfältig eröffnete, um das Wollen dann auch in seine richtige Bahnen zu lenken.

Der City Club will klärend wirken. Er will das Gähnen in den Massen wohlwollend befeuchten. An der guten Absicht ist da nicht zu zweifeln. Die Herren, die den Club und durch den die große Sache vertreten, bringen eine warme Ueberzeugung mit und eine stolze aber nicht frechtische Hingabe an die wirkenden Grundwahrheiten unseres demokratischen Staatswesens. Man merkte keine böse und keine kleinliche Absicht, und man ward nicht verstimmt.

Die Versammlung machte dem einfach schönen Versammlungslokale alle Ehre. Sie fing kurz vor neun Uhr an und ging direkt auf die Arbeit los. Herr C. D. Friebohn verstand es prächtig, an die zahlreiche, wohl über 300 Mann zählende Zuhörerschaft heranzutreten. Klar und ruhig legte er den Zweck der Versammlung dar und führte dann die Redner des Abends ein. Erst Herrn Bradley hieß. Dieser zeigte gleich in seinem Auftreten, wie sicher er seinen Standpunkt im Gegenstand zu vertreten vermochte. Er betonte natürlich das demokratische unserer Regierungsform und unserer Einrichtungen. Er zeigte, wie diese geschätzten Güter sich nicht verwirklichen lassen, und wie man sie nicht verwirklichen kann, wenn man nicht die Freiheit von Klassenwesen das Leben in unserer großen Gemeinschaft zu einem erträglichen machen, wenn man nicht die Freiheit von Klassenwesen das Leben in unserer großen Gemeinschaft zu einem erträglichen machen,

1919. 10. 25. 19
Die Bewegungen entsprechen
sich. Die Bewegungen aber müssen
extreme Phasen vermeiden. Der alte
epidämische Rot wird auch hier seine
Wirkung haben können: Medico tu-
tissimus ibis — der Mittelweg ist
der beste.

Chicago Tribune 10-25-19 TO SAVE A WHOLE PEOPLE.

In the first meeting held to raise funds for the relief of starving millions in Poland, Galicia, and Ukraina, a Roman Catholic priest, the Rev. Father Shannon, subscribed one-tenth of his annual income. Protestants were among the liberal donors. Jew and Gentile, Protestant and Catholic, joined in the giving and will join heartily in the drive which it is hoped will pass Chicago's quota and bring in a total of two millions.

We have had many drives for money since the world war began, and the end is not yet. But there have been few if any that were aimed at a need so heartrending and so vast as this. The relief is not to be confined to the unfortunate of the Jewish faith, though they include much the larger part of the number, perhaps eight million in all, which America is now asked to save. But what we have to consider is that this great number of our fellow creatures have been shut off from succor for nearly five years, have been crushed by recurrent waves of invasion, battle, and devastation, and are now living, or rather dying, in the midst of a veritable desert, morally and physically isolated, and rapidly fading from the face of the earth. It has been noted that in seven of the considerable towns of Poland not one single child under 10 years of age remains. In many places little children orphaned run wild like animals, living in woodlands or deserted hovels, subsisting on chance crusts, until inanition and exposure carry them off.

The destitution is so great that it amounts to the wiping out of a race.

This will not be accomplished if America can reach these unfortunates. We have no doubt of what America will do. There is only the fear that our aid will come too late for hundreds of thousands. But what can be done we will do. In the midst of our comparative plenty we will not turn from them. In his inspired appeal at the first meeting Rabbi Silver said truly that we have not won the war—conceiving of the great conflict as something higher than a mere combat of armies—if the victims of tyranny and warfare's blind destruction are left to sink forever into the darkness of chaos and the grave. We have been blessed in our land with long years of peace and fruitful accomplishment, and we are not ungrateful. We do not forget that while we have been called upon for sacrifice and have responded, our fate is fortunate in comparison to the least stricken of the European peoples. But the situation which the present drive is to reach is one of the most terrific and terrible of modern history, and America should be first to respond to its tragic appeal.

RABBI SILVER

Noted Orator Will Be Here Tuesday Nov. 19

The career of the eminent Rabbi Abba Hilel Silver, who comes to the B'nai Israel Synagogue on the evening of November 18, is a romantic one. Though still in his twenties, this young apostle of Zionism has attained an international reputation. He was born the son of a humble but eminent Jewish scholar on the East Side of New York, and it was there in the Jewish Ghetto that there was inculcated in him the softness and the feeling of the Jewish soul. He was President of the Dr. Hertz Zion Club, and the guiding genius of the Hebrew Speaking Society for Young Men. When he left New York to take up his studies at the Hebrew Union College at Cincinnati, he was inscribed in the Golden Book of the Jewish National Fund. He showed immediately that he was an orator whom critics admit bears worthy comparison with men like Bryan and Wise. He was sent to Paris during the war as American representative on George Creel's Committee on Public Information. From there he went to Palestine and familiarized himself with the conditions and enormous possibilities of the Holy Land. He spoke at a relief meeting in Chicago recently and his golden voice raised one million dollars in less than half an hour. When he spoke to the Conference of Reformed Rabbis at Boston recently he was heralded as an apostle even by those who had been violently opposed to the movement. So that the Toledo Zionist organization takes pardonable pride in the presentation of our distinguished and brilliant fellow-Zionist and brother Jew. Especially significant is the fact that the elements of Toledo Jewry are uniting in receiving him with honor.

EMS DISCUSSED ON OPEN FORUM

Sound?" "Are American
estions that will be taken
by Rabbi A. H. Silver and

Bradley Hull of the Humane Society. The City Club believes
every Clevelanders should be afforded an opportunity to hear im-
portant present-day topics presented and ask questions. Attend.

SILVER ASSAILS LABOR ATTITUDE

Rabbi Calls Steel Strike Un-
popular Because of
"Autocratic" Stand.

The steel strike has proved unpop-
ular largely because of the autocratic
attitude recently adopted by labor,
Rabbi Abba Hillel Silver declared in
an address yesterday in The Temple.
His subject was, "The Right and
Wrong of Strikes."

"In recent years, and especially
since the signing of the armistice,"
Rabbi Silver said, "organized labor
has acted in a manner so arbitrary,
so despotic, so disregardful of public
welfare as to trouble and confound
its truest and best friends."

"At a time when the world is hun-
gry and underfed, at a time when
the crying need of humanity is food,
raiment and shelter, the minds of the
laboring world are concerned, not
with the problem of greater produc-
tion, but with the problem of shorter
hours."

Rabbi Silver declared he ap-
proached the problem neither from
the side of capital nor labor, but
from the viewpoint of public welfare.

"We have always supported labor
when its cause was just," he con-

tinued, "but when the cause of labor
is unjust, when labor, blinded by
power, acts about doing the things
for which we denounce capital, then
it is hypocrisy and cheap demagoguery
to give a wholesale and blanket in-
dorsement of all the acts and prin-
ciples of trade unionism."

"We hate autocracy in capital, but
we also hate it in labor. The Ameri-
can public gave unquestionable evi-
dence that it will not side with labor
all the time, simply because it is labor,
when a group of men attempted to
strike a deadly blow against the
safety and integrity of governmental
institutions in Boston."

"The haste with which the steel
strike was called, the disregard of the
request of the president to abide by
the decision of the national commis-
sion, the disregard of the advice of

their own superior officers, the fact
that it was called at a critical time,
when the cry of humanity is for pro-
duction—these are the facts that ac-
count for the alienation of public
sentiment from the steel strikers."



\$3000 אין סאלידא פאר רעסטאריישאן פאנד

פאלידא נאך 20

רבי ד' אבא הילל סילווער האט
קעסטן אנגעבן ביי א גרויסען צווישן
מיטן סאסטייטע אין די בני ישראל
שוהל, נעאשטעס דריי סוועטער דאלאר
סאדן פאלעסטינער רעסטאריישאן פאנד
הער סטייט אין נעווע אונטערן אויפן
זוכס פון צווישןמיטען ריסטריקט, און
אין פארשטעקט אלס דער גרעסטער
צווישןמיטער סאסטייטע וואס אין ווען
אפגעהאלטען נעווארען אין סאלידא.

רבי סילווער'ס רעדע האט געשאכט א
גרויסען רושם אויף דעם גרויסען עולם
וואס האט זיך אזוי ווארעם אפגעווארען
אויף רבי סילווער'ס אפיעל.

FAVOR MANDATE FOR PALESTINE Jewish Colonies Prefer England, Rabbi Says.

"The Jewish colonies in Palestine
favor a British mandatory for the
land," Rabbi Abba Hillel Silver de-
clared yesterday morning in the Tem-
ple in his address on "Palestine as
I Saw It."

"The nearly forty colonies, cover-
ing about 100,000 acres and well
equipped with schools of the lower
grades are almost self-supporting,"
he said. "The foundations of a
Hebrew university were laid recently.
In the midst of the oriental life of
the region the colonies are introduc-
ing western methods, and at the
same time reviving Jewish art
through the Bezalel Art school."

"The pressing problems of Pales-
tine," he concluded, "are sanitation,
irrigation and forestation. Many
Jewish people of Europe are waiting
to get in, but the land must first be
prepared for mass immigration."

און וואס איז מיט אונזערע וואלהאפענדע אידען?

איד ב'ן דא גיט נעמען פערמיידיגן די אנטוויקלונגסליסט דייטש
רעפארמירטע אידעען. עס איז איבערהויפט נאך אין פערמיידיגטע פאר
קיינעם וואס זענען אין דעזען גרויסן כעמפניס פון נאכע הארץ פון
דערווייטענס. פאר מינעס וואס העלפט גיט אין דער פערמיידיגטע פון איר
דינען לאנד.

וואס איז אבער סבא' די וואלדאמאכערס ארומגראספישע אידען? סבא' יענע אידען וואס האבן אלע מאן וועלכע זינען שווער ליציון ברוחנים? סבא' יענע אידען וואס העלען גוט אויף צו נעמען ווירטשליס פונעם ברוחנים תשובה? וואו זיינען זיי, אָס דויער רייכע אַרומגראספישע אידען? ווארום שטעלען זיי פאר דערווייטערע און גוטע הילפסמען און וויכטיגסטען מאָ פונעם פון דער אידישער פערזאנליכקייט? ס י ר ה א ב א ו ו י י ג ע' ר ו פ ע, פיר האבען זיי געלאזטן סטערקע סבאל און זיי האָבן קומען אונטער העלפן און דער גרויסער ארומיג פון דעם רעסטאורירטן מאָר און וואו זיינען זיי? וואס האבען און פילע נעבענס און נעכטען מאָר דער ווערער אינפראוואנט פון ציון ווירטשליס? וואו זיינען זיי, ווארום זיי נען זיי גוט נעמען? א

מיר ווילען דא אויסזאגן דעם אמת. הערענדיג דייעז פיינערדיגע
ווערסער פון דעם יונגען רבי, האבען מיר געטהוט או דאס בלוט יאנס
אריין אין איינער פאס. מיר האבען געטהוט שטראם וואס מען קען אלץ
האפען א חרטה. מיר האבען זיך געשעהט פאר זיך אליין.

והאם מהיום וזך אפער דא היירליך מיט אונזערע רייכע וואסלחהר
נעמער ארטהאדאקסישע אידען? גרייכט זייער ארטהאדאקסישע היירליך
נור ביי צום פאקעס? ווייסטן זיי גיט אן מיט זייער גלייכזעמיגקייט
אין דיווען רייסען סאמענס פון דעם היידעלבערגער פון אונזער פאלק
אזא א פאלק. שטעלען זיי גיט דעם לעבן אין מיט פון אים פון אים
לעבען שטעמער און פרייערע העלבע דארפן א היים, וועלכע פונען
האבען א היים, נור זיי שטעלען אויך מיט זייער אייגענעם עקזיסטענץ?

פיר דיעזע דא ווערען אונזערע שטאטס ווערען די אפיסערס
וועלכע וואסערען אונזער יעדען שטאטס אין שטאטס אין
דער בערלינגער אין אפיסערס.

אין די לעצטע עטליכע טאגס איז אָנגעװײַזט געװאָרען אין אױס-
זיך פֿילעלע קאספּױנעס. קאספּױנעס פֿאַר דער העסטארישען פֿון יענע לע-
דער העלכע האבען יעצט צוריקגעקומען ווייך פֿרייהיים און אונטער-
זיכקייט.

די רייכע אמעריקאנער בייזנער וועלכע שטאמען אפ פון יענע לענדער האבען נישט נאר געקעמפן זייער פילען שעהר, נישט נאר האבען זיי געקעמפן צו פרויענטע, צו צעהנדליגע בייזנער און אפס צו הונדערטע פרויענטע יעדער איינער. נאר זיי זיינען איך געווען די פיינעסמליכע אפטיהרער פון די קאספיינס. זיי האבען פערלאזען זייערע ביזנעס, זיי האבען אייגענע צען וועלטע געקעמפן אויפן זייערע פערזענלעכעס, זייער אלעס איז געווען וועלכע אין האבען זיך איינגעזארגט אין דעם קאספיי פאר דער רעקאנסטראקשאן פון זייערע רעספעקטיווע לענדער.

אויף האנדלעך. אויף דארפן האנדלעך
וואסלייכטיקס צו זיך, צו ווער פאלק און
העלפן זיי וואוינען.

אין וואס סתם ויך דא האבן מיר אונזערע רייכע אידען. און
היינטעוועלך מיר אונזערע ארבעטסלויזע רייכע אידען? פיהלען זיי
מיר די מורא'דיגע פראטעסטלויזע האט דער שיקול האט אים זיי
ארויסגעלעבט אין הערען הייבטעסען סאטערס פון אידען לעבן?

ש"ן באלד 8 סאג צייט ווי דער קאמפיוטער פאר דעם רעספאנדינג
פאנד נעמט אן אין קוואלעך. קוואלענדיג קראפט אין הענדערס פרויעס
דעמאלט איז אונזערע רייכע שטענדיקייטן אייען וועלען זיך גיט
באלד אהונטן מיט זייער חלק וועט דער קאמפיוטער חס רחמים זיין א
דורכפאל דעם איז אינפאמאטן, מיינט און אסאך דברים.

אויב דער קאמפיון וועט זיין א דירעקטאר, וועט עס זיין א דירעקטאר
 נישט נאר פאר דעם רעספאנסאבילן, אפילו נאר אויך פאר די קעזעס פון קליינט
 לאנדער אדער דער ווייטע וועלטן אראפזעהן זיין זיך וועלן קענען אויפן
 מענטשטעם פון זיך דעם פלעק, אויב זיך וועלן היילע האבען א דירעקט
 פאל אין דיעזעל היילען קאמפיון פאר דער היינטיק איינפלוס פון זיין

בעניינען דאס קינגדאמער אידן פון פאסטן ווי דאס
 יא סוף גלייבן אז זיי זיינען עס און אז זיי וועלן
 זייער הילט פאסטן ערליכע פון האבן נאך איסער ווי
 פאסטן און דאס פאסטן ערליכע צו אידעלע אפמאכונגען פאסט
 דאקטרינע אידן סוף גלייבן אז דאס האט זיי האבן נישט געקענט
 פון יענע און נור גלייבן א שטיקל פאדעקע א שטיקל
 קיין סוף גלייבן און סוף גלייבן זייער דאס אונזער אפמאכונגען
 אידן אדער אן זייער זיינען אן פארשטייען די גלייבן אדער
 אדערליכעס האט די העכע גלייבן דאס איז אונז אונזערעם און
 ווי וועלן פאסטן זייער פאסטן און פאסט און פאסט ווי עס
 פאסט פאר די יידן און טעכער פון אדער פאסט

אין סוף רומען דארפן צו אונז אידען פון קלוינאסט, רויבע און ארבעט, מערער און פרויען, וואס נים פון די האלענדישע וועלן צו אירן קינדן וואס נים קיין איינציגע פונם. שפע אריין איינעם נאכדעם פאר דעם רעספארטישען. פארע נויטע נאכדעם איז נאכדעם צו עס איז נאך מער פיל. ערשט דעם איינציגן נאכדעם ערשט דעם נאכדעם פון קלוינאסטער איז דאן. ערשט איינעם איינעם נאכדעם. העלפס הייזן דאס איינעם נאכדעם פארן איינעם פארע.

B FOR MEN. Toledo
Apr. 1919

"There is not an inch of ground in Palestine that will not respond to irrigation," said Rabbi A. H. Silver, in his address at the B'nai Israel Synagogue Tuesday evening. "Palestine could be made into a veritable paradise; it is only waiting for men to come. And there is only one man with enough sentiment to come," he said. "Palestine wants the Jew and needs him. It matters not whether you contend that the Jew belongs to a race, or a nation, or a religion. You do not dissect the colors of a rainbow and say that it is red or blue or green. All of those beautiful colors blended together form the rainbow; and so it is with the Jew."

Rabbi Silver told of the two classes of Jews who are at present occupying Palestine; one the old men and young old men who have come there to pray and fast and pass their days according to the old traditions; and the other, a new generation that has come there to live and to make the land live. A hundred thousand people are waiting to enter Palestine, he said, and we must help put the land into shape so that they may be able to enter it.

But a great deal has already been accomplished. Last year the foundation of the first Jewish University in the world was laid in Palestine. Schools of art and of learning are rapidly being built throughout the country and Palestine truly promises to be the seat of Jewish culture.

Rabbi Silver declared that one can be a Zionist and still be a good American. He compared America to a huge mosaic made up of different patterns, each contributing to make a perfect whole.

In concluding, Rabbi Silver said that while all of us may not wish to go to Palestine, we should, as did the Jews of old, give our love, our co-operation and our support to those who are going into the promised land.

After Rabbi Silver's address \$2,500 was collected for the Zionist organization.

This money will be immediately dispatched to the New York office of the Zionist Organization of America, who will forward it to Palestine and send a receipt to each subscriber.

HEAR AME

The Forum Extension Comm
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RABBI SILVER, A POET.

Rabbi Abba Hillel Silver came here to speak to us last Tuesday evening.

We had heard of his wonderful oratorical powers, of his magnetic personality, of his golden voice; but we found more than these:

Rabbi Silver is a poet.

When he tells us that you cannot call the Jew a race or a nation or a religion any more than you can separate the colors of the rainbow; when he compares America to a huge mosaic when he shows us the hills and valleys of the promised land, he speaks the language of the poet.

His every thought, his every expression is poetry.

And yet Rabbi Silver is not a mere dreamer. His is a clear vision—a practical vision; he possesses the power to reveal the glory, the beauty of things as they are.

His is the poetry of the spirit, the poetry of the soul.

Dec 13/19

THE CITY CLUB

ANNOUNCES

RABBI A. H. SILVER

IN AN ADDRESS

"THE IMMIGRANT VS. THE FOREIGNER"

Saturday, December 13th

12 Noon

Admission 75 Cents Reserve at Once

No

Speaker, who was to speak Saturday, at the Club at a later date.

AD CLUB TO HEAR RABBI

Cleveland Man Has Seen Service with American Soldiers.

The cover page of the February 15th Bumblebee, a publication issued by the Rochester Ad Club, is devoted to Rabbi Abba Silver, of the Temple, Cleveland, Ohio, who will speak at the luncheon this noon at Hotel Rochester.

The Bumblebee comments on Rabbi Silver as follows:

Last year Rabbi Silver went to France for the Committee on Public Information. He traveled the entire front where the French and American forces were stationed. When the American boys finished their day through the German defense at Chateau-Thierry, Rabbi Silver was there. Later he spent some time at Verdun. He had an opportunity to inspect the different branches of the service, and made a minute study of our Service of Supply, and devoted a great deal of his time in looking over the American docks, warehouses, assembling plants and railroad depots in France. As he traveled he also visited the field and base hospitals of the American and French forces.

His immediate contact with the boys at the front gave him a great insight into their life, their problems and their ideals. From this experience he has brought back a message to America which will be prophetic of the future. The soldier's thoughts, his aspirations, and his great work on the other side will enter into the nation's life in the days to come, and it will be necessary for the business men to recognize them. That is why Rabbi Silver has given his address for the "A Message of the New Age."

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DRIVE BEGINS TUES

Clevelanders to be Aske
Give \$3,500,000 for
Charity.

"There is no crumb of kindness give that does not yield the real of human happiness," Rabbi Silver last night told the men women who will "sell" Cleveland's \$3,500,000 Community Chest campaign to the city's wage earners' betw Nov. 18 and 23.

"The Community Chest means every charitable need of Cleveland will be met and that no one will be bothered or importuned for any charity for a whole year," Flamen Ball the campaign industrial control declared.

Samuel Mather, chairman of committee, entertained nearly 1,000 representatives from all the important factories and commercial houses the city at dinner in The Holland. It was at this gathering, held under the auspices of the industrial drive organized by Allard Smith, that Rabbi Silver, Mayor T. C. O'Reilly, Rev. Dr. P. Bradley and others last night made eloquent pleas for the campaign which opens Tuesday.

"In all the campaigns during the war we were giving to help, to protect ourselves," Mayor O'Reilly said. "In this effort we are going to give to help those who cannot help themselves."

"We are so accustomed to hear about Cleveland going over the top that we know nothing about the bottom and I believe that in this campaign we are going over the top with greater rapidity and further over the top than in any previous one."

Should Give Adequately.

"The man with money will be regarded as a slacker in the cause of charity if he does not give adequately of his millions. If America does nothing else during the war it owes to part cheerfully and freely give material things."

"Personally I never get out of a dollar that I spend on myself the happiness I get out of the few cents over that I give a newboy."

Mayor O'Reilly told a newboy who laid a flower basket of the late Fr. Stafford Cleveland—"the boy's tribute to his

BUMBLEBEE

THE ROCHESTER AD CLUB'S WEEKLY

Vol. VI.

Rochester, N. Y., February 13, 1919

No. 18



A MESSAGE *of the* NEW AGE

SPEAKER

RABBI ABBA HILLEL SILVER

THE TEMPLE, CLEVELAND

*Thursday Noon**February 13th*

RABBI ABBA SILVER, the speaker Thursday, should be one of the most gifted orators in this country. Several Ad Club members have heard him, and they are enthusiastic in their praise of the way in which he delivers his message. He is the kind of speaker about whom men say: "Some day, Rabbi Silver will be known all over the world for his ability as a public speaker."

Last year Rabbi Silver went to France for the Committee on Public Information. He traveled the entire front where the French and American forces were stationed. When the American boys smashed their way through the German defense at Chateau-Thierry, Rabbi Silver was there. Later he spent some time at Verdun. He had an opportunity to inspect the different branches of the service, and made a minute study of our Service of Supply, and devoted a great deal of his time in looking over the American Docks, Warehouses, Assembling Plants and Railroad Depots in France. As he traveled he also visited the Field and Base Hospitals of the American and French forces.

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No Ad Club member should fail to hear Rabbi Abba Silver. On two occasions that he spoke before the Cleveland Advertising Club his audiences filled the great ball-room of the Hotel Statler. Let's make this a big meeting, for Rabbi Silver is a big man with a big message.

HAVE YOU BEEN TO THE AUTO SHOW?

Elks' Memorial Marked by Solemn Tribute to Dead

A
Rabbi Silver Offers Spiritual Message at "Court,"
Thomson M. E. Choir, Accompanied by Theatre's Orchestra, Render Appropriate Numbers.

"Oh! hear our prayers for the departed dead.
While beating in our minds
The memories drawn on each heart,
For Auld Lang Syne."

And such was the spirit reflected by the thousands of Elks, largely members of Wheeling lodge No. 22, E. P. O. E., and others, who gathered as a solemn tribute to their dead, yesterday afternoon at the Court theatre on the occasion of their thirty-fifth annual memorial services.

While the Court theatre orchestra offered that processional—"The Heavens Declare Thy Glory, O Lord," the local and visiting Elks took their places on the first floor, but, however, remained standing throughout the rendition of the selection.

In welcoming the "departed," Rabbi Abba Silver, of Cleveland, and a member of the local lodge, who delivered the memorial address, declared it takes a great war to confront men with the reality, with that great something they so seldom realize—"human brotherhood." It was in the great war that men, he said, perhaps realized for the first time what brotherhood meant; setting aside all prejudices of caste, sect, nationality or race. "And 'over the top,'" he said, "it was neither Jew or Catholic, but plain Americans, and all the superficial things and trappings of convention were forgotten."

"Their sacrificial deeds," Rabbi Silver said, "will have a dynamic influence—the lives, efforts and souls of these men. They showed us how to live by showing us how to die. And this order of Elks, too, has taught us how to live! Justice is the goal towards which suffering humanity strives. And I think how selfish our little children are; how we starve our affections. Truly, it takes a war to show us how to live and love."

Touching upon the great national principles upon which this nation is built, Rabbi Silver said that "America is more than a fact—an influence. And America has been a great influence for more than a century. We are the little world-principle of the ultimate universe."

He made a plea for the more equal distribution of wealth among those who toil; "just that they may enjoy a little more sunshine, and more and more happiness. And America, I am certain, will do it through true, old, tried democracy. We speak of Americanism, especially regarding the foreigner. The foreigner will be Americanized just in proportion that we will." Rabbi Silver, however, qualified his remarks on the industrial problem; declaring the practice of many employers who exploit the wage earners to their selfish advantage, and the individual's responsibility in this connection.

During the program, which was in keeping with the production in dramatic incidents. However, he emphasized that the latter was not so pronounced, as the conscious exploitation by capital or industrial employer.

"We have taken our and sanctifying it with love, dedicated it to the memory of our dear ones who now live in memory. We very seldom enjoy the privilege of retrospection. At times, however, our hearts become so full of longing for those whom we had loved and lost, that, turning our thoughts from the present to the past, we consciously surrender ourselves for a space, to the magic spell of memory. This is such a moment, and it is a sacred moment; for it is followed by emotions of sacred love; by sentiments of tenderest affection. At this hour, hearts call unto hearts, across the great divide; spirits yearn for kindred spirits. At this hour, we renew our covenant with our absent ones; reaffirming our pledge that not even death shall sever the bonds of love that draw us together in brotherly love."

"It is good my friends, to think of dear ones who have passed to their eternal home. Such thoughts are wreaths of tribute laid at the shrine of their memory—but they are more than that—such thoughts are beneficial influences in our lives. They help us to think of the beloved ones who have entered the valley of the shadow of death, and who are still connected with the immortal good influences which he exerts."

state of the immortality good influences which he exerts.

"But that I do not believe in the immortality of the human soul as commonly conceived, in the persistence of conscious personality after death. I believe in it for I believe in the rationality of the world. I believe the world is at the bottom, a perfect and harmonious whole. I believe that the spirit of man being one with the life-force of the universe, is indestructible, and that it cannot remain permanently incomplete. I believe that our lives will see completion, our experience, perfection, our hope, realization in eternity. Surely, no one who sees all about him intimations of a providential God, who discerns in the diversity of phenomena, the unity of a steadfast purpose, can fail to believe firmly, that he, who described the arc of human vision, will also complete the circle; that the one who sowed the seed of restive longing in the human breast, will also reap the harvest of a plentiful harvest of achievements."

"But, strong and firm as our belief in this form of immortality may be, we must still confess that it is a belief. We believe in it. We pray for it. We long for it. The stout of heart had faith and works and waits for immortality. But what of him who cannot believe? Can we not bring to him, standing at the grave of his beloved, some message which will remove the sting, ease the pain and soothe the ruffled soul? Can we not preach to him a gospel of immortality which his mind and heart may accept? We can. It is the gospel of immortality of human influence."

"We are accustomed to think of immortality as of something happening after death. Men, we say, become immortal when they die. In reality men do not become immortal at death. They are immortal in life; or rather, they may be immortal in life if they so desire. Man is immortal when he sees one with the immortal spirit, which is God. Man is eternal when he is one with the eternal. To think an immortal thought, to speak an immortal word, to do an immortal act, endure forever, and we live in them. The good man, the true man of God, becomes immortal in life by radiating beneficent influences, by sending forth currents of inspiration, by transmitting part of his soul to others, and these influences and inspirations moving and active eternally in the lives of other men, carry on his personality forever."

"The great, the good, the noble never die. The righteous," said one of the sages of our people, "even when dead, are yet alive." They speak to us through their immortal words across the vast stretches of time. They move us by the magic of their great deeds. They rouse us by the light which their lives gave. Their words and acts were seeds cast into the bosom of the limitless expanse of life, whose distant ridges of influence have reached us, and whose furthest ring is co-extensive with eternity."

"This, to the thinking man, is the import of the memorial service. It is not to be an hour of unmitigated grief and sorrow, nor yet a time of mere reminiscence. Rather, it is to be an hour of soul-cleansing and heart-purging; an hour of dedication to those ideals of life which make man immortal," Rabbi Silver concluded.

Following the memorial address, Exalted Master George C. Benaka made a brief introductory address, outlining the principles of the order, and the significance of the occasion. He also introduced the various participants, including the officers who took part in the responsive services, and the ritual.

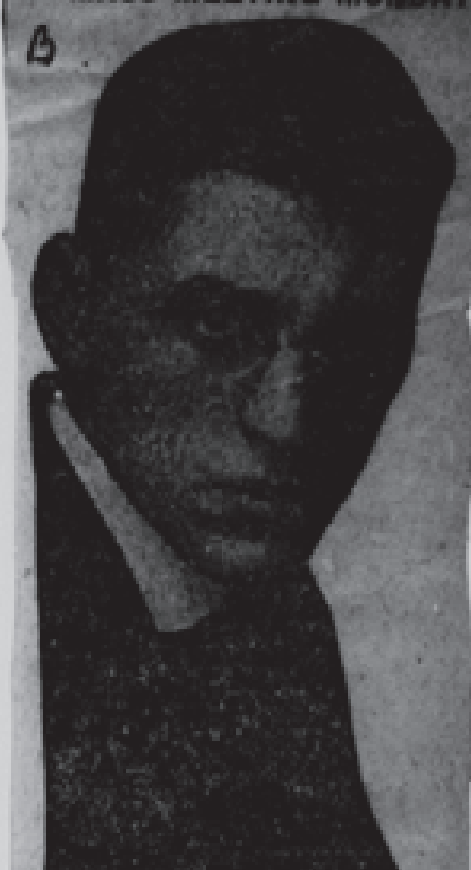
Assisted by the theatre orchestra, the vested choir of the Thomson Methodist Episcopal church sang the opening ode, "Auld Lang Syne," and a number of equally appropriate selections. "Tarry With Me," a special number, was offered by the Thomson M. E. quartet, which is supported by Mrs. Anna Hilson Otto, Miss Margaret Roberts, Emma Eucemann and Carl Neer. The closing vocal number was "Home, Sweet Home," Miss Heryl M. Nellis accompanied on the piano.

Rev. J. P. Leyenberger pronounced the invocation, and closed with the benediction.

Composing the memorial committee which directed the service were: Program and Music—Tom B. Poulk, chairman; Wm. R. Leach, Louis E. Schuder, Jasper B. Baum, F. C. Dierhorst.

House—I. F. Poulton, chairman; G. G. Emshelmer, L. N. Reiter, H. Lee Robinson, W. W. Fox, Fred A. Brand, Fred B. Prater, E. F. Cameron, Ed. C. King, F. Carl Veneman, J. B. Baas, E. L. Lechhart.

TO SPEAK AT JEWISH MASS MEETING MONDAY



Rabbi Silver, Cleveland

RABBI SILVER WILL ADDRESS AKRON JEWS

He Will Tell Big Mass Meeting Here of Conditions of Starving Brethren in Europe

Rabbi Abba Hillel Silver, of Cleveland, will be the principal speaker at the Armory Monday night, when Akron Jews join in a monster mass-meeting to take measures for the relief of their starving brothers in Europe, as a part of the Jewish war relief campaign.

Rabbi Silver just a few months ago returned from eastern Europe, where he was sent by the American Jewish Relief committee of New York to investigate conditions. Millions of Jews are starving in eastern Europe, according to reports, and men once prominent in public affairs are reduced to the bread-line. Women and children are said to be the chief sufferers from the food famine, with the death rate appalling. Rabbi Silver will tell Akron Jews just what the conditions are over there, as he saw them.

Rabbi David Alexander of Temple Israel will act as chairman of Monday's meeting, and introduce the speaker. With 10,000 Jews in Akron, it is expected that the Armory will be packed to the doors. The meeting starts at 8 o'clock.

Committees are now working in the Akron district in a drive to raise \$100,000 for relief of Jewish sufferers in Europe. The first day's work netted \$12,500 at a meeting held in Temple Israel. There are 200 workers, divided up into 20 teams of 10 men to a team, who hope to make Akron's quota.

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Editorial in The Chicago Daily Tribune Saturday, October 25, 1919

At least it is worth watching.

TO SAVE A WHOLE PEOPLE.

In the first meeting held to raise funds for the relief of starving millions in Poland, Galicia, and Ukraina, a Roman Catholic priest, the Rev. Father Shannon, subscribed one-tenth of his annual income. Protestants were among the liberal donors. Jew and Gentile, Protestant and Catholic, joined in the giving and will join heartily in the drive which it is hoped will pass Chicago's quota and bring in a total of two millions.

We have had many drives for money since the world war began, and the end is not yet. But there have been few if any that were aimed at a need so heartrending and so vast as this. The relief is not to be confined to the unfortunate of the Jewish faith, though they include much the larger part of the number, perhaps eight million in all, which America is now asked to save. But what we have to consider is that this great number of our fellow creatures have been shut off from succor for nearly five years, have been crushed by recurrent waves of invasion, battle, and devastation, and are now living, or rather dying, in the midst of a veritable desert, morally and physically isolated, and rapidly fading from the face of the earth. It has been noted that in seven of the considerable towns of Poland not one single child under 10 years of age remains. In many places little children orphaned run wild like animals, living in woodlands or deserted hovels, subsisting on chance crusts, until inanition and exposure carry them off.

The destitution is so great that it amounts to the wiping out of a race.

This will not be accomplished if America can reach these unfortunates. We have no doubt of what America will do. There is only the fear that our aid will come too late for hundreds of thousands. But what can be done we will do. In the midst of our comparative plenty we will not turn from them. In his inspired appeal at the first meeting Rabbi Silver said truly that we have not won the war—conceiving of the great conflict as something higher than a mere combat of armies—if the victims of tyranny and warfare's blind destruction are left to sink forever into the darkness of chaos and the grave. We have been blessed in our land with long years of peace and fruitful accomplishment, and we are not ungrateful. We do not forget that while we have been called upon for sacrifice and have responded, our fate is fortunate in comparison to the least stricken of the European peoples. But the situation which the present drive is to reach is one of the most terrific and terrible of modern history, and America should be first to respond to its tragic appeal.

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THOUSANDS OF CLEVELAND JEWS TAKE PART IN DEMONSTRATION AGAINST POLISH BARBARITIES

Speakers At Mass Meeting In Grays' Armory Denounce Outrages Reported From Poland

RESOLUTIONS ADOPTED AT GATHERING

About 20,000 Participate In Parade During Afternoon—Many Stores Are Closed and Thousands of Workers Leave Places of Employment to Take Part In Demonstration.

"We are not opposed to a free Poland. When was the Jew opposed to any free country?"
 "We are for a masterful Poland, but not a massacring Poland."
 "We are for a democratic Poland, but not a Dmowski Poland."
 "We are for a perfect Poland, but not a Paderewski Poland."

Amid thunderous applause, Rabbi A. H. Silver of the Temple at a protest mass meeting at the Grays' Armory Monday evening denounced the outrages that have occurred in Poland, declaring that if pogroms have taken place in 148 villages and cities of Poland "Paderewski and his lieutenants in Paris and Smulski and his lieutenant in Washington are brazen liars."

The mass meeting came at the close of the day set aside by Jewish organizations of Cleveland for a demonstration against the massacres in Poland. In the afternoon between 15,000 and 20,000 Jews of Cleveland participated in a parade. Many of the marchers wore mourning bands and a large number of organizations were represented. Mr. Max M. Ozersky was marshal of the parade and Rabbi Silver was among the marchers. About 500 returned soldiers and sailors participated. Many stores were closed Monday afternoon and thousands of Jewish workers left their places of employment at the same time to take part in the demonstration.

The result of the mass meeting Monday evening was the adoption of resolutions asking President Wilson and the Peace Conference to take such steps "as shall provide the Jewish inhabitants of Poland, Roumania and other eastern European countries enforceable guarantees of full civil religious and political rights, and such minority rights as are enjoyed by the inhabitant national groups of those countries."

that people in Europe have not our conception of liberty and never would have. "It is almost impossible to hope for liberty and freedom out of the condition now existing in Europe," he said. "I have very little hope that the Jew will be treated fairly in Europe. With such an article as Article X in the League of Nations covenant, I fear that no nation can hope to attain liberty in the future."

Reverend Hayden spoke of conditions that existed in Poland at the time that he visited the country shortly before the outbreak of the war. He declared that the boycott against the Jew was then in force. Major Davis expressed the hope that the cry for help now coming from the Jews of America for the people across the sea, would be answered and that happiness would come to all the people of the world regardless of religion, sect or race.

The resolutions adopted by the gathering follow:

"Whereas, a series of massacres and excesses unparalleled for brutality and savagery have taken place during the last seven months against Jews in more than 128 cities, towns and villages in Poland—pogroms in which men, women and children in every walk of life were killed and tortured, countless Jewish homes pillaged, and dozens of synagogues burned down, and their worshippers mercilessly shot, and

"Whereas, the outrages were committed not only by violent and uncontrollable mobs, but were in many instances instigated and encouraged by representatives of the Polish government, as for instance in Lemberg, Galicia, where the pogrom was carried out mainly by the Polish legions, members of the Polish army, led by their officers, or in Pinsk,

Mr. Paul L. Feiss, president of the Chamber of Commerce, presided and in addition to Rabbi Silver, Mayor Harry L. Davis, Reverend Francis T. Moran, Reverend Joel B. Hayden and S. Lorber addressed the gathering. Dispatches from Secretary of War Baker, Senators Harding and Pomeroy and from Samuel Mather were read by Mr. Feiss. Memorial prayer was offered by Cantor Schechter, aged, and dozens of worshippers mercifully shot, and

Many in the large audience sobbed as the cantor intoned El Mole Rachamim. Following this memorial service the entire audience sang "The Star Spangled Banner."

"If this were an honest world we would not be marching today," said Rabbi Silver. "The Poles of the city would be marching today. If our brothers and sisters are being assassinated in Poland today, the reputation of Poland is also being assassinated. The Peace Conference knows what has happened. Why have they not spoken? My hope and faith is in America. My hope is that the voice of America will sound again and that right soon, and that the outrages against our innocent brothers and sisters will be stopped. We want not toleration, not pity and charity, but justice."

Reverend Moran referred to the most recent denial of pogroms that has come from Premier Paderewski and declared that American citizens would be glad to know that the condition he describes is so. "If he can make good, we'd be glad to wish him success," said Reverend Moran. In addition he expressed the belief

preceded during a period of six years by an organized movement in Poland known as the boycott, openly fostered by Polish leaders, waged with indescribable bitterness and rancor, intended to prevent all trade or intercourse with Polish Jews, and aimed at the eventual extermination or the driving from Poland of a people who sacrificed much to the long struggle for the liberation of Poland, to which it was linked by every tie, and by eight centuries of association, and

"Whereas, all these acts were shockingly at variance with the great vision held out by the President of the United States and the Allied Statesmen, promising freedom and equality for all smaller nationalities, and for the realization of which ideal, Jews have spilled their blood in every Allied army and on every battlefield of the great war for Justice and Liberty; and

"Whereas it is inconsistent with the American sense of Justice and

fair play, that free Poland, which was greeted with the sympathy of the Jewish people and was born out of the triumph of America and her associates in the war, should deny to the Polish Jews those claims to fundamental rights which gave to Poland the new birth of freedom, and

"Whereas, massacres and brutal outrages and excesses of every description have also occurred in many cities, towns and villages in Roumania and Ukraine, therefore be it

"Resolved, at this mass meeting of American citizens of Cleveland, Ohio, assembled on June 2, 1919,

"That we express our indignation at the unspeakable atrocities aforementioned, and respectfully request our Governments to use its good offices to bring them to an immediate stop, to prevent their recurrence in the future, and to take steps that punishment be meted out to those responsible for their perpetration, and

"Be it further resolved, that President Wilson and the Peace Conference be requested to take such steps

as shall provide the Jewish inhabitants of Poland, Roumania and other Eastern European countries enforceable guarantees of full civil, religious and political rights, and such minority rights as are enjoyed by the inhabitant national groups of those countries, and

"Be it further resolved, that a copy of this Resolution be forwarded to President Wilson and the American Peace Delegates, through the State Department, and to the Congress of the United States, through the President of the Senate and the Speaker of the House of Representatives."



MAX M. OZERSKY

where a peaceful meeting of seventy Jewish citizens, held to discuss the distribution of relief supplies sent by America, was raided by a division of Polish soldiers under the command of its military officer, who ordered those present to be led to the public square, where one out of every two was summarily shot without cause or trial, and

"Whereas, all these excesses were

See at Kluger's

WAPIS



Rabbi Silver of The Temple Picks Today's Numbers

The winning numbers today are selected by Rabbi Abbe Hibbel Silver, pastor of the Temple, E. 55th st., who is among the most prominent of Cleveland spiritual leaders. Rabbi Silver succeeded the late Rev. Moses J. Gries in the leadership at the Temple and is one of the city's greatest orators as well as one of its foremost citizens.



Rabbi Abbe Hillel Silver

TODAY'S WINNING NUMBERS

Winning Numbers	Amount of Award
55746 Series D.....	\$50
98819 Series A.....	10
711432 Series C.....	5
35916 Series C.....	5
33127 Series G.....	5
384855 Series K.....	5
621263 Series N.....	5
17914 Series P.....	5
101222 Series L.....	5
54403 Series M.....	5

What the immigrant has contributed to the economic and cultural achievements of America and the part that is cut out for him to play in the future life of the country were set forth by Rabbi A. H. Silver, of Cleveland, in an address before The City Club of that City.

"The immigrant of today is not inferior to the immigrant of yesterday," said Rabbi Silver. "He is just as poor in possessions and just as rich in promise as the immigrant of the thirties and forties and fifties. He is not guilty of double allegiance. He does not refuse to be Americanized and he does not hinder the experiment in American democracy.

"Were I bent upon the task of establishing these facts", he continued, "I would not have to go very far afield to prove that the immigrant to America has contributed tremendously to the economic and political and the cultural achievements of America during the past years; that the immigrant has responded most eagerly and most readily to every intelligent agency for Americanization."

"And were proof needed of his lordly, this was his gift."

ed that proof abundantly and superbly. If the immigrant needed vindication, the war has vindicated him. If the immigrant needed justification, the war has completely and supremely justified him.

"Venture to say that no nation, not even France, which first felt the inundation of German invasion, responded so single-mindedly, so readily, so completely to the call of duty in the cause of civilization as

did that rainbow of nations,
that gem of a hundred glitter-
ing racial facets—the American
nation.

"And no people fought more heroically and more unselfish in this greatest of all wars than the American people. And why? Because each group felt the urge and press of a great past and the promise of a greater future. The Greek fought in the spirit of Leonides, the Czecho heard in it the voice of Huss; the Italian caught the spirit of Garibaldi again expressing itself in glory, and Pole, the spirit of Kosciuszko. The native of Ireland heard the voice of Emmet, and the Jew felt the impact of the spirit of the Macabees.

"And all of them felt strongly the appeal of the great destiny of America, the charm and grace of its wonderful promises which were helping to make real. They fashioned the tool, built the ship and wielded the sword for the glory of their sires and the hopes of their children.

"Did you read the list of casualties as they came to us?"

daily? Did you peruse the list of the men who were singled out for distinction and honor, and did you catch the full significance of these names? The names spoke of ancient and distant Hellas, the wide-sweeping steppes of Russia, the crags and fens of Scotland, and the snow wastes of Finland; they spoke of the Norse, and Dane, and Finn, and Czech, and Italian. They spoke of a hundred races and hundred tongues, fused and blended into one by the heat of a great emotion. They spoke of an unsurpassed unity, in spite of a racial diversity.

".....The world needed an experiment, not an experiment in democracy only, but an experiment in real humanity; the world needed to establish the truth on a vast scale that national, racial and religious differences may be transcended by a holier and loftier cause and purpose; that the differences among peoples may be adjusted and harmonized in a spirit of a compelling hope and aspiration.

(Cent'n. page 5.)

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**THE IMMIGRANT OF
B A TODAY**

(By Rabbi Silver)

"And so, by the grace of God, America was established to prove this truth. America has become the great proving ground for the hopes of the world. America is the microcosm of which the whole of humanity is the macrocosm. America is not like unto other nations, and will not be like unto other nations.

"We are unlike them; we are all of them combined; we are their hopes, their souls, their blood, their strength, their passion and their genius. America has taken them from the four corners of the earth and dissolved their particularisms, crushed their crusts, and blended their souls. America has taken the many-colored strands and threads of the world and has woven the tapestry of a miniature humanity.

"America is neither Anglo-Saxon, nor Teuton, nor Celt, nor Slav, nor Hebrew. It is all of these plus. America uses race antecedents and race qualities as stepping stones. Race and race traditions may be a virtue or a vice as we use them or abuse them, just as your past may become helpful or harmful to you, as you dominate it or are mastered by it. In America we use our racial antecedents for the sake of our national purpose.

"America today is still a thing in the making, and every immigrant helps to make it."

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**Soldiers Will Demand
B Social Reconstruction**
Tel 14, 1919

Rabbi Silver, Speaking at Ad Club Luncheon, Declares That Men Returning From War Will Worship God of Righteousness and Justice—Will Smash Spirit of Bigotry and Intolerance.

Rabbi Abba Silver of The Temple, Cleveland, was the speaker at the luncheon of the Ad Club at Hotel Rochester at noon, today. His topic was "A Message to a New Age."

Rabbi Silver said, in part: "After our men are through crushing forever the menace to human peace and national comity they will come back and set about deliberately and determinedly to smash the lines here at home and they are going to smash every line that confines and limits the crushing spirit of freedom-seeking men and women.

"They are going to smash ruthlessly and relentlessly every line of social injustice, every line of economic wrong, every line of political prejudice and intolerance that exists here in this land and that confines and stultifies the spirit of unswerving ambitions of freedom loving men and women." He continued, "They will not be satisfied with smashing the line 'over there' and crushing the enemy 'over there,' and coming back bleeding and wounded perhaps, but with depths of spiritual emotions profoundly stirred with a knowledge and a vision of wider horizons and greater opportunities, with the consciousness of their own strength and power they will come back and ask, 'if we did not tolerate lines 'over there,' if we gave of our blood to break lines 'over there' why should we tolerate them here?' And they will not tolerate them. They are going to smash the line of social injustice.

"They will ask themselves, 'Why should we permit life to be starved and shriveled in little groups because of lack of opportunity; why should not each son of God be given a chance to develop himself, the chance of education, the chance of infinite opportunity to make of himself the best that he is capable of; why not smash the line and permit the sons of God to become great with the greatness of life. They will ask the question and you will answer it, and the answer will be, 'smash the line for the new day has come,' and they will also ask themselves when they come back concerning the economic injustice and wrong of our land. 'Over there' they have become conscious of the awful responsibility of citizenship. For the first time they have realized how awful, but terrible, the responsibility of citizenship is, when a nation could take you as if by invisible hands from your peaceful occupation and throw you into a trench to be hacked and butchered and mutilated for the sake of the common good.

"These men will ask themselves, 'If our responsibilities are so awful why shouldn't our privileges be commensurately great and noble?' 'Why in a

land blessed by God with plenty and prosperity should there be the eternal menace of poverty, of men living on the brink of penury, why are children forced into shops to earn their living for themselves and for their parents, of women taken out of their rightful sphere of influence, the home, and sent to the loom and the machine? Why, why?' And you will answer them, and the answer will be, 'We are going to smash the line.' The old order must pass, the order of competitive life, of great wealth and of poverty must go and give way for an order of co-operation and greater equality. And when our men come back they will not tolerate the old traditional political parties of our land, parties whose strife and contentions and pretensions are absolutely irrelevant today to the needs of men.

"They will ask for political parties and organizations that will give them an honest, comprehensive plan of social reconstruction. They will ask for political organizations that will be more sensitive to the immediate and pressing and social economic needs of their lives. They will ask for political organizations that will be in every sense of the word, in spirit and purpose, democratic. There is going to be a smashing of lines along political lines and there is going to be a smashing of lines along religious lines. My friends, the God which our boys have found on the bloody fields of Flanders is not the God of the snobbish church, of the creed and the dogma, and the ritual, and they are not coming back to them.

"They have found a new God, a God who is the universal spirit of brotherhood of all, a God whose service is loyalty and devotion and sacrifice to a great cause and whose ritual is the bleeding heart. They have become conscious of a new spirit in the world, a God who is the embodiment of those things that produced them on and drove them over the tortured fields of agony and sacrifice and when they come back they are going to ask the priests and the ministers and the rabbis of this land, 'who is this God you are preaching unto us?' Is it merely the God of our fathers or is it also the God of our children; is it merely the God of yesterday or is He also the God of tomorrow; is He the God merely of dogma and creed or is He the God of social justice and righteousness? And will he unto him who cannot say to those men, 'We are going to smash the line of religious narrowness and bigotry and intolerance; we are going to throw open the portals of our temples and churches so that even God can enter.'"

דאס רעכט אז אומרעכט פון סטרייקס

א דערע נעמאלטע 19טען. אפט אין טעמפל

פון רבי אבא ה. סילווער

(פארשטעלונג)

אין פערלויף פון דעם סאנאט טעג פערטער איז אסעריקא נעמאלטען געווארען דורכצושטאנען איבער דעם הונדערט סטרייקס, און זי ווערט נאך בערדעקט פון פוסצוג אנדערע, לויט פאר יונגס ווינען אין פערלויף פון די לעצטע סאנאטען נעמען צו ליסטע זינגען אין דעם אופן אייז וועלכען זיי האבען אריינגעשליסען דאס לאנד אין סטרייקס אויף דער סינדעסטער אויפ-רענונג, נים געפערדיג קיין צייט פאר פערסענלונג, פאר ארבייטרייטאן, פאר א קאמפראסיס; נים ארבייטרייטעריג דעם סינדעסטען ווילען פאר געווען אין בערענגפארע פערמאנענצונג; נים געפערדיג דאס פובליקום אין דיער אנטפערדיג; נים געפערדיג פאר איין סאטענט אין אנטפערדיג די ליי-רען וואס דיעזע סטרייקס וועלען פער-שאפען דעם פובליקום.

אין פערלויף פון די לעצטע יאָרען האט לייבאָר ערלויבט אונזערעס וואַרשליכע עקסטרעמיסמען און דאסאָ נאָמען איבערצונעמען די פּוּרעזשעסאָס אין לייבאָרס קרייזען; ס'זענען וועמען עס פערלט דאס גלויבנעוויקט, דער אינטעלעקטועלער ערענסט און דער ליכטיקייט צו אנהאלטען א סאכס וועלכע האט אין דך אזוי פילע מעגליכקייטען—פערדערליכע און וואוילטלעכטיגע, און צוליבע דיעזער שטעלונג האט לייבאָר פאר עקסטרעמיסמען די שטיצע, די סאָ-ראליקען שטיצע, די לעצטע פון דעם אסעריקאנער פובליקום, וואס איז כמעט אין אלע הייטען געשטאנען פיי דער זייט פון לייבאָר.

דאס אסעריקאנער פובליקום איז ענטשלאסען צו לאָזען די ארבייטער בעררייטען, אז עס וועט נים שפעטן סייס לייבאָר די נאנצע צייט בלויז פאר דער אורזאכע וואס זיי ווינען ארבייטער; און אז עס וועט נים זיין פאר סטרייקס די נאנצע צייט איינפאך דער פאר וואס זיי ווינען סטרייקס, דאס אסעריקאנער פובליקום האט געזענען אונזערווייטערלאסען בעווייזע אויף דיע זען מאכט ווען א גרופע סענעט האבען פערזוכט צו געבן א טרייטלעך די

דינען—און געשטאנען פון אסעריקאנער רעזערוועס אינסטיטוציעס אין באַשטען; און דאס אסעריקאנער פובליקום האט יענעם סטרייק צושטעטערט, דאס אסעריקאנער פובליקום וועט נים פאלערדיגן קיין סטרייק וואס ווערט אריינגעזעצונגען, סאנאטלירט, אריינגעזארגען א יאָר פֿאַל, נים האָ-בערדיג סייטער געמאכט יעדען מען ליכטיקע סטרייק נאר א פרייעליכער שליסלענג, דאס אסעריקאנער פובלי-קום וועט פאלערע פון לייבאָר, פונעם ווי עס פארערט אן דעם פאל פון דעם שטאָהל סטרייק, אז די פערער וואלען אריינשווינגען געווען, אז די פיהרער וואלען אריינשווינגען רעספּעקט און העכסטען אנטפערדיג פאר די בענע-רען פון דעם פובליקום, דאס אסעריקאנער פובליקום וועט דוריקהאלטען זיין פאראלעלע צווישען פון אירענער וועלכען סטרייק, דאס אז נים פאר דאליש שטארק, און עס האלט צוריק זיין שטיצע פון דעם יעדענען שטאָהל סטרייק.

דער פריינד פון די ארבייטער פון דוקא וועלען אז וועט אזוי ווי פאר פרייטאָל איז געוואונען געווארען, דורך דער אויסגעלערטער און גראבירט האנדעלסער עקסעקטיווער סיינע, דורך ארמאניזירטער ארבייט, אן דורך לע-דוויסלירשען צו בלייבען פון די ראדי-קען פון דעם נעמען—אזוי ס'וועט אייך לייבאָר, דורך וועלכע שטרייכעריג, דורך אן אויסגעלערטער עקסעקטיווער סיי-נען, און פויב טייטש, דורך לעדוויס-לייטאן, בלייבען פון די יאָהטען פון דעם נעמען.

ווארעם ווייזט זיך דער שטאָהל סטרייק אויס צו זיין אזוי אונגעפער לערען די פארעווענען פון די שטאָהל סטרייקער, ווען אונזלייגעשאפטליך אפאלירט, ציינען זיך אריס צו זיין נים קיין איבערשטויבענע, די קאנדי-צאנען וואס זיי פארענען ווינען פון עטאבלירט אין פילע ארעסטירטעס און ווינען אזוי שטונען פאר פילע פערמאנענצונג יאָהרס, ווען אלעס איז געווען אן עפאָק, איז דער שווער פונקט פון דער פראגע, די אנטפערונג פון ארמאניזירטער ארבייט און דאס רעכט פון האלעס ווער פערמאנענצונג, און דאס אסעריקאנער פובליקום, אייז איהר קענען זיך גראניערן אן אייז דויערעלעזי נעשיקען אין דער סער-מאנעווערירט האט עקסאדירט דעם ארבייטער אין וועזע פארעווענען. היינט ווארעם איז דאס אסעריקאנער פובליקום מעגליכען קאלט און גלייכ-טיליג צו דיעזען סטרייק ווען מען פערטאכט די צושטאנד פארעווענען פון די ארבייטער אין מען געוואונען צו

קיינע פון זיי קען נים גערעכטליך דיע-רען די אורזאכ פאר א סטרייק אויף א „לאסאוס“ די סענעט פארענען א סטענאד פיל פון ווייזשעס אין אלע פרייט און קלאסיפירירטען פון ארבייטער, א נאך וואס ס'וועט אין פערסען פילע א רעה דעם ארבייטער, א נאך וואס שטעלט אן די איינציג-טיווע און דעם אונטערנעמענס גייטס כער דעם ארבייטער אין די סטערסע-פילע, זיי פארענען א בעצייטונגס-סיסטעם פון קאלעקטען יונגן דעם און שטייערען, און די פרינציפען פון עלטעקטריש אנטווערעס צו ווערען אין אנהאלטען, פערלענערען און סטריי-כערען די ארבייטס כחות, צוויי זאכען וואס קענען לייכט אויסגעליכען דיע-רען, און זיי פארענען די אפשאטע-פון קאספאניע יונגאנס, וועלכעס פון אונטערנעמענס אין אנהאלטליך; און זיי פארענען די אפשאטע פון דעם פרייטען עקאסען פאר אפליקאנען וואס וועלען ארבייט, וועלכעס איז איך גענען די אינטערעסען פון דעם גר-פייטער, אבער דיעזע פונע פארעווענ-ענען ארבייטירט ווערען און זיי הא-בען געוואלט האבען ארבייטירט נעמא-רען.

רען אלס א בערענעקונג פון דעם רעכט פון א לויז ארבייטער זיך צו מענען צווישנאלטען פון אנטליסטען זיך אין אונזער וועלכער ארמאניזאציע, אדער האנדלען דיעזעס סייס זיין ארבייטס-גנצער אויב ער וויל בעסער אויף. דאס רעכט פון קאלעקטיווער פער-האנדלונג איז אלווא אינדארסירט נע-ווארען פון דער גרופע וואס האט פער-טראכטען דאס פובליקום אויף דעם נא-צוואלען אינדוסטריעלען קאנסעל-זיער צווישען פארעווענען אין, דעם וואלען צוריק אנטשטעלט ווערען אלע בענער וועלכעס פון האט אנטשטאמט צוילעב ווערען יונגן פערענטיקטען; ווער דרייט פארעווענען אין אן אס-שטירען סאנ; ווער פערטע פארע-רען אין סאנ דאס אין ווענע סאנ; ווער פערטע פארעווענען—אפצושטען דעם 24 שטונדען טייטש; און ווער וועסטע פארעווענען—א העכערונג אין ווייזשעס וואס ואל זיין גענוג לייט דעם אסעריקאנער סטענאד פון לע-בא; און ווער וועסטע פארעווענען—האפער בעצעהלט פאר יעדע ווער-סאם ארבייט, און פאר ארבייט וואס זי ס'ווען ווע סוב אדער וועטאן, דאס ווענען נים קיין פארעווענען, אויף וועל-כעס אן ארעסטלירענעלערע אסעריקא-נער וועט קומען אלס אויף אונזערע-ליכע און אונטערנעמענס.

פון די אנדערע פינף פארעווענע-נען ווענען סייז אונטערנעמענס, אבער אלע קענען לייכט ארביטירט ווערען, און

אייב דאס איז אזוי, ווארעם דעם האלטען סייז זיך צוריק פון גענען דעם שטאָהל סטרייק אונזער נאנצע שטיצע ווייל, דאס, לייבאָר האט לעצטענס געשאפען אן אונטערנעמע-נען היינטערונד פאר יעדען סטרייק, ווי

בערעכט ער זאל נים זיין, ווער וויל פירליכקייט, די רעספּעקטירטע אויסאיי- (פארשטעלונג אויף פירדעס 6).

6. קלומבס, אהייא

דאס רעכט אזו אומרעכט פון סטרייקס

א רעדע געהאלטען 19טען אקט אין טעמפל

פון רבי אבא ה. פילדער

(פילק)

טאל און ארגאניזירטער ארבעטס-
וואס קען מען אלוא טוען? זי צו
סאכען ארבייטען אין הארשקייט? קען
מען זיי פיהרען דערצו זיי זאלען ארי-
בייטען געמישטאסטליכע די זינגען, די
געזעצטע, די אויפריכטיגע סינגער פון
אסערוואט אין אז עס איז נאר קיין
צווייטעל נישט דאס מען קען און אז עס
ווערט סאכע געבראכט דערצו זיי זאל
לען קאמפערירען. עס איז בלויז דער
ארימאל, דער עקסטרעמיסט, דער
בעל חלושות, דער פאן וועלכער לעבט
אין א וועלט וואס ער האט פאר זיך
אליין געמאכט. וועלכער האלט אז ארי-
בייטען און קאפיטאל קענען נישט אין ווער
לען קיינסשאל איינגעזען צו ארבייטען
צוזאמען. ס'דו וויסען אז זיי קאמפער-
ירען יא, און ס'דו וויסען אז ווען
עס זאלען איינגעפירט ווערען די נע-
העדיגע סיטען און די געהעריגע בילד-
ונג, וועט דער פראצעס פון קאמפער-
ראציען פונען צווייטען צו דעם ענד-
ליכען אינוואסירעלען פריערען.

וואס איז נויטיג? ווער געהערט זיך
אויסצורייסען די לייזונג? דאס שטע-
ריכאנער פאלק ארבייט אויס א ליזונג.
זי איז נישט באזירט אויף ביכער אדער
פוך פהלארעם; זי איז באזירט אויף
קאנדיצאנען; זי איז רעאליסטיש; זי
געהערט אין אנטפערטאכט זאכען אזוי
זיי זיי זינגען, און פאר וואס דאס אס-
ריכאנער פאלק ארבייט אויס, און פאר
זי איז זי האבען ברעג צו ליזען
דינע פראבלעמען: דאס אסערוואט
פאלק איז ענטשלאסען צו רעוואלירען
און קאנפראלירען ארגאניזירטען קא-
פיטאל דורך אויפגעהוונג און קריי-
טישער עקספּליאטער סינגער, און אויב
נויטיג דורך לעדזשיסלאציען, אויף אזא
אופן אז קאפיטאל זאל פערט נישט האב-
ען די סטעליכקייט געמיין אויפצונ-
ען זיין כאסען און דאס אסערוואט
נער פאלק איז ענטשלאסען צו רעדן
לירען און ארגאניזירען אל קאנפראליר-
ען, ארגאניזירטע ארבייט דורך אויב
לעגהונג און פרייטער עקספּליאטער
סינגער, אין אויב נויטיג דורך לע-
דזשיסלאציען, אויף אזא אופן, אז די
פאלק פון ארגאניזירטער ארבייט זאל
זיין אנטשלאסען פאר דעם אסערוואט
לעבען. דאס אסערוואט פאלק איז
געטלעכען פאנאטירט, א קאפיטאל פון

אין די לעצטע יארען האט די
שטאל אינוואסירט ארויסגעוויזען א
ליבערענדיקען נייטס פאר פערנע
ערען די קאנדיצאנען פון איהרע ארי-
בייטער אין פיעלע וועגען. זי האט איינ-
געפירט פיעלע רעפארמען זי האט
געגעבן דעם ארבייטער די סטעליכקייט
זי קען שטאל אפציעל אנטפער
דעם מארקעט פריי, פאר זיי צו בע-
נאכען אין דאסעס, צו קרינען באנום
זיין די ענדע פון סינג יאח, און נאך
זעלנע רעפארמען; אבער נישט אזוי
ענדע דאס אלעס, איז די שטאל
אינוואסירט געווען איינע פון די היינ-
ערשטליכסטע אינוואסירטען אין
אסערוואט אין די פערנאנטע יארען,
זיין נאך יענעם האט די שטאל אינוואס-
ירט פיעלע איבען וואס פונען פער-
נעכערס ווערען און קענען פערנעכערט
דערצו.

עס זינגען דאס מענער וואס ארבייטען
נאך צוועלף שטונדען א פאן אין דער
שטאל אינוואסירט און עס זינגען דאס
מענער וואס ארבייטען נאך אין פער-
נאנטע יארען שטונדען שוועס אין דער
שטאל אינוואסירטען און עס וואס עס
וויסערט און עס עקספּירט נאך יענעם
— און איך האב געוואונען אין א
שטאל שפארט און ווייס וואס איך
וויי — אן אינוואסירטען סינג
געמאכטע אנטפערדיקונג פון פרייער
לירע און פון דעם רעכט פון פרייער
זערהאלטונג אין פיעלע שטאל שפערט.
לירע בעלידינגען קענען נישט און
זאלען נישט קאלעריס ווערען אין א צייט
פון וואסענער אינוואסירטעלעך דער
שטאל ארבעט געוויס, די אנטפער-
פיעלע שטעלונג פון רעפארען גע-
און געמאכט זיך צוזאמענצוקומען מיט
פערנעכער פון די ארבייטער, זיין
אונטערשטעליכע פיינרשאפט צו די
נישטע, זיין קאמפארטישע צוריקוויי-
זונג צו ארבייטערען, נישט אין קיינעם
פיר אריין קיין גריפע ווערען אז
עס וועט נישט קומען א רעאקציע, איך
וואו פיל דעגערונג אז די שטעלונג פון
רעפארען געט איז אפמאלט אנטפער-
פרייזנאכט, דער ארבייטער האט א
רעכט צו זיין פערנאנטע דורך זינגען
איבערנעם מענער, די פערנע וועלכע ער
האט אליין אויפגעליבען, פונעם אוי-
ווערען די שטאל פאלק וואס

וואס סטעט אלס סאג און און סטעט אלס

Nov. 24, 1919

ער ערליכעם איהם צו האבען א דעם
אין די פראבלעמען פון יענע צושטענד
אין דער אינוואסירטע האט זינגען פון
גרויס אינטערעס פאר איהם, און דאס
אסערוואט פאלק פאלק פיהרען אן א סאם
פון פון בילדונג, ראשית, פאר דעם
פערליכעם צו זיין אויף דער וואך אין
קריטיש, און נישט סיסטעמעלעכע ווערען
מיט דעם געשרי פון א סטרייק; צו
ארויסלירען זינגען און קריטיש איבער
דעם געשעעניש אין אינוואסירטע
סייט פון דעם סטרייק און דאן אויפ-
לעגערען דעם ארבייטער פאר דעם
סאכע, אז ער קען נישט אן שטאל נישט
פון זיך אראפזארגען די ארבייט; און

לירע, אין א צייט ווען מענער האבען
אויפגעוועלטען זייערע לעבען און צו
צווינגען ארבייטערען צווישען מעל-
בער וואו וואס ערשטערע און ארי-
גינערפאלע אייזען זינגען געווען אין
געפאלד—אזא שטעלונג שטעמט מיט
אנטערען און אויפגעראשט, וואס
מאכט שוין נאך נישט קיין גוטעם ווער
גען אונזער אינוואסירטעלעך רעכט-
קראפצן אין אסערוואט.

איך האב געוואלט פאר א רעאקציע
אין אנדערע אינוואסירטע אלס רעווא-
טאס פון א צוזאמענדרוק אין ריעזען
סטרייק, הייל איך ווייס אז עס איז
פאראן א היינעם פאלק סאנאטען פון
אנדערע אינוואסירטע וועלכע האבען
אויף א געלעבענהייט זיך צו גענוגען
מיט ריעזען יוזנאטאל אלס א הייסט
סייטעל פאר אז ווערען פון די זינגען
פון זייערע שפער אין צוריקגעוויינען
יענע קאנדיציעס וואס מען האט פון
זיי אויפגעטראגען אין מערליכע פון
דער קלחמה, איך האב געוואלט אז דאס
וועט אויסגעלאשטערע דעם ווען פאר
א רעאקציע; און איך האב געוואלט פאר
דעם וואס און דער פערנאנטע
פון הארשקייט און ארגאניזאציע און
עקסטרעמיזם אין די ארבייטער קריי-
זען, ריעזע קענער וואסען אויף א
געלעבענהייט צו בעדיינען דעם ארביי-
טער אז זיי זינגען אין אונטערזאכען,
זיי זינגען צו איהם, גיב נישט אדער
דיין אנטפערדיקען זיין אן ארגאניזא-
ציע וואס פאלט דורך און איז יענעם
ווערענעמאלען, וואס געהערט זיך נישט
צו צוזאמען טיפלען, צו דירעקטער פאר
ציון וואסען שטעלונג נישט צו צו
אונזער אידעאל און פרייזען דעם ציעל
וואס די וועלט? און עס וועט זיין א
פרייערע צייט אויב אונזעלע אינ-
וואסירטע זיין די שטאל אינוואסירטע
און די סינגען אינוואסירטע וועלכע זינגען
לירע באזירט פון אונזער לאנד זאלען
אויפגעלירען אין דער הער פון ריעזען
פערט מענער.

דער אסערוואט פאלק האט
היינט צו טאג נישט דעם אויסוואהל
צווישען ארגאניזירטער ארבייט און
ארגאניזירטער ארבייט, זיין אויב
האלט אין צווישען סטרייק זינגען
און אינוואסירטעלעך זינגען—זינגען
לירע אסערוואט פאלק זינגען פאר
פאר און זי, אינוואסירטעלעך ווערען
פאר די ווערען צווישען ארבייטער
וועלכע זינגען צוריקערען צו ארבייט
מיט קאפיטאל, און ארבייטער וועלכע
לירע אויב קאפיטאל אלס ווערען פאלק
לירע—זינגען אינוואסירטע און

ארגיטען אין א הייליגע זאך, און אז
אויב קענט נישט האבען שוין אין די
געווענליכעסטיקע פון צווייליאנדען
אויב די אינוואסירטע ווערט פערנעכערט
און פראדוקציען פערנעכערטעלעך.

דינער פראגראם פאר די טעמפל
יאהרען, פאר די קומענדע צענדליגע
יאהרען, וועט שטופענעווייז זיך צייט
לעבן און ענטוויקלען פון איך זיין
נאכז ווער, ער וועט אין זיך איינ-
געקומען אלע אינווערע אינוואסירטע,
און ס'דו וועלען דאדורך אויסצולאסען
לירע דעם וועט פאר אינוואסירטעלעך
ווערען.

צום שלום לאזט זיך זאגן, דאס
ארגאניזירטע וועלכער פאן, וועלכער געהערט
זיך אין ריעזער צייט פון ארגאניזאציע
לירע דעמאקראטיע צו קעמפערען
לירע פריידינגאנצונעם, נישט געווענליכע
פליכער קיין וויסנשאפט און געזעץ
פליכערען, אפגעשטריכט, וואס זאל זיין
פאלק אזוי נישט פאר דער געזעצטע
פון די אינוואסירטען פון דעם ארבייטער
און פאר דער פערנעכערונג פון זיין
ווייטערען פראגראם און הייטערען
ענטוויקלונג—דינער פאן איז א שונא
פון דער געווענליכע, און זיך אים
נישט ווער ער זאל נישט זיין, און איך
נעמ וועלכער פאן וועלכער געהערט זיך
אין ריעזער צייט פון ארגאניזאציע פון
גרויס נויטע און די געזעצטע פון
לעבען, צו פערנעכערען קאפיטאל און
פערנעכערען פראדוקציען און ווערען די
ארגיטער צו אונטערזאכען און איינ-
רעכטע סטרייקס, דורך איינ-זענען
לירע אדער ליטעראטור—דער פאן
איז א שונא פון דער געווענליכע,
און זיך פיסערט נישט ווער די זאל
נישט זיין, די געווענליכע יעט זיין
פרייע פערנעכערען, נאך יענען איז
א פרייע פון דער געווענליכע, דער
פרייע פון קאפיטאל און ארבייט, ווער
בער געהערט זיך אין ריעזער צייט,
אויפריכטיק און געוויסנשאפט, צו
פרינגען צו א געזעצטע קאמפארט-
ציון, א קאמפארט פערנעכערונג פון
אינוואסירטען, א געזעצטע געווענליכע
סיסאמאט, א פערנעכערונג צווישען
קאפיטאל און ארבייט, ער איז דער
פרייע פון דער געווענליכע.

Anna Hilson
collected

ANNUAL MEMORIAL SERVICE
—a beautiful one—
 On last Sunday afternoon, the annual Memorial Service was held at the Court Theatre. It may be truly said that from the invocation to the benediction, the whole session was an inspiring one. The choir of the Thomson M. E. Church under the leadership of Mrs. Anna Hilson Otto, produced such music as was never heard before at a Memorial Service. Hymns were sung that touched the heart of everyone and gave to them food for thought in their daily life. The chief event was the Memorial Address delivered by Brother A. H. Silver, of our lodge. The audience never listened to a more beautiful address touching on immortality. The Rabbi was surely inspired. His wonderful delivery and expression made a deep impression upon the audience. His words made many feel that it was not in vain to live. He showed us that the great, the good and noble never die, that when this mortal puts on immortality the spirit lives after, and has a beneficent effect upon our lives. We should not think of death as being the end of all, but that it is the beginning of a new life. It is merely a dissolution of the body and soul, but that the soul will live on in eternity.

The Elks ought to be congratulated upon having Brother Silver's name inscribed upon our records. We should feel honored that he has laid aside great and many duties to come to us and deliver this address and we are all thankful to him for it.

ערשטע 400,000 דאלאר פארן ציון צעהן מיליא דאלאר פאנד

דיזע סומע איז נעכטען אבער "נעפֿלעווער" געווארען ביים באנקעט אין האטעל אסטאר. 141 פראטעסטאנט-טישע נייסטליכע אינדאסטריע אידישע היימלאנד אין ארץ ישראל און פערשפרעכען צי העלפען קאמפען פארן ציון פאנד

141 נייסטליכע אינדאסטריע ציונים
 נעכטען ביטאג האט דיא ציוניסטישע ארגאניזאציע געקענט א "לאנסטען" אין האטעל נעמיליוויטא צו 141 פראטעסטאנטישע נייסטליכע, דיא נייסטליכע האבען איבערגעפירט דאס עטאבלישע פון א אידישער נאציאנאלער היים אין פאלעסטינא פון האנטי פערשפראכען צו העלפען אין דעם קאמפין פאר א צעהן מיליאן דאלאר פאנד וואס די ציוניסטישע ארגאניזאציע וועט אנפאנגען דעם 18טען פון דעצעמבער. צווישען דיא דאזיגע וואס האבען גע'רעדט ביים "לאנסטען" זיינען געווען ביטאג בייזשע פון דער עפֿיסקאפאלישער קירכע, דר. הענרי ע. קאב, דר. וויליאם ג. היינע, דר. מ. פרווארד יאנג, דר. הענרי מ. באנדערס, דר. דזשאדזש ג. ווערנער, דר. סטאמאס מ. פאטערסאן, דר. דייוויד דזש. וויליס און דר. ארטהור מ. סעפֿוויטשערס. רבי סטיבען מ. ווייז איז געווען פארן ווערעלען דעם האבען אויך גערעדט דזשאדזש דזשוליען מעק אין ראבי אבא חיל סיטווער. די נייסטליכע האבען אלע ענטהער וואסטיש ויר אויסגעוואנט פאר א אידישער היימלאנד אין ארץ ישראל.

א סוכה פון 400,000 דאל. איז נעכטען אבער פערשפראכען געווארען פארן צעהן מיליאן דאלאר ציון פאנד ביים באנקעט וואס איז געהאלטען געווארען אין האטעל אסטאר. דער באנקעט איז געווען ארגאניזירט פון דער ציוניסטישער ארגאניזאציע לכבוד דעם קאמפין פארן צעהן מיליאן דאלאר פאנד וואס פאנגט ויר אן דעצען טאגאט איבערן נאכען לאנד.

אן ער פון טויזענט מענער און פרויען זיינען געווען אנוועזענער ביים באנקעט אין דעם גרויסען באנקעט וואל פון האר סעל אסטאר. דער וואל איז געווען יום טוב'דיג דעקאדירט מיט אידישע און אסעריאנער פלעגס. די נעכט זיינען געווען אין א יום טוב'דיגער שטימונג. דער באנקעט איז געווען פאר דיא קאמפין ארבייטערס. פאר דיא דאזיגע וואס וועלען וואלטען דיא געלדער אין דעם קאמפין.

דער ענטוואויאמוס פון דיא נעכט איז געווען געזען גרויס ווען עס איז אנאנצירט געווארען אז נאך איידער דער קאסיר פון האט ויר אנגעפאנגען איז שוין "נעפֿלעווער" געווארן אן ער פון 400,000 דאלאר. אדער צעהן פראצענט פון ניו יארקס סוואטא.

דיא צעהן מיליאן דאלאר וואס דיא ציון ארגאניזאציע פון אסעריאנער וועט שאפען וועלען געוואפעלט ווערען איבערן נאכען לאנד. יעדע שטאדט וועט טרענען א "סוואטא" וואס ווא וועט ווין פער פליכטעס צו שאפען.

דיא קוואטא פאר ניו יארק איז איבער א דריטעל פון דער נאנצער סומע. עס הייסט דריי און א האלב מיליאן דאלאר. דער טאטאס טאטאט פון אבער איז געווען דזשאדזש דזשוליען סעל. דער פערזענעט פון דער ציון ארגאניזאציע פון אסעריאנער, ראבי אבא חיל סיטווער פון סילוואנער און געווען דער איינציגער פונדען פון אבער.

דער רעדנער האט אויסגעזאגט אז גרויסע אפלאז ווען ער האט געזאגט אז דער ציוניזם איז גיט צווישן געוועזענע וואס ווערט שוואכער נאך וואס ווערט שטארקער פון טאג צו טאג אין האלט זיך איצט אין צוואוואקסען.

דער ציוניזם איז אויסגעוואקסען פון דיא ראשען פון א שטענדיג האט ער נעפֿלען און איז אויסגעוואקסען אין דער וועלט פון פראקטיש.

"ווען אנווערע אבאט האבען גענומען דיא תורה", האט ראבי סיטווער געזאגט. "האבען ווי געזאגט. "נעשה ונשמה" דאס איז דערפאר וואס ביי ווי איז מער גיט געווען קיין פראנץ אויב ווי זאלען אנגעטען דיא תורה און ווינען געשטען נען גרויס צו טהאן דיא גרויסע ארבייט. דער ציוניזם איז אויך א גרויסע זאך וואס פערבאט אנווערע הערצער און נשמות און סיר פיהלען אז סיר ווינען גרויס צו טהאן דיא גרויסע ארבייט.

סיר טוען פרענען פאלעסטינא דורך אנווער פרייהייט. אנווער ארבייט און ווער אפער און אנווערע פרעזענט פאלעסטינא וועט אויף אומ אומ ווערען שווייט ביי אונז ווייל ווא וועט זיין בער העפט מיט אנווערע לעבענס. דאס אידישע פאלק איז פעהי צו פערזוואקליכען ווין אידישאל. סיר ווינען גיט קיין שוואך פאלק. סיר טאכען ויר אליין שוואך.

צווישען דיא וואס האבען שוין בייגען פראנצוס צום ציון פאנד געפינען ויר פארן

HOMGENEITY IS URGED AMONG AMERICAN JEWS

Dr. Silver of Cleveland Expresses Fear Opportunities May Break Down Racial Unity and Destroy Traditions.

A plea for homogeneity among the Jews of America was made last night by Dr. Abba Hillel Silver of Cleveland O., in an address at the Temple Society of Concord. He voiced fear that the freedom and opportunity which the Jews, in common with all other peoples enjoy in America, may break down their racial unity and lead them to forsake Judaism and the traditions of their race.

In the face of persecution the Jew has been like a coiled spring, which gains greater resistance than greater the pressure, but whether the race can stand in its ancient faith in the midst of prosperity is, the rabbi said, a matter of much concern.

Altho the principles of Judaism are fundamental and eternal, having no relation to time or place, nevertheless each land in which the Jews have lived has made its impress on Judaism—except America. In this country the types which come from Russia and

other parts of the world persist, said Rabbi Silver. He expects a change and the development of an American type of Judaism, and it is in respect to the formation of that type that he is urging Jews to revitalize themselves with the faith and vision of their forefathers, so that they may prove among other things that Judaism, which has overcome all obstacles for 2,000 years, is strong enough not to succumb under the alluring influences of American opportunities.

Rabbi Silver believes that the Jews, in maintaining undefiled the customs of their race, will best serve themselves and the country of which they are a part. He spoke to an audience which filled the temple. William Rubin introduced the speaker, who did not arrive until 9:45 o'clock, having been delayed by the weather. The meeting was held under the auspices of the Men's Club and the Council of Jewish Women.

Syracuse
Roberts
Jan. 20-1920.

FAVOR JEWISH HOMELAND.

D
Project Approved by 141 Clergymen
of Protestant Churches.

Establishment of a Jewish national homeland in Palestine was approved today by Bishop Charles S. Burch of the Episcopal Church and 140 other Protestant clergymen at a luncheon of the Zionist Organization of America. Addresses were made also by Dr. Arthur C. McGiffert, President of Union Theological Seminary; Rabbi Stephen S. Wise, and Judge Julian W. Mack, President of the organization. Letters of approval were read from Luther H. Wilson, resident Bishop of the Methodist Episcopal Church, New York, and Dr. Henry van Dyke, former Minister to the Netherlands.

Contributions and pledges amounting to \$400,000 were announced last night at a dinner of about 300 workers of the Palestinian Restoration Fund drive, which was held at the Hotel Astor. The city's quota of the \$10,000,000 campaign, which begins on Jan. 15, is \$1,000,000. Judge Julian W. Mack, President of the Zionist Organization of America, presided. The speakers were Rabbi Abba Hillel Silver of Cleveland and Rabbi Stephen S. Wise. Some of the larger donations were those of \$50,000 from Nathan Straus, \$20,000 from Mrs. Mary Fels, and \$15,000 from Mr. and Mrs. Peter Schweitzer.

INDEPENDENT ORDER B'NAI B'RITH

WHEELING LODGE NUMBER SIX HUNDRED AND FIFTEEN

WHEELING, WEST VIRGINIA

67

EXTRAORDINARY
SPECIAL MEETING

OF

WHEELING LODGE

No. 615 I. O. B. B.

SUNDAY EVENING.
DECEMBER 7th, 1919

AT 7:30 SHARP

Those Whom
We Honor

IRWIN BAER
HAROLD H. BETTER
DR. H. P. COPELAND
DAVID DANIELS
LEO FLEISCHER
SIG. FRONT
SAM FRONT
SAM GOOD
BERNARD HORKHEIMER
EUGENE M. KLINE
HARRY RATNER
ALEX REICHBLUM
LEON REICHBLUM
W. L. SILVERMAN
ABE UNGERLEIDER
LAWRENCE A. W.

Dear Sir and Brother:

LISTEN TO THIS

WE ARE GOING TO CELEBRATE IN ONE
RIP ROARING RACKET OF GOOD
FELLOWSHIP.

B'NAI B'RITH DAY

INITIATING A CLASS OF TWENTY NEW CANDIDATES

AND

WELCOMING HOME

OUR BRETHREN WHO HAVE BEEN IN SERVICE

RABBI ABBA HILLEL SILVER

THE SILVER TONGUED ORATOR

WILL BE WITH US ON THIS GREAT OCCASION

REMEMBER THE DATE

Sunday, December 7th, 1919

COME HELP SWELL THE CROWD
EOFF ST. TEMPLE VESTRY ROOM

Rochester Times

THURSDAY, FEBRUARY 12, 1914

WHEELING ELKS HOLD LODGE OF SORROW THIS AFTERNOON

BEAUTIFUL TRIBUTE WILL BE
PAID DEPARTED BROTHERS AT
COURT THEATRE.

RABBI A. H. SILVER OF WHEELING
LODGE, WILL DELIVER MEM-
ORIAL ADDRESS.

THOMSON VESTED CHOIR WILL
FURNISH MUSIC COMPLETE
PROGRAM ANNOUNCED.

Wheeling Lodge No. 18, Benevolent
and Protective Order of Elks will honor
the memory of 136 departed brothers
this afternoon with appropriate and im-
pressive memorial services at the Court
theatre. The lodge of sorrow will con-
vene at 1:30 o'clock.

The Elks will meet at the Elks club
on Fifteenth street at 1:15 this after-
noon and from there march to the thea-
tre in a body where they will occupy
a reserved section of seats, which will
be open to members and their imme-
diate families, and wives and families
of the deceased brothers.

The memorial address will be deliver-
ed by Rabbi A. H. Silver, former pastor
of the Hoff Street Temple of this city,
but more recently of the Cleveland Tem-
ple, the largest Jewish church in Ameri-
ca. Rabbi Silver is considered one of
the most able and eloquent orators of
America. He will speak on "The Gift
of Immortality."

The program for this afternoon is one
of the most elaborate ever arranged for
such an occasion, and will be especially
inspiring and impressive.

The services this afternoon will honor
the memory of 136 members of Wheel-
ing lodge, five of whom were past ex-
alted rulers of the lodge.

The Thomson M. E. church vested
choir will furnish music for the serv-
ice to the accompaniment of the Court
theatre orchestra.

REAL FOREIGNER MAY BE NATIVE, CITY CLUB'S TOLD

Rabbi Silver Scores "Tribal
Americans" in Plea for
Square Deal for Immigrant

"Tribal Americans" is the name
Rabbi Abba Hillel Silver applied—in a
talk to the City Club yesterday—to "a
small but vociferous element yelling
for a narrow Americanism." The rabbi
spoke on "The Immigrant versus the
Foreigner," defining the terms thus:

"An immigrant is the man born
abroad who comes here and rears his
children to true manhood and woman-
hood—he is a kind of the ancestors of
Lincoln. But the exploiter of the im-
migrant, the social leech, is a foreigner
to his polished fingertips, even though
his ancestors became assimilated on the
Mayflower. The foreigner is he who
has not become adjusted to this coun-
try's ideals—and he may be a native
of America."

"Just because a child practices Eng-
lish, goes to the motion pictures and
chews gum is not the best proof that
he is Americanized."

"U. S. Is Sound—Our Minds Not."

"America is absolutely and perfectly
sound—it is our own minds that are
not sound. We have permitted an ele-
ment to work us into a sort of defeat-
ist psychology and we believe certain
powers of darkness are taking advan-
tage of that condition."

"We need a philosophy in dealing
with the immigrant, like this: 'Ameri-
ca is a people in the process of
becoming. It will be generations
and centuries before THE Ameri-
can shall evolve. Let us strive for a
unity of purpose, not a mere exterior
conformity.'"

Rabbi Silver condemned scathingly
the cry who had come out of the who
the cry: "Poland for the Poles!"
"England for the English" or "Ameri-
ca for Americans."

"America for Americans" sounds
well at first, but it is deceptive in the
extreme. A small but vociferous ele-
ment seeks to Americanize by repres-
sion—but did you ever hear of repres-
sing a soul? They would suppress all
foreign language newspapers, never
thinking of the cruelty to the older
generation of shutting them up in a
prison of ignorance or even more than
that, of the fact that such suppression
will cut off the very best means of
reaching the immigrant with American
ideals.

Allens Proved in War

"Oh, Americans! Read again the
casualty lists of the great war in the
army of the United States—his gem
of a thousand facets, this mosaic of

many kinds and colors in one glorious
pattern. Those lists show that the
Greek fought as did Leonidas at
Thermopylae; the Bohemian in the
spirit of Jan Huss; the Pole in the
spirit of Kosciuszko, the Irish in the
spirit of Robert Emmett, and the Jew
in the spirit of the Maccabees—all the
wars for liberty in the world's history
impelling them—for what? For world
liberty.

"In the early days of the world, we
are told by Holy Writ, men sought to
build a tower to heaven at Babel and
God confused their tongues. In the
great war, men of America of many
tongues built a temple of liberty and
became all of one speech, the tongue
of human freedom. And all future
moves for the uplift of humanity,
for making life a little sweeter or the
burden a little easier, shall come from
America."

"America is the proving ground.
'Tribal Americans' lament that we are
not of one kind as are other nations.
Please God we always shall be differ-
ent—we are what they each aspire to
be and we are working toward spiritual
unity. I believe a league of nations
may become a reality because we can
say to a scoffing world: 'We have
proved it in our own workshop.'"

Reason for Gunmen.

"No, do not attempt to whitewash
everyone and have merely a superficial,
external conformity, but help the im-
migrant to understand America and
you will develop real unity of purpose
which is far more important. Ameri-
canization does not mean annihilation
but adjustment of the immigrant to
American institutions."

Rabbi Silver said he believed so
many gunmen and thugs came from
the foreign settlements because Ameri-
cans had taught them that the native
language of parents was a thing to be
despised and with that feeling had
come disrespect for parental authority.

"Don't permit yourselves to be
stamped into a cheap Chauvinism,"
he said. "Bear in mind the ideals of
America that have stood for decades.
Help the immigrant to realize Ameri-
can ideals—for if America is not the
Promised Land it is the Land of Great-
est Promise."

John G. Masaryk, son of the Czecho-
slovak president, and Charles E.
Fergler, of that republic's diplomatic
corps, spoke briefly on progress in
their native land and asked Americans
to send raw materials to help get in-
dustries going at full speed.

The Religion of Youth

By Rabbi A. H. Silver.

Scientifically, ours is an age of unbounded youth. Spiritually, it is one of anchored old age. In man's immemorial struggle with nature, our age is exhibiting a youthful vigor and vision, a vernal freshness and freedom which are inspiring. In a spirit of bold adventure, like the plumed knights of yore, we ride into the Realm of the Unknown in quest of the Holy Grail of Truth. Precedents and traditions, doubts and uncertainties are accounted as naught in our sight. We are supremely affirmative. In an irresistible impulse of abundant youth we have taken hold of physical reality and are molding it "nearer to our hearts' desire."

But in man's eternal pilgrimage to the Dwelling Place of God, our age, in its slow and laborious progress, has evinced a senile languor and dullness which are depressing. We are tired and foot-sore and the pilgrimage has been robbed of its sustaining hope by a rodent scepticism. Believing, we cannot deny. Doubting, we do not affirm. We endeavor to still our great soul-thirst with the waters of fast-fading philosophies and flat moralities and we satisfy our spiritual hunger with the scraps and crumbs of science. Not like gaily bedecked errant-knights of the Spirit do we appear but like lost and weary wanderers at the lag-end of a forlorn hope.

Judaism, too, has suffered from an incursion of this senescent spirit of the age. We, too, are sinking deep into the ruts of dotting old age. We are betraying in our slow and unenthusiastic affirmation of the verities and sincerities of our faith, in the substitution of moral formalism and ethical efficiency for religious fervor and spiritual piety, in the morbid practice of adjusting Judaism to the latest fad in philosophic speculation, in all of these and in many others, we are betraying not the outlook of youth nor the insight of manhood, but the dim vision of old age.

The tragedy of the situation becomes even more apparent when we reflect upon the sustained glorification of the Spirit of Youth in Judaism. Dowered from early life with a mission which by its very nature must be perennial, the Jew was aware that the ultimate success of his mission would depend upon the preservation within himself of the eternal spirit of youth. He must never permit himself to grow old for in old age lurked the greatest menace to the success of his God-given task. Whenever he felt the icy fingers of old age stealing over him, his soul would instinctively revolt and his heart would go out in an impassioned prayer—"Renew our days as of old." Fill us anew with that divine intoxication which we experienced in the dawn of our life; restore unto us that all-surmounting, all-conquering spirit of youth.

To one who is not familiar with the temper of Judaism and is out of sympathy with the impulses which motivate in its life a strange phenomenon, indeed, presents itself in the fact that some of its prophets and seers were young men. When the vision came to the prophet Jeremiah and the voice of God called unto him saying—"Behold, I have ordained thee a prophet unto the nations"—Jeremiah in fear and trepidation exclaimed, "Ah, Lord God, behold I cannot speak, for I am but a youth." And Samuel, too, was but a lad when God called unto him through the stillness of the night. Strange, is it not, that young men whose knowledge is circumscribed, whose experience is of necessity limited should see visions and catch glimpses of God, while men of mellowed years, of wider experience and ripened judgment should go through life untouched by the burning fingers of a vision.

Strange, it is, but true!

The temper of youth is prophetic. The eyes of youth are not veiled by the gauzy fabric of convention. The mind of youth is not rutted in the deep furrows of custom and tradition. Youth is uncompromising in its devotion, revolutionary in its technique. It sees the broad outlines of things, the wide contours of life. Its soul is not stifled by the jots and tittles of learning. It is sufficiently impractical to be adventurous. It does not weigh each new impulse in the balance of past experience, nor gauge each new ideal by the yard-stick of precedents. And these qualities of soul are the very characteristics of the prophet. Neither Amos nor Isaiah, nor Jeremiah, nor any other of that brood of titanic souls was sophisticated, pedantic, circumspect or conventionally practical. They were extreme, radical visionaries, obdurate and defiant. The prophet challenged the world. And because of that he became the leavening forces of society, the formative agency, the power that kept it restive, agitated, moving. He was the scale, the vigor, the new blood of his people. He was the unconquerable spirit of creative youth asserting itself whenever the pall of old-age began to settle upon men. He was the incarnation of Youth.

It follows, therefore, as a matter of course, that a people whose supreme felicity was to function as—"The Prophet unto the peoples of the earth," whose fondest wish was—"Would that all the people of God were prophets" that such a people would keep fresh within its soul the spirit of youth without which prophecy sinks into priestcraft and priestcraft into dead formalism. And it follows also that Israel can claim this enviable distinction of messenger and mouthpieces of God only as long as he remains youthful in the boldness of his vision, vernal in the freshness of his hope, strong in the affirmation of his faith.

I hold that in religious life today we are fast losing the position of Prophets and leaders because we are permitting ourselves to grow old. The first sign of oncoming senility may be discerned in our pseudo-intellectualism, in our feverish attempts to cloak our faith in the tattered garments of an antiquated rationalism. To appear

other than coldly rationalistic and smartly logical in an age of steel and concrete is, of course, to confess that we are too anaemic to endure the sober facts of reality. So that we have deliberately set about to tear down every pillar of mystic grandeur and sacred emotionalism in the Temple of our faith leaving the edifice to rest upon the unstable pillars of "pure reason" and unalloyed intellectualism. We have robbed our faith of its glow, of its fervor, of its ecstasy. We have somehow forgotten, or perhaps we have not yet become aware of it, that life moves not to the rhythm of logical syllogisms, but to the mighty evidences of emotions. We are stirred by deeds of grandeur or infamy less so much by the force of an idea as by the irresistible surge and onslaught of plangent passions. Our course in life is determined less by the steady hand of the Pilot Reason than by the giant urge and the thrust of the waves of sentiment. We have lost sight of the supreme function of religion which is to reach the volitional springs of human nature, the springs of passions and emotions, to purify them and to direct the course of their outgushing streams. We have not realized that the regeneration of society will be effected not by an increase of knowledge, but by a purging of passions, a crystallization of sentiments, a directing of human impulses heavenward.

This fatuous intellectualism of modern Judaism may be attributed in part to the circumstances which attended the birth of Reform Judaism. Reform Judaism, be it remembered, started as a movement not of spiritual revivalism but intellectual criticism. It was protestant not evangelistic. Its overt aim was to adjust Jewish life and thought to their Jewish social, political and intellectual environments. Its dominant purposes was not to intensify devotion or to fan the flames of religious enthusiasm. So that the first expression of early Reform Judaism was a shrivelled, shrunken Mosaic Judaism which proved to be a tragically incompetent prosaic Judaism. The later leaders of the Reform Movement endeavored to correct this abuse and to check the process of spiritual deletion—and with some success. But we are still laboring under the rationalistic incantation of the Eighteenth Century. We are still painfully insisting that Judaism is an absolutely sane, sober, moderate and plausible religion forgetting all the while that in religion, "plausibility" is the pointed words of Dr. Schechter, "is more often a sign of mediocrity than a test of truth; that soberness is good, but that inspiration and enthusiasm are better."

As slaves of changing philosophic judgments, we have lost the freeman's courage of affirmation. Our Credo—"The Lord, He is God," lacks the ring of strong conviction. To a world hungry for a living God, thirsting for the waters of spiritual salvation, to an age tortured with doubts and perplexities, asking in despair for the meaning of it all, seeking amidst the bewildering confusion of life the unity of some steadfast purpose, we can offer nothing but moral proprieties, ethical formalism, pale platitudes. We are starving our religion to the bone of an exalted philanthropy, a glorified system of almsgiving. For a religion rich in colorful emotion, thrilled by the touch of divine intimacy, holding the promise of wonderful revelations to those who seek communion with the Infinite, we are substituting a system of sociology. We are stressing moral conduct which is, after all, only a spoke radiating from the hub of religion, only a visible flame springing from the hidden fires of spiritual fervor.

We have accepted, and justly so, Micah's definition of religion: "To do justly, to love mercy and to walk humbly with thy God," but we have emphasized "the doing justly and loving mercy" which are the ethical elements of the definition and we have overlooked the "walking humbly with God"—which is its religious element. Moral efficiency is not yet religion. Ethical conduct is not yet faith. Religion is a "Walking with God," an ecstatic longing for a closer communion, a greater contact, a nearer kinship with the Infinite. It is the "Hith-dakkuth" of the mystic, "the clinging to God." Religion is the eternal quest of the soul for self-realization and self-perfection in God. "Walk in my presence and become perfect"—that is the challenge to the religious man.

Only a religion that experiences the rapture of divine afflatus, that is permeated with the consciousness of the presence in its midst of a living God, that dares to affirm in a world teeming with negations—"I know that my Redeemer liveth"—can function beneficently in human life. And only a Judaism that is true to its ancient conviction that it is "The Servant of God," that can exclaim triumphantly with its saints and seers and mystics of all time, "I am my Beloved's and my Beloved is mine"—can hope to remain eternally young and fulfill its task in the world.

The Rabbis commenting on the fact—or on what to them seemed a fact—that King Solomon wrote the Song of Songs, the Book of Proverbs and Ecclesiastes, the first a love rhapsody, the second a digest of practical morality and folk wisdom and the third an amazing soliloquy on the vanity of life—say that King Solomon wrote the Song of Songs of Proverbs and in his old age he composed Ecclesiastes, for, they say, "when a man is young he sings in the unbounded joy of youth. As he advances in years his ringing song softens into the even accents of mature counsel and admonition. And in the twilight hours of life his voice sinks into pathetic muttering on life's vanity and emptiness." When a man is young, he sings! When Israel felt the hot blood of youth coursing through his veins, when the dew of morning was on his lips and the call of God sounded wonderfully sweet in his ears—he sang—"God is my strength and my song." "Sing unto the Lord a new song."—"I will sing unto the Lord for he hath dealt bountifully with me." In the hours of darkest night, racked on the cross of

universal has soul in triumph sorrow and blessed are portion, howl our heaving into the have forgotten treatises and ly dissertati hymns we shine of God spirit of so

Let us re expression, song to the of our peop

Angels
Israel

Plain Dealer
Dec. 15-1919

SCORES FORCE IN B AMERICANIZATION

Rabbi Silver Warns Against Suppression of Foreign Languages.

"Suppression of the native languages of immigrants to America is developing criminals among the younger generations," Rabbi Abba H. Silver of the Temple said yesterday noon at the City Club luncheon in The Hollenden, at which he scored "quick lunch methods of Americanization."

"Suppression of the foreign language press cuts off the contact of the older generation with the thought of the country," Rabbi Silver said. "The younger generation learns contempt for a despised older generation and the authority of the home is broken. The gap between father and son is widened as the son becomes tinged with a superficial Americanism, and the father is scorned as a being too old to adjust himself to his new environment."

"Our national, educational system was built up for an imaginary Anglo-Saxon population. Millions of immigrants are forced into a mold which was not intended for them. More than half the children in Cleveland schools come from families where a foreign language is spoken."

"Americanization should not be annihilation of racial inheritances, but development and utilization of what the immigrant has to give to America from civilizations, centuries older than ours."

"Our experiment in democracy has called to our shores a complexity of peoples whose very presence here is a sign that the experiment is still going on."

"There is a distinction between a foreigner and an immigrant. He who is opposed to American ideals is a foreigner. He who has potential Americanism is no foreigner."

"The native American who is bigoted in his religion or politics is a foreigner, even if his ancestors happened to be seashell on the Mayflower."

"We are prone to look at the immigrant as the breeder of radicalism."

"America is sound enough. It is our minds which are unsound. We are nervous, and sinister elements in our country are taking advantage of our nervousness."

"More faith in the immigrant and a more sympathetic and intelligent handling of his problem will go far toward alleviating present radicalism."

John G. Masyryk, representative to America of the Cecho-Slovak republic, and Charles Fergler, Cech-Slovakian minister to Japan, made short addresses.

Need Sense of Romance When You Visit Palestine

BY RABBI ABBA HILLEL SILVER.

I sometimes think that the Cook's tourist ought not to be permitted to enter the holy land, because the professional tourist brings nothing to the holy land but a vague curiosity and tips, and leaves the holy land minus the curiosity and minus the tips, and nothing else. When one visits a land that is redolent of memories and historical associations, a land that is rich in the promise of rejuvenation, one must bring with him, tucked away somewhere in the corner of his soul, a bit of romance and imagination, a little music of the faraway things and a background of history.

When one approaches a country that was old when England was not yet known, a land that has seen ten empires sweep over it in tides of invasion, a land that has witnessed the ruins of thrice ruined cities, reared into palaces to be ruined again, one must approach it in the same spirit with which one approaches some old masterpiece—faded and cracked, from which the backwash of the ages has drained all the brightness of color, but which, in spite of it, and perhaps because of it, possesses a priceless grandeur and sanctity all its own.

Palestine is a very little country, just 120 miles long and a hundred miles wide. But that should by no means make it insignificant in your eyes.

Palestine is a very beautiful country. I remember speaking one day with the founder of the Bahist movement, who lives on the slope of Mount Carmel, near Haifa. He was very kind and gracious to invite me to his home, and I spent a day with him. When he spoke about Palestine, he said: "The remarkable thing about this country is that it is a little world all by itself: it is a miniature of the great world; it is a little universe, it is a microcosm. Almost every land formation and water formation that you can think of you will find in this little land."

"You have the great sea—the Mediterranean sea, on the western side; you have lakes, the waters of Merom, and the Sea of Galilee; you have salt water seas—the Dead sea; you have hot springs around Tiberias and Jericho; you have wells and springs and even waterfalls. As far as land formations are concerned, you have portions of Palestine that are as low as 1,500 feet below the sea level, around the Dead sea, and as high as 4,000 feet above the sea level, around Mount Hermon. You have tropical climate in one part of the land, and at the same time you have eternal snow on the top of the mountains in the north."

"And, of course, you have representatives of all religions and of all races and all peoples in this little land. The Arabs were right when they called Palestine the center of the universe."

Palestine is not a desert land; it is a desolate land. Therefore, I think, about two families to the square mile in Palestine. It is a wasted land; it is a desolate land, but by no means a desert land. There is not a spot of soil in Palestine that cannot be tilled and made to yield abundantly and luxuriantly if man is kind to it, if man irrigates it, if man gives unto it the sweat of his brow.

The new settlement in Palestine, has the grandeur and glory of an epic; and that is the settlement that the Cook's tourist never sees. Since 1882, since the wave of anti-semitism and persecution swept over eastern Europe, a large number of Jews, many of them students of universities, professional men and business men, became so discouraged with the conditions under which they lived, and so hopeless about the future, that they decided to emigrate, and instead of going to London and New York and entering the sweat shops they decided to go to Palestine and settle on the soil and become agriculturists.

The educational life of the Jews in

Palestine is today very well organized. On inquiring I learned that Palestine today has thirty-two kindergartens, fifty elementary schools, eleven high schools and musical academies, and four evening schools altogether a total of about one hundred schools—modern, carefully supervised and centralized.

In the city of Jerusalem there is an art school, the school of Bezalel for arts and crafts. The object of this school is to train men to work, to work beautifully. They work in silver, and in copper, and in bronze, and in gold; they have wood carvers and ivory carvers in the school, and they have a higher class for painters and sculptors.

In the city of Jerusalem today they have two Hebrew daily papers, besides a very large number of Hebrew periodicals and quarterlies.

The Arab is not unfriendly to the Jew. Wherever there is a Jewish colony, the Arab who lives near that colony or within that colony is prosperous and well-to-do, and has money and lends money to his fellow Arabs. Wherever the Jew is not the land is barren and arid and the poor Arab is like an outcast, destitute and poverty-stricken and in rags.

What are the problems of the land today? The problems of Palestine today are very practical and very real problems. There is a great deal of malaria in the land which must be and can be stamped out before the country will be ready to receive immigrants. There is no immigration to Palestine today. The British government wisely does not permit it, because the country is not in shape to receive a large influx of immigrants. Malaria must be stamped out by drainage, by the introduction of sanitary conditions in the cities, and

by destroying, if necessary, some of the festering spots of disease in the old cities. There is a great deal of eye disease, which is prevalent throughout the east and in Palestine.

I do not know whether you know it, but there are five hundred thousand Jews waiting to get into Palestine; and these persecutions and massacres that are taking place daily in Russia, in Ukraine, and in Rumania, are inspiring whole towns of Jewish inhabitants to migrate to Palestine; and I, for one, would rather see them go there and settle on the soil and become self-respecting, proud, freedom-loving, self-conscious Jews, than to have them come and crowd our own dirty ghettos in our own large cities. These are the problems of Palestine—education, sanitation, afforestation, immigration and irrigation. And this is what the Zionist organization and the British government are doing there today on a very large scale.



THE CITY



VOL. V



CLEVELAND, DECEMBER 17, 1910

No. 15

Rabbi Silver's Address

No words of ours could adequately tell to you the story of Rabbi Silver's address before the Club Saturday. Perhaps some day words will be coined that can describe such a supreme effort.

City Club members who were there—and there were over six hundred of them—will tell you it was one of the most eloquent and inspiring addresses ever given before The City Club of Cleveland. To this we can add not a word.

Rabbi Silver—we are deeply grateful to you—for your kindness in coming to us and your splendid gift to us after coming.

notice!

"The finest speech I ever heard in my life," said Hon. Chas. Pergler, Czecho-Slovakian Ambassador to Japan, of Rabbi Silver's speech. And Mr. Pergler is no slouch as a speaker himself, we happen to know.

The Religion of Youth

By Rabbi A. H. Silver.

Scientifically, ours is an age of unbounded youth. Spiritually, it is one of anchored old age. In man's immemorial struggle with nature, our age is exhibiting a youthful vigor and vision, a vermal freshness and freedom which are inspiring. In a spirit of bold adventure, like the plumed knights of yore we ride into the Realm of the Unknown in quest of the Holy Grail of Truth. Precedents and traditions, doubts and uncertainties are accounted as naught in our sight. We are supremely affirmative. In an irresistible impulse of abundant youth we have taken hold of physical reality and are molding it "nearer to our hearts desire."

But in man's eternal pilgrimage to the Dwelling Place of God, our age, in its slow and laborious progress, has evinced a senile languor and dullness which are depressing. We are tired and foot-sore and the pilgrimage has been robbed of its sustaining hope by a rodent scepticism. Believing, we cannot deny. Doubting, we do not affirm. We endeavor to still our great soul-thirst with the waters of fast-fading philosophies and flat moralities and we satisfy our spiritual hunger with the scraps and crumbs of science. Not like galli bedecked errant-knights of the Spirit do we appear but like lost and wearied wanderers at the lag-end of a forlorn hope.

Judaism, too, has suffered from an incursion of this senescent spirit of the age. We, too, are sinking deep into the ruts of dotting old age. We are betraying in our slow and unenthusiastic affirmation of the verities and sincerities of our faith, in the substitution of moral formalism and ethical efficiency for religious fervor and spiritual piety, in the morbid practice of adjusting Judaism to the latest fad in philosophic speculation, in all of these and in many others, we are betraying not the outlook of youth nor the insight of manhood, but the dim vision of old age.

The tragedy of the situation becomes even more apparent when we reflect upon the sustained glorification of the Spirit of Youth in Judaism. Dowered from early life with a mission which by its very nature must be perennial, the Jew was aware that the ultimate success of his mission would depend upon the preservation within himself of the eternal spirit of youth. He must never permit himself to grow old for in old age lurked the greatest menace to the success of his God-given task. Whenever he felt the icy fingers of old age stealing over him, his soul would instinctively revolt and his heart would go out in an impassioned prayer—"Renew our days as of old!" Fill us anew with that divine intoxication which we experienced in the dawn of our life; restore unto us that all-surmounting, all-conquering spirit of youth.

To one who is not familiar with the temper of Judaism and is out of sympathy with the impulses which motivate in its life a strange phenomenon, indeed, presents itself in the fact that some of its prophets and seers were young men. When the vision came to the prophet Jeremiah and the voice of God called unto him saying—"Behold, I have ordained thee a prophet unto the nations"—Jeremiah in fear and trepidation exclaimed, "Ah, Lord God, behold I cannot speak, for I am but a youth." And Samuel, too, was but a lad when God called unto him through the stillness of the night. Strange, is it not, that young men whose knowledge is circumscribed, whose experience is of necessity limited should see visions and catch glimpses of God, while men of mellow years, of wider experience and riper judgment should go through life untouched by the burning fingers of a vision.

Strange, it is, but true! The temper of youth is prophetic. The eyes of youth are not veiled by the gauzy fabric of convention. The mind of youth is not rutted in the deep furrows of custom and tradition. Youth is uncompromising in its devotion, revolutionary in its technique. It sees the broad outlines of things, the wide contours of life. Its soul is not stifled by the jots and tittles of learning. It is unflinchingly impractical to be adventurous. It does not weigh each new impulse in the balance of past experience, nor gauge each new ideal by the yard-stick of precedents. And these qualities of soul are the very characteristics of the prophet. Neither Amos nor Isaiah, nor Jeremiah, nor any other of that brood of titanic souls was sophisticated, pedantic, circumspect or conventionally practical. They were extreme, radical visionaries, obdurate and defiant. The prophet challenged the world. And because of that he became the heavening forces of society, the formative agency, the power that kept it restive, agitated, moving. He was the tonic, the vigor, the new blood of his people. He was the unconquerable spirit of creative youth asserting itself whenever the pall of old-age began to settle upon men. He was the incarnation of Youth.

It follows, therefore as a matter of course, that a people whose supreme felicity was to function as—"The prophet unto the peoples of the earth," whose fondest wishes was—"Would that all the people of God were prophets" that such a people would keep fresh within its soul the spirit of youth without which prophecy sinks into priestcraft and priestcraft into dead formalism. And it follows also that Israel can claim this enviable distinction of messenger and mouthpieces of God only as long as he remains youthful in the boldness of its vision, vermal in the freshness of its hope, strong in the affirmation of its faith.

I hold that in religious life today we are fast losing the position of prophets and leaders because we are permitting ourselves to grow old. The first sign of oncoming senility may be discerned in our pseudo-intellectualism, in our feverish attempts to cloak our faith in the tattered garments of an antiquated rationalism. To appear

other than coldly rationalistic and smartly logical in an age of steel and concrete is, of course, to confess that we are too anaemic to endure the sober facts of reality. So that we have deliberately set about to tear down every pillar of mystic grandeur and sacred emotionalism in the Temple of our faith leaving the edifice to rest upon the unstable pillars of "pure reason" and unalloyed intellectualism. We have robbed our faith of its glow, of its fervor, of its ecstasy. We have somehow forgotten, or perhaps we have not yet become aware of it, that life moves not to the rhythm of logical syllogisms, but to the mighty cadences of emotions. We are stirred to deeds of grandeur or infamy not so much by the force of an idea as by the irresistible surge and onslaught of plangent passions. Our course in life is determined less by the unsteady hand of the Pilot Reason than by the giant urge and the thrust of the waves of sentiment. We have lost sight of the supreme function of religion which is to reach the volitional springs of human nature, the springs of passions and emotions, to purify them and to direct the course of their outrushing streams. We have not realized that the regeneration of society will be effected not by an increase of knowledge, but by a purging of passions, a crystallization of sentiments, a directing of human impulses heavenward.

This fatuous intellectualism of modern Judaism may be attributed in part to the circumstances which attended the birth of Reform Judaism. Reform Judaism, be it remembered, started as a movement not of spiritual revivalism but intellectual criticism. It was protestant not evangelistic. Its overt aim was to adjust Jewish life and thought to their new social, political and intellectual environments. Its dominant purposes was not to intensify devotion or to fan the flames of religious enthusiasm. So that the first expression of early Reform Judaism was a shrivelled, shrunken Mosaic Judaism which proved to be a tragically incompetent prosa: Judaism. The later leaders of the Reform Movement endeavored to correct this abuse and to check the process of spiritual deletion—and with some success. But we are still laboring under the rationalistic incantation of the Eighteenth Century. We are still painfully insisting that Judaism is an absolutely sane, sober, moderate and plausible religion forgetting all the while that in religion, "plausibility," in the pointed words of Dr. Schechter, "is more often a sign of mediocrity than a test of truth; that soberness is good, but that inspiration and enthusiasm are better."

As slaves of changing philosophic judgments, we have lost the freeman's courage of affirmation. Our Credo—"The Lord, He is God," lacks the ring of strong conviction. To a world hungry for a living God, thirsting for the waters of spiritual salvation, to an age tortured with doubts and perplexities, asking in despair for the meaning of it all, seeking amidst the bewildering confusion of life the unity of some steadfast purpose, we can offer nothing but moral proprieties, ethical formalism, pale platitudes. We are starving our religion to the bone of an exalted philanthropy, a glorified system of almsgiving. For a religion rich in colorful emotion, thrilled by the touch of divine intimacy, holding the promise of wonderful revelations to those who seek communion with the Infinite, we are substituting a system of sociology. We are stressing moral conduct which is, after all, only a spoke radiating from the hub of religion, only a visible flame springing from the hidden fires of spiritual fervor.

We have accepted, and justly so, Micah's definition of religion: "To do justly, to love mercy and to walk humbly with thy God," but we have emphasized "the doing justly and loving mercy" which are the ethical elements of the definition and we have overlooked the "walking humbly with God"—which is its religious element. Moral efficiency is not yet religion. Ethical conduct is not yet faith. Religion is a "Walking with God," an ecstatic longing for a closer communion, a greater contact, a nearer kinship with the Infinite. It is the "Higdhakuth" of the mystic, "the clinging to God." Religion is the eternal quest of the soul for self-realization and self-perfection in God. "Walk in my presence and become perfect"—that is the challenge to the religious man.

Only a religion that experiences the rupture of divine afflatus, that is begmented with the consciousness of His presence in its midst of a living God, that dares to affirm in a world teeming with negations—"I know that my Redeemer liveth"—can function healthily in human life. And only a Judaism that is true to its ancient conviction that it is "The Servant of God," that can exclaim triumphantly with its saints and seers and mystics of all time, "I am my Beloved's and my Beloved is mine"—can hope to remain eternally young and fulfill its task in the world.

The Rabbi commenting on the fact—or on what to them seemed a fact—that King Solomon wrote the Book of Songs, the Book of Proverbs and Ecclesiastes, the first a love-rhapsody, the second a digest of practical morality and folk wisdom and the third an amazing soliloquy on the vanity of life—say that King Solomon wrote the Song of Songs of Proverbs and in his old age he composed Ecclesiastes. Or, they say, "when a man is young he sings in the unbounded joy of youth. As he advances in years his ringing song softens into the even accents of mature counsel and admonition. And in the twilight hours of life his voice sinks into pathetic muttering on life's vanity and emptiness." When a man is young he sings! When Israel felt the hot blood of youth coursing through his veins, when the dew of morning was on his lips and the call of God sounded wonderfully sweet in his ears—he sang—"God is my strength and my song." "Sing unto the Lord a new song"—"I will sing unto the Lord for he hath dealt beautifully with me." In the hours of darkest night, racked on the cross of

universal hate the Jew poured out his soul in triumphant hymns and amidst sorrow and suffering he sang "How blessed are we. How goodly is our portion, how sweet our lot, how beautiful our heritage." But we are drifting into the mood of Ecclesiastes. We have forgotten how to sing. We write treatises and pamphlets and scholarly dissertations but how few are the poems we write! Laying in the sunshine of God's favor, we have lost the spirit of song!

Let us restore to Judaism its lyric expression. Let us bring back the song to the lips of our people. Many of our people are this day seeking in

strange waters of parched life. They are looking for a living water—own faith. "For with the Fountain or be today by—"Turn Thee, and our days as Cleveland.

Rabbi Silver's Birthday Surprise, Jan 30, 1932

Members of the Temple Women's Association and their friends who went to the Temple Community Sewing Center, on Tuesday, the 27th, found a delightful surprise awaiting them.

At noon Rabbi Silver was called from his study to be the guest of honor at a luncheon, arranged in celebration of his birthday, in the assembly hall of the Temple.

In behalf of the women of the Temple, the president, Miss Edna Goldsmith, expressed the good wishes of the association and presented Rabbi Silver with a birthday calendar and a sectional bookcase.

A short and appropriate address was made by Miss Goldsmith. Mrs. B. Lowenstein presented the calendar, in which were inscribed the autographs of many of the members of the association.

Rabbi Silver responded with a few appropriate remarks.

11/21/32 [Signature]

FORT WORTH-DALLAS, TEXAS

Friday, January 30, 1920.

NEW YORK ZIONIST WORKERS
PLEDGE OVER A MILLIONGuarantee in Advance of Campaign
One-Third of New York's Quota
Toward Ten Million Fund.Rabbi Silver's Oration and Mr. Schiff's
Offer to Buy Back Haifa Technicum
at Haifa, Two Great Thrills of
a Great Function.

Of 500 Zionist workers of Greater New York subscribed the sum of \$1,000,000, or nearly one-third of New York's quota of \$3,500,000 of the Ten Million Dollars Palestine Restoration Fund at a remarkable banquet at the Hotel Astor Monday evening, Jan. 26th. Among the largest pledges were \$50,000 by Nathan Strauss, honorary chairman of the National Committee for the Palestine Restoration Fund; \$40,000 by Mrs. Mary Fels, and \$25,000 by Peter Schweitzer, treasurer of the Zionist Organization, and his wife.

The million dollar result, the largest sum ever subscribed at a Zionist function in this city, was only one of the stirring incidents at this gathering. The first thrill came when the president of the organization, Judge Mack, as toastmaster, announced that Jacob H. Schiff had offered to buy back from the German Hiltfverein, the buildings and ground in Haifa, Palestine, of the Hebrew Polytechnicum, which the German organization had acquired at a forced sale just before the outbreak of the war. The Technicum had been the pride of the Zionists—a school with Hebrew the language of instruction, where engineers and artists and mechanics were to be trained and prepared for the work of restoring Jewish Palestine. Because the Jews of Palestine had refused to permit their schools to be Teutonized, and teachers and pupils had struck against the substitution of German for Hebrew, a mortgage had been foreclosed. And now the Technicum is to revert to the Zionists—thanks to the generosity of Mr. Schiff—at a time when Great Britain is in military possession of Palestine and preparing to assume a mandate over the land specifically for the establishment there of a Jewish National Homeland, eventually to become an autonomous commonwealth.

But the greatest enthusiasm of the evening was created by the address of Rabbi Abba Eliezer Silver, of Cleveland, Ohio, who, in spite of his youth, is one of the commanding figures of the Reform Jewish Pulpit in this country. He was in Palestine for several months last year. Many who heard him last night—themselves veterans of the pulpit, platform and propaganda platform—pronounced him as one of the greatest orators the Jews possess.

Here are some of the things he said:

"Zionism today has become the passionate prayer, the hope, the longing of millions of our brothers who look to the end of the war as one who watches for the break of dawn, but the dawn never came. It is night again for them. Tens and tens of thousands of their brothers who hoped for the new day we proclaimed so cheerfully during the wonderful days of the war, the days that would spell freedom, self-determination for the oppressed and submerged minorities of the world, that the new day never came for them and today they are facing not petty persecution, not petty discrimination and ostracisms, not

economic boycott alone, but gruesome, extermination of communities. A race is being exterminated. Those who walk in darkness and turning towards the East, waiting for the sun of Zion to break over their dark and troubled lives. I have been privileged by God to see the wonderful rejuvenation that has come to Palestine. Jews actually live today as Jews in Palestine. The life there has nothing of the weakness, that cringing, fawning, sycophantic gesture of the Ghetto.

"We must obtain by our freedom, by our efforts, by our sacrifices and our tears, so that it will become dear to us because it will become saturated with the realities and the sacrificial devotion of our lives. Israel is capable of achieving this ideal.

"We have received the favor of God, we have received the favor of nations; the world has recognized our claim, the world has finally acknowledged historic injustice. The world is ready to give to us our own land at this sacred moment we are not going to fail."

Under the spell of his oration, which time after time had brought, cheers, cheering, to their feet, the audience announced pledges of \$117,000. In rapid fire order, spokesmen from all the fifty tables made arrangements with the million were reached.

A demand brought to the front Dr. Stephen S. Wise, who had planned not to speak. When the doors for this veteran Zionist had closed he spoke of the remarkable oration earlier in the day at which nearly 150 Christian Clergymen had pledged their support to the Palestine Restoration Fund. He called this a strong evidence that the heart of America is with the Zionists in their efforts to make a home for the Jewish people. "President Wilson," he said, "pledged his support and that of the American Government to our cause," Dr. Wise declared. "Thank God for all America. And Great Britain, and France, and all of the great Powers. They are giving us the opportunity we have longed for these 2,000 years."

A CORRESPONDENCE.

An Evening of Reform Camouflage.

Editor HANNAH STANDARD:

Recently Rabbi Louis J. Kopald, of Buffalo, appeared before the Harvard Menorah Society and addressed the meeting on "Should Reform Be Reformed?"—a good topic to furnish amusement on a Pacific eve. Happening to be present, and hearing both the address and the questions that were put to the speaker, I came to the conclusion that the evening would serve me with material for some observations:

First, the speaker objected to the term "reform"—to him it savored of the prison—so he preferred "liberal." One young man suggested as a substitute for it the "immortal," the "sacred" Isaac M. Wise's ordinary phrase, "Reformatory Judaism." Then he considered some of the objections that were most often brought against reform, and admitted the truth of most of them. He told of meeting a very prominent Catholic lawyer of Chicago, who told him that he hated to see Jews who were trying to be Christians—implying that his was the grade of reformers—and added that if he were a Jew, he would be an Orthodox Jew. Mr. Kopald told of his endeavor to dissuade him from this opinion, admitting at the same time to us present that if reform "temples" were so un-Jewish as to have given this man of intelligence the ideas he held, there was something fundamentally wrong with them and they merited censure. It happens that this Catholic lawyer looked on Jewish matters with eyes that were more Jewish than those of Kopald. But you could never convince Kopald of that. I fear. And yet Kopald is "liberal," "open-minded," "without animus."

He said Judaism brooks no mediators; yet it was immediately pointed out to him that the reform preachers hold this very position, constituting, as they do, a petty hierarchy. For do not their congregations hang on their words? He admitted that reform preachers know little enough, and added naively: "But, really, now, their knowledge is adequate to the needs of their congregations, is it not?" And no one disputed a thing so obvious, ignorant preachers—ignorant congregations. Beautiful situation, is it not? This explains why the preachers get away with it—the reform people are such horribly stupid sheep. He admitted that some preachers were agnostic, but justified it on the ground that men could not cut themselves off from currents in modern thought.

Then he solemnly said that reform preachers had given up lucrative positions in order to study for holy orders. This was certainly one of the richest jokes of the evening. Who one remembers that Samuel H. Goldenson, thirty-three years old, has just gone to fill J. Leonard's pulpit at \$12,000 a year, and that not long before Abba H. Silver, 25 years old, accepted B. J. Gries's pulpit at about the same price, not to speak of scores more, can one help smiling at this absurd statement. These men would never approach these salaries if they had entered business or the professions. I don't believe that they're such a bright lot. But be sure of this: Every mother's son of them, when he entered the Cincinnati church of treason and apostasy, knew that he was going, probably, to fall into a soft berth somewhere. Nor have they been disappointed.

Then Kopald said, while a "liberal," he was glad to see others "Orthodox," and assured us that the Reformers had never tried to convert the Orthodox. When it was shown him positively that at least three attempts in this direction had been made in the downtown sections of large cities (one attempt in Philadelphia by Hahn, under the so-called C. C. A. H., I believe, one on the East Side some years ago by Joseph Silverman, with the "Emanu-El Brotherhood," and now by Rudolph I. Coffee, who has established the "Temple Judea" in a section of Chicago where a "temple" had never been seen, besides the fact that Yiddish Brochures on Reform to the Orthodox masses had been contemplated more than once by the so-called C. C. A. H.), he protested that he knew nothing of these things. This alone shows that if he really did not know these facts, which our young men present did know, then he was a fool, and had no business to appear in public, and if he did know, and denied it, then he was a knave. Perhaps he was both. They generally are.

He declared in passing that modern men could not hold to Orthodoxy. This was, of course, easily controverted by mention of the hundreds of university men we have in Europe and America who are Orthodox, including not a few rabbis.

He denied that Reform was a failure; that it was dead as a door nail. When, as everybody knows, repeatedly have come humiliating, despairing and damaging admissions of utter, abject, crushing failure from Reform, the old slanders, down almost to the latest worn, turned out at the Cincinnati factory. If there are any who believe otherwise, I refer them to the story of the two Irishmen who stood looking at the snake, which had been cut in two, when they saw a part of it somewhere. Said one to the other: "Mike, ain't the snake dead?" "Sure he is. Time but he don't know it." So it is with Reform. It may

been falling back. If Reform has not been able to accomplish the slightest bit of what it boasted, then it has had no reason for existence, and its one result was to create dissension in Israel—it produced a schism; it bred, as we believe, rebellion, degeneracy, disloyalty, treason.

With Reformers it has always been Reform first; Judaism, if at all, afterwards. For otherwise, don't you see, the dear, gentle Reformers would be out of jobs.

The question is: How can the blackly ignorant Reform preachers and, the blackly ignorant, materialistic Reform laymen, make reforms? I always thought that in all church organizations there were different ranks of ministers, there was a minor governing body, and a greater governing body, etc. Similarly, in governments. And when changes are made, who makes them? Isn't it the men who are deeply versed in the present law, who are familiar with the past—that is, precedents—and who have an eye for the needs of the future that are entrusted with the work? Then, where do the Reformers come in?

He said he was confident that Reform would seize hold of the Orthodox Jews some day. Indeed! What makes him think that Reform could fire the imagination of men who never waste a moment's reflection on Reform, or, if they do, have only an amused contempt for it? Why? Are they "narrow"? Nay! Unfortunately for the Reform preachers, but very fortunately for the rest of us, these sturdy Russian Jews who will determine Judaism, remember having seen real, throbbing, pulsating, stirring, stimulating, vigorous, healthy, normal Jewish life in action. They have studied Judaism—they have lived it. They know something of the possibilities of Jewish life. They know what sacrifice means. They have seen a ray, and when they compare him with a "rabbi"—well, let us draw the curtain. These Russian Jews are not to be beguiled or duped by hocus pocus charlatans. Russian Jews know that Judaism is synonymous with life.

When one young man showed by his questions that he was not in sympathy with Reform, and that the speaker's soapy camouflage had failed to make an impression on him, the speaker, instead of replying in the humble, grieving tone of a martyr, appealed to the audience, and in almost brutal sadness—oh! so sweet was it—regretted that the evening had been "marred" by this untoward incident. The young man, he said, had plainly showed "animus." 'Tis a pity! What Kopald meant thereby was, that the young student in question held steadfastly to his point of view (that of Judaism), just as Kopald stated that he held to his view (that of Reform). To resort to so palpable a subterfuge is mean, low and cowardly. It is peculiarly unfair, unmanly, to take this means of evading an issue.

He contended that Reform was one phase of Judaism, Orthodoxy another, and that adherents of both might well meet together to discuss their relative merits. (Kopald said he had worked hard in hand with the Orthodox rabbi in Buffalo for War Relief, and that they were now to found a communal council. I suppose he means Rabbi N. Rabin. I can only express my horror at the arrangement.) Now, is it true that Reform can be spoken of in the same breath with Judaism (that is, Orthodoxy)? I think not. Reform is not Judaism in any sense whatsoever, nor are its adherents (if it has any) Jews. But Orthodoxy? Orthodoxy is Judaism, and everybody knows it. There is only one Judaism, and that Judaism, with its inspiring and imperishable ideals, its lofty beauty and imperishable truth, will continue down through the ages to lift men up; that is, all men who have reverence and love for the hallowed past, and hope and courage for the future. Those who wish to be loyal children will not choose the road of death, of Reform. No, they will set forth on the road of life, that lies so invitingly at hand, and Israel's existence will once again be bathed in glorious sunshine and the tranquil light of peace.

JACOB HELLER.

Dorchester, Mass., 26 Adar, 5678.