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Clipping scrapbook, 1917-1921.

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NOV. 30, 1917

WHAT CAPTURE OF JERUSALEM WILL BRING TO WORLD

By Rev. Charles Stelzle

When they built a 40-mile railroad from Jerusalem, the Holy City, to Joppa, and the call of the conductors supplanted the command of the camel-driver, Jerusalem took on a modern air which was the beginning of the end for much of its picturesque and peculiar religious significance.

It has been the battleground of Hebrew, Christian and Mohammedan—of Jew and Greek, of Roman and Turk. Five times it has been taken and retaken, and twice destroyed. For at least a thousand years—with brief intervals—it has been in the hands of the Mohammedans.

And now, if Jerusalem should fall into the hands of the allies, as recent war developments indicate, what would happen?

There would probably be a revival of "crusades," but they would be sanitary crusades. An attempt would be made to secure better drinking water. They would introduce a better form of government. Jerusalem would no doubt soon become a modern city in every respect.

Large numbers of Mohammedans would move out and a considerable number of Jews would move in—but it probably would be a long time before the Jews could control their ancient capital—New York and the United States have become the "New Jerusalem" to great hosts of forward-looking Jews.

The influence of Jerusalem in history has been largely sentimental. It is not likely that its capture by the allies will revive much of this feeling, nor will it influence to any unusual degree the action of the church.

Small bodies of religious enthusiasts may start "movements" with Jerusalem as their "Mecca," but the great body of the church will be unaffected—not because the church has become indifferent to sentiment and religion, but because these are no longer localized—the church is truly trying to spread the fine old spirit of Jerusalem thruout the entire world.

Here are views of some ministers and others on developments likely to follow the allies capture of Jerusalem:

REV. CHARLES A. EATON, pastor Madison Avenue Baptist Church, New York: The conquest of Palestine by Britain is one of the romantic events of the war which may lead to historic results. It will satisfy the conscience of Christendom to see the Turk ousted. Mastery of Palestine by England means the end of the Prussian dream of empire in the east.

RABBI A. H. SILVER of the Temple: Great Britain's occupation

of Jerusalem is of special significance to the Jewish people when connected with the statement of Sir Arthur Balfour that England will strive to establish Palestine as a cultural and spiritual center for Jews. There are scattered Jewish colonies in Palestine now. It seems that the Jews' dream of a great national and spiritual center in Palestine is about to be realized.

REV. WILLIAM T. MANNING, rector Trinity Episcopal Church, New York: The freeing of Jerusalem from the Turk will have great military value and in the moral and

אנדרעם.
רבי אבא הייל סילווער האט אין א
פאליאמאנטע רעדע, פארזעטשעלט שעה
נע ביטער פון דעם נייעם אידישען
לעבען אין ארץ ישראל. ער רעדעט
ווי ער האט פאנענעט אין דער קאלא-
ניע רעגירונג אידישע ארבייטער וואס
האבען געוואונדערט איבער אלע לענדער,
און ווען ער האט ווי געפרעגט, פארוואס
האט איר איינער לעבען געשטעלט אין
סאן אום אנצווייטן אין ארץ ישראל,
האנדל ווי איהם געשטעלט, ס'זיך הא-
בען שוין לענגער נישט געקענט דולדען
דעם גלות, ס'זיך האבען סתם נישט גע-
קענט זעהן ווי די פאליאמאנט אפזיידען
ווי פיס'ן צופען די בערד פון אונזערע
אידען, ס'זיך ווילען ווין פריי און דארום
וויינען ס'זיך געטראפן אין ארץ ישראל,
רבי סילווער האט אנגעקלאנגט די יע-
ניגע וואס האבען אויסגעטראכט, דאס
סען קען נישט ווין קיין גוטע אפזיידען
נער און צו דעלבער צייט ציוניסטען.
דער ערשטער וואס האט דאס געזאגט
איז א פערדעמאנער און א לינער, ווער
וואנט צו וואנען אז ס'זיך וויינען ספעליש
ציינט וועלכע לאנד אין דער וועלט אין
אויסגעצויגן געווארען אהן אונזער גלוס,
ש'זייט, געזעצט אין סאך, איבער און
איבעראל וויינען ס'זיך די סתום און
נישט די ספעליש, רבי סילווערס רעדע
האט געמאכט דעם געוויינטען איינדרוק
און געוואלדען פיווענדעל דאלאד און
געוואלדען געווארען אויף רבי סילווערס
אפזיידען.

TOWN MEETING CROWDED

Rabbi Silver addresses biggest meeting of winter season.

Western civilization, which was left on the brink of destruction by the last war, will surely be overwhelmed by the colored races unless the madness of racial superiority and dominance gives way to co-operation and a recognition of the fact that all races have something necessary to contribute to the higher civilization," said Rabbi Abba Hillel Silver of Cleveland, speaking last night at the open forum conducted by the Town Meeting in Lafayette Community house.

Rabbi Silver spoke to the largest audience that has attended any of this winter's series of open forums conducted by the Town Meeting, many persons standing. John McP. Howie, who presided, announced that the closing meeting next Sunday evening will be addressed by E. T. Whiter, vice president of the Pennsylvania Railroad company. His subject will be the plan of employees' co-operation maintained by that company—an inside union.

רבי סילווער ווערט דעקארירט
פון דער פראנצויזישער רעגירונג

באדייטטער קלויזלאנדער רבי קינג אן ערענאסט און
דעקארציע פאר ווינע לייסטונגען פאר פראנצויזישע און
פאר דער פראנצויזישער אימפע

רבי אבא הלל סילווער פון דער
המארת ישראל ייטל איסט 55סט סט.
דאס נעסטערן געראטען און אפיציעלע
פאראנטווארטלעכע פון „דירעקטאר דווער“
נעמט פון די פראנצויזישע אנטווערפער
היינט אין אנטווערפן, דאס אנטווערפער
נעמט ווינע נעט לייסטונגען פאר
פראנצויזישע און פאר דער פראנצויזישער
אימפע און דער ווינע פון סילוער האט
די פראנצויזישע רעגירונג איהם בא-
ערט מיט דעו דעקארציען אלס
„אפיצער דע ל'אנסטרוקציען פובליק“
(באאמטער פון פובליק ביורא).
דער ברייף פון דירעקטאר דווער
האט לעזט זיך ווי פאלט:
(מין סילווער רבני):
„ערליכט מיך אייך צו אינפארמירען
אז די פראנצויזישע רעגירונג האט דורך
א דעקרט פון 20סטן דעצעמבער 1919
אייך באהערט מיט דער דעקארציען
אלס „אפיצער דע ל'אנסטרוקציען
פובליק“ (באאמטער פון פובליק בי-
ורא).
איר ווינטע אייך אנצוגעבן מינע
הערליכסטע גראטולאציען און פאר
בלייבט ווער פראנצויזישע איינער.
באפענאמען.
אין א צווייטן ברייף וואס רבי
סילווער האט געשריבן פון דער אפי-
ציעלע ביורא פון פראנצויזישע אנטו-
ווערפער אין פאריז, ווערט באדיי-
טעט אז די דעקארציען איז געקומען
אויף דער ספעציעלער אויפמארקטונג
פון קיינס מיניסטער פערלאן און אנדער
מאדרא וועלכע האבן מיט באוואונ-
דערטע נעשטלאכע פון רבי סילווער'ס
לייסטונגען אין דער צייט פון דער
סילוער און דאס איינער דעו ערענ-
אסט באשלאסן איהם צו באהערט מיט א
נאכדעמט פאראל אלס ערענאמער.
רבי אבא הלל סילווער איז אין דער
צייט פון דער סילוער צוויי סאל נע-
דען אין פראנצויזישע וויין וועט פאר-
מינטיש נאכדעמט איז געווען צווייטע
די אידישע סאלאטען וויין אראפ-
שטראכט און ווינע סילוער לייכטיג
נען האבן איר זיך געווינען די איינ-
פארמאכטע פון דער פראנצויזישער
רעגירונג און ער איז באהערט געווארען
צו דעווען אין פארשידענע פלעצער פאר
די גרעסטע רעגירונג באאמטער און
דער באהערטער פון דאס נעמאנען
די געוויינטלעכע צייט.

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Danville,
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Feb 3-4/20

RABBI SILVER TALKS
AT ST. JAMES CHURCH

Young Leader in Jewish Church to
Speak Before Crowd Tuesday
Night on Advancement.

Rabbi Abba Hillel Silver, said to be one of the most eloquent speak-ers and lecturers in the middle west, will speak at the St. James M. E. church Tuesday evening, Feb. 3.
Rabbi Silver is 27 years old, but has already won a brilliant reputa-tion in the cities where he has ap-peared. His subject Tuesday night will be "Master of the New Day." The meeting will begin at 8 o'clock.
It was through the influence of the Temple Beth-El that the speaker was secured for Danville. He deliv-ered the same lecture in Cleveland, O., a short time ago and the congre-gation is said to have been composed of as many Gentiles as Jews.

RABBI SILVER
AT ST. JAMES
Danville, Ill.

Rabbi Abba Hillel Silver, noted Jewish lecturer, gave an address at the St. James Methodist church last night. He was greeted by an ap-preciative audience who were inspir-ed by his vibrant eloquence. Rabbi Silver is only 27 years old, but he has already won a reputation as a plat-form orator. He spoke last night on the subject "Master of the New Day," and the audience was impressed with his message. It was a message cal-culated to inspire useful, high think-ing citizenship in everyday affairs. Blending the optimism of youth with the conservatism born of hard knocks, he is a most effective speak-er, and no one who heard his lecture last night could not help going forth in some measure a better citizen. He was brought to this city under the auspices of the congregation of the Temple Beth-El.

Feb. 4-1920

THE FORT WAYNE NE

NOTED LEADER LAUDS SILVER

Wise Says He Is Greatest
Speaker He Ever Heard.

In speaking of the wonderful powers of Rabbi A. H. Silver, who speaks at the Jewish temple tomor-row afternoon and evening, Rabbi Stephen Wise, known to hundreds of Fort Wayne admirers and him-self one of the leaders and teachers of the hour, has declared that the young man who comes to this city Wednesday "is the finest orator he has ever heard." This tribute from one who himself has stirred millions of auditors by the power of his eloquence, indicates that the people of Fort Wayne are in for a treat. Both these meetings will be held in the Jewish temple, corner of Wayne and Fairfield avenue, the afternoon ses-sion at 3 o'clock and the evening meeting at 8 o'clock. There will be no admission charged, and the in-terest aroused gives assurance of two great gatherings which will be inspiring in character. Those who can should attend the afternoon gathering, in order to relieve the congestion in the evening, and in any event, the slogan "come early and make sure of a seat," is parti-cularly applicable, for the crowds everywhere have been so great that the meeting places have been thronged in other cities to hear Rabbi Silver.

This Paper is for Elks only, and you are responsible for the care of this copy

CERVUS ALCES

Published Monthly by Wheeling Lodge of Elks. Everything of interest pertaining to Lodge and Club

NOVEMBER, 1919



RABBI A. H. SILVER

of Wheeling Lodge No. 28

CERVUS ALCES

Published to keep **Pap** in our Membership

Issued Monthly by

Wheeling Lodge No. 28, E. P. O. Elks

Under Direction of

BRO. GEO. C. BENEKE, Exalted Ruler

Editorial Staff

Officers of Wheeling Lodge

Associate Editors

YOU and Every Brother in Good Standing

All Editorial Matter must reach the Club by the 15th day of the month, addressed to Editor, Cervus Alces.

Brother Rabbi A. H. Silver of Wheeling Lodge No. 28, is at present officiating at "The Temple," Cleveland, Ohio.

In discussing his accomplishments, it is very hard not to rhapsodize. He will be his own best press agent, as he will deliver the Memorial Address to our brothers and their friends on December 7, 1919.

If you want to hear the tenets of Elkdom expounded so that you may deepen your own gratification in being a member of our order, if you have a friend who is wavering and who would make good Elk material, don't miss the opportunity of bringing him to the Memorial Service.

Rabbi Silver's logic is so keen, his intellect so massive, his humanitarianism so manifest, that even the most skeptical must be convinced that to be an Elk in good standing, is one of the grandest privileges of life.

Rabbi Silver's services are in demand all over the country, as he is a superlative spell-binder and to hear him is always an inspiration and an uplift.

He has twice been sent abroad as the representative of the government to use his magic powers to alleviate distress, as far as the spoken word and his earnestness and knowledge could accomplish it.

Seats will be reserved for members of the Lodge, and the services will be open to the general public. It is the duty of every member of No. 28 to be in their places on this day and pay their respects to Our Absent Brothers as well as to take advantage of hearing one of the really great speakers of the country and a member of Wheeling Lodge No. 28, E. P. O. Elks.

begging me to take back with me to husbands or sons, and I took 500 with me, and never in my life was I so happy as last Ros Hashonah, an old man with gray hair, came to my door and he put his hands on my head and he blessed me and he said, 'I have a daughter and I had not heard from her in three years and you have brought me a letter from her and I have traveled many miles to thank you.'

And Rabbi Kras continued: "And I tell you what I saw there across the seas I shall remember to the end of my days.

"I traveled through Poland and the money that you gave last year was used to help these people. Your money has been spent judiciously and wisely and to me the great wonder is how do these people live. I was with them morning, noon and night, and I don't see how they continue to live. I traveled with vermin on my clothes, without a bath for fourteen days, without food for days, and when I felt I had to eat to keep up my strength, I went into a restaurant and ate, and as I came out they stood there—the women and children—and begged for a penny, for a match, and for a moment I lost my head. I wanted to give them all I had and starve with them, but soon I found myself and I realized that if I starved with them it would only mean one more Jew starving and it would not help them; but if I lived and came back with a message to you, in America, I might help some of these people. Some will have to die, but others we can save.

"On the 10th of January we sent a picked group of workers and I spoke to each one of them and I asked them questions to see if their souls were in the work. And I visited Talmud Torahs, Bresla—Tois is 75 per cent. in ruins and the people last summer lived in holes in the walls. And the morgue was crammed full.

"And in Warsaw I visited the insane asylums. Gifts of 10, 20, 30, through the psychic horror of the war, not through hunger, not through thirst, but through the fear of their honor.

"Who are these people? Bolsheviks? No baser accusation was ever made. And when I saw these people with no food, studying the Torah, that their souls might be saved.

"It is a lie to say that the Jews over there are Bolsheviks. They are honest, loving, God-fearing people and your money goes to relieve their suffering.

"As I saw them, bent, worried and palsied, and I feel that you see it with me, and that the call will be answered here as it has been elsewhere, and good people, may your powers increase that votes of gratitude may come to you from those whom your hearts are going to uplift."

RABBI ABBA HILLEL SILVER

The speaker at the opening of the Jewish War Relief Campaign was Rabbi Abba Hillel Silver. Owing to lack of space I am giving but a few crumbs of the Rabbi's touching appeal.

If I were to sound the keynote of

the situation of our people today in Eastern Europe, I could find no better phrase than that intoned by the sweet-voiced singer of the evening, "Eli, Eli—Lamah azafanek." "Lord, Lord—Why hast Thou forsaken us?"

It is a strange commentary upon our career as a people that at a time when the world is consummating a peace in a spirit of joy, that our people, who contributed so wholeheartedly, are compelled to go begging.

We contributed so much to the cause of this war. Not only in men, in effort, in devotion and sacrificial valor, but also in ideals. For I have always maintained, I still do, that the ideals which actuated and motivated the struggle were essentially and basically Jewish ideals.

During the great days of the war, when all of us were in a state of exaltation and consecrated enthusiasm, we spoke earnestly and devoutly of democracy and liberty, essentially Jewish contributions to civilization.

Who was it that first said: "Eli, Eli, adam avodim lo avdah avodim." "The children of men are my servants, and not servants unto servants." It was a Jew. Who was it that first said: "Proclaim Freedom throughout the land unto all the inhabitants thereof?" It was a Jew. Who first proclaimed the gospel of human brotherhood? It was a Jew.

And who, out of all-embracing love of his soul, visioned that day when people shall turn their instruments of destruction into tools of construction and production? The Jew!

During those inspiring days of the war when we spoke hopefully of a league of nations founded on the abiding and eternal principles of justice, who was it who projected the ideal of a league of peoples? It was a Jew.

The war placed the seal of blood upon the ideals which your people and mine have for centuries carried in the sanctuary of their souls. The war placed its terrible seal of universal suffering upon the inherent truth of the ideals which Israel has preached throughout the ages.

And so, when the war ended and victory was achieved, the Jew, more than any other people, had occasion to rejoice and to celebrate. But instead of that, in the ruined synagogues of Vilna, Warsaw, Kiev and Proskuroff you can hear a tragic refrain: "Eli, Eli, lamah azafanek." And why? Because the world in its supreme moment of achievement failed.

And what has happened? I need not repeat here the tragic details of a people living in poverty and privation and persecution during the frightful days of the war.

Since the Armistice, the curtain was lifted a bit, and our eyes beheld a tragedy so ghastly that we would rain stones upon it again. And when the people of the earth began to rejoice in their new found liberty, the Jew suffered more than during the war.

On top of hunger and starvation came a miserable cholera and typhoid that has swept rampant in Eastern Europe, and the cry has gone up: "Poland for the Poles; and Hungary for the Hungarians; and Servia for the Serbs; and Roumania for the

Roumanians. And the Jew is an outcast, a foreigner!

And that invidious, unspeakable boycott against the Jew's goods has been re-established in "free Poland."

And on top of the boycott came starvation. Boycotts hurt us, but massacres—ah, those things hurt to the quick! Think of it! We hoped. We prayed. We visioned the glorious day when freedom would be enthroned throughout the lands of Europe. And now that victory was proclaimed, the sons and brothers and sisters of these same champions are being butchered.

Pogroms came—not singly, but in tidal waves—in Poland, in Galicia, in Ukraina. Pogroms that made the massacres of 1904 and 1905 look like petty riots. Since the beginning of last year one hundred thousand Jews have been butchered in Southern Russia alone.

And it was the money and the munitions sent to Deniken and Kolchak that were used to shoot down our brothers in Southern Russia.

I sometimes hear of Poland and Ukraina asking of the United States to send armies there in order to consolidate their new-found liberties. I would have an army of the United States sent into Poland, and into Galicia, and into Roumania, and into the Ukraine—an army of one hundred and twenty-five thousand Jewish lads who fought in France. And I would have these lads answer every pogrom with their machine guns.

Our spirit is not broken. The Jew never succumbed. And the Jew, standing upon the graves of his own brothers—torn, beaten, crushed—is yet able to proclaim everywhere: "Shema Yisrael, Adonoi Elohenu Adonoi Echod." We shall survive the persecutions of autocracy.

What must you and I do, friends, to enable these people to endure until the dawn of a new day.

For the great day of emancipation will come. I am not bewailing a dying cause. I am celebrating, rather a cause that is going into a new battle. Israel is coming into its own. Israel has given splendid evidence of its readiness and its willingness to lay down its life for every sacred cause. Israel marched out of this war triumphant and victorious. This is but a temporary phase of our remarkable career.

We must stimulate the morale of our brothers in Eastern Europe, so that they will endure until our cause is vindicated. We have been, and we are the privileged members of the household of Israel. We have been favored by God to live in a land than which none is finer and nobler. America shall continue to welcome every persecuted and oppressed exile. America—whose spirit is one of service, of humanitarianism. America—our home and our land.

When I was overseas I was not privileged to enter Poland, but I skirted Poland and went to a distant land, Palestine. In one of Palestine's little colonies I learned that four lads left Warsaw because they could not endure the sight of the horrible tragedies,

No one of us has suffered during the war. Many of us have succeeded in increasing our substance, and that increase will be blessed if a tithe of it will be dedicated to the alleviation of suffering.

After all one of the finest traditions of our people is that we are "Rachamonim bnai rachamonim." "Merciful children of merciful fathers." We are still in the midst of a war, a holy war, a war against the starvation of little ones.

Here Rabbi Silver made an eloquent appeal for generous giving and closed his address with this beautiful story of Rabindranath Tagore, a beggar, hearing a great King was to pass through the city determined that he would talk to him. He forced his way through the crowd, threw himself in front of the chariot, said: "I am old, I am poor, give me something, merciful and mighty King"; and the great King descended from his chariot and said to the beggar: "Give ME something," and the beggar gave the King his last one dry crust of bread. And that night the beggar found a solid lump of gold in the wallet where the dry crust of bread had been.

RABBI LOUIS J. KOPALD

Rabbi Louis J. Kopald, who has as chairman of the Jewish War Relief Campaign carried on and put over the top five campaigns in Buffalo, has had an unusually successful and interesting career, for so young a Rabbi. He has the distinction of being the only Rabbi who has shouldered the responsibility of chairman of a War Relief Campaign.

Born in 1883, he has served on more committees and in more capacities than he has years. He received his B. A. degree at the University of Cincinnati in 1906; his M. A. degree in 1908; became a Rabbi at the Hebrew Union College, also at Cincinnati in 1909. He studied at the University of California 1909-12, while occupying his first pulpit at the Temple Israel of Stockton, California. He served in Stockton for three years, from whence he came to Buffalo in 1912 as Rabbi of Temple Beth Zion.

Rabbi Kopald was founder of the First Interdenominational Community Thanksgiving Celebration in Buffalo in 1916. And we might here mention, the Jewish War Relief in Buffalo was the only city who carried on a sectarian drive, asking only Jews for contributions and the wonderful spirit shown by the non-Jews, backed up by their substantial unsolicited contributions shows the good feeling amongst Jews and non-Jews in Buffalo.

Rabbi Kopald was made a member of the council of the Charity Organization Society in 1915, a director of the Social Welfare Conference in 1915, and in the same year was made a member of the Advisory Book Committee.

The following year he was made a member of the National Committee of 100 for Americanization of Immigrants and a member of the American Blind Relief Committee. He was a member of the Buffalo Board of Education in 1916-17. In 1917 Rabbi Ko-

...the year's subscriptions had been doubled and, in some instances, tripled, the Jewish war relief fund campaign for \$150,000 went "over the top." The total subscriptions were \$150,443.50, when Eugene Warner, executive secretary, closed the campaign.

Besides the Rabbis, the speakers of the week were: Rev. Holmes, Eugene Warner, secretary of the drive; Theodore Hofeller, Simon Fleischmann, J. L. Davis, Mrs. Henry Nathan, chairman of the Women's Division; Miss Cecil Wiener.

The names of the following team captains of the women's division were Mrs. I. E. Harris, Mrs. Harry Victor, Mrs. Eugene Warner, Mrs. S. Kavinoky, Mrs. N. H. Ebin, Annette Hartzburg and Martha Morris. Mrs. J. G. Joseph, vice-chairman, and Mrs. Max Lewis, executive secretary of the division.

The following were captains of the men's division: Walter W. Cohn, Louis Greenstein, Nathan Satuloff, Dr. L. Kauffman, Charles Jacobowitz, Benjamin Freedman, Michael Cohen, David Rodenberg, Michael M. Cohn, Milton C. Guggenheimer.

Rabbi Ebin of Buffalo, in addressing the workers of the Jewish War Relief, said: "I consider it a great pleasure and a privilege to be with you tonight to give voice and expression to the happiness that we have met with in our campaign for the war sufferers. Last Sunday we came with a spirit of self-sacrifice; tonight we come with pleasure that your work has met with success."

Rabbi Ebin paid a beautiful tribute to Mr. Eugene Warner and his co-workers and congratulated all upon their work, saying: "This is the day the Lord has made; let us rejoice and be glad in it."

"Every beginning is hard and 'all is well that ends well.'"

"The very spirit that we have done our best to help the unfortunates in Europe; to know that Buffalo has done its best, is cause for great joy and happiness—the fact that we have helped is the cause for the greatest joy and happiness."

"Let us hope for the day when joy, peace and plenty shall reign the world over."

RABBI CURRIK

Rabbi Currik of Erie, in talking to the campaign workers, spoke of our working in a cause to which our hearts are deeply set. He said: "This is a thrift campaign, intended to curb the extravagance that is beginning to show itself in America."

"The contrast that I see between you and those you are trying to help is a bit of irony. Look at this picture and imagine that. Call to mind our wonderful country, with its vast industry, having more funds than ever before, and more discontent than ever before, and look across the ocean and think of them."

"My friends we are not paying, because the war is over. Who will say that at this time and day that the outlook is bright, as we thought it would be quite sunshiny by now. That there is, instead of the brightness, a shade of gloom, there is now doubt, but we live with a hope and a promise of a tomorrow."

"The fact that we men and women of the United States of America—not Jews alone—but America, all good people, are concerning ourselves with those over there created by the same God."

"I do not believe it is necessary to bring arguments, because I can't believe that when there is a great need for bread and shoes that anyone will analyze for reasons, or questions, or specifications."

"In spite of all that we can do, some of them will die. If we let the Jews die, Judaism will die. The treasures of Judaism reside in the warm hearts, in the spirit of our fellow Jews. That we are trying to save."

"This is the first reconstruction of civilization. Now we know that we must build, not for our own satisfaction, but so that men may move forward to the heights. Imagine men going forward, their hopes high, their spirits jubilant, and suddenly we stop—the road is ended, there is an abrupt activity. Then we say, let us go back to simplicity. Some are wise, some imprudent; say we abridge that chasm, and so in every story in human progress. To bring them across, from unbelief, from greed, from selfishness; something will bring them across."

"We are building a bridge of yesterday, of tomorrow, that humanity might live and have a chance and those who sacrifice the most, those build the most."

"I saw what you had done. I think it is wonderful how you have come together to help. This is the one life promise of the day 'The Hope of the Hour,' a more beautiful, serene, peaceful, happy future."

"God speed your work, that in your hearts may remain some of the seeds of love that have been planted there."

RABBI NATHAN KRASS

Rabbi Nathan Krass recently returned from Europe, where he investigated at first hand conditions, said: "It is a pleasure to speak to Buffalo Jewry, as it stands among the foremost of Jewries, showing itself to be loyal, with fine spirit and of conservative progress, the forging of a golden link that fastens across the ages."

"I shall not attempt to weave upon the fancy or to leave to your imagination. In Job's words: 'Before heretofore I have heard of thee with a hearing of the ear, but now I can see.' I had read of massacres, of pogroms, but never until my own eyes saw, never could I have believed that women and children could exist under such conditions."

"My first real stop was Vienna, and when I saw and remembered how it

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Entire Stock of Furniture at 10% to 35% Discount

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THE HOUSEHOLDERS CLUB
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The Wm. Hengerer Co.
"A Store of Specialty Shops"

had been—joyous, beautiful, musical, happy, with a musical air and fine amusements, cultured, everything possible to make it charming—and compared it to now, with its streets deserted, stores empty, people lined up by the thousands trying to purchase a bit of meat! Thousands were exiled and driven to Vienna, and there they lived in subterranean cellars.

"There are cellars in New York. The cellars in Buffalo and New York have at least a little light; in Vienna the cellars are dark, no window, no light, women and children huddled together with vermin on them, rats eating the children untended by medical care. My heart bled, and as I walked through one of those places, I saw a shadow and I asked, 'What is that?' and they took and showed me. It was a poor, old crippled woman and I tried to persuade them to take her to the hospital, and they took me to the hospital and showed me the horrible suffering, and I knew then why they had not taken her there. I wanted to go home. I had seen enough. I had to go on, as my work took me farther."

"And I went to Slavia and Checo and through Roumania and they said: 'Why do you always come on of Jewish suffering?' And I answered, 'Because there is such horror of anti-semitism.' They are driven from their homes just because they are Jews. It is hard for you in America to realize. You may talk of a new age among your children and of an age of democracy, but over there is like a different world."

"In riding on a train, I picked up a newspaper. A grand rabbi had died, and on the front page of this newspaper the editor remarked that he was glad and he hoped that all of the Jews would follow his example. If that had happened in America, that editor would have killed his own paper. Anyone would be ashamed to read his paper after such a statement. But that's America—absolutely different."

"Some say the pogroms were exaggerated. Palsky denies it. I saw Leinberg on foot. I saw the houses where Jews lived in the ruins. It is the psychic horror. Bendair is a small town and when my presence was realized in the city, I traveled in a soldier's uniform with the Hoover commission, and when they realized that I was a Jew and that I would speak in the temple they came and like the Pied Piper of Hamelin, the children came and the women came and the beggars stopped begging and they also came, and they pulled at my coat and begged me to speak to them, but I was afraid. I feared that some Roumanian officer might interpret some word that I might utter and the wrath of some Roumanian officer might fall upon them and annihilate them or worse."

"And they took me and showed me a cellar. A mother and three little children were without food and she risked her life to get them some bread and while she risked her life half of the cellar caved in and one of them was killed."

"And one of them asked me to take a letter to a relative and others heard

76
qualified... a cruel aftermath of the war... burning misery of peoples... the devastating effects, the starvation of little children.

FURIOUS HATREDS RANKLE.

"I am not unfamiliar with the furious hatreds that are still rankling in the souls of many nations. I know that in the whole of Central and Eastern Europe, from tip to toe, there is not a sound spot that may not at any moment become a festering wound. And I know furthermore that the foreign offices of Europe, like the Houbens of old, have forgotten nothing and learned nothing. They are just as busily engaged in scheming, plotting, in playing with the destinies of peoples, as they were before the war.

"All these facts are very clear in my mind, and yet withal I am bold enough to speak today hopefully and in the true Thanksgiving spirit of a world growing better in spite of its many lapses, of a society growing stronger because of its many tribulations, and of men standing, as it were, out of the very welter of strife and hate and suffering, a new glory and a new consecration.

"We are as yet too near the struggle to appraise it. Some day, when the mists shall have rolled away, we shall be able to discern more accurately the vast and significant contours of this colossal episode in human history, and the mighty transformation in human life which it wrought.

"It is well to remember that no war achieves anything positive. It only clears the way for constructive achievements.

WAR ONLY CLEARS WAY.

"The Civil war did not end slavery. Only in a very narrow and limited sense did the Civil war emancipate the slaves. Generations will elapse before the Negro in the United States will obtain real political and economic freedom. The Civil war only cleared the jungle and paved the way for the patient, heartbreaking labor in behalf of real emancipation.

"This war, likewise, has not achieved universal peace, nor has it established democracy on earth. But it has cleared the jungle of the noxious and strangling growths which made such ideals incapable of realization. It paved the way for future generations to achieve by dint of painstaking effort. So that, while it is true that the war has not been an unmitigated blessing, while it is true that the treaty of Versailles did not usher in the millennium, we would be unjustified in saying that the war has therefore been fought in vain, and that the untold sacrifices of men have brought us no commensurate gains.

"Prussianism has been crushed and the ruthless and arrogant spirit of militarism which devastated the soul of Europe for a generation has, to my mind, received its death blow. It will never again rise in all its former viciousness to threaten mankind.

"The war has not destroyed civilization as men feared and prophesied. On the contrary, it has dramatically revealed its remarkable strength, its quick recuperative powers.

"We recall, too, that the year 1918 marks the thirtieth anniversary of the landing of the Pilgrim fathers upon these shores. We are offering especially thanksgiving for this significant event in our history, and for the precious legacy of religious toleration, freedom and idealism which the Pilgrim fathers have bequeathed unto us."

WRHS

THURSDAY, JUNE 12,

RABBI SILVER IS TO SPEAK HERE

Noted Jewish Orator Will Deliver Sermon at Temple Israel Friday Night

An event of extraordinary importance in the affairs of Temple Israel will be the visit to the temple of Rabbi Abba Hillel Silver, Cleveland, one of the foremost rabbis and orators in the Jewish world. Rabbi Silver is what might be called a prodigy, having reached the very pinnacle of eminence although only 26 years of age. Five years ago Rabbi Silver was still a student at the Hebrew Union college in Cincinnati. For the last two years he has been the rabbi of the temple at Cleveland, the successor of the late Moses Glick. Rabbi Silver, at once noted for his prominence for his marvelous oratorical ability. He is excelled by no one and is equalled by very few. It is expected that an immense audience will be present at Temple Israel Friday evening when Rabbi Silver will preach. Persons desiring to at-

PAGE TWELVE-A

ASKS FREE SPEECH; CONDEMNS RIOTING

"Law and Order Group" Adopts Resolution for "Real Democracy."

Resolutions condemning "a spirit of riot" as opposed to reason, were adopted yesterday afternoon by a group which has adopted no formal title but calls itself "the group for law and order and free speech." About 100 members met in Hotel Statler ball room in the second meeting under the chairmanship of Edmund Vance Cooke and adopted this statement:

"The present is a time when clear thinking is of most vital importance to meet the effect of the changing conditions of our country. The use of wrong methods may not only hurt our institutions in property, but produce disorders which can be cured only at great cost.

We appeal to all people to remember that the spirit of riot, instead of reason, whether in high places or in humble, can work only harm.

That all disregard for law and order and our constitutional guarantee of free speech and personal liberty threaten nothing less than the very existence of democracy.

That incitements to violence whether on the part of newspapers, public speakers or individuals in public speech are criminally wrong.

That all attempts to suppress honest criticism by legislation are in denial of fundamental Americanism.

We believe in a hearing for all lawfully expressed opinion, holding that error can best be corrected by truth, but that no truth is safe if the suppression of criticism and opinion is permitted.

We stand for the safeguarding of Americanism in America, the preservation of free speech and the right of public assembly and the right of expression of law and order, particularly on the part of those entrusted with police and judicial power.

The resolutions are signed by the executive committee of the group, consisting of:

Rev. P. O. Sanford, Former Congressman

Robert Crozier, Edmund Vance Cooke, Ralph

A. H. Silver and Dr. J. E. Tuckman.

Other members of the group, Mr.

Cooke said last night, are:

Rev. A. B. Hutton, Attorney William Hall

Rev. J. E. Williams, A. C. Robinson, Rev. M.

W. Lehigh, W. A. Stinchcomb, Quincy Rosecrance

Sam. Paul, Rev. H. H. Holt, Dr. and Mrs.

B. E. Felt, Assistant, Promoting Attorney

Francis Allen, H. P. Burns, M. C. Harrison,

Chas. Hamilton, Charles W. Channing, Allen P.

Quinn, Dr. H. W. Montague, Rev. J. H.

Hayden, C. A. Lykens, O. E. Dorn, John W.

Kearney and Attorney Frank Conner.

Mr. Cooke, who gave out the resolutions, said he could not speak for the rest of the committeemen but said he believed there is an "Americanism" in America which is not American, that attempts are being made to transplant Prussianism, and that "we have been suspending our orderly thinking for disorderly."

"All of us are simply for good, fundamental Americanism and fundamental democracy and we are very anxious for real democracy."

The executive committee, which signed the resolutions, will meet at the office of former Congressman Crozier Tuesday to make arrangements for maintaining a permanent organization.

Attend are urgently asked to arrive before 7:45 when the service begins. Both as a precaution against being without a seat and also as a mark of respect to the distinguished visitor there should be no tardiness. All services at the temple begin invariably on time. The doors of the temple will be open at 7.

On Friday evening, June 20, Sam-

THE WOMEN'S CITY CLUB OF CLEVELAND BULLETIN

CLEVELAND, OHIO

FEBRUARY 1920

NUMBER THIRTY-THREE

10. Tuesday, 12:30. Rabbi Abba H. Silver, of the Temple, will speak on "The New Americanism." Rabbi Silver, who always speaks with ability and force, has aroused especial interest in his view of the problem of dealing with the recently arrived American. We are fortunate that he is able to speak on this theme here.

TEACHERS' CLUB TO HEAR RABBI SILVER

Noted Jewish Orator to Speak at
Steele High School on Mon-
day Afternoon.

Rabbi Abba Hillel Silver, of Cleve-
land, will address members of the
Teachers' club at 2:30 Monday after-
noon at Steele high school. He is
an eloquent speaker, widely known
for his oratory.

He was graduated from the Uni-
versity of Cincinnati in 1914, and
from the Hebrew Union college, Cin-
cinnati, in 1916. After leaving col-
lege he occupied a pulpit in Wheel-
ing, W. Va., and later was appointed
successor to Rabbi Moses Green, as
leader of a congregation in Cleve-
land. He is one of the youngest
rabbis in this country, and is the
leader of one of the most active
congregations.
During the war he was overseas
worker for the United States bureau
of information.

WRHS
© 1920



Rabbi Silver

Rabbi Silver, of Cleveland, will deliver one of his very popular
lectures before the Dayton Teachers' club at Steele auditorium, on
Monday afternoon. His subject will be "Education After the War."

Dayton, O. Journal
Feb. 15, 1920

C Dayton Journal 2/17/20 THE DA Every School Child Piece of Divinity, Says Rabbi Silver

Cleveland Divine Gives In-
teresting Talk Before
Teachers' Club.

EDUCATION SAFE

Despite Ravages of War,
Speaker Says—Schools
Close Early.

"God gave to each one of us a
piece of His soul," declared Rabbi
Abba Hillel Silver, of the Cleveland
temple, speaking yesterday after-
noon to the Dayton Teachers' club at
Steele high school. He said every
public school child is a potential
piece of divinity that has come to us
to be developed, and it is only a
stupid organization which regards
the mass of them as in any way
"common" or lacking in comparative
value.

Rabbi Silver delighted his hearers
who filled the Steele auditorium. His
youth and vigor accentuated the ef-
fect of the wisdom and insight
shown in his address, which cen-
tered on the topic, "Education After
the War." He takes a keen interest
in the public schools of Cleveland.

and teachers' club officials felt them-
selves fortunate at his coming here to
come to Dayton to bring them the
message of practical inspiration
which they heard yesterday.

EDUCATION UNHURT

Many educational pretensions were
shattered by the war, the speaker
said, but education itself did not suf-
fer much in essentials. He discussed
the necessity for full development of
each individual and also the danger
of being contented with an ordinary
average attainment under the guise
of democracy.

"God did not create bookkeepers
and salesmen. He created man in
His own image," said Rabbi Silver,
pleading for education that would
aim at making a life rather than at
giving the power only to make a liv-
ing. "We must turn out fully de-
veloped persons ready to take up vo-
cations and also with the ability to
enjoy many avocations," he con-
tinued.

"European education feeds the
mind and starves the soul," he said.
"but America is different and must
continue to be different. We are
not moved to action by the light of
reason, but by plangent waves of
passion, emotion and sentiment."

The rabbi's final tribute to Amer-
ica made a climax to his address
that was heard with rapt attention.

Teachers who wish to attend the
Monday afternoon meetings of the
teachers' club dismiss their pupils
half an hour earlier than usual un-
der an arrangement with the super-
intendent. Yesterday most of the
school rooms in Dayton were
emptied at 2 o'clock, and street cars
were crowded with those on their
way to the meeting.

Rabbi Silver returned to his home
last night.

F.H.T.
Byron
Feb 23/20

Will Address Dayton Teachers

Confers Decoration of Public Instruction on Cleveland

Public Silver's services were performed in France in 1918 when he represented the American Committee on Public Information.

RABBI HONORED

Rabbi Silver was in France in 1941 representing the U. S. Committee on Public Information.

איבער א מיליאן דאלער געשאפען
פאר דעם דעקטאדרייטשן פאנד

3 (with WORLD). Jan. 8-1920

די קונסטאנט האט נאכדעם דאס צו
שטעלען צום העסטאטישן פאר און
דעם און א העלע סילאן דעלאק און
די פונדע פון דעם צווייטעם פאר און
נאכדעם דעם און אונטערעם די
הענטע דעם צו דעם פארעם דעם
און דעם די קונסטאנט און פארעם.

א מיליאן מיט צוויי הונדערט טויז
ענדע דאסאל איז געשאצט געווארען
סאר דעם רעסטאורירטן פאנעל איז
ניצערק ביי א באשעס איז האטעל
אסאל פאנעל אבער.
דער פערטא פון באשעס איז
נעווען ריכטער דעויליט פער. ער
האט פארשטעלט דעם אבא הייל
פילאזא פון סטיוולאנד אלס רעדער.
דער לעצטער האט אין א געזעצער
נייטאריבער רעדט געמאכט אן אפיל

D Wheeling News. 1950(?)
WHEELING

LOCAL MAN HEARS RABBI SILVER TALK

**Former Wheeling Man Delivers Speech
at Cleveland City Club**

"Let each man walk in the name of his God, but let each and every one keep in mind that what God wants is to do justice and love mercy and to walk humbly with him."

A

18

Youngman
Wood color
Mar. 8-1920

Zionist Mass Meeting This Evening



RABBI ABBA HILER SILVER.

Much interest is being manifested in the mass meeting to be held at the Masonic Temple, this evening March 8, under the auspices of the Youngstown Zionist district.

Rabbi Abba Hiler Silver of the Temple of Cleveland who just a short time ago toured Palestine and whose eloquence is known locally, will ex-

plain the Zionist movement up to the present date, besides telling of the suffering of the people in the war devastated countries of Europe.

Dr. Meir Grossman, recently an eye witness to the suffering and sacrifices of the stricken people in Ukraina will be the second speaker. He is a lawyer and fluent speaker.

B

Plain color
Apr 10-1920
Mar. 29

CITES 'TRUE ROAD' TO LABOR PEACE

Rabbi Silver Says It Lies in Enlightened Public Opinion.

The paramountcy of the public's right to service over the claims of capital and labor against one another was stressed by Rabbi A. H. Silver in an address reviewing the report of the Cleveland Chamber of Commerce on labor relations yesterday morning at The Temple, E. 55th street and Central avenue S. E.

Rabbi Silver said he believed the strongest point of the manifesto lay in the preamble, where this public interest was recognized. The straightest road to industrial peace lies through an enlightened and virile public opinion he said, in agreement with the chamber's declaration.

"Every industry, every trade union, must be a social asset or it becomes a menace," he asserted. "The interests of the public are primary and fundamental. The American business man and the American laborers will ultimately work out a program of co-operation."

"There is no need for Americans to experiment in the direction of radical reorganization—we can satisfy the needs of society by permitting the spirit of real democracy to play through our industrial structure."

The weaknesses of the declaration, Rabbi Silver suggested, lie first in its modified idea of collective bargaining and its dodging of the question of the open or closed shop.

"The declaration does not really recommend out-and-out collective bargaining," he said. "It does not concede to employees the right to be represented by men of their own choosing, a question which was the breaking point of the steel strike."

"By falling squarely to face the open and closed shop question, the declaration passed by two questions of vital concern. The declaration could also have been more definite on profit sharing. In any form or another, a profit share is essential to bringing about the partnership of the employee in his industry."

The City Club Bulletin

VOL. I

CINCINNATI, FEBRUARY 26, 1920.

No. 8

THIS SATURDAY, FEBRUARY 28th

ABBA HILLEL SILVER

OF CLEVELAND

"THE IMMIGRANT —VS.— THE FOREIGNER"

RESERVE—CANAL 4314

Cafeteria Service 12:30 to 1:00 P. M.

Luncheon 60c

Don't miss next Saturday's Luncheon. Rabbi Silver is said to be one of the most brilliant orators in America!



"MUST TEACH IDEALS SLOWLY"
Times Star - Feb. 28, 1920
"Quick-Lunch Methods" in Americanization Decried.

"Americanization can not be accomplished by quick-lunch methods; we can not suppress racial peculiarities," said Rabbi Abba H. Silver, of Cleveland, speaking at the City club Saturday on "Immigrant and Foreigner."

Elimination of foreign languages from schools was a mistake, the speaker said, because it led children to believe a foreign language a disgrace and they lost respect for the authority of the parents unable to themselves in English.

C Feb. 29, 1920

Feb 29 - 1920

THE ENQUIR

IMMIGRANT IS DEFENDED.

In Address Made Before City Club,
 By Cleveland Rabbi.

Contending that the immigrant is an asset and not a menace to America, Rabbi A. H. Silver, Cleveland, discussed "The Immigrant Versus the Foreigner" at the weekly luncheon of the City Club yesterday.

"The war developed a spirit of intolerance among various races of Europe," said Rabbi Silver, "and even in this country there is a small, but powerful, minority that displays a narrow provincialism under the guise of patriotism. They are tribal Americans or know nothings of the old days."

The speaker refuted the various arguments against the immigrant used by the "tribal element," which, he said, include every method of suppression and repression. Denying that the immigrant had ever been a detriment to America, the Rabbi insisted the recent immigration was not inferior intellectually to that of 20 years ago. "No one responded to the challenge of war to save civilization more cheerfully than did the immigrant in America," said the Rabbi.

The speaker was opposed to the suppression of foreign languages in the schools or the elimination of foreign-language newspapers.

provision of foreign languages in the schools or the elimination of foreign-language newspapers.

84

RABBI A. H. SILVER TO SPEAK HERE MONDAY EVENING, APR. 12



RABBI ABBA HILLEL SILVER

Rabbi Abba Hillel Silver of Cleveland will speak here on Monday evening, April 12th at the synagogue B'nai Israel, corner Bancroft and 12th street under the auspices of the Toledo Zionist Organization.

Rabbi Silver will talk on Palestine and those who have heard this golden voiced orator will be delighted at the opportunity to hear him again and those who have never heard him have a rare treat in store for them.

Although but a young man Rabbi Silver has a remarkable record. He is a renowned orator, possessing great personal magnetism and the power to thrill and hold his audience spell bound. To hear him is to love him.

Rabbi Silver will speak on "Palestine."

He has studied that country and its conditions coupled with the needs of the Jewish people and a clearer insight into this great question will be obtained by hearing what this brilliant thinker has to say on that vital subject.

No admission fee is charged and everybody is invited to hear this gifted speaker.

In view of the fact that all seats and standing room were taken the last time Rabbi Silver spoke in this city, all are requested to be at the synagogue promptly at 8 o'clock as the doors will be closed shortly after that hour.

5
Toledo
Blade
Apr.
12
1948

Zionist Leader



Rabbi Abba Hillel Silver

RABBI SILVER COMING TO ADDRESS ZIONISTS

Rabbi Abba Hillel Silver of Cleveland will speak in Congregation B'nai Israel Monday night under the auspices of the Toledo body of the Zionist organization of America.

The subject of his address will be Palestine. The facts of his lecture are gathered from his experience on numerous international missions.

Rabbi Silver is a brilliant orator. He spoke to many thousands of all races and creeds at the last Zionist conference in Cleveland. Rabbi Rudolph L. Coffee, pastor of Collingwood Temple, will preside at the meeting.

WEDNESDAY EVENING

Rabbi's Appeal for Zion Enthuses Big Audience

No Disloyalty to America in Urging Jewish Citizens to Return to Palestine, He Declares—Restoration Would Turn Poor Immigrants From America and Thereby Diminish Grounds for Prejudice.

With an eloquence that set his audience aflame with enthusiasm Rabbi Abba Hillel Silver, of Cleveland, started the drive in New Orleans for the local quota of \$25,000 for the Palestine restoration fund, at the Athenaeum Tuesday night.

Outlining the reasons which might influence men to favor the Palestine restoration fund, Rabbi Silver mentioned the economic aspect of the question, saying the project might do much toward preventing the immigration to this country and others of the poorer foreign Jew and prevent the establishment of ghettos with the consequent prejudice of non-Jews against the race.

"Another man might be influenced by his desire to relieve the suffering and oppressed among the persecuted Jews of East Europe," said the speaker. "Another because he will wish to give the economic ideals of the prophets a local habitation and a name." Still another, from religious convictions. A fourth because he wants to provide a place where the genius of the Jew may develop and go on unhampered adding beauty and worth to the culture of the world.

"While all these considerations influence me," the Rabbi continued, "the chief reason for my advocacy of this cause is simply because I am a Jew! We don't do things because we ought to, but because we must. In those of us who are capable of feeling the appeal of this cause the chief element of our enthusiasm is the consciousness of the heritage of 2000 years of suffering and sacrifice that makes us Jews."

No Disloyalty to America

Saying that there are those among the Jews to whom the project could not appeal by virtue of their inability to feel the impelling urge which actuated others Rabbi Silver went on to say that among those inclined to favor the project were some who were withheld by various considerations, among them the fear of being thought disloyal to America.

"What is this fear the Jew has in his soul?" said the speaker. "There

is nothing here to fear. America knows the Jew is loyal. If he needed vindication or justification it was abundantly supplied during this last war. Nobody suspects the Jew of disloyalty.

A Place to Rebuild Spirit

He declared the fear which was graven in the soul of the Jew through 2000 years of oppression and persecution was in itself a reason for providing a place where not alone broken bodies but the broken and bruised spirit of a race might be mended.

For the benefit of those who thought the movement for the restoration of Palestine just a bit of artificial propaganda Dr. Silver told some personal experiences in Palestine and among the persecuted Jews of East Russia. Speaking of the general ill-krition of Jews toward Palestine he said, "They come by thousands and hundreds of thousands to Odessa on the Black Sea, there to await the first opportunity to cross to the promised land of Palestine. Palestine today means the rehabilitation of the spirit of Israel. I wish that you could have been with me to see the light of freedom in the eyes of children who walked the streets unafraid and joyous for the first time in their lives."

A Race Privilege to Help

Rabbi Silver pointed out that the Palestine project had been formally approved by England, France, and Italy as well as by the United States. "The Jew has never been a beggar," said the speaker, "and he will not beg now. Palestine must be bought, and this is your opportunity to give aid in the most critical time of Jewish history, a moment fraught with such pregnant significance that it may well determine the course of Jewish history for a thousand years. This is the moment to insure our heritage, unique and brilliant genius of the Jew."

"I sometimes wonder what you and I have done that we are allowed the privilege of helping in this moment of the history of Israel. What have we done to deserve the privilege of shaping the course of Jewish history to the end that has been the dream of a people for 2000 years."

At the end of Rabbi Silver's speech, Rabbi Max Heller spoke briefly while subscription cards were being passed among the audience. A total of \$5060 was subscribed by the audience, subscriptions running from \$2 to \$500.

ed are: Dan Kelly, 435 Eighth street; Adolph Hyatt, 603 Pleasant street, and Robert Doyle, Clio and Prytanis. The negroes in Charity Hospital are Samuel Mann, 2424 Tchoupitoulas street, and Horace Turner, 3225 Freret street.

DAVID GOODMAN

3 Apr. 13
1920

Wash
Blanc

TOLEDO DA

Rabbi Urges Restoration of Palestine

"Zionism is an experiment in rehabilitating the broken spirit of the Jew," declared Rabbi Abba Hillel Silver of Cleveland, in a dramatic appeal for support of the world-wide movement to restore Palestine, which he made before a large gathering of Toledo Zionists in Israel Israel temple Monday night.

"The Jew has hoped and prayed for hundreds of years for an opportunity to restore Palestine," he said. "It would be a bitter tragedy and a national shame if we proved ourselves weak and incompetent and unable to seize the opportunity at this moment when our prayers are answered—when the nations of the world say to us, 'The gates of Palestine are thrown open to you.'"

Rabbi Silver declared that he resented the statement that Great Britain is giving Palestine to the Jews.

"Nothing is given to men," he said. "We struggle, acquire and achieve. The Jews conquered Palestine only after heavy battles fought, and we do not beg now. We must be allowed to purchase the land which historically is ours. We want to acquire it through efforts and sacrifices, so that our children can say, 'This is our land because we have conquered it.'"

The speaker declared that millions of persons in eastern Europe are bankrupt. "A whole race is being exterminated," he said. "Palestine is our only hope."

Rabbi Silver is one of the speakers in the campaign for \$10,000,000 which the Zionist organization of America hopes to raise for purchase of land in Palestine and for maintenance and development of work already in progress in that country to prepare it for Jewish settlement.

Isaac Carmel, state director of the Zionist organization, spoke briefly. Rabbi Rudolph Coffee, newly elected head of Collingwood Temple, presided at the meeting.

86
Buffalo Post Times
Palestine Fund
Campaign to End
At Mass Meeting
Apr. 17-1920



RABBI ABI HILLEL SILVER.

The Palestine restoration fund campaign will close tonight with a mass meeting in the auditorium of Hutchinson High School. Rabbi Abi Hillel Silver of Cleveland, noted orator and war chaplain, will be the speaker. The last reports made by the team captains working for the \$75,000 quota showed that \$55,000 had been raised. It is expected that the reports will bring Buffalo well over their quota.

Questionnaire

EACH day The Press submits a questionnaire to some well-known persons. We have with us today:

RABBI ABBA H. SILVER

The Temple, E. 55th-st and Central-av.

What is your name in full?

Abba Hillel Silver.

Have you ever had a nickname?

No.

What was your favorite sport when you were a boy?

Baseball.

What athletics did you engage in when you were in school?

Swimming.

How did you happen to meet your wife, and where did you meet her?

Hasn't happened.

What is your hobby today?

Collecting old folk songs.

What was your ambition when you were a boy?

(1) Street car conductor; (2) policeman; (3) teacher; (4) minister.

What event in your life caused you to choose your present profession?

Four generations of rabbis predetermined me for it.

If you had your life to live over what profession would you choose?

The one I am now in.

What would you do with a million dollars if you had it to give away?

Endow an honest newspaper.

C. P. Sh. Apr 2 1920
RABBI SILVER
URGES AID
PALESTINE

Tribulations of Pe-
Told at Meeting—
Tag Day Recci

An appeal for moral assistance in the restoration of Palestine was made by Rabbi Silver, Cleveland, before an assembly of 500 Jews in Carnegie's 3rd East night. Rabbi Silver, led the Holy Land last year the tribulations of Jews in existence. The meeting was dinner in the Concordia which the rabbi was the honor.

The meeting was under auspices of the Palestine Fund Committee, now campaigning to raise \$100,000 towards the quota in the nation. Jacob Roth presided. Rabbi Silver offered prayer and Jacob Roth made an address in the drive. Mrs. Depner sang "The Star-Spangled Banner."

The tag day in Pittsburgh, Pa. netted \$4,000. It was an

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THE

Toledo

Inquirer.

Fri. Apr. 16-22

A V

VOLUME V.

RABBI A. H. SILVER GIVES INSPIRING ADDRESS AT MEETING OF THE TOLEDO ZIONIST ORGANIZATION

Rabbi A. H. Silver of Cleveland, in his address before the Toledo Zionist Organization at the Bnai Jacob Synagogue last Monday evening expressed his resentment at the idea that Great Britain is to give Palestine for a Jewish Homeland.

"We are not a nation of beggars," said Rabbi Silver, "We are givers. We have always given freely to every cause.

"We are not beggars. We come as claimants—we want to purchase that which rightfully belongs to us.

"The acquisition of Palestine is not a simple thing—it will require struggle and suffering and sacrifice.

"I will tell you why I am a Zionist," he said. "I am a Zionist because I am a Jew.

"Because I feel the spell of the past and the charm of the future. I feel the echo of the prayer that my ancestors echoed and re-echoed.

"We are proud of the pages of our history," he said, "even of those that are stained with blood; proud of a people who were cultured when Britain's subjects ran wild on England's shores; proud that two thirds of the world worships our God and one half is reading our Bible.

"The restoration of Palestine is not an artificial thing, not a cheap propaganda. It is the expression of a burning need.

"It is that the race is being exterminated. Jewish life in Europe is bankrupt.

"Your brothers there are waiting for someone to lead them into the promised land.

"Even if the restoration of Palestine were only the dream of a dreamer," he said, "it would be worth all our sacrifices.

"But it is not a dream. It is a beautiful experiment. An experiment in building up a center where the spirit and the soul of the Jew might live and create freely, a race of proud, enlightened and dignified people.

"We have waited for this opportunity; we have prayed for it, lived for it and died for it.

"And now after the great upheaval the powers have said, 'The gates of Palestine will open to you.

"If we fail to avail ourselves of this opportunity it may not come again in 1000 years.

"It is a great privilege that has come to you—that of rebuilding the Jewish Homeland."

Mr. Isaac Carmel, director of the Zionist Organization of Ohio gave a splendid address in Yiddish.

Rabbi R. I. Coffee acted as chairman.

Subscriptions to the Palestine Restoration Fund were taken. Henry Rosen donated \$1,000 to the fund. Several other liberal amounts were received.

A

Free Synagogue Bulletin

CARNEGIE HALL

Hon. Abram I. Elkan, President
Charles E. Bloch, Second Vice-Pres.
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RABBIS

Stephen S. Wise
Solomon E. Goldstein, Associate
Bronx—Louis I. Newman
Flushing—Bernard Cantor
Washington Heights—
I. Mortimer Bloch

Sunday Morning, April 25th, 1920
at 10:45 o'clock

RABBI ABBA HILLEL SILVER
of Cleveland

WILL PREACH ON

"Is There An American Judaism?"

SIEGFRIED SASSOEN

WILL GIVE READINGS FROM HIS POEMS

Sunday Morning, May 2nd, Dr. Wise will preach on
"Does The Theatre Menace America?"

A Cordial Welcome Is Extended to All
Especially to Strangers within the City

Doors Closed at 11:00 Promptly

Vol. XII

April 25th, 1920

No. 30

Published Weekly, except July and August, by
FREE SYNAGOGUE, 34 West 68th Street, New York City

A

מאמצא דזשן דעם 14טן 1920

סינסינעטי וויכטיגע פאסירונגען

דער ערפאלגרייכער גאולה סינסינע

דער מאססישע וואס איז לעצטנס
געוואלסטען געווארן אין עטלי
דיסטריקט צו פיערען די גאולה, איז
נעמען דער נעלסטער וואס די סינסי
נעסער אירען האבן ווען פיינעקאניס
די גרויסע סינעס אירען וואס האבן
אונטערהאלט דעם גרויסען אידישקייט
האבן זיך געהאלט אין א אמת יום
סינסינע סינסינע.

דער מאססישער איז נעמען דער
פאנאסטער פלל טייער, דער דה. ה.
פריינדער וואס האט אין קורצע אכער
איינעוואקסענע ווערער ערלעכערט די
פארייטונג פון די געזעס היסטאריע
פאסירונג. נאך איהם האט גערעדט דה.
פאר גראסס פון אויפאיינא וואס האט
אין פליטע שטרענג געטאלען די לאי
נע פון די אירען אין אייראפע בכלל
און ווערן די דארטע ציניקטישע
אויפגענומען פארט.

דער גרויסער ענטוואקס איז אכער
נעלסטע אירען דער יונגער און פריילאנד
טענער רעדער, דער חיל סילדער פון
פליינלאנד, האט גערעדט. זיין באנייס
טענער דער סיט ווייל פיעלע שארפ
זינגען אונטערשטען ווערן די סינסינע
טייער יאקודים סיט ווייערע ראנייס.
וואס יענעסען זיך נאך אלץ סיט דעם
וואס צייגט, האט אויסגעוואקסן פון
לע אלאריסענעסען, דער סילדערס ארט
זיידען סיט זינגען הויכעסאטע אכער
דאך דער ציניקטע ווערלעך, וויינען
נעמען אזוי ווי יענע ראסעסען וואס
האט צינעקעס א פאונדערען הן צו
דער גאולה פליינען און וועט לאנג
פארשטייבן אן די מוחות און הערער
פון סינסינעסער אירען.

דער מאנקע פאר תורה אין קונסט.

Rabbi Addresses Art School Graduates

Rabbi A. H. Silver, of the Temple, addressed the graduating class at commencement exercises Saturday morning for twenty-four students in the Cleveland School of Art. The senior reception and dance will take place in the school Monday evening and the exhibition of students' work will be opened to the public from 2 p. m. Sunday, June 13. The exhibit will be shown in the auditorium and studios.

Letters From People

What is in a Name?—Rabbi Nachman Heller Becomes Humorous.

Editor ISRAELITE:
Sir: Among his Jottings, in a recent issue, the ISRAELITE quotes an English contemporary of London to the effect that a Matthew Kelly, connected with the Maccabean Synagog, presented a handsome cover for the latter's ark, in memory of his wife's deceased parents. The ISRAELITE wonders at the peculiar combination of Matthew Kelly and a Synagog, the name and patronymic betraying, rather, a Celtic descent. The fact, however, is obvious. In one of the metropolitan Yiddish dailies, your correspondent was enlightened with a somewhat surprising piece of news, relating of a Polish Jew, whose name Yankelo, the Polish derisive sobriquet for the Biblical Jacob, turned resourceful and proved beneficial to the owner, becoming John Kelly, a successful split, by which its bearer changed into a full-fledged Irishman, which may grant the neophyte free access in politics, civics and social uplift. Matthew, as a matter of record, interchanges with the Hebrew name of Matathiah, the father of the heroic Maccabean family, whose father in turn was the High Priest Johanan, called, likewise, Janai, which would abbreviate into John. Hence Matthew Kelly, being formerly but Yankelo, pure and simple.

On the other hand, the following jotting in the mentioned ISRAELITE deals with Tifereth Israel Synagog, which was known heretofore by the name of the Temple of radical Reform tendencies, in charge of Rabbi Abba Hillel Silver. One, indeed, may express his surprise over this peculiar grouping of names and titles, a genuine and an unadulterated Reform Temple named Tifereth Israel and ministered by Abba Hillel! As far as the temple is concerned, one may employ his intuitive power and resort to casuistic ingenuity, making the Temple acronymic, covering to some extent as Temple does Tifereth Israel, T and I characteristically placed first and last in both, Temple and Tifereth Israel. And as Abba Hillel, being the names of the Rabbi, instead of Alfred Philip or Arnold Percival, which might have sounded more euphonic and stentorial. Zionism, covering a multitude of sins, is certainly responsible for this Hebraic chauvinism, the Jewish backbone, ancestral pride and national consciousness, Abba and Hillel being both scriptural and Talmudical names, respectively.

Zionism being tabooed in the Hebrew Union College, antagonized in the ISRAELITE and denounced by Morgenthau and Company, yet shining stars and brilliant luminaries, products from the very Hebrew Union College, like Hellens, father and son, Raisins, the brothers, Silvers, Mendel and Abba Hillel, Judah L. Magnes, Martin A. Meyer, Joseph Kranskopf, Samuel Sale, Edgar F. Magnin, Horace J. Wolf and last, but not least, Stephen S. Wise, all staunch and enthusiastic Zionists who certainly achieved wonders and accomplished marvels, bringing about the millennium, salvation and redemption.

Again, the names Moses, Mordecai and Esther, Egyptian and Persian, pure and simple, were given predilection to their genuine Hebrew names, actions speaking louder than words and deeds bringing better results than creeds, the name be whatever it may. After all, what's in a name?

Nachman Heller.
New York, New Moon of Sivan, 5680
Anno Mundi.

Am. Yiddish Press 3-1920

A Philo

A LEADER.

For every great movement there must be a leader; one who directs, encourages, spurs on the masses who alas too often weaken.

Visions of hardships, suffering, sacrifices overwhelm the puny souls of the people and weary and discouraged they are ever ready to turn back.

It took a Moses to lead the children of Israel out of the land of slavery. Only the courage of a great, undaunted soul could undertake so stupendous a task.

And to-day, when another crises has come into the life of the Jew we feel that we do not go too far afield when we say that another leader has come to guide his people; that a man with the spirit, the courage and the vision of a great leader has come at this crucial time.

When the people are beginning to be weary with the struggle, when the future looks dark, when the obstacles on the road to the promised land are almost more than they can hope to overcome and they begin to weaken, then behold! a prophet, a leader appears in their midst.

One who instills new life, new courage, renewed hope into their tired hearts; one who brings the vision of the cherished goal before them; one who teaches them the beauty and the privilege of sacrifice.

Such a one is Rabbi Abbe Ediel Silver.

More than a profound thinker, more than a dreamer, more than a brilliant orator, tho' he is all of these, he has the spirit and the soul of a great leader.

Perhaps Rabbi Silver is destined aye, even as Moses in the days of old, to lead his people into the Promised Land.



TO-NIGHT!

Emery Auditorium

7:30 O'CLOCK

*Civic
League
May 31 '20*

Join us in celebrating the biggest event in years. The Supreme Council in San Remo has given Great Britain a mandate over Palestine to develop it as a Jewish homeland.

RABBI ABBA H. SILVER

Of Cleveland, Ohio, the gifted orator, is the principal speaker.

ARRANGE TO BE HERE EARLY — EVERYBODY WELCOME

ZIONISTS HONOR DEPARTING DELEGATE

Dinner Tendered to Rabbi A. H. Silver at Statler in Honor of His Departure as a Delegate to International Zionist Conference Which Opens in London July 4

A dinner was tendered to Rabbi A. H. Silver by Cleveland Zionists Monday evening at the Hotel Statler, in honor of his departure as a delegate to the International Zionist Conference which opens in London, July 4.

The toastmaster of the evening was Rabbi Solomon Goldman, president of the Cleveland Zionist District. Rabbi Goldman emphasized the importance of the international Zionist Conference, where the foundation will be laid for the Jewish National Homeland endorsed by the Allied Powers.

Rabbi Goldman paid a tribute to the efforts of the guest of honor, Rabbi A. H. Silver, on behalf of the movement and stated that Cleveland Jewry is proud of its representation at this assembly of international Jewry. Judge Silbert expressed the hope that Rabbi Silver would return rejuvenated and with new enthusiasm and energy. I. Carmel declared that Rabbi Silver would show the Jews of the old world that young American Jewry has its leaders and its spokesmen who are going to co-operate in the task of building the Jewish National Homeland, and that Rabbi Silver is a true representative of Jewish youth and Jewish intellect.

Judge Maurice Bernon said that if people will judge the different cities by their delegates he would assure the assembly that in Europe Cleveland will be taken for the best Zionist city in America. S. Rocker said that Rabbi Silver is loved by all the Orthodox Jews of the city because they find in him a loyal, devoted Jew, who serves his people with his great talent.

Mrs. Sobel of New York city, one of the leaders of the National Women's Organization, Hadassah, also delivered an address.

The guest of honor expressed his appreciation to his Zionist friends for the honor accorded him and paid a tribute to the president of

the Cleveland Zionist District, Rabbi Solomon Goldman, who he declared, had made himself in a short time beloved by the whole Jewish community.

Rabbi Silver spoke of the great task which lies before world Jewry and said that the next ten years may be the most difficult ten years in the history of the Jewish people. "Not only will we have to build in this course of time the Jewish Homeland, but we will also have to strengthen the Jewish spirit in the Diaspora," he said.

Rabbi Silver gave some interesting reminiscences of his recent visit to Palestine.

Rabbi Silver Named as Zionist Delegate

Rabbi Abba Hillel Silver, of the Temple, will be the delegate of Cleveland Zionists to the International Zionist conference in London July 4. He will depart in a day or two and will be gone until fall. Justice Louis Brandeis of the U. S. supreme court heads the American delegation of thirty-nine members.

RABBI SILVER TO SAIL

Rabbi A. H. Silver, representing Ohio Zionists, will leave Cleveland within a day or two to attend the International Convention of Zionists in London July 4. He was given a farewell dinner by more than 100 Cleveland Zionists at Hotel Statler Monday. Among the speakers were Rabbi Solomon Goldman and Judges Silbert and Bernon.

D

א שעתהער „צאתך לשלום" לכבוד רבי סילווער

אינע פון די שטענדיג אונזערע, וואס פלעגט אירע האבען ווען ביי נאכאנאם, איז נעמען דער אפטייטשטאנע פאר וואס איז נעמען נעמערע פון די צייטסטען צו רבי אבא הילל סילווער, וועלכער גארט אים אלס דעלעגאט צום אינטערנאציאנאלע צייטסטענע קאנפערענץ אין לאנדאן.

דער בענקסט איז נעמען נעמערע אין די סטעטלעך האטעל סאנטאן אבער דעם 21סטע דעס, אין צווישען די אנדערע וועגן וועגן נעמען די אנגעזעהענע בעלי בתים פון שטאט אין די לאקאלע צייטסטען וואס וועגן איבער געשטאנען אין דעקסט פון די גרויסע אידישע בא' וועגן.

דער באאפטעטיגטער רבי "שלום" נאכדעם וואס געזענע דעם אבער מיט דער באשטימט, דאס פיר וועגן נאכדעם פון אפטייטש נעמען פון איינעם פון אנדערע שטחים צו דער גרויסער אידישער שטאט אין לאנדאן, און פלעגט אירע וועגן שטאלז מיט ווער פארשטען דער.

פיר יענעם כולם האט נאך איינע ווי פארשטייט באשטימטע אנגעזעהענע דאס רבי סילווער נעמען אלס דער פארשטענער פון די אפטייטש אידישע יד נענד און ער וועט נעמען פיעל ערנסט נאכדעם איבערנומען פון די אלטע וועלט, וועלכע ער איז א מיטגליד פון די יונגערע דעם אינטערנאציאנאלע אידישע, און דער יד פיהלע וועלכע גליקליך, דאס אפטייטש קאנפערענץ אידישע וועגן האבען אים ווארעם פיהלע ווי רבי סילווער.

וועגן פארעם פארעם בערען וואס אויסגע' דריקט ווען האטענע, דאס דער ליבערע נאכדעם וועט צוויקערענען פון דער טאג סעך אידישער אפטייטש מיט און ענעלעך פאר דער גרויסער ארבייט אין אונזערע לאנד.

פיר יענעם ראקער האט אין א שטע' נער דערע אנגעזעהענע די הארענע בא' ציהונג פון'ס פלעגט אפטייטש פארשטענער שטען איבערנומען צו רבי סילווער, וועלכע ווען האבען אין איהם נעמען א גוטען ערע' סטען אין איבערנעמען איר, וואס דענס ווען פאלק מיט ווען גרויסען בא' לאנס.

ס'טאט סאכעל פון נוי יארק, איינע פון די אנטיידענע פון די "דעס", האט נעמערע א בענעפערעט דערע וועגן שטענען רבי סילווער א גליקליכע רייזע. רבי אבא הילל סילווער, וואס האט בעקומען א גרויסע אפטייטש, האט נעמערע פון א לענגערע דערע אויסצוגענע ווען דאס באקאנטע פאר דעם ווער פריינדלי' לען צאנעם לשלום.

copy idet. 14
VOR
July 2-20



גרויסארטיגער צאתן לשלום באנקעט

קליוולאנדער אידען באקערען רבי אבא הילל סילווער מיט
א פראכטפאלען אבשיידט אוועק פארן אפמארען צום
ציון קאנפערענץ אין לאנדאן.

איינע פון די שטענדיגע אוועקערען
וואס קליוולאנדער אידען האבען זיך
בייגעוואוינט אין נעווען דער אפשיידט
באנקעט וואס איז געגעבען געווארען
פון די חינוך ציוניסטען צו רבי אבא
הילל סילווער וואס פאלרט אפ אלס
דעלעגאט צום אינטערנאציאנאלען ציון
ניסטישען קאנפערענץ אין לאנדאן.
דער באנקעט איז געגעבען געווארען
אין די סטאטלער האטעל נאכטען איין
און צווייטען די אנוועזענדע ווינען נע-
ווען די אנוועזענדע בעלי בתים פון
שטאדט און די לאקאלע ציוניסטען
וואס ווינען איבער געשטאנען אין
דיענסט פון די גרויסע אירישע באנדע
נסנג.
דער סאאסטאסטער רבי שלמה
גאלדסאן האט געקענט דעם פראגראם
מיט'ן באמערקען, דאס פיר ווינען נע-
סוסטען אפשייד נעמען פון איינעם פון
אונזערע שלוחים צו די גרויסע אירישע
אסיפה אין לאנדאן, אין קליוולאנדער
אידען ווינען שטאלץ מיט זייער פאר-
שטעהעל. *
ריכטער סעמיועל סילבערט האט נע-
וואנט דאס אויב מען וועט מעסט'ן די
שטעט לויט ווייניק דעלעגאטען, קען
ער פארזיכערען דאס מען וועט האל-
טען קליוולאנד פאר די בעסטע ציון
ניסטישע שטאדט אין אמעריקא.
מר. יצחק כרמל האט נאך אייניקע
הומאריסטישע באמערקונגען אָנגעצייגט
דאס רבי סילווער נעהט אלס דער פאר-
שטעהער פון די אמעריקאנער אירישע
יונגער און ער וועט נעמען פילע ער-
סונגען דעם אירענטום פון די אלטע
וועלט, ווייל ער איז א סוסטער פון די
יונגער פון דעם אינגסטען אירענטום
און דער רעדנער פיהלס זיך בליקליך
דאס אמעריקאנער אירישע יונגער הא-
בען אזא וואס פיהרער ווי רבי
סילווער.
ריכטער סעמיועל כערמל, האט אויס-
געדריקט וויין האטונג דאס דער לייד
בער נאכט וועט צוריקברענגען פון די
גרויסע אירישע אסיפה סוסט אין נע-
ווען פאר די גרויסע אירישע אין אונזער
לאנד.
מר. יאקעב ראקער האט אין א שטח
נע דער אָנגעדרייטעם די הארציע בא-
צווינג פון'ס קליוולאנדער אירענטום
פלישען אירענטום צו רבי סילווער, ווייל
ווי האבען אין איהם געמונט א מיטען,
ערענסטען און איבערגעגעבען איר וואס
דענס וויין פאלט מיט וויין גרויסען סא-
לאנט.
מר. סאבעל פון ניו יארק, איינע
פון די אָנגעדרייטע פון די „היסת“
האט געהאלטען א באגייסטערטע רעדע
ווינענדיג רבי סילווער א בליקליכע
לייזע.
רבי אבא הילל סילווער וואס האט
באקומען א גרויסע אַוואציע האט נע-
האלטען א לענגערע רעדע אייסדריקענדי-
ג די וויין דאנקבארקייט פאר דעם זעהר
פריינדליכען צאחבם לשלום.

Town & World
June 22 - 1920

שירים פון ציון

דאנע-סטאן - נאכמיטאג

עס ווערט פארשטענדליך די דעמאלסט
הענטן הערשאפט פון ציון.
עלון איז דער פארשטענדליך.
רעט, סוף, פונעם אלטן אים
נאמען פון דער אסטריקאנער ציוניסט.
ס'ער אומאנגענוג פון א סוף-הנהגה
רעגל פון וואס אז די אסטריקאנער ציוני-
איסטען ציונין שלעכט פארשטאנען די
ווארען פון גוד פונעם פערשטענדיג פאר-
נען. נאר פונעם אלט אידענטי פארשטע-
די קאנטראסטן האט געקוקט אים די
אסטריקאנער ציוניסטען אז אים פונעם
דע. סוף-הנהגה אים די געקוקט פון דעם
הער אזוי וויילען באהערשען דער גאר
נאכמיטאג דורך ווער געלד בת.

דאס פון לחלוטין גוט ריכטיג די
אסטריקאנער ציוניסטען וויילען גוט
אומגענוג ווער געלד בת: אים די
שטימען גוט אין געזינט וואס אין
דאס אים פונעם פארשטענדיג
די האבען סימבאלישען אין וויילען
אין אין דער עקסטרעם פארשטענדיג
אלץ האט אין געזינט אין דעם אידענטי-
איינצו פון דער נאציאנאליזם היים
אין אים ישראל. די וויילען דאנען די
אומגענוג פון א פערשטענדיג אומ-
לונג אין גלות, וואס די געזינט אין דעם
קען געקוקט דערפונטערע ווערען דער
די לאקאלע ציוניסטען קעגנער-
פון. אין סוף גוט געזינט אז די אים-
פערשטענדיג ציוניסטען אומגענוג
עין ואל וך האבען פארשטענדיג
פאר אז גיט איינפאר.

דאנען עקסטרעם די אסטריקאנער
אומגענוג אז די געזינט פון האבען
קען גוט פונעם פערשטענדיג
אין געזינט פונעם
וויילען עקסטרעם פון די אסטרי-
קאנער דעלעגאציע וועט רעאקטירען
דען דער געקוקט קאנטראסטן פון די
אסטריקאנער ציוניסטען פון באהער-
שען די פונעם אים פארשטענדיג ווייל-
ען האבען גוט קען געזינט פון די
דעלעגאציע פונעם, האבען דאס
רעכט אומגענוג פונעם פערשטענדיג
קענטערען אים דער אומגענוג

See Express London
July 25.

דני פילדער פונעם ארץ-העבר בראנדייט שטעלונג צו די קטירען דער ציוניסטישער קאנפערענץ

(פערשטעלע קיבעלעס צו די אידישע וועלט)

לאנדאן, דזשולאי 22 (א. פ. ב.) — נייט פונעם און, געשטייטענע
דאנען געשטען אומגענוג אים דער אומגענוג ציוניסטישער קאנפער-
ענץ, אלס דעלעגאט פון דעם שארען אומגענוג צווישען די אסטריקאנער
און פונעם דעלעגאציע, וואס ווערט פון יעדער שטונדע אלץ ערשטער.
די אסטריקאנער דעלעגאציע וועט פון אים אלץ פערשטענדיג צו די קטירען
דער-קאנפערענץ אין וואס אומאנגענוג דער נאכמיטאג פון דער עקס-
קורס פארשטענדיג
דעלעגאציע פארשטענדיג אין אומגענוג געזינט אומגענוג און וואס
פארשטענדיג אלס סימבאלישע פון דער עקסטרעם פארשטענדיג
פארשטענדיג פארשטענדיג אז נאר געקוקטען וואס אים אין דער קאנפער-
ענץ, אלס דעלעגאט פון דעלעגאציע פארשטענדיג וואס א פיל פון דער אסטריקאנער
דעלעגאציע פארשטענדיג געזינט פארשטענדיג.
די אומגענוג פון דער אסטריקאנער דעלעגאציע פון פארשטענדיג
פערשטענדיג אין נאך שארען געזינט דעם וואס פארשטענדיג האט
אומגענוג און אומגענוג, אז ער וויילען צווישן די ערשטענדיג
שאט, אים אסטריקאנער דעלעגאציע וואס אים אלס סימבאלישע פון
דעם עקסטרעם פארשטענדיג.
דעלעגאציע פארשטענדיג אין געזינט דעם אומגענוג פארשטענדיג פון די אומ-
פארשטענדיג און ער האט עקסטרעם אז ער וויילען דעם וויילען אז די
אסטריקאנער וואס פארשטענדיג די פארשטענדיג פון וויילען פארשטענדיג.
רבי פילדער פון קלויזאנד, וויילען פאר דער אסטריקאנער דעלעגאציע,
האט עקסטרעם אז דער אומגענוג דאך אומגענוג ווערען, און ער האט
זאגט פארשטענדיג געזינט דער שטארק פון דעלעגאציע פארשטענדיג, צו די
פונעם דער אומגענוג ציוניסטישער קאנפערענץ.
אומגענוג אומגענוג געזינט געזינט געזינט געזינט געזינט

SILVER VS. BRANDEIS.

"There is," says the London Jewish Guardian, "a growing antagonism between the European and American delegates attending the Zionist Conference which becomes more evident with each session. All efforts on the part of Justice Louis D. Brandeis to influence the Conference have failed, and due to his attitude the American Zionist leader has created a great deal of dissatisfaction among his own followers. Mr. Brandeis came here fully determined to have his own way in the reorganization of the new administration. His total failure to influence the European Zionists by promises or threats and the divergence of opinion he holds with regard to the policies of Zion's future development, make him very reluctant to accept the office of honorary president which is being offered him. Moreover, he refuses to permit any other American Zionist to go into the Executive Committee. This last point created the greatest excitement among the American delegates and Rabbi A. H. Silver of Cleveland (Ohio) voiced the feelings of many members of the delegation when he sharply protested at Mr. Brandeis' attitude."

Aug. 5, 1925

94

CONCLUDING SCENE.

The Conference concluded amid scenes of great impressiveness. CHACHAM ABRAHAM, of Alexandria, one of the most picturesque figures present, made a stirring appeal to all Jews to do their duty. He concluded his speech by a fervent handshake with the Chairman, a symbol of the unity between Eastern and Western Jewry.

Mr. NAHUM SOKOLOV, in rising to thank the Conference for his election, was received with tumultuous applause. He said he felt that he had begun a new task. Every day must see a new brick laid in the building of the Jewish National Home. Their duty was to induce non-Zionists to join in their work. They must use their best endeavours to that end.

Rabbi SILVER spoke on behalf of the American Delegation. He said that they were all friends, brothers, and fellow-Zionists. They had their differences, but these were family differences of no concern to the outer world. He could assure them of the complete loyalty of the American Zionists, and of their desire to give generously for the regeneration of Eretz Israel. It was not with a feeling of depression but with one of exaltation that they left the Conference. They could give not only the tithe but all that was wanted for the cause. It was no sacrifice but a supreme privilege to do this. What their forefathers had prayed for, it had been given them to perform. They had confidence in their leaders, and they were gratified that their own leader who had inspired them had been honoured. They would leave the Conference with a message to the great world, to the millions of their suffering fellow-Jews, that the dawn was breaking in the East, and with the determination to make their ideal worthy of its beauty and its greatness. (Loud and prolonged cheers.)

Mr. JUSTICE BRANDEIS, in closing the Conference, said: The annual Conference is ended, but the real work of the delegates begins now. What we shall do in the countries to which we are returning will prove our worthiness of the opportunity vouchsafed to us and our worthiness to the Jewish people.

The singing of *Hatikvah* with emotion and fervour brought the memorable assembly to an end.

spoke encouragingly; Dr. Weizmann and Mr. Sokolov in response. The enthusiasm of the audience was well maintained throughout. Then a tall young man stepped forward. His voice was musical; his words were like honey; his golden-tongued oratory quickly enthralled the audience and held it spellbound. The previous speakers had done remarkably well; yet his speech was voted supreme. Everyone asked in whispers: Who is it? Slowly the answer circulated round the vast hall: It was Rabbi Silver, of Cleveland. Those who heard his message will long remember it for its passion, its oratory, its skillful intonation, its climax. It was a grand ending to a grand scene. That evening will be historic in Anglo-Jewry. The place, the occasion, the speakers—all were on a high plane, and as the crowd made its way home in the cool of a lovely London summer evening, one could see how infectious the enthusiasm had become. The nearest Metropolitan station was so crowded with Jews that there was not room in which to turn; all along Hyde Park a continuous crowd walked as on air, talking over the magnificent sight of which they had been spectators, and next day the Press was unanimous in accounting the occasion great.

gen. & Chronicle. July 30 1920
London

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July 30, 1920

THE AMERICAN HEBREW

271

Mr. Balfour on the Zionist Adventure

Author of Famous "Declaration" Speaks at Great London Meeting

By David Dainow

Special Correspondent of THE AMERICAN HEBREW

WHAT can be described as the greatest Jewish demonstration of its kind in the history of Anglo-Jewry took place on July 12 at the Albert Hall, which was crowded with a huge congregation of Jews, who had gathered to hear speeches in celebration of the acceptance by Great Britain of the mandate for Palestine as the Jewish National Home. Fully 20,000 people were present, and the sight was indeed fascinating. Zionists and non-Zionists who were present will long remember the occasion as an historic event. The enthusiasm at moments was of an extraordinary nature, and any reference to a British and Jewish co-partnership in Palestine was greeted with deafening cheers, which vibrated throughout the great building.

The appearance of the Rt. Hon. Arthur J. Balfour, famed for the Declaration which he signed, embodying the undertaking of Britain to grant an opportunity for the Jewish people to rebuild its national life in Palestine, was the occasion for the rising of the huge audience as one mass, cheering steadily for a few minutes. Mr. Balfour spoke with much vigor and enthusiasm on the prospect of Palestinian reconstruction, and felt convinced that the Jews who had overcome so many difficulties in the past would overcome the difficulties facing them in Palestine.

Lord Rothschild presided, and called attention to the significance of the great occasion, making reference to the present sitting of the Zionist Conference. He had heard expressions of praise and blame, but he warned those who were out to criticize to appreciate what had been accomplished through hard work, incessant labor and much sacrifice. In order to develop a successful Jewish Palestine it was necessary that mere idle criticism should be set aside, and that everybody should work constructively in the great task. His Lordship then submitted the following resolution, which was later unanimously carried by the audience:

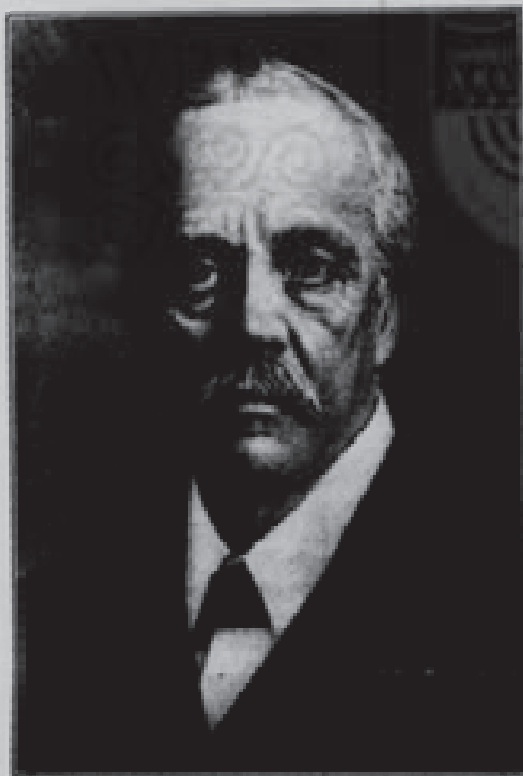
"That the meeting expressed heartfelt joy at the decision of the Supreme Council to incorporate the Balfour Declaration in the Treaty of Peace with Turkey, and at the acceptance by Great Britain of the mandate for Palestine as the Jewish National Home; putting on record the high appreciation of the meeting of the illustrious services rendered to the Jewish nation by the statesmen and peoples of the Allied and Associated States, particularly of Great Britain, who had collaborated in this memorable achievement; and pledging the Jews of this country to spare no effort and no sacrifice for the rebuilding of Palestine as the Jewish National Home, in collaboration with the inhabitants of the country."

Mr. Balfour said that for a long time he had been a convinced Zionist, and it was in that character that he came before that audience. In his most sanguine moments he never foresaw, or even conceived the possibility, that the great work of the reconstruction of Palestine would happen so soon. This was one of the great and unexpected results of the world struggle which had just come to an end. That struggle had been the parent of infinite evils, but if among its results we could count the re-establishment in their ancient home of the Jewish people, at all events we could put to its credit one great result which under other circumstances could never have occurred at so early a date.

There were difficulties ahead, among them the inevitable difficulty of dealing with the Arab question which presented itself within the limits of Palestine. It would require tact, judgment, and, above all, sympathetic good will on the part both of Jew and Arab. So far as the Arabs were concerned, he hoped they would remember that, while we desired under the aegis of Great Britain to establish this home for the Jewish people, many of the Great Powers, especially Great Britain, had freed the Arab race from the tyranny of their brutal conqueror, who had kept them under his heel for many centuries. He hoped the Arabs would remember that it was we who had established an independent sovereignty of the Hedjaz, that it was we who desired in Mesopotamia to prepare the way for the future of a self-governing autonomous Arab State. He hoped, remembering all that, that the Arabs would not begrudge that small notch in the Arab territory being given to the people who for hundreds of years had been separated from it, but who surely had a title to develop on their own lines in the land of their forefathers.

Among the difficulties raised by critics was the argument of self-determination. Palestine, these critics said, should go to the majority of the existing population. But the case of Jewry was absolutely exceptional and outside all ordinary rules. It was a case which should be treated by exceptional methods. A further diffi-

culty was geographical, and this was a difficulty which he would regard as overwhelming were they dealing with another people and with different conditions. But what were the requisites for such development of Palestine as would accommodate an important section of the great Jewish race? One was skill, knowledge, perseverance, enterprise; the other was capital. He was profoundly convinced, when they were talking of the Jews, that they would find no want of any of these qualities. (Cheers.)



ARTHUR JAMES BALFOUR

ship offered his congratulations to the Jews on their attainment of their national home.

Lord Robert Cecil said that when the history of the war came to be written, he believed the two outstanding features of it would be the establishment of the national Jewish home and the creation of the League of Nations, and the two were not really disconnected. They represented two great ideals, for which we fought and by which we conquered. The Jews had in their hands the success or the failure of one of the greatest experiments that has ever been tried. "We have given you national existence," he said. "In your hands lies your national future." (Cheers.)

Dr. Ch. Weizmann, in alluding to the Arab question, said the Arabs must respect the rights of the Jews to Palestine, just as much as the Jews respected the great traditions of the Arab race. The Jews, re-established in Palestine, would be a contribution to the civilization of the world. "Once more," he declared emphatically, "the law will go forth from Jerusalem."

Mr. Sokolow declared that the present position of the great bulk of Jewry, especially in Eastern Europe, was an impossible one, and that the work ahead of them in Palestine was a difficult one. "When we had to choose," he declared, "between an impossible task and a difficult one, we chose the difficult task." (Cheers.)

The Chief Rabbi made a strong appeal for unity of Jewish effort, and declared that those Jews who did not assist in the building up of a Jewish life in Palestine at the present juncture, were destroying the most wonderful opportunity in Jewish history.

Dr. Max Nordau's appearance caused a tremendous ovation. He trusted that every opportunity would be given to the Jewish people to develop a national existence in Palestine.

Major Orsby Gore, M. P., Colonel Wedgewood, M. P., and Mr. James de Rothschild delivered addresses, eulogizing the aims of Zionists and giving the movement their hearty support. Great enthusiasm was aroused when Col. Wedgewood declared that the Labor Party in Great Britain fully endorsed the San Remo decision.

Perhaps the most eloquent speech of the evening was delivered by Rabbi A. H. Silver of the United States, who has a powerful rich voice of vibrant quality. His rhetoric was of an inspired nature, which aroused the audience at moments almost to a frenzy of enthusiasm.

Mr. Ussishkin having spoken in Hebrew, the resolution was put to the meeting by Lord Rothschild, and carried with acclamation.

THE AMERICAN Hebrew is the only American Jewish publication printed in English which had its own correspondent at this meeting.

א אינטערעסאנטער אבא הייל סילווער

דער באריכטער רבי פון קליינלאנד אבא הייל סילווער נישט איבער צו א פארברעטער פון „די אידישע וועלט“ איבער פון ווייניג איינע דריקע פון דעם ציוניסטישן יארהעט קאנפערענץ אין לאנדאן.

איבערגעגעבן פון ר. י.

איך האב געוואוסט אז די אידען פון דער סילוער וועט, היינטצוטאג פון קליינלאנד ווילען הערען א ווארט פון רבי אבא הייל סילווער, ווייניג שווער צום ציוניסטישן יארהעט קאנפערענץ אין לאנדאן.

ווי אבא הייל סילווער, אבא האל אן איבערגעגעבן ציוניסטיש, מיט א סוף ערשטע אידישע טעמפלעכעס איז אבער א סאך, ווער עס קען איהם א ביסל נאכגעטער, וואס לאזט זיך נישט הייבטען פון קיין זאך, ער קען ווערן זאגן און פארשטענדן ווי ווייניג, און נישט ווי ער וואלט געוואלט אז ווי זאלט ווייניג, ער איז סקרויירדיג אין ווייט פאפאליטעטען און לאגיש אין ווייט אנטהילען, און דאס איז אויך ווארשיינליך געווען איינס פון די אורזאכען וואס האט אייז איהם געצויגן גען אזוי פילע אייגענעוואקסענע פון דעם יארהעט קאנפערענץ אין פון די לאנדאנער ענגלישע פרעסע אין אלגעמיין, עס איז דארום ביי סוף געווען פון די העלענאסטען

וואלט נישט געווען געהאט די סילוערס אייגענעוואקסענע ער איז שווער געווען א ביסל צו שטרענג, א ביסל צו שארף, היינטצוטאג פאר די פונד אייראפע איז ער ציוניסטיש וועלכע ווייניג און דער סילוער דורכגעדרונגען געווארען מיט א סקרויירדיגן דעמאקראטישן גייסט, און דאס האט אפט ארויסגעוואקסן שטארקע פון פראטעסט.

„די סורה אייראפעאישע ציוניסטען האט דער רבי פארשטענענעם — האט פון געהערט פון בראנדייס'ן ווי האבען געוואוסט פון ווייניג גרויסע ליסטענען לטובה פון ציוניזם, ווי האבען איהם ליעב געקאנט נאך איידער ער איז געקומען, ווי האבען איהם דעמאקראטיזירט וועלכעס דאן ווען ווי האבען איהם באשעסען, ווי ווייניג אבער געשטאנען מעלען מעט ביי ווייניג פרינציפען“.

„סען דארף נישט פארשטען — האט דער רבי ווייטער געזאגט — אז בראנדייס האט זיך דא באגעגענט מיט א סענטימענט געגען, אויב סען קען זיך איבערהויפט אזוי אויסדריקען — דר. היים ווייזטאן איז א סקרויירדיג פערזענליכקייט, ער איז א שטאמפאן אין פילסטען זין פון ווארט, ער איז אבער אויך א סורה אייראפעאישער איד אין שטענענעסען זין פון ווארט, ער איז דורכגעדרונגען פון דעם געט איז דישען לעבען, אין איהם איז פאדער פערט דער ריין אורזשעל גייסט, ער ווייס ווי צו רעדען צו ווייניג ברייטער, ער ווייס ווי צו אפעלירען צו ווייניג הארץ, צו ווייניג נשמה, ווערדענד בראנדייס, פראץ וויין שארפען מוח, פראץ וויין גרויסען שכל האט דאך נישט געקענט העלירען מיט אזא סאך ווי ווייניג סאך, איבערהויפט אין דער צייט ווען די „דזשארדזשעס“, ווייניג געווען פון דעם וועלכען חדר ווי דר. ווייזטאן“.

„די צייטאנען האבען באריכטעט — האט דער רבי פארטער געפרעגט רבי סילווער — דאס איז רבי ווייט געשטאנען מיט דער אפאזיציאן, איז דאס אמת?“

„אין א געוויסען גראד יא“ — האט דער רבי געענטפערט.

„נישט גור איד, נאר אויך אנדערע פון די אפערקאנער העלענאסטען ווייניג געווען אין געוויסע פארהאנדלונגען געווען בראנדייסען, היינטצוטאג ווייניג סיי געווען געווען דעם פלאן פון פרייזידיום פון 3, און דיוע 3 ואלען אפאזיציע פון נאך 4 און די 7 ואלען פארוואלטען דעם גאנצען ציוניזם, ווי אויפריכטיג בראנדייס האט נישט געוואלט וויין מיט דיווען פלאן, האבען פיר אבער געפיהלט אז ער, דיעזער פלאן, ווען דורכגעפירט, וועט אריינפירען ערשטערענער, די סורה אייראפעאישע העלענאסטען האבען זיך געשראקען אז דער ציוניזם וועט דורך דעם אריינפאלען צו סענער וואס ווייניג פרייט אין ציוניסטישן לאנדען, צו

ציוניסטישען אידעאל? איז די ענגלישע רעווענע ערשט אין איהר פארשפערט פונד“

„אבסאלוט“ — האט רבי סילווער געענטפערט מיט איבערליכע באטייט פערנען — „באלאד שטייבעלס נישט“

ער דערעלט נישט דעם איד, אז ער קענט איהם, ער פארהייטליכט נישט די שוועריגקייטען וואס ליגען אויף דעם וועג, ער פארערט אויף דעם איד אז ער זאל צייגען דער וועלט ווייניג פערזען קייטען, ער פארערט מוסר, ער פארערט אויסדריקען אין אריינס ביי ארץ ישראל וועט ווערען די אמתע היים פאר דעם אידען פאלט אויף וועלכען עס האט געווארט צוויי סילווער יארהעט“.

„דאס איז באלאד, און דאס ווייניג אלע אין די ענגלישע רעווענע ערשט און ערליך אין ווייניג באשטרעבונג צו מאכען פאליטיקא אן אמתע היים פאר דעם אידישען פאלק — האט דער רבי נער רב געזאגט.“

„דער עיקר אבער פון אלעם — האט רבי סילווער געשלאסען דעם אינטערעסאנטען איד, דאס דער יארהעט קאנפערענץ האט זיך געגרינט מיט אמתע ברייטער ליבע דאסאנע, די העלענאסטען ווייניג ווי צומארגען אין אלע וועלט שווייטען, ווי ווייניג אבער געליבען פאראייניגט אין ווייניג וואונט אין ענטשלאפענהייט געסליך: אריינשט אנטאויפערליך ביי דאס לאנד פון די אידען וועט ווערען ערשט אין דער פארווינדליכע פון די אמתע היים פאר די אידען“.

„דער עיקר אבער פון אלעם — האט רבי סילווער געשלאסען דעם אינטערעסאנטען איד, דאס דער יארהעט קאנפערענץ האט זיך געגרינט מיט אמתע ברייטער ליבע דאסאנע, די העלענאסטען ווייניג ווי צומארגען אין אלע וועלט שווייטען, ווי ווייניג אבער געליבען פאראייניגט אין ווייניג וואונט אין ענטשלאפענהייט געסליך: אריינשט אנטאויפערליך ביי דאס לאנד פון די אידען וועט ווערען ערשט אין דער פארווינדליכע פון די אמתע היים פאר די אידען“.

„דער עיקר אבער פון אלעם — האט רבי סילווער געשלאסען דעם אינטערעסאנטען איד, דאס דער יארהעט קאנפערענץ האט זיך געגרינט מיט אמתע ברייטער ליבע דאסאנע, די העלענאסטען ווייניג ווי צומארגען אין אלע וועלט שווייטען, ווי ווייניג אבער געליבען פאראייניגט אין ווייניג וואונט אין ענטשלאפענהייט געסליך: אריינשט אנטאויפערליך ביי דאס לאנד פון די אידען וועט ווערען ערשט אין דער פארווינדליכע פון די אמתע היים פאר די אידען“.

Handwritten: A. H. Silver
Sept. 3 '20

Praises Rabbi Silver's
Albert Hall Address

A letter received from an English friend by B. P. Rabb of this city contains this impression of Rabbi A. H. Silver's address at the recent Albert Hall demonstration in London:

"A few weeks ago I went to demonstration which was held at the Royal Albert Hall and arranged by the Zionists of Great Britain for celebrating the giving of mandate of Palestine to Great Britain. There were some great speakers there, Mr. Balfour, the Marquis of Crewe, Lord Robert Cecil, Sir Stuart Samuel, Chief Rabbi and Lord Rothschild in the chair. The leaders of the Zionist movement such as Dr. Weizmann, Mr. Nahum Sokolow and others also spoke, including Rabbi Silver of Cleveland, O., who stirred the multitude of people with his fiery speech. He spoke the last, but certainly the best. You should have heard the thunderous applause that greeted the end of his speech. It was wonderful. He spoke with such passion that he moved the hearts of all his hearers, which amounted to somewhere about 14,000 people."

ה) לא יחד שלישי הכנסים הנכנסים לקין היסוד הולך ושתמש בעד הצאות צבוריות הדורשות לבנות הבית הלאומי בארץ-ישראל, כמו חגך וחייבות, חסינות הברית-כלכלית, הסיבה לשינויים וכוונות, בשעה שלכל הסתות שני שלישים של הכנסים צריך להוציא בשביל רכישת נכסים כלכליים לאומיים וצורות ערבים פרויקטיביים בארץ.

הקריאה א' מקין היסוד אין להוציא שום נכסים בשביל הוצאות ההסתדרות הציונית. הקריאה ב' אין שום סכום ניתן מקין היסוד, לא בתור הלוואה ולא בתור חסינות, בשביל עסקים פרטיים שאין להם ערך צבורי.

ו) דין וחשבון על דברי ההוצאות וההכנסות של קרן-היסוד ניתן בכל שנה ושנה ומתפרסם בנדה. ז) בעלי-התעודות התשלום לקרן-היסוד יישאו להם תשובות ליהנות מהכנסותיהם של העסקים הפרויקטיביים של קרן-היסוד.

קביעת הפרטים בנוגע להוצאות האלה נכסית להנהיגה הציונית בתנאי שהמצא דרכים נכונות להכנסות, שהרווחים מתעבדות בפרויקטיביים של קרן-היסוד לא יעברו גבולות ידועים.

II.

ה) בשביל רישות המסרה להצלחתה של קרן-היסוד דרושה עזרתם ומסירותם של כל חלקי-האושר. העזרה הציונית השנתית שנתת נוסף לכל חבדי ההסתדרות הציונית כששך שנה אחת ומחצית אחת להוציא לרישותה של ההנהגה הציונית על פי הדין והראשונה בשביל העזרה העסקית של קרן-היסוד.

בנוכחים שמתעוררים בשאלת קרן היסוד נאמרים היה ולשאלתם, יולדו סיסמא חדא, סקא, ששינוי וורב ניובר כלם רוממים בקרן היסוד ונרעדו בהתלהבות רבה ואומרים ששינוייהם ואנדרותיהם יעשו כל אשר ביכולתם כדי לשכלל את קרן היסוד.

הד"ר קליי אומר: זה הקריאה הזאת ישמע מאלפת עד שינויכל ומשנאוי עד ליסוף. כל יהודי ויהודיה יעז לקריאת אשר נכנסו נכסיו, ואשר נחשבים בנכסיהם, ואשר לעבודה בעבודה. סוף דה תאם חוסך גם הוא בשם צדי אסירקא. וכן גם דר א. גולדשטיין.

סוף דוד ילך אגפר: המעשר יוכל להנותן לא רק בכסף אלא גם באנשים. מדיניות בעד קרן היסוד גם דר' רייך, הגב' בן-יהודה, דר' שותן וס' צוקרמן. הכל מבינים לעל לרעיון זה ולהשקטו, איש איש בחוגו ובאמצעו.

דר' ויצמן מקריא נוסחה — החלטה המונחת ממשלי השטח בדרך הסרת כל התגבלות לעליה

א. אדלסון, דר' שפירא לין, א. י. נדון, סקא, יולדו סיסמא חדא, סקא, וישינוי, דר' א. רוסין, ס. אשישקין, דר' יעקבסון, ה. סייס, סייס, א. ורבינו, סותן בונה, י. קן, דר' ליסין, דר' א. סימורק, ס. סוצקין, דר' ג. סידקין, דר' ג. הלפרין. כל אלה נבחרו סגנים המעורר קונכט; ומסגס המרציות, דרוקציות, וההסתדרות האציות נבחרו האנשים האלה:

מאמיק: ג' סלז' גב' הרטמן סלה, סוס. סינקשוויי, שפירקין, נתן שפירא, ליסין, חייסס סק, ב. רובלס, ואב טולדו.

מאמיק: הרומית: ס. א. אברום. סקנה: ס. לין.

מאמליה: הלוד רוס' ס' ל. הוב טולדו. וס' שרי.

סיסה המוכנית: ס. אלינקוב, ב. טולדו. א. גולדשטיין, י. רובין, ס. סקין, הלל ולשולס, שויצמן.

מסכרית: דר' נתן בינשטיין.

סולניה: יצחק גרובמן, אפרים מולישנסקי.

דר' יהושע סותן, ל. לויסין, דר' בירדא.

סכרית גלציה: דר' ל. רייך.

מריסניה: דר' קלי, ה. ליכטוויס.

סליסא: דר' ש. רובין, דר' סולוביצקי.

סליסניה: דר' ג. קצנלנזון.

מאמיק: שפירקין.

מריסניה: א. בינדי.

מבולניה: דר' י. כלב.

משיסולוביק: סוס.

משיסולוביק ובקובניה: דר' סאד אגור.

מחונניה: דר' אשפירקין.

סיוטולוביק: דר' ליכס.

סערס: אנדרי ספיר.

מאמליה: ס. רבינו.

סין: ה. סלודנסקי.

סכלניה: י. סייס.

מסכרית: יוסף צוקרמן.

מריסניה: — הוב סאד בילין (ני-ויק), הוב

סיסין (יוסלס), דר' היץ (לונדון), ססאס ססאל

(לונדון), יושע סיכסין (ויסין), סוס. סין (ניסניה).

ססעלי ציון, האצרות העבודה — ס. גורין, ב.

באנלסין (א"י), ב. צוקרמן (ני-ויק), שלס קהלסקי

(בילין).

התאחדות, הסעל הצעיר, הצעיר ציון — יוסף

אמריקני ווסף שפירקין (א"י), ק. בלוטשילד (בילין).

א. קסלן (קייב).

שולבס ול. היסין, סייסיל הצעיר בסולניה — א. אקס

Doar-Ha-Yom. בשם אמריקה היהודית July 15. 20
 A Jerusalem.
 הרב אבא סילבר, מקליבלנד (שנבר את ירושלים לפני כשנה — המעיכה) פאר את
 הדברים האבלים ונכס-כן את היהדות האנגלית והצורר שאמריקה היהודית לא תשכח לעולם
 מה שעשתה ברישונה הנדולה ליהודים. מנאפי היה מדינת יפים ופעל פעולה עצומה על-ידיה.
 ביחוד הנצריני.

ZIONIST ORGANISATION  **ההסתדרות הציונית**

הועידה השנתית, תמוז הרי"ט
ANNUAL CONFERENCE.
JULY, 1920.

Name of Delegate: *Rabbi A. H. Silver*
 שם הנציג
 Representing: *Zionist Org. of America*
 בא כח
 Signed Sec. of the Executive: *Leo Hermann*
 חתום ל"י מזכיר ועד הפועל

DELEGATE 67 **ציר**

ציון אדמיניסטרציע
און 7. פראנדיים קוטען
צו א פארשטענדניג

July 14

רבי אבא סילבער איז נעכטען
 צוריקגעקומען פון וואשינגטאן, וואו ער
 דורשטאנדיגט אין ריכטער טאגס 7.
 פראנדיים האבט אפגעוואלטען א קאמי
 טעראנא אין האבען באשפראכען די
 סיינעס פארשידענהייטען וועלכע זיי
 זען זעכסטאנען צווישען פראנדיים
 און די אסטריאנער-דעלעגאטען איז
 דעם באנדאנער קאנסענצענז.
 רבי סילבער האט נעכטען ערלערט
 פאר א פארשטענדען פון די „אידישע
 וועלט" אז זיי זען קאנסענצענז אין
 וואשינגטאן איז סען נעכטען צו א
 קלאהרער פארשטענדענז אין די סיי
 נענס פארשידענהייטען זיינען צו
 אלעמענס צוריקגעקומען באזייטיגט
 נעווארטען.



ואת הענין הזה ספור בדיני אג"ת. מזהם האשון
לאנושם ואילך תזכרנה כל התגבלות. קרשה יותר רבה
מאשר קרנו לה תהיה בסעודה זה בדין. אושר הנאמא,
רשימה של חסידות יהודים וחסידים המתחברים לתת
10000 ל"ש. שלשה יהודים אחרים ישלימו את הסכום
עד ל-10000 ל"ש. הגני בשנת שהסכום 25 מיליון
ל"ש יושב. הסכומה תתן לנו את האגסירות. להביא
לתוך הארץ הפוני יהודים רבים יותר מאשר קרנו להם
הגני מקוה שיתקדו תשלח ברכות שלום לס"ר
הרברק סמואל. תקוהנו נחלה שבספך עת
קצרה נגשים את החכמה דעיונית. הוא סרבי בשלים
חמות על קרן היסוד וסקוה שכלם יתחמו לקרן יורדי
סכמי יכלתם. כל הקהל מתרגש. דמסת-דתנישנות
ניכרת באולם כשהנאמא סמים לאט לאט : סמוך להר
הוחים יש אספק שהסכומה יחסה לו את קברי
הגבאים, ושמות האנשים הגדולים עולות מתוך האספק
ושפניות עליו, הוחם השופרת עליו היא שתדריכנו
אל התצללה.

מה אחר נשענה תפלה. כן סמי כל הנאספים.
בתקופת השומם בירייה את הרצקה לסגן דמסת
עברה בכל האולם כשהאל אם מתנגד סמי שחוא
להתעצרה.

כל הסיבה הנהייה בו ששום הד של קרשה.
האולם סלא, ובסקום אשר רנעים אחרים קדם לכן
נשפעים צעקות מתירחות וספריעות בעד סנות העבודה,
נשפעים הסעם זו השתיקה האצילה. הספורה הד
וקרשה על כל בעלות, ורבים היו הצירים שענייהם
זלנו דסקות בעת קריאה הקריאות פעל הבסת.

ובכללות הד' ריצמן את רביו עברה רצינים
בבתולות אל הבסת לחם שפוחיות על סכמי ספק
לשבת קרן היסוד.

הד' סוצקן סקריא בשם המסיון קונאט' את
שנות חברי התגלה תרשה לועדה השונים. מתאמת
כסים טרעיות את אמות הסמים כשנקראים שפוחיות
של חברי ססל-השלשה :

השומם ברנדים — נשיא הכבוד.

ר' ריצמן — נשיא.

סר נחום סוקלוב — י"ר העד הפועל.

אלה השלשה יבחרו בסנהלי הסחלקות שפונים
יאשר עי העד הפועל הגדול, כסרבי נבחרט לועד
הנשקף על עניני הכספים : סר אלשיך סונו, לורד
יוגוס ורשעילר. וסר בינרד סלקסנה.

לאחר סקריא הד' סוצקן את שמות חברי העד
הפועל הגדול.

חברי העתיד הגדול

ר' נחמדי יעקב סק, ר' סיכל, ר' הנפקה.

כני א"י צריכים לבחור בעד שני כותרים.
סחקוריים וכוחים בטנע לחוקיות אספורה העד
הפועל הגדול שבתם ספוחתסום דר' קליי, דה האו.
קססור, קרנה אריז וסוצקן. וסחקרינים לשעת הגעילה
מתוך התרוממות הרוח.

הרב הכולל של אלכסנדריה עולה על הכסר
וקורא לכל היהודים לסלא את תובתם, רש. סקסים
ויסה עשם הרב כנישתו ככניו דספוחיים וכאסני הסוחי
אל השומם ברנדים ובסלחצו דו. רנע זה הנה ססל
לאחרות ישראל, סורה וסעריב נשקי.

סר סוקולוב נחקבל בסחיות כסים סוערות
כשהוא קם וסורה על הכבוד שחלקו לו. הוא סקוה
שיהנו בינהלה אסון עד הקרא הכנסיה הבסת. הריני
חש עצמי בסעסר חרש, וסרניש אנכי שעלי להתחיל
בעבודה חדשה.

נרנך אחרי נרנך עלינו להשלים את סגן ביתנו
הנאומי. בריך לצרף את לא-הציונים לעבודה.

הרב סילור. הספוך ברנינונו עוסד לשאת
את נאום הגעילה. ובסרישו בקול עז : יהשור
עלה" — ניכרת שחיקה של התרגשות שלא היתה
כסותה בשום ישיבה. (את נאוסו נתנו כסלאונו
בסבירקינו. - הסערכת) הקרשה ניכרת יותר בעלות
השומם ברנדים, לשאת את סלות-הגעילה הסועסית
ובסעם הראשונה נכרו רשמי התרגשות סניסית על
פניו השקפים של ברנדים.

העידה השנתית נגסרה אך רעכודה האסחית
סתחילה יק עכשו. סעשינו בארצות השונות שאליתן
נחור יזכרו עד כסת אנו ראויים להורסמות הבבירה
שנכסרה ילנו, ועד כסת אנו ראויים להיות רביו העם
היהודי

שעת תצות לילית צלצלה כשכל הצירים שרים
את התקוה בתתלחבות.

ישיבת תנעילה (יום ה' בערב)

השקם ברנדים יושב בראש בשעה 8.30 בערב.
האולם היה סלא ססל אל סר, ביציעים ובספלים
אין סקים לשבת. זו היתה הישיבה היותר סיובה כעריה,
רבים סיצירים באו ככניי הג ועל כלם נראו אותות חכית.

קרן היסוד

סר נידין סקריא את התלחמות ברבי קרן-היסוד.

I.

הועדה הציונית כלונדון כחברתה כערכו הרב
של הרנע ההספורי וכירגישת כצורך הסחלקת להקדים
את כל הארץ של העם העברי לחסד הכביר של
של סגן הארץ. סחלישה :

(א) לישר קרן בשכיל התגירה והיסוב בשם
קרן היסוד. הקרן ססרתה בתור אישיות שספסית.
(ב) כשיסת לב לחות דעתם של הסופחים
קובעת העדיו השנתית את הסכומים הדרושים בתור
יסוד לכנין הגית הלאומי העברי בארץ ישראל כנכה
של עשרים וחסשה מיליונים לישראל אגגליות —
סכום שצריך לרכשיתו בספך שנה אחת.

הועדה סונה ככרו לכל העם העברי כדרישה
נגסרה לסלאות את חונו ולהכשית כקרבנות-כסף, כחור
חאלוסים סאת התן והרכוסק, את יצירתה וקוססה
של קרן-היסוד. כחור דונסא-יסדית לסלוי העבודה
העססית דואת שססש דוסס ההיספורי והלאומי של
הסעסר, שיה חו וסועל כחי העם ככל דוד ודוד,

II.

(ג) כל ססלם את חונו לקרן-היסוד סקבל
תעודה על הסכום הנסלם.

(ד) עשרים אחוזים יצאנו סאת התגססות של
קרן-היסוד בריך לשלם לחסידה וסאשית של הקרן
הקיסת לישיבה

RABBI A. H. SILVER,
THE TEMPLE,
E. 55TH & CENTRAL AVE.
CLEVELAND, O.



THE CITY



VOL. VI

CLEVELAND, OCTOBER 13, 1920

No. 7

Rabbi Silver to Address Meeting Next Saturday

Will Describe His Impressions of
Europe in 1920

Rabbi A. H. Silver will pay his 1920 visit to The City Club Forum next Saturday noon, October 16th, when he speaks on "Europe Re-Visited: My Impressions of 1920 Compared with those of 1918 and 1919."

Few speakers who have ever appeared in our Forum have the hold upon the interest of the members that Rabbi Silver has. Each year he speaks to us, addressing an audience which packs the ball room to the doors, awakening an enthusiasm seldom equaled at our meetings, and leaving the Club awaiting his return the next year. The announcement of the meeting Saturday insures a capacity attendance and one of the great meetings of the year.

Rabbi Silver has but recently returned from an extended visit to Europe, and in his address Saturday he will compare the Europe of 1920 with the Europe he saw in 1918 and 1919.

For the hundreds of members of The City Club who have heard Rabbi Silver in his previous addresses no further description of his subject will be needed. The ball room will be filled to capacity on Saturday.

Reservations should be made at once by calling Main 5656. The meeting will start promptly at 12 noon. Tickets will be \$1.00.

City Club Plans Great Election Night Party

Returns, Band, Vaudeville and Pictures Make Up Program

The Election Night Party of The City Club, to be held in the Hollenden Ball Room on Tuesday evening, November 2nd, will be the greatest of all great City Club parties.

Preliminary announcements are made this week so that all the Citizens and their ladies may be re-assured that last year's famous Election Night party will be repeated this year with a new tent, new acts and a new and greater show.

Complete returns on the county, state and national contests will be received and thrown on the screen.

A private Western Union wire will be installed and official returns from every state in the country will be shown. A special telephone line will connect us with the Board of Elections at the City Hall, so that county returns will be shown on our screen two minutes after results are announced.

Robertson's Orchestral Band of twelve pieces, including the quartet made famous at the Round-up, will play in the ball room during the entire evening. Another orchestra will play in the Club lounge. Several vaudeville acts will appear throughout the program. Special slides and movies will be shown.

Because of the capacity crowd anticipated (1,500 attended last year), the party will be limited to Citizens and their ladies. More detailed announcements will be made later.



Hear Ye! Hear Ye!

SATURDAY, OCTOBER 16

Rabbi A. H. Silver

"Europe Re-Visited"

My Impressions of 1920
Compared with Those of
1918 and 1919"

Season's Big Meeting

Reserve Now

12 Noon

Seven Hundred Hear Silver

Over seven hundred Citizens crowded the ball room last Saturday to hear Rabbi A. H. Silver make his annual address to the Club. It was the largest meeting held so far this fall.

Oct 16 (C) 1920

Press- Oct. 16-'20

PAGE 4

WAR IS FAILURE

Rabbi Silver Brings Conviction
From Europe

FOREIGN OFFICES PLOTTING

Present-Day Conditions Told
to City Club

"A confirmed feeling of the almost absolute futility of war."

"That is what one carries back with him from Europe," Rabbi A. H. Silver told City Club members Saturday.

Rabbi Silver spoke on impressions of his recent visit to Europe.

"The gains which the world can credit to itself as a result of the war do not justify the sacrifices."

"European governments have learned practically nothing from this war."

"The foreign offices of Europe are still as busily engaged scheming, plotting, attempting to cut the throat of their nearest neighbor as they were before the war."

United States Mocked

"In 1918, in the days of the war, I found in Europe a spirit of idealism. I saw all about me evidence of great sacrifice and devotion. Now all is changed."

"In 1918 there was a feeling of gratitude for America."

"In 1920 one finds criticism and mockery at every turn—in England, France, Italy, everywhere."

"There is one all compelling conviction: That Europe today has above everything else, peace."

"Any man who would stir up against Russia, or any man in Asia who would stir up war against other nations, that man is bent to the best interests of humor."

Dec. 1 - 1920

די ארטישע העלט

א שטימע פון פאלק

ווערטער רעדאקטאר!

יעדער וועט צוגעבן אז עס איז יעצט פאראן פיל וויכטיגע ציונים מיט ארבייט ווי זיך אפצוגעבן פון שרייבען ענטפער איין פערזענליכע אטאקעס און איך וואלט זיכער נישט ליבט די ברענע פון די רבנים און פיר אונטער צו בלייבען אומגעאנטווארט פער ווען דער ציוניסטישער דיכטער ריקס וואלט מיט אריינגעצויגן געווארן אין דעם אומאנגענומענען סטאנד. איך וויל יאצור פאכין פיר אלעס דאס דער ציוניסטישער דיכטער ריקס פער דער דעמאלט ארטיסטראציען בעס די הילף פון יעדע וועלכער מיט פאסירט מיט דעם ציון געדאנק אין און ווייט פון אונזערע ציונים וועלכע פערזען וועלכער איז צופרידען צו העלפן אין דער גרויסער ארבייט. נישט אנטעגריג וואס אלס ארטאדאקס שטערט דאס זיך איך צו באהאנדעלן מיט אלע מיטלען דעם רעפארם וואס איך באטראכט אלס די גרעסטע געפאר פיר דעם אירייען לעבן אין דעם נע שיינע, האב איך דאך בארוביגן פער וועלכע נעמלען און געקענט דעם פארשטענדען פון היינען רעפארם יודען מיט צו אדעקסירען די היינע ציונים טען צו אירענער וועלכער צייט וואס ער וועלכט וועט אויסגלייכען. דער ווייז ריכט דאס האט אפילו נישט געפונען פיר גויסן דיוטן ברענע צו ענטפערן. איך האב דאן וועלכט זיך ענטוואקט פון די עקער צו זיין שטערמאן פון דעם מאסטיינג אויף וועלכען פיר האבען ערווארטעט א רעפארם פון דער נען דעלעגאט צום לאנדאנער קאנגרעס דעם, און ליכטער סארים בערנאן האט דעם פליכט אנטווערעט און האט פערזענליך ווירט אריינגעלאדען ביידע רבנים זיך צו באטייליגען אין מיטינג ווי האבען זיך אנטוואקט אז צו טראגן און האבען אויף באוואוינען דושיקוד בערנאן דאס ער וואלט נישט דענקן אלס שטערמאן.

רבי נאָלדמאן האָט נאָך מיט איינער נע וואקען צוריק אריינגעשיקט זיין רעד אינגאנצן פון עקזעסיוו סאמיטע אין איך האב איהם פערזענליך באנוכט און ער האט פיר פארשפראכען זיין רעד אינגאנצן צוריקצוגייען. איך האב אויך א פערזענליכען בריוו געשריבען צו רבי סילווער פערלעגערענדיג דאס איך דעם איהם ער וואלט זיך באטייליגען נען אין די אפטייטשען פון היינען ריכטריקט נישט דאס איך וועל בשום אופן נישט ברענגען א טרען שיינע פרינציפען כדי זיין הילף צו ערדייגען. איך דעם מאסטיינג האב איך פערלעגט פון שטארפונסט. דאס

פאר די מלחמה קרבנות

(אריינגעבראכט אין העליקע עסיס)

ביי א פערזענליכער אונטערזאכונג דיענסטאג, שבת תורה אונזעם, ביי פיר און פיר, קאפאל, 2400 איס

מינס נישט צו זאגען האט אלע בילדען זיין איינגעשטאנען מיט פיר, איך שייט נישט איין מיט א סך ציוניסטען און דאך בין איך און וועל איכער בלייבן פון א סילווער ארטיסט פיר די פאר וועלכע פון ציוניסטישען אידעאל. זאלען די וועלכע קריטיקירען היינען וואס פיר א קאנסטרוקטיווע ארבייט זיי האבען געוואלט פארן און וועלכע די יענע ארטיסטראציען האט נען שטערט. איך אפילו צו אלע היינע ציוניסטען אונז מיטצוהעלפן אין אונז ווער ארבייט און נישט אסטען פערזען ליכע סחלעות.

מיט ציונים נאום.
רבי שמעון בענדזשאסין.

**רבי בענדזשאסין, שטערמאן פון ציוניסט
שען דיסטריקט, ווענען די צודיקציהונג פון
רבי סילווער און רבי נאָלדמאן.**

ביין שיינער פיר, ראקער!
לעגענדיק די ערלעגונג פון רבי סילווער און רבי נאָלדמאן דאס ווי רייסען איבער די פארשידענע מיט דעם ציוניסטישען דיסטריקט ווי ער איז יעצט צוזאמענגעשטעלט פיהל איך אז עס איז ביין פליכט אלס פערזענליכע פון דיסטריקט צו ערלעגען א איך האב פערזענליך דעם ווירדען רבי סילווער איינגעלאדען זיך צו באטייליגען אין ציוניסטישע סעמינאריען דא. האט איך בין געגען רעפארם יודענטום און ספילא אויך געגען די וועלכע ווינען פארבונדען. ראסיס אלס פיהרער. אלס שטערמאן פיהל איך אז איך בין פאראנטווארטליך פאר דעם פליולאנטער ציוניזם, און עס טוט פיר לייד צו פארלירען די הילף פון וועלכע ווירדען סימלידע, אבער איך האב דאס די אנטשטיינע פיר גלידער וועלכע אין אט דעם גרויסען קאמפאנט שטעטן טיט די פירער שאפט וועלכע ווי האבען ערוועקט און נישט אסטען די וועלכע שטעלען די ארטיסטראציע אין פאראכט דורך אומבאשטימטע קלאנען אין דער ענטפליכער פרעסע אנשטאט אלס פרייע ריזאפליגירטע ציוניסטען זיך צו ווערען. אייז ווי האבען וועלכע קלאנען, וועקט צו דער טיפאקטער ארטאדאקס.

רבי שמואל שמעון בענדזשאסין.
שטערמאן פליולאנטער ציוניסטישער דיסטריקט.
ג. ב. א. לעגענדיק ערלעגונג וועט געגעבן ווערען אויף דעם היינטיגען מאסטיינג.

שטימען פון פאלק

ס'ר. ב. ראפער, רעדאקטאר, אידישע העלט'ל:

ווערטהער הער!

איך בין געווען געווארען צו זיין דער פארזיצערער פון דעם ציוניסטישן קאנגרעס דעם 1טן אקטאבער אין טענסיסאל הייטס, איד בן געווען אונזער דעם איינציקן און דער סייניג האט בארארפט זיין אעלכער, לויט ווי דער נאמען האט באדייטער, אבער צו זיין גרויס באוועגונג האט זיך דער סייניג ארויסגעצויגן אלס שטענדיק צו זיך זעלבסט ווי אויך צו די אלע אנוועזערע.

איך באטראכט רבי בערנארדס'ס האנדלונג אלס איספאראנסווארליך. איינער וועלכער האט וואס נוצט אויס געווענליכקייט אין און אנגעלעגט געווען, איז אספאסער צו פאר בלייבען אלס דער ווערטהער פון איינער וועלכער געפינט, די קלייד לאנדער אידען וואס זיך פיהלען העכסט באליידיגט פאר אזא אויספיר דאס אין דארפן איינפירען זייער פארדאמט צו דעם טאן וועלכער אין די אורזאכע אין פרעגנען שאנדע אין פארליסונג אויף דעם נוסען נאמען פון געאנטעס פיהרער אין ווארשע וואנער.

איינער ווער ערענענסטער,

ס. א. ל. פ. ע. ר.

טענעווער פון קלייד לאנדער ציון דיסט.

ווערטהער רעדאקטאר!

וואסאט דעם 1טן אקטאבער אין ווייניקען אין „די אידישע העלט" א טאג פון די געזונטע רבנים ס'ר. דער און גאלדמאן און ווי ציהען זיך דרום פון ציוניסטישען דיסטריקט. פיל דער ציוניסטישער דיסטריקט אין לויט ווער סייניג גיט ריכטיג צוזאם טענענעלעכט, פרעגט זיך ערשטענס: זי ווירדיג רבנים אין דאך דער ציר יסטישער אידעאל געטויט טייער און שטעמט העכער פון וועלכער עס אין פערזענליכקייט, ווארום שאפען צוויי זען דעם גרייטען עולם א סיסטעמער צו די יעצטיג פער פון ציוניסטישען דיסטריקט? ווארום כאכען דעם איינער דרום און עטוואס נאך ווייט וואסערען עולות עס ווערען דארט אין יעצטיגע ציוניסטישען דיסטריקט אפגעטאן? צו וואס דינען סודות, אויב עפעס אין דורסליך פיל אינ'ס דיסטריקט און דער „עפעס" איז דאך פון הסתם (א) די געזונטע רבנים האבען זיך גע' פיהלט געוואונען ארויסצוגרענען) זעהר א וויכטיגער, נאכע נעוויס גיט זיין פערזענליכער נאך א פרינציפיעלער, פאר וואס רעזינירען? פאר וואס גיט ארויסקומען אין דער עפעס ליכטיג פערלעהרען וואסערען פרינציפיעלער עולות, וועלכע שלעכטע טאטען

ווערען אפגעטאן אין דעם יעצטיגען ציון דיסטריקט, און ווי אנדערע האט געדארפט דער דיסטריקט צוזאמענער שטעלע ווערען צווייטענס:

ווי באטאכט איז רבי סילווער גע' פאדען צום אלגעמיינען ציוניסטישן קאנגרעס אין לאנדאן דערער ווערטהער דעם קלויאלאנדער ציוניסטישן דיסטריקט, עס זיינען זיין אוועק עפליכע דרשים צייט דער לאנדאנער קאנגרעס, עס ווערט ווערען דעם קאנגרעס ווער פיל געדערט אין געשריבען, עס פראגען זיך ארום פלאנען, עס ווערען געטאכט פארטיי דעם פירנדיג אויפ'ן חשבון פון ציר גיט, איז דער לאנדאנער קאנגרעס פאר אונז, פאר'ן חשבון הייסט עס אויך א סוד? זיינען ס'ר גיט בארעכטיגט צו הערען א באריכט? ס'ר ליינען אין דער פרעסע און רבי סילווער האט זיין קאנגרעס פארלאנגען-ווערטיג סייניגען אין נאמען פון די אסערוי לאנדער ציוניסטישן, האבען ס'ר די סאך פון קלויאלאנדער ציוניסטישן אויך א רעכט צו ריסקוירען יענע אין אונזער נאמען איבערגעגעבען סייניגען? ס'ר ווייטען פון א ביל און יודע ס'ר שטענדיג רוצה ללמוד הרב רוצה ללמד? דענען פראגען ווי ווייט אויך הייסט זיינען געפרעגט זיין פיעלע אידען און ווי וועלען האטענליך ס'ר צוגערייכענדיג פארענטפערט ווערען.

ס'ר אכטונג,

ב. פ. י. ע. ר.

סינטיגער פון צעירי ציון, קלויאלאנד.

ווערטהער רעדאקטאר!

רעקערדע און איינער צייטונג שטעמט צו רינען די אינטערעסען פון פאלק, געט איך צו באטען א פלאץ פאר פאלגערע ווערטהער:

ס'ר איז אפילו גיט באוואוסט די סיבות פון דעם קאנפליקט צווישען דער היינער ציוניסטישער לייגונג, ס'ר די געזונטע רבנים, וועלכע באבען באטאכט אין איינער צייטונג פון 1טן אקטאבער און ווי רייסען איבער זייער ארבייט, און וועלען ווייטער ס'ר דער פיהרערשאפט גיט צוזאמען ארבייטען, דאך וויל איך פרעגן די געזונטע רבנים: אויב די לייגונג האט פאר כאטש געטאכט און ווי, די געזונטע רבנים, וועלען אויך אנטייל נעמען אין דעם סייניג, איז דאך א באווייז אן איינער סיסטעם איז ווייטענס ווערטהער, ס'ר ס'ר וועלכער רעכט האבען זיך און צו ארבייטען אין העלפען בויש דעם פאלקס בנין, אין אזא סאך מענטש ווען דער שיקאל פון פאלק איז אויך באדראהעט ווען די לאנדע אין

סודא איז אזא שרעקליכע דער נאכערער כח און האלטען פון די סילווער'ס אידען איז יענער ווייט ים אין נאך א דאטע דער האטענע וואס מענטש און שטעלע זיין גיט ס'ר צו זיין זיך אין נאמען, איז די האטענע אויף ארץ ישראל, ס'ר יעדער איד וואס האט דעם גליט זיך צו באווערען אין דעם לאנד פון וועלכער ס'ר האט בען זיך, גיטע ס'ר געווען די נאמען צייט פון איינער שרעקליכע, ס'ר מענטש דעם גלות, ס'ר בארד צוויי סייניגער דאך, ווערען דא סייניגער הערשער דא געטאכט, צו קענען דורכטראגן זיין די שרעקליכעסע ענינים, ווארום ס'ר דעם וועט יעדער איד א ציר גיטע פאר זיך אין פאר דעם נאמען פאלק.

אין אזא פאסענס סיסטעם אונזערע רבנים און פארענטליכע און ווי באטען ווי האבען אויך פיל יארהען געארבייט פאר דער ציוניסטישער בארעכטיגט, איז דאסען היינט געקומען די צייט אפצושטעלען די ארבייט, ווי נאכערען אפילו און ווי וועלען ווירטער אויך אפטייען, אבער איך קען ים ווייטען אין וואס ס'ר באשטענען יעדע ביינעם ארבייט, אויב גיט צו אסען ס'ר דער נאמען פרינציפיעלער אפער? אפער האבען ווי איינענעמען צו דאזיגענע וואס שטענען פייט דער פירשטען גיט טוט די ס'ר? און דאס האט זי געוואונען צו פארענטליכען דעם פרינציפ?

ג, איז ד' עצה זיך אפצוהעלן אן א ווייט? און לאזען און די וועלכע און זייער לייגונג פיהרען גיט גוט, אלען ווייטער פיהרען? גיין, גיט אפגעשטען א א ווייט, פארקערט, גיט געוואלד געחטען דעם ווערען אין דער האנד און ווייטען זיין די מעללעך דען פון איינענעמען און ציינען ווי עס דארף געפאלן ווערען, צו ערשטעס זיין דער באטאכט און סיינער איז יעדער גיטע וואס געט אונז, און עס יעדעס גארטע געשאפען.

ס'ר ציין געטעס,

א. ב. פ. י. ע. ר.



THE CLEVELAND JEW

Published six days of the week by the Cleveland Company, Cleveland, O. Entered as second-class matter at Cleveland postoffice under the act of March 3, 1879.

CLEVELAND, TUESDAY, OCTOBER 19, 1920

RABBI SILVER ASSERTS PACT INVITES WAR

Europe Seeks Dread- naughts Not Dreams.

League Advocate
Who Attacks Pact
Offered by Wilson



RABBI ABBA HILLEL SILVER

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

In his statement Rabbi A. H. Silver, of the Temple, E. 86th st. and Central ave., tells why, after touring the country before the war in favor of a league of nations, he now opposes the league as it was brought back to this country by President Wilson.

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

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

He issued this statement to The News Tuesday:

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

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

מלחמה א דורכפאל זאגט רבי סילווער

די סיטועציע פון דעם מיטל קלאס האבען געטען געהאט אלס זייער הויפט נאכט און דערנער רבי אבא הילל סילווער, וועלכער האט געזעהן ווער ער "איראקא פון 1918 און איראקא פון 1920."

די געווינסען וואס די וועלט האט געקראנען דורך דער מלחמה האבען נישט די וועלט די גרויסע קרעפֿט וואס מען האט דעמאל געבראכט — האט געוואלט רבי סילווער. — די איראקא פארשידענע רעזערווען האבען אפמאלוט נאך נישט געלערענט פון דער מלחמה די אויסלענדישע סיניסערעוועס פון איראקא זיינען נאך אלץ באשעפטיגט מיט ווערען סקייס און אינסטרוקט, און זיינען גרייט דעם האלדן פון זייער נאכפאר אפזעטיידען פונקט ווי זיי האבען עס געמאכט בעפאר דער מלחמה.

דערנעבן וועגן גענליכע מלחמות האט רבי סילווער געוואלט: ווער עס וויל אויפרייצען א מלחמה גענען רוסן לאנד, אדער ווער עס וויל אין רוסלאנד אויפרייצען מלחמות גענען אנדערע פעלקער.

זעה דער יעניער אין פאליק צו די בעסטע אינסטרוקט פון דער מענטש היינט

Jew. World.

Oct. 17-1920.

102

St. Louis Star
8 Oct. 20-

**HALF OF \$100,000
ZION DRIVE FUND
PLEGGED IN A DAY**

H. Silver, Foremost Advocate of Palestine Restoration, Opens Purses Wide by Stirring Appeal at Columbia Club.

500 LEADING ST. LOUIS
HEBREWS AT FEAST

Zionist's Words "If I Forget Thee, Jerusalem Let My Right Hand Forget Her Cuning" as Campaign Slogan.

By ALEX SCHAAF

The St. Louis \$100,000 Palestine restoration fund campaign was formally launched last night at a banquet in the Columbia Club, at which Rabbi Abba Hillel Silver of Cleveland, Ohio, reputed to be the staunchest and most enthusiastic votary of Zionism among the Reformed Jews of America, was the guest of honor.

The Zionist Bureau in the Victoria Building had received tentative subscriptions from the leading synagogues of the city during the day, but after hearing the stirring appeal of Rabbi Silver, which emphasized the fact that the restoration of the Holy Land as a home for the "chosen people" was no longer a dream, most of the donors doubled and not a few trebled their gifts, so that almost half of the fund was obtained on the first day of the big drive.

Rabbi Silver, who is a young man still under 30, and whose eloquent exhortations were of one who is devoted body and soul to his cause, pronounced as the Shibboleth of the campaign the memorable words of the Psalmist: "If I forget thee, O Jerusalem, let my right hand forget her cunning, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy."—Psalm 137:5.

Eight Rabbis Present.

Some 500 of the leading Jewish men and women of the city were present, at a dinner speakers' table sat eight rabbis, besides Nathan Frank, the toastmaster; E. J. Slonim, the director of the campaign; Heph Robins, chief editorial writer of the Times, and some of the principal sponsors of the Zionist movement.

St. Louis Star
Oct. 20-

**\$40,000 IS RAISED
HERE FOR FUND TO
RESTORE PALESTINE**

Rabbi Abba Hillel Silver of Cleveland Tells of Conditions Attending Restoration.

Forty thousand dollars of the proposed \$100,000 to be raised in St. Louis for the Palestine Restoration Fund was pledged last night following an address at the Columbian Club by Rabbi Abba Hillel Silver of Cleveland. More than 300 Jewish men and women attended.

The rabbi made an appeal for the movement. He said Palestine, when it is restored, will afford a haven of refuge for the persecuted Jews of Europe.

Rabbi Silver last year spent four months in Palestine. He said that under the mandate of England it is progressing very satisfactorily and Mr. Herbert Samuel, the British high commissioner, has instituted several progressive economic measures. "The English and the Jews get along very well together," he said. "Irrigation, sanitation and the building of roads are being vigorously conducted. A new hydro-electric plant is being constructed near the Jordan River in Galilee.

"At least 1,000,000 Jews in Europe are ready to go to Palestine. The problem is to prepare Palestine for their coming, to make the land tillable for farming and the country healthy. Palestine has a fine educational system with schools ranging from the kindergarten to the high school. A Hebrew university also is being built.

"One of the great problems there is, as in this country, that of landlords profiteering in rents. Rich Turks and Syrians own the land and extract a heavy toll from the poor Arabs. It is the problem of the Zionist movement to eradicate this evil. Commerce is bound to become one of the leading industries of Palestine, as it is on the highway between Europe, Asia and Africa. Its exports are mostly fruit, grain and wine.

"The American Zionists have sent to Palestine a medical unit consisting of forty doctors and nurses, which has saved many lives. The Americans spend \$75,000 a month for sanitation alone there. Malaria, which is the disease most to be guarded against, is gradually being stamped out."

Rabbi Silver was the representative of the committee on public information in France during 1913, and was made an officer of public instruction by the French Government.

St. Louis Star

**Cleveland Rabbi
Makes Strong Appeal
for Palestine Fund**

Gifts Totalling More Than \$40,000 Raised at Meeting Here.

An impassioned appeal in behalf of the Palestine Restoration Fund Campaign for \$100,000 in St. Louis by Rabbi Abba Hillel Silver of Cleveland, Ohio, at a dinner in his honor at the Columbian Club, Vandeventer avenue and Lindell boulevard, last night, inspired gifts from local Jews amounting to more than \$40,000 as contributions to the fund. More than 300 Jewish men and women were present.

Rabbi Samuel Sala opened the meeting, briefly outlining its purpose to gain impetus to the local campaign for the fund. The fund campaign he characterized as a thoroughly Jewish and thoroughly human endeavor, the product not of the minds of day dreamers, but of the most serious-minded men and women of the day.

Rabbi Sala turned the meeting over to Nathan Frank who without delay introduced the speaker of the evening, Rabbi Silver.

Rabbi Answers Question.

At the outset Rabbi Silver answered the question why he was interested in the restoration of Palestine.

"Some have said that the restoration of Palestine will afford a haven of refuge for the desolate of our people, the oppressed, the uprooted; some have said that it will be a haven of refuge not only for Jewry but for Judaism; others a place where the spirit of our people may develop and thrive, unhampered by alien environment and oppression; others that it will mean a revival of Hebrew culture and Hebrew literature in Palestine.

"All of these are valid and potent and convincing.

"But my allegiance and my consecration to it has been gained, not so much by any one, or all of them combined, as by another feeling entirely.

"We are today prone to lay too much stress on reasons. Life moves not by logic, but by the propelling power of sentiment and emotion. We are not moved by reasons, but by the onslaught of waves irresistible waves of a deep-seated, almost inexplicable emotion.

Traditions of People.

"I was brought to it by the traditions of my people, and the very history of my people cried out to me that I must ally myself with it.

"I came to it, simply, my friends, because I am a Jew."

Addressing his talk to those who were not definitely convinced of the far-reaching benefits to be derived from the success of the movement, Rabbi Silver said that most of those who were not now openly in favor of the restoration plan were in fear of the accusation of double allegiance, the fear that their loyalty would be questioned, or that their patriotism would be doubted if they should subscribe money and effort to the movement.

Not Unpatriotic.

He brushed aside such fears with the statement that no one had ever accused him of lack of patriotism because he

Rabbi Samuel Sale, who opened the meeting, said that the Palestine restoration fund campaign was not only a Jewish, but a human movement, not based on the vagaries of visionnaires but on the hopes and plans of the most serious-minded men and women of the day.

"Our Messianic hopes are revived," exclaimed Dr. Sale, "and the predictions of Daniel and the prophets are about to be fulfilled. We are not dealing now with the quasi-Messiahs, the impostors who have sprung up during the centuries since the Jews were dispersed from the land of their ancestors, with the fantastic attempts of the Middle Ages and of the Seventeenth and Eighteenth centuries. We are beckoned by the God of Israel to come and take our heritage, and every one of us should have a share in hastening the glorious day when Zion shall be restored to Israel."

Rabbi Silver's Address.

Rabbi Silver, who was introduced by Toastmaster Frank as a representative American and as a Jew to the core, said that he, a Reformed rabbi, had been led to espouse the cause of Zionism principally because he was a Jew. He added:

"Some have said that the restoration of Palestine will afford a haven of refuge for the poor of our people, the oppressed, the uprooted; some have said that it will be a haven of refuge not only for Jewry but for Judaism; others a place where the spirit of our people may develop and thrive, unhampered by alien environment and oppression; others that it will mean a revival of Hebrew culture and Hebrew literature in Palestine.

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"I was brought to it by the traditions of my people, and the very his-

tory of my people cried out to me that I must ally myself with it.

"The time has come to American Jews when they should dismiss their apologetic attitude toward their patriotism. No one needs to apologize for our position as American citizens. Jews have given to America and her cause time and time again as much as any race in the United States. The American Jew asks for no indulgence, no favor of anyone. Our citizenship in this country has been won by the sweat of our brow and the blood of our hearts."

Hosts Are Massacred.

The speaker then depicted the frightful conditions of the Jews in Eastern Europe, how hosts had been massacred in the Ukraine, how they were hated and spat upon by the Poles, how the Bolsheviks were robbing them of their livelihood and how, even in Hungary, where for a time the Jews had enjoyed freedom and prosperity, Jewish life had been uprooted and their residence in that country had become unbearable.

"Hundreds of thousands of our bonded people are flocking and will flock to the United States, but hundreds of thousands are bound for the Holy Land," declared Rabbi Silver. "And what do they find there—a land not yet prepared to offer asylum for the starving multitudes, so that the British High Commissioner, himself a Jew, had to issue an edict forbidding the immigration of all who could not take care of themselves for at least one year. So you can see we need millions and it is up to us Americans to furnish them."

The day has held from his people, many... under the yoke of oppression, but... with suspicion and his who... the day to day... of distress of his brother...

when they should dismiss their apologetic attitude toward their patriotism. No one needs to apologize for our position as American citizens. Jews have given to America and her cause time and time again as much as any race in the United States. The American Jew asks for no indulgence, no favor of anyone. Our citizenship in this country has been won by the sweat of our brow and the blood of our hearts."

Rabbi Silver traced the history of the United States from the early colonies, emphasizing each signal development with the statement, "A Jew was there." In our own times, he spoke of the crusaders who went out to the battlefields of the late war and said that "the Jew was supremely and superbly and gloriously there, and when the sun goes down on the last scene of this universe the Jew will be there."

Applauded Frequently.

Much applause punctuated Rabbi Silver's address at intervals.

Dramatically, Rabbi Silver pictured the scenes in Hungary and in Poland, where Jewish property, he said, is waste and where Jewish life has been absolutely uprooted. The Jewish people of this section of Europe are like leaves driven before the wind, he said.

He told the story of four young men whom he met in Palestine last year. They had come from Poland and had spent eight months traveling before they reached Jaffa. Starving at times, in jail at others, their arrival had been thus delayed, they told him. He asked them why they should undertake the journey before transportation facilities should become normal. They told him they could not wait; that in Poland they had seen Jewish patriarchs spat upon, their beards plucked, and otherwise ridiculed; that as they walked through the streets glances of bitterness met them on all sides.

"They said to me," said Silver, "if we must starve, if we must die, then let us die on this sacred soil."

The speaker said that the Jews did not want Palestine given them, that they were not a race of slave receivers, but rather the reverse; they are given, but declared that the Jews shall acquire Palestine because they will have earned by their wealth, gifts and labor.

In making his appeal in behalf of the restoration fund, Rabbi Silver said the "we are building something that will endure—something that will radiate Jewish culture and energy, and we will be doing something that is historic and worth while."

FAVORS SCRAPPING OF BIGGER PARTIES

Oct. 25-20. Rabbi Says Democratic and Republican Bodies Have Outlived Usefulness.

"I believe the two leading political parties have outlived their usefulness, and that the places of the Republican and Democratic parties should now be taken by a conservative and a liberal party," declared Rabbi Abba H. Silver in his address yesterday in The Temple.

The convention system of nominating candidates for president was also attacked by Rabbi Silver. He stated he was strongly in favor of a presidential primary system—the direct choice of candidates by popular vote. He said that in the delegate election system the will of the people was not carried out when the national convention met. Senator Warren G. Harding was cited by Rabbi Silver as exemplifying a case wherein a candidate had a minority of elected delegates and still was named by the convention.

The Democratic and Republican presidential nominees were also discussed by Rabbi Silver. He said nobody knew where Harding stood on the League of Nations. In speaking of Gov. James M. Cox, he said that though Cox had placed himself on record as in favor of the league in its present form, yet he had also stated he was in favor of the Hitchcock reservations.

Opposition to the League of Nations in its present form was expressed by the speaker. "The time is not ripe for a league, and even if it were, Europe should seek it from us, rather than we from them," he declared.

"Why should we ally ourselves with politically and financially bankrupt nations until they have had a thorough housecleaning?" he continued. "We are the greatest in wealth, power and everything else. Why should we ask favors?"

Quoting from speeches made seventeen months ago, and also from one made last Feb. 2 before he left on a European trip, Rabbi Silver explained his change in attitude on the league. He said that prior to his trip he was in favor of the plan, but that the insight gained into European conditions and affairs had completely changed his attitude.

A league of nations in some form was advocated by Rabbi Silver, but he advised that slower and more considerate action would be necessary before any adequate to maintain peace could be established.

JOIN LEAGUE, BUT SAFEGUARD U. S., IS RABBI'S PLEA

Wilson Failed by Permitting Colleagues to Keep Secret Treaties, Is Assertion.

"Watchful waiting" and extreme caution should be used on the part of the American people in entering an alliance or compact with the European countries that are morally and financially bankrupt, is the opinion of Rabbi A. H. Silver. He so expressed himself in his Sunday talk in the temple, E. 45th st. and Central ave.

"No nation can be completely independent," declared Rabbi Silver, "we are all inter-dependent. No nation can live a life of complete isolation any more than the individual can so live. Hence no sane American can be opposed to the idea of a league of nations. I have no criticism to make of the league, as such. But I do most emphatically condemn a league that is connected with a treaty that is nothing more nor less than a breeder of war and that invites us to enter a partnership financially and morally bankrupt. I submit to business men if they would care to enter such a partnership and underwrite a blank check.

Facets Belged With Secret Pacts.

"If France, England and Italy are sincere and are really desirous of putting an end to war let them cease the various wars they are now waging. Let England treat her dependencies—Ireland, Egypt and India—in a right and just manner. Let them submit some evidence they are really in earnest and honestly mean what they say.

"There are those who say let us 'go in' and with our power, influence and prestige we can make the desirable changes in the present league and treaty. I would call your attention to the fact that there is where President Wilson, with his great faith and idealism, failed. In 1917 he believed America could do that very thing. However, when he went to the peace conference he also knew that the pockets of every foreign emissary fairly bulged with secret treaties. Then and there was the time to demand that these secret treaties be scrapped. It was then he possessed the power to make the proper demands and that golden opportunity was forever lost when he did not do so. Some say let us join and we can get out within two years if we do not care to remain. I would point out that it took us just five days to get into this titanic world struggle.

U. S. Should Enter With Caution.

"The European countries need and want us in the league. There is no question about that and now is the time for the United States to dictate the terms upon which she shall join. Let not the mistake of 1917 be repeated! We can set the terms upon which we shall join and those terms must be clearly and emphatically incorporated into the pact before we sign and not afterwards.

"As I view it there are but two courses open to the American people regarding the league and whether we

Oct. 29-1920.

Rabbi Asks Tax Boost

To the Editor of The News—I urge my fellow citizens of Cleveland heartily to endorse, at the coming election, the five proposals designed to bring financial relief to our city and to save our educational system from complete demoralization.

The cost of operating the city has increased from less than \$4,000,000 in 1913 to over \$13,000,000 in 1920 while the city's income has remained practically the same.

The operating expense of our school system has likewise increased materially in the last few years. The payroll for teachers alone has been augmented by \$1,500,000 in the last year.

Our city then faces a great deficit.

Unless the citizens of Cleveland vote in favor of the proposals which will be submitted to them next Tuesday, every municipal department will, to a large degree, be crippled. Cleveland will not have the police and fire protection, the clean streets, the well-kept parks and boulevards and the efficiently run hospitals which the Fifth City of America ought by right to have.

Our entire school system will be seriously undermined. There are today 20,000 school children in our city who are but poorly accommodated, in basement rooms or in portable buildings, and who are not receiving the care, comfort or attention to which they are entitled. If the school levies are not approved, not only will the problem of caring for these children become increasingly difficult as their numbers increase, but virtually all our high schools, kindergartens and community centers will have to be closed.

I cannot for a moment believe that the men and women of our city will permit a condition such as this to prevail here.

Cleveland is a progressive and progressive city. In the van of civic enterprise, and a leader in many municipal projects now nationally adopted. It will not destroy this carefully constructed municipal life by withholding the necessary funds for legitimate and essential administrative and educational needs.

ABBA HILLEL SILVER.

הרב אבא הלל סילבר
אשר נאמר ביום ראשון
במסגרת שיעורו
בבית המדרש
הגדול של חסידי
המזרחי, ובו
הוא דן על המצב
הפוליטי והכלכלי
הנכון, וכן על
הצורך להקים
מפלגות חדשות
המבוססות על
ערכים מוסריים
ולא על אינטרסים
מפלגתיים.

הרב סילבר הדגיש
בשיעורו כי המצב
הנכון הוא
הכי קשה, ושהממשלה
הנוכחית אינה
מבצעת את
חובותיה כלפי
העם. הוא קרא
לעם להפעיל
לחץ על הממשלה
להתקן את
החוקים החדשים
הנדרשים, וכן
להקים מוסדות
חינוכיים ורוחניים
המבוססים על
ערכים מוסריים.
הוא סיים את
שיעורו בקריאת
תנ"ך.

ROTAPLEX
ELECTRIC
WASHER

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The Modern View.
St. Louis. Oct 22 - 1920.

105

THE RELATION OF ZIONISM TO PALESTINE RESTORATION.

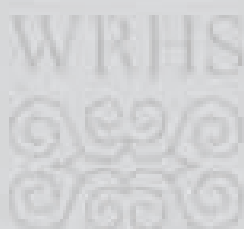
Mr. Frank, though not a Zionist, was chairman of the Committee of Arrangements and presided at the banquet rendered to Rabbi Abba Hilel Silver of Cleveland, Ohio, Tuesday, at Columbian Club.

Although the invitations bore not a single word to that effect, the affair was in behalf of Palestinian Restoration. Funds aggregating \$40,000 for that purpose were subscribed chiefly by Orthodox leaders.

The question of the true relation of Palestine Restoration to Political Zionism is discussed in this issue on page 3.

Rabbi Silver gave a wonderful address that is said to have been more eloquent than any ever delivered in St. Louis by a Jewish speaker.





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Sentiment of Zionists.

Whatever one may think of the permanent success of the movement to restore Palestine as the land of the Jews, in fulfillment of long-treasured prophecies of Judaism, only a heart of stone could be untouched by the sacrifices which so many Jews of America, particularly those who are called "Orthodox," are making to help make the ancient dreams come true. At a dinner here the other night a Reform Jew rabbi, Dr. Silver of Cleveland—one of the most richly endowed speakers St. Louisans ever heard, adding the culture of the schools, of literature and of extensive travel to the natural endowment of a superb body, a quick, imaginative mind, the eye of a poet, a musical voice adapting itself in volume and range and quality to any emotion—spoke of the aspirations of his peculiar people, surviving every persecution, going through every ordeal, with the eyes of their souls fixed upon a goal it would take centuries to reach. It is one of the greatest miracles ethnology has in all its record.

The response in gifts for preparing Palestine for the populations of various countries, the poor, struggling, persecuted and pious Jews, eager to live as their fathers did in the lost Promised Land, was an affecting scene. Many, of course, gave from their affluence, but there were many more who gave large sums from their comparative poverty. When the "doubling" of previous subscriptions began, the real strain was evident, but with faces lighted with hope, the "doubling" was done.

Should the Palestine plan not be a final success, thousands of Jews will at least have been induced to flee places of persecution. It will then be easier to deal with them elsewhere. But all proposals of colonization in other places make no present appeal. These people must be taken care of now and the transplanting to Palestine seems to be the best emergency treatment.

The revival of Jewish religious hopes, as expressed in the practical support of Zionism, is one of the most remarkable spiritual phenomena of any time.

IN LEAGUE BUT SHEGUARD U. S. IS RABBI'S PLEA

Rich
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Hater
Oct.
1920

"Watched waiting" and extreme caution should be used on the part of the American people entering an alliance or compact with the European countries that are morally and financially bankrupt, is the opinion of Rabbi A. H. Silver. He so expressed himself in his Sunday talk in the temple, E. 55th st. and Central ave.

"No nation can be completely independent," declared Rabbi Silver, "we are all inter-dependent. No nation can live a life of complete isolation any more than the individual can so live. Hence no sane American can be opposed to the idea of a league of nations. I have no criticism to make of the league, as such. But I do most emphatically condemn a league that is connected with a treaty that is nothing more nor less than a breeder of war and that invites us to enter a partnership financially and morally bankrupt. I submit to business men if they would care to enter such a partnership and underwrite a blank check.

Pockets Bulged With Secret Pacts

"If France, England and Italy are sincere and are really desirous of putting an end to war let them cease the various wars they are now waging. Let England treat her dependencies—Ireland, Egypt and India—in a right and just manner. Let them submit some evidence they are really in earnest and honestly mean what they say.

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THANKSGIVING UNITES CREEDS

Community Service Seen as
Promoter of Religious Tol-
erance and Understanding.

SERMON GIVEN BY RABBI

By LOUIS L. GOODNOW.

Nineteen years ago today a few ministers of different creeds, but who all professed to be servants of the same God, held in Detroit the first Community Thanksgiving Service in which Catholics, Protestants and Jews ever participated in this country. The purpose of the founders of the annual service was to promote religious tolerance and brotherly understanding by having men and women of different creeds rub elbows with each other, and participate in a service of praise to God. It was to make visible and audible the points on which all worshippers of the God of the Christians and Jews agree.

Every year the Community Service has been held in Detroit, and as time has passed, the manifestations of greater appreciation of each other by those professing different creeds has grown. The latest manifestation of this was in the recent anti-anti-semitic school campaign. In that, the Catholics and Protestants, the Dutch Reformed and the Seventh Day Adventists Churches were helped by Episcopalians, Congregationalists, Presbyterians, Methodists, Baptists and men of other denominations.

ANOTHER MANIFESTATION.

The combined effort of the Detroit Council of Churches and the Holy Name Society of the Catholics to bring about universal observance of Good Friday is another manifestation of the same spirit.

Those most enthusiastic about the Community Services admit it can not be shown that these services were directly responsible for the specific acts of whole-hearted co-operation among the different denominations, but they are sure that the ameliorating influence of these services on bitterness of denominationalism has had much to do with creating a spirit of personal co-operation. Today's services will be held at 10 a. m. at Orchestra Hall, and the collection will go to the Detroit Community Union Fund.

The example of Detroit in holding these services aroused wide comment. If Detroit could do it, other cities could do it, it was argued. The result was that other cities did adopt the Detroit idea, and today nearly all the large cities of the country are celebrating such community services.

SERMON BY JEW.

Orchestra Hall was filled before the services began with the invitation to worship by Dr. Galis Glens Atkins, Congregationalist. Each part of the service was conducted by men of different denominations, and the sermon was preached by a Jew, Rabbi Abba Hillel Silver, of Cleveland. He spoke on the condition of society today, emphasizing that war is not constructive, and that it leaves a harmful aftermath, but that it clears the ground for constructive thinking and acting, and urging people to build better than before the war. He said in part:

THANKSGIVING UNITES CREEDS

107

cally fine and beneficent will accrue unto the children of men.

THE WAR'S AFTERMATH

"I would not have you think of me as naive. I am not entirely uninformed about conditions as they are today in this land, and more particularly abroad. I was in Europe in 1918, during the war, and again in 1919 and 1920. I knew that the Treaty of Peace did not bring peace to Europe, and that the war for democracy did not establish democracy throughout the earth. I am acquainted with the cruel aftermath of the war, the burning misery of peoples, the wretchedness, the devastating typhus, the starvation of little children. I am not unfamiliar with the furious hatreds that are still smoldering in the souls of many nations.

I know that in the whole of Central and Eastern Europe, from tip to toe, there is not a sound spot, one that may not at any moment become a festering wound. And I know, furthermore, that the foreign offices of Europe, like the Bourbons of old, have forgotten nothing and learned nothing. They are just as busily engaged in scheming, plotting, in playing with the destinies of peoples as they were before the war.

NO IDEALISM NOW.

"One does not find in Europe today that uplifting spirit of idealism that one saw there in the days of the war. In those tremendous days one saw all about him evidences of superb loyalty and devotion, magnificent selflessness and sacrifice, truly great and holy passions. Today, one finds in their place, cold cynicism and an unsavory realism. Men somehow are disillusioned. The beautiful dream of the night, fashioned out of the longing of men for a better world, seems to have been dissipated by the cold winds of the chill, gray dawn of peace.

"All these facts are very clear in my mind, and yet withal I am bold enough to speak today hopefully and in the true thanksgiving spirit, of a world growing better in spite of its many lapses, of a society growing stronger because of its many tribulations, and of men awakening, as it were, out of the very welter of strife and hate and suffering, a new glory and a new consecration.

"We are as yet too near the struggle to appraise it. We are still in the midst of the deluge and leasum of the backwash. Some day, when the mists shall have rolled away, we shall be able to discern more accurately the vast and significant contours of this colossal episode in human history, and the mighty transformation in human life which it wrought.

WAR OPENS WAY.

"It is well to remember that no war achieves anything positive. It only clears the way for constructive achievement.

"This war, likewise, has not achieved universal peace, nor has it established democracy on earth. But it has cleared the jungle of the noxious and strangling growths which made such ideals incapable of realization. It paved the way for the future generations to achieve by dint of painstaking effort and patient building, these blessings of democracy and peace. So that while it is true that the war has not been an unmixed blessing, while it is true that the Treaty of Versailles did not usher in the millennium, we would be unjustified in saying that the war has therefore been fought in vain, and that the untold sacrifices of men have brought us no commensurate

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10. Some say let us join and we can get out within two years if we do not care to remain. I would point out that it took us just five days to get into this chaotic world struggle.

U. S. Should Enter With Caution.

The European countries need and want us in the league. There is no question about that and now is the time for the United States to dictate the terms upon which she shall join. Let not the mistake of 1917 be repeated! We can set the terms upon which we shall join and those terms must be clearly and emphatically incorporated into the pact before we sign and not afterwards.

"As I view it there are but two courses open to the American people regarding the league and whether we should join it. First we must stay out entirely until the European countries experience a change of heart and come clean. Until they convince us beyond any doubt of their sincerity and honesty of purpose.

"In the second place we can enter with caution—tentatively, and not place ourselves in the position of underwriting a blank check. It is my belief that the latter course will be the one that is ultimately followed."

EDITOR'S NOTE—This is the kind of a league that His Eminence Cardinal Gibbons, and all good Americans want—one for peace, without Article 10, which is meant for war; if its not for

"I wish on this Thanksgiving Day, amidst the vast confusion of a world that has not yet recovered from the unprecedented upheaval of the great war, to sound a note of optimism and hope. I would have you feel as I feel, that things are coming right, that the mighty irritations and perplexities, the many maladjustments bequeathed by the war, are destined to grow less in intensity and number, and that out of the multitudinous sacrifices of this struggle something intrinsic-

What Joe. Charvile
 Nov. 19-1920
 Holds Service Here



RABBI ABBA HILLEL SILVER.

RABBI SILVER WILL TALK THANKSGIVING

Represents Jewish Community at Nineteenth Annual Service

Jews of Detroit will be particularly interested in the nineteenth annual community Thanksgiving service which is to take place at Orchestra Hall next Thursday morning, because of the fact that the sermon is to be delivered by Rabbi Abba Hillel Silver of Cleveland. Rabbi Silver is recognized as one of the foremost pulpit orators in this country. He is a very keen thinker and a leader in the civic and communal affairs of his city.

The community Thanksgiving service, which is now in its nineteenth year, was started by a small group of liberal clergymen of whose original number Rabbi Franklin is the only one still resident in Detroit. The service as usual will be participated in by representatives of the various religious denominations.

As it is expected that Orchestra Hall will be filled to its capacity, it is suggested that those wishing to attend the service should come as promptly as possible, for the service will begin promptly at 10 a. m. The general public is cordially invited.

This year the Community Thanksgiving Service will be held under peculiarly happy auspices, the committee having been particularly fortunate in securing the beautiful Orchestra Hall for the service. The speaker, too, is a man known to many of the readers of this journal as one rarely gifted as a thinker and an orator and one who will unquestionably bring to the people of Detroit a message deeply religious and yet timely and suggestive. Rabbi Abba Hillel Silver of Cleveland, Ohio, who has accepted an invitation to deliver the sermon this year, will, we are sure, grace the occasion for he is the sort of a man who senses the larger implications of religion and is fearless as he is forceful in the interpretation of the religious problems of our age.

From year to year, since the time of its inauguration, the Community Thanksgiving Service has grown in popular esteem. There can be little doubt that this year too its influence will be felt by a circle of worshipers even larger than heretofore.

ALL TO JOIN IN C. THANKSGIVING

M. Franklin, Jew; the Rev. Dr. William Beale Gantt, Presbyterian; the Rev. Dr. Augustus P. Record, Unitarian; the Rev. F. F. Patterson, Universalist, and a representative from the Methodist church, not yet chosen.

Rabbi Silver is known as a factor in civic and community work in Cleveland. Because of his oratorical power he was sent to Europe during the war by Secretary of War Baker to present to the people American viewpoints on questions relating to the war.

The Community Thanksgiving Service, under the name "The Citizens' Interdenominational Thanksgiving Service," was established 19 years ago by a group of men, among whom the Rev. Lee S. McCollister, the Rev. Nehemiah Boynton, the late Reed Stuart and the late Rev. H. P. DeForest took a prominent part. With them was associated Rabbi Leo M. Franklin, who is the only member of the original group still resident in Detroit. Through the 19 years of the existence of the service, Rabbi Franklin has continued as secretary of the executive committee. The present executive committee is made up of the following men: Dr. Atkins, F. E. Bogart, Rabbi Franklin, Henry M. Land, Tracy W. McGregor, the Rev. Dr. Gantt, the Rev. C. F. Patterson, the Rev. Dr. Record and Bishop Charles D. Williams. With this group was associated for many years the late Frank D. Taylor, who died since the last service was held.

"HAS BECOME GENERAL"

In respect to the service Rabbi Franklin says:

"Today, interdenominational Thanksgiving services participated in by a greater or less number of denominations have become fairly general in various sections of our country. But when almost two decades ago, a little band of progressive clergymen in our city undertook to meet on a common platform in a religious service at least on one occasion in the year, so remarkable was the innovation regarded, that the London Times among other newspapers, commented upon it and so daring was it construed to be by the reactionary religious forces of the time, that in more than one pulpit it was denounced as a disruptive and destroying agency.

"Fortunately, as the years have passed, the service has justified itself even in the eyes of those who were at first most virulent in denunciation. It is fair to say that no other single agency has done so much to create among the religious forces of the community, an esprit de corps and among the religious men and women of Detroit,

Nov. 26, 1920
 THE DETROIT JEWISH CHRONICLE

RABBI EXTOLS PILGRIM SPIRIT

Service and Self-Discipline
 Greatest Legacies Left to
 America, He Insists.

Service and self discipline are the two great legacies which the Pilgrim fathers bequeathed to their descendants, Rabbi A. H. Silver, of Cleveland, told a capacity audience at the community Thanksgiving services held at Orchestra hall Thursday morning at 10 o'clock. The future of the country is assured so long as the people hold fast to these ideals, the Rabbi continued in his address on the theme: "Things Are Coming Right."

"America is unlike every other country in the world in that it is a combination of all peoples, and racial antagonisms have here their chance to be softened and merged into a coherent whole which shall have for its purpose the good of all humanity. Instead of the exploitation of a chosen few," the Rabbi said in the course of his exposition of the message of the Pilgrim fathers first to their own generation and which he said now applies to America in its trying period of readjustment.

Spirit of Youth Expected.

"It is unfortunate that America has been brought into such close contact with old world ideas in this period of her history," he said. "The spirit of youth is the spirit of enterprise and of faith. That's what the world expects of America, not set notions of time-worn ideas, but the fresh adventurous pilgrimage upon the pathway of life which the Pilgrims manifested when they set sail upon tempestuous seas and, after 63 days of stress and danger and uncertainty, landed upon the shores of bleak New England.

"There was nothing pampered nor effeminate about the Pilgrim fathers. They were strong in body and courageous of soul, and theirs is the spirit we must emulate today. Because of God's bounteous natural gifts we as a nation are in danger of being weakened by great wealth. Our young people are in danger of losing the robust spirit of the pioneers who were strong so long as there remained a bit of the country unexplored. When there are now 15,000 millionaires where but one was known in the time of Washington, it behooves us to beware of the effeminizing effect of great prosperity.

"Only degradation, stagnation and demoralization will follow unless the youth of today are willing to undergo strenuous discipline which alone develops fine manhood and womanhood. This discipline can be secured only by self restraint and self discipline and by the giving of ourselves to the slow task of lifting and raising humanity with us."

THEY MUST COME CLEAN.

Rabbi Abba H. Silver On the League.

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

Such a league would not be a league of nations, but a league of foreign offices and America must not lend itself to such a thing for we would be pledging our strength and our resources to keep alive a civilization that is bankrupt and an order of things that must pass away.

It is my firm conviction that only after the great powers of Europe will have washed their hands clean, after they have righted the wrongs they have and are committing, can America consider any such alliance.

When the nations of Europe want our ideas—our beliefs and not our bayonets, our dreams and not our dreadnaughts, then we shall come to them and give of ourselves freely and generously as we have at all times given to the needs of mankind.

I am still in favor of a league of nations but before such a league can be found and in order that it may truly serve the interests of the people of Europe the evils of the times must be rectified; the European nations must surrender their imperialistic adventures and enterprises. They must come clean.

The burden which is well borne becomes light.—Ovid.

Am. Mailer.
Nov. 26, 1920.

An item in a Cleveland (Ohio) paper to the effect that Rabbi A. H. Silver, of The Temple, would occupy the pulpit of Rabbi Louis Wolsey at the Euclid Avenue Temple on Friday evening is pleasant reading. An exchange of pulpits among the rabbis of the same city, and even of different cities, would not only prove interesting to the congregations, but would perhaps be of benefit to the rabbis themselves by showing them how congregations other than their own react to their sermons. It is an experiment well worth trying.

Buffalo Courier Nov 29, 1920

Hillel Silver of New York. Rabbi Silver was given a warm reception before he started his speech, his noted oratory powers having preceded him. Rabbi Silver said in part:

"I wish, my dear friends, at this moment of great confusion, not only in Jewish life, but in the life of the whole world, to sound a note of hope and optimism. It has been my good fortune to be among the pilgrims who visited Palestine, and I am all too well acquainted with the enormous difficulties confronting us in Palestine. I know of the paucity of men and material. I know of the almost absolute lack of all things needed for an active industrial life. I know of the perplexing problems and difficulties which we shall face in Palestine. I was also among those who represented you at the London conference, and I am all too well acquainted with the man-conflicting elements in our life, in our Zionist life and in our Jewish life. I am acquainted with the intensity of feeling, the factionalism and the factionalism in our ranks.

"We are a frightfully self-analytical and self-critical people, and in this spirit of self-criticism, we sometimes underestimate or depreciate the things which are justly and superbly ours, all the things we can be justly proud of, and overemphasize and underscore too forcibly our weaknesses and our shortcomings. I believe with every conviction of which I am capable that if we could with our weaknesses and our paucity and the smallness of our resources, with two-thirds of Jewry disorganized, broken up, scattered and ruined with the mighty opposition, I say that if we could, in spite of these almost insurmountable obstacles, wrest from the world the San Remo decision, I say that if we could do that, then there is absolutely no limit to the achievements of which we are capable.

"I am hopeful because it has been my privilege during the last few months to come in intimate contact with the men whom we have chosen as the leaders and spokesmen of our movement, and I say unto you frankly—and those who know me know that it is said in an unprejudiced spirit, that all the criticism that has been launched against the leaders of our movement here and abroad, and I am one, who does believe in criticism—I believe that criticism is the only guide which

a leader has to the feeling and the thought of his followers—that all the criticism which we have freely launched is unjust. We have been exceptionally blessed by God with men, zealous, earnest, gifted, unselfish, self-sacrificing, who are ready to lay their all upon the altar of Jewish idealism and Zionist thought (Applause). In Weismann, who to me represents perhaps the energy and the force of our great movement; in men like Sokolow and No-deau who to me somehow represent the soul of our movement, and in men like Brandeis (Great applause) who to me represents the mind of our movement, I believe that we have leaders such as any great nationality and popular movement may be proud of, and may have exceptional faith in, and because of these men I also am hopeful and optimistic, and also because of this fact, because of the men and women who are in Palestine, because of their earnestness, because of their willingness to do the humble and the patient and the humdrum things of life without which any constructive task is impossible of achievement spirit of the men."

Rabbi Abba Silver Will Lecture Here



RABBI ABBA H. SILVER.

"The Faith of Our Fathers in the Lives of Our Children" is to be the subject of a lecture to be delivered at 8 o'clock tomorrow evening in the auditorium of Temple Adath Israel by Rabbi Abba H. Silver, Cleveland. The lecture is to be given under the auspices of the Temple Sisterhood.

An informal reception will be held in the assembly room following the lecture. The public is invited.

Interdenominational Service

To Be Held Next Week at
Orchestra Hall.

One of the few public religious services in the country, if not the only one, in which Catholic, Jew and Protestant participate, will be held Thursday, Thanksgiving Day, at 10 a. m. in Orchestra Hall, when representatives from many denominations in Detroit unite in the Nineteenth Annual Community Thanksgiving Service.

Rabbi Abba Hillel Silver, of the Temple, Cleveland, will give the principal address from the subject.



RABBI ABBA HILLEL SILVER

"Things Are Coming Right." The offertory will be given to the Detroit Community Fund. Singing will be by the choir of the Universalist Church of Our Father, under direction of Jason Moore.

OTHERS TAKING PART.

Others who will have part in the service are: The Rev. Dr. Galus (Queen Athina, the Rev. Dr. Mac' H. Wallace, Congregationalists; the Rev. James F. West, Baptist; M. Hubert O'Brien, Catholic; Rabbi Leo

Peace Is First Need.

Peace is the first great need of a tired world, Rabbi Silver said, and the restoration of humanity to a normal life is the second. In the first, America, he said, has taken a leading part and in the second the influence of America is absolutely vital if proper sanity is to be conserved.

Touching upon the condition of Europe (for Rabbi Silver served overseas in the Great War, and made trips abroad in 1919 and 1920), he said he is still hopeful enough to believe that the world is growing better in spite of many lapses.

"We are too near the great struggle to be able to appraise it correctly," he said. "We are in the midst of the back-wash which is threatening to undermine our institutions and destroy the very things for which we fought, but we must remember that no war ever achieved anything positive. All war can do is clean the jungles for constructive achievements later.

War Has Cleaned Jungles.

"The Great War has not established universal peace nor has it conferred democracy upon the warring states, but it has cleared the jungle of the strangling growths which for centuries has made the reality of ideals impossible, and has cleared the way for constructive thinking. War hasn't ushered in the millennium, but it is true that Prussianism has been killed and that militarism has received its death blow. Never again will it appear in all its viciousness to threaten the peace of the world and never again will the rights of men be submerged and denied."

The meeting of the League of Nations was hailed as the best augury of the peace of the world, even though, the speaker said, the plan will need to be changed before America sees her way to enter.

"It is unfortunate for us all that a certain spirit of arrogance and pride is creeping in to smother the spirit of democracy in this country today," he continued. "The minority must be heard. It must be permitted opportunity for self-expression so that the way may be kept clear for the enunciation of doctrines which will be for the betterment of mankind. Political as well as religious liberty is absolutely essential if the spirit of America is allowed to express itself properly and vitally.

Urges Keeping of Ideals.

"Altogether too much submerged antipathy has surged to the top since the war, both in Europe and in this country, and too many men are intent upon fanning the flames of intolerance. American democracy is the only hope of the world today, and a new atmosphere of love and sympathy must be created to purify the world of its misery and despair.

"The heritage of pilgrimage is the great lesson the Pilgrims have left the world aside from the heritage of liberty of conscience. Too many men today will sacrifice their ideals for

a better understanding of that brotherhood which the churches of all denominations are preaching.

HAS BEEN OF SERVICE.

"Nor has the service been a source of help and inspiration only to those who year by year have participated in it. It has been the acknowledged inspiration for the establishment of an almost unlimited number of neighborhood group Thanksgiving services participated in by churches of different denominations. To accomplish this very end was the purpose of its promoters from the beginning. In the very first announcement that they gave to the public, they stated that they did not wish to supplant any denominational service but merely to supplement those then in existence. They did not wish to undermine the religious faith of any man but to deepen and intensify the spirit of religiousness in all men.

"They did not wish to set the claims of one denomination against those of another, nor to claim superiority for sect over sect. But they did set out avowedly to stress what the various creeds held in common and to forget on a day of national thanksgiving, the differences that set up barriers 'twixt man and brother man."

the sake of comfort and too many people bow down in worship to practical ideas, instead of to ideals. The really practical man is the idealist. It is the man with the vision of the ultimate good who forges ahead and will be brave enough to be misunderstood and even be crucified for the sake of holding fast to his ideals.

"The practical man of God is the pilgrim who paves the way to a new life and nurses the flame of idealism until it blazes into a torch which lightens the dark corners and leads other men up into the light.

"What a torn and tortured world today needs more than anything else is a little bit of love, a human bond of sympathy, more of indulgence and more of sympathy until it finds itself out again into the light and the sunshine of God's love. That is the task America has before it as its contribution to these trying times."

Wilson's Message Read.

President Wilson's Thanksgiving message was read by M. Lyndon O'Brien, and the proclamation by Governor Albert E. Sleeper was read by Rabbi Leo M. Franklin.

RABBI REBUKES FORD FOR JEWISH ATTACKS

Silver Declares Old World Propaganda Is Now Being Circulated in U. S. to Stir Religious, Race Prejudice.

Whenever America shall persecute the Jew America will cease to be America; whenever America shall resolve itself into an organization to persecute any group of people within its borders on account of religious beliefs or racial characteristics, the soul of America will be dead, was the opinion expressed by Rabbi A. E. Silver in answer to the question: "Shall America Persecute the Jew?" in a meeting at Woodland Presbyterian church, Sunday night, replying to an article recently published in the Dearborn Independent, a newspaper owned by Henry Ford, the automobile manufacturer.

Silver declared he would take no notice of any attack on the Jew as such, because the Jew had been subjected to persecutions and bitter partisan and prejudicial onslaughts for 2,000 years, and all this was neither new nor a source of worry to the Jew. In fact, it was to be expected, and the absence of it would excite more wonderment than its actual existence. But because propaganda was a direct stab at the very fundamentals of the American principle of government, he continued, he would raise his voice. Because also there was an ulterior motive behind the whole scheme of present-day anti-Semitism, he deemed it his duty, he said, as a loyal American citizen, to do all that he could to uproot the insidious propaganda that was now being spread broadcast throughout the land.

Takes Pride in America.

"America to me," he declared, "is something more than a mere country geographically circumscribed. It is a principle, a philosophy and an experiment in spiritual unity such as the old world has never known. The German prides himself on being a Teuton, the Frenchman on the fact that he is a Gaul, the Englishman because he is an Anglo-Saxon, and so on. But here in America they are all fused and pride themselves on the fact they are Americans.

"To me, America is a great mosaic, made up of all the various peoples of the earth, a wonderful rainbow, if you please, composed of all the colors that blend and form a homogeneity, the like of which the world has never known.

America has shown how people can surrender their prejudices.

"Those who seek to fan the flame of religious or racial prejudice and array groups against groups, are making an attack on the basic and organic principle of our government—freedom of religion and freedom of thought and speech. They are endeavoring to destroy America and the spirit of democracy; they are traitors to their country, desertors of the holy of holies, and desire to revive the spirit of ruthless medievalism that killed all that was good in mankind.

Traces Attack to Book.

"This is not an attack on the Jew

primarily. The ulterior motive, the real object is to destroy the spirit of liberalism. It first appeared in Russia in book form, purporting to be backed by an organization known as the Elders or Sons of Zion, and contained a series of protocols. It had its second edition in Russia in 1903, at the conclusion of the Russo-Jap war. It appeared in Germany in 1917, and again in 1919. It had as its object to divert the mind of the people from the rule of autocracy and the evils of that system of government and to charge the Jew with all the woes that were falling upon the people.

Finally, the book made its appearance in England and was given wide circulation through Tory agencies. It has now come to America and I know that the reactionaries in this country glory in its appearance.

"It has a nameless theme and there is nothing connected with it that can fix the identity of those who are behind it save the avenues through which it makes its appearance. But I say to you that the spirit of America shall not be killed by it. And the Jew will be found ever faithful and loyal in his devotion to true democracy and all that is best in our form of government. He will not cower nor will he cringe; nay, he will not surrender under any such attacks, whether they be waged by Ford or 10,000 like him."

Rev. Joel B. Hayden, pastor of Woodland church, said he felt that the spirit of fair play, broadmindedness and tolerance, always found in the heart of every true American, would not permit a flame of racial or religious prejudice to sweep over the land. It was absurd, he said, to think that 1 per cent of the population of the world, which the Jew comprises, could conquer the economic, industrial and governmental machinery of the world.

רבי סילבער און דעם היידען פארדא טען אנטיסעמיטיזם

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W. J. H. 6, 1920

"Americanize Ford"

To the Editor of The News:—I noted with pleasure Rabbi Silver's answer to the attack made on the Jewish race by Henry Ford. Of course a question of this kind can be expected from a man of the Henry Ford type. I suppose he will never learn every knock is a boost, especially when the knock is given an American for consideration.

Americans, as a rule, are broadminded and their consideration is given to fair play.

The rabbi is right when he states that Ford's question, "Shall America persecute the Jew?" should not be taken too seriously. I say that it will not even be considered at all by any broadminded man or woman. The trouble with Henry is that when he was a boy in school he probably thought that American history was not interesting enough for him, so his mind wandered off in another direction during the history session, and as a result he is a grown man and doesn't know the first thing about the principles on which this great government of ours was founded. If he had paid attention during those important sessions he would be a much wiser man than he is now. In other words, he would know that what he has done to the Jews is impossible, not only to the Jews, of course, but to any other religious group.

In closing will say that if Henry Ford believes in his own expressions in this

The Cleveland Call. Dec. 11-1920

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Silver Declares Old World Propaganda is Now Being Circulated in U. S. to Stir Religious, Race Prejudice.

Whenever America shall persecute the Jew America will cease to be American; whenever America shall resolve itself into an organization to persecute any group of people within its borders on account of religious beliefs or racial characteristics, the soul of America will be dead, was the opinion expressed by Rabbi A. E. Silver in answer to the question: "Shall America Persecute the Jew?" in a writing at Woodland Presbyterian church, Sunday night, replying to an article recently published in the Dearborn Independent, a newspaper owned by Henry Ford, the automobile manufacturer.

religious or racial prejudice and array group against group, are making an attack on the basic and organic principle of our government—freedom of religion and freedom of thought and speech. They are endeavoring to destroy America and the spirit of democracy; they are traitors to their country, desecrators of the holy of holies, and desire to revive the spirit of ruthless medievalism that killed all that was good in mankind.

Trace Attack to Book.

"This is not an attack on the Jew primarily. The ulterior motive, the real object is to destroy the spirit of liberalism. It first appeared in Russia in book form, purporting to be backed by an organization known as the Elders or Sons of Zion, and contained a series of protocols. It had its second edition in Russia in 1905, at the conclusion of the Russo-Jap war. It appeared in Germany in 1917, and again in 1919. It had as its object to divert the mind of the people from the rule of autocracy and the evils of that system of government and to charge the Jew with all the woes that were falling upon the people.

Finally, the book made its appearance in England and was given wide circulation through Tory agencies. It has now come to America and I know that the reactionaries in this country glory in its appearance.

"It has a nameless theme and there is nothing connected with it that can fix the identity of those who are behind it save the avenues through which it makes its appearance. But I say to you that the spirit of America shall not be killed by it. And the Jew will be found ever faithful and loyal in his devotion to true democracy and all that is best in our form of government. He will not cower nor will he cringe, nay, he will not surrender under any such attacks, whether they be waged by Ford or 10,000 like him."

Rev. Joel R. Hayden, pastor of Woodland church, said he felt that the spirit of fair play, broadmindedness and tolerance, always found in the heart of every true American, would not permit a flame of racial or religious prejudice to sweep over the land. It was absurd, he said, to think that 1 per cent of the population of the world, which the Jew comprises, could conquer the economic, industrial and governmental machinery of the world.

AND NEWS. Dec 9, 1920

connection he should immediately enroll in an Americanization class, and I am sure that a good teacher, who has plenty of patience, will make him see

things in the right manner, so that he may use any influence that he may have to a better end.

MAURICE CORBETT.

Declares Rabbi A. H. Silver

The precious legacy of religious liberty and freedom bequeathed by the Pilgrim Fathers still lives," declared Rabbi Abba Hillel Silver, of Cleveland, principal speaker at the Union Community Thanksgiving service in Orchestra hall Tuesday morning.

The community service which has long been a religious feature of Thank-

sgiving of the North Woodward Congregational church, presided, and Rev. William B. Gault, pastor of the Westminster Presbyterian church, presented the needs of the Community union.

The governor's Thanksgiving proclamation was read by Rabbi Leo M. Franklin, of Temple Beth El as a part of the service.

THINGS COMING RIGHT.

"I wish on this Thanksgiving day, amidst the vast confusion of a world that has not yet recovered from the unprecedented upheaval of the great war, to sound a note of hope," said Rabbi Silver.

"I would have you feel as I feel, that things are coming right, that the mighty irritations and perplexities, the many maladjustments bequeathed by the war, are destined to grow less in intensity and number, and that out of the multitudinous sacrifice of this struggle something intrinsically fine and beneficent will accrue unto the children of men.

"I am not entirely unimpaired about conditions as they are today in this land, and more particularly abroad. I was in Europe in 1918 during the war, and again in 1919 during the peace. I know that the treaty of peace did not bring peace to Europe, and that the war for democracy did not establish democracy throughout the earth. I am so-

Continued on Page 2, Column 2.

THANKSGIVING DAY DANCING
at The Pier afternoon modern party
and night Old Style party. You'll
enjoy the red hot atmosphere, polka
dancers, extra music. It's different.
—Adv.

THANKSGIVING DANCE AT PALA
Continues 2 to 12. Payoffs 10:00
—Adv.



RABBI A. H. SILVER.

Giving day celebrations for 13 years, was participated in by churches of all denominations. Dr. G. G. Atkins.

DETROIT JOURNAL
N.W. 25-1920.

A Mayor Is Responsible for Men Under Him, Says Rabbi Silver

MAYOR FITZGERALD, as the city's chief executive, is responsible for any possible dereliction of duty on the part of Chief Smith or Director Sprosty or both, declared Rabbi A. H. Silver of the Temple, in a statement for publication in THE NEWS.

"While crime and lawlessness generally are the first fruits of a war, a condition prevailing all over the world today, there is no permanent benefit to be derived from spasmodic cleaning-up. Nor do I believe that we should have a house-cleaning at the expense of some other city; that would be like a man dumping his garbage over the fence into his neighbor's yard. But it is important that every day be cleaning day. That a wholesome fear of the law may be instilled into the citizenry, there should be rigid operation and enforcement.



RABBI
A. H. SILVER
Photo by Associated Press

"If there is friction among the mayor, the chief of police and Director of Public Safety Sprosty, the man or men creating this condition should be dropped in the interests of good government. It is decidedly within the province of the mayor to dismiss any city official who is blocking justice. Personally, I believe in Mayor FitzGerald.

"I think he is fundamentally right. He inherited these men and it is uncomfortable to be placed in the position of official remover. Moreover, I believe that we are now reaping the harvest of an administration which stood for an 'open city.' If there are political bosses who winked at this, they should be smoked out, that the great majority may not suffer from the evil of a few short-sighted men who didn't have the courage to stand for right. They sowed the wind, we are gathering the whirlwind.

"Lawlessness and irresponsibility are direct results of the world war and the only way to check them is to hold up the hands of those in authority, at the same time insisting that every effort be made to run down and punish criminals."

'GET RESULTS OR QUIT,' RABBI TELLS POLICE Hits at Incompetence in Crime Wave.

"If the responsible officers cannot get results they should quit."

That was the stinging statement with which Rabbi A. H. Silver closed his sermon in The Temple Sunday morning on the wave of crime which is sweeping Cleveland, leaving in its wake murdered men and desolated homes.

Rabbi Silver said the vice crusade had proved a failure and characterized it as "a confession of past incompetence on the part of those in whose hands the peace and safety and a community are entrusted and a sop thrown to an outraged and indignant citizenry."

Advocates Free Rein.

The police department should be given free rein to meet the situation, he said.

His address, in part, follows: "The vice crusade inaugurated some time ago by the mayor of our city has failed. It was bound to fail. No vice crusade ever succeeds.

"The vice crusade is an admission of past incompetency on the part of those in whose hands the peace and safety of the community are entrusted, and a sop thrown to an outraged and indignant citizenry. A vice crusade is but a heroic gesture, signifying nothing. An administration that devotes itself aggressively and continuously to the problems of vice and crime will have no need for crusades.

"Spasmodic vice crusades mean that the undisciplined of the city are passed on to another, a veritable dumping process.

"There is no one method of meeting the present situation, which is world wide in its scope. The whole of civilization is suffering a temporary demoralization. To meet the very grave

and serious situation at home we must insist on strict and efficient performance of duty on the part of those concerned with the protection of life and property and the prosecution and punishment of criminals.

Must Have Free Hand.

"The police department must be given a free hand and held to strict accountability. It must be removed from the banal influence of corrupt politics. The ward heeler and the 'stand in' are of the strongest allies of the criminals.

"The office of the prosecutor must be short, courageous and expeditious. No time should be lost in bringing criminals to justice. Delay is what every crook plays for. And our judges should back up the honest efforts of the police and prosecution. The courts have been lax in too many instances.

"The criminal must learn that punishment for crimes in Cleveland is swift, certain and inevitable.

"Lack of employment is an undoubted contributory cause of crime and every effort should be made on the part of the industrial and business leaders of our community to keep unemployment down to the lowest possible limit.

"I do not believe in vigilante committees in a highly organized and populous city like Cleveland. The organization of such a citizen safety group is fraught with danger. Every

—FRIDAY, JAN. 14, 1921

SILVER DECLARES POLICE CHANGES CRIME SOLUTION

Rabbi Denounces Vice Crusades, Ridicules Blue Laws in Electrical League Talk.

A decided change in the police department was held to be the only solution of the crime situation in Cleveland by Rabbi A. H. Silver, of the Temple, in an address before the Electrical League at noon Friday.

Silver chose as his topic "Vice Crusades and the Blue Laws." He declared the blue law movement was ridiculous and denounced vice crusades, such as the one "now dying out in Cleveland," as futile in checking crime.

"The vice crusade only proves that crime has been permitted until the public demands a reform," he said. "To remedy crime conditions in Cleveland, there must be a decided improvement in our police department. It is needless to say our court system can be radically improved by securing speedier justice."

In referring to the blue law movement, Silver said if it were a move to obtain more church members it would fail.

"Churches hoping to secure larger congregations must make themselves more attractive to the people at whom they are aiming, if their ambition is to be realized," he said.

"People who want to observe Sunday religiously should be permitted to do so, but others should not be imposed upon by having Sunday made a day of gloom."

"Sunday is a day of recreation, when everyone should enjoy himself, and I believe that it is the duty of churches to encourage innocent entertainment."

assistance, however, should be given to the police department and city authorities in their stupendous task of making life and property safe in Cleveland.

"If the responsible officers cannot get results they should quit."

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Y. M. C. A. Thursday event. This was the first ladies' night which the organization has held in a year. The meeting was large-attended and several special features were introduced in the program. Miss Mary Morgan, soprano, accompanied by Miss Nellie Jacoby, sang several songs. Following the address of Rabbi Silver, the motion picture showing the method which the members of the club will use in their "good fellowship" work at Christmas, when they will aid a number of needy and worthy families, was shown in the association lobby. The picture is also being shown in several Canton theaters. These showings of it will continue until Christmas.

War Gains.

"New ideas are germinating in a political and economic world and a titanic struggle has set in between rest and unrest, the results of which are most easily seen in the countries of Europe and especially those of Eastern Europe," Rabbi Silver said. "Neither rest nor unrest is desirable, but there is a middle course, between the two, which must be followed if we are to dissipate the gains of the war."

"I am hopeful of the entire situation because of the tremendous work in the interest of humanity which have been the outgrowth of the war. I know that the war has established democracy throughout the world nor has it established the rights of the smaller nations. Now that the foreign offices of European nations are scheming and counter-scheming to gain advantageous positions and ends."

Plain Dealer
Dec. 18 1920.

PAGE TWO

JUDGES IN STORY CONTEST CHOSEN

Prof. Thompson Heads Senior Section; Rabbi Silver Junior Chairman.

(Continued From First Page)

able stories and not merely as specimens of correct English.

Gross mistakes, however, will weigh heavily against a manuscript in the judging.

The six judges will meet the evening of Dec. 20 in The Plain Dealer building and will judge the twenty-five manuscripts submitted in each section. These fifty manuscripts will have been selected from the thousands of entries by the large central committees which meet Saturday morning in East Technical High school.

Announcement of the names of teachers on the central committees will be made before Saturday. The central committees will represent as wide a selection of schools interested in the contest as possible.

Attention again is called to the rules of the contest, which prescribe that the teacher's signature must accompany every manuscript. Since the contest is being carried out in co-operation with the schools, this method is taken to insure eligibility of manuscripts.

Some stories are coming in which violate this rule and other rules. All such manuscripts will be rejected.

Today The Plain Dealer publishes two more of the manuscripts submitted in the Christmas Story Contest. The manuscripts have been selected at random without regard to merit.

Judges Who Will Pick Winners In Plain Dealer Story Contest



Miss Louise Prouty

Mrs. H. R. C. Wilson



Rabbi A. H. Silver



Prof. Karl O. Thompson



R. E. Collins



R. E. Collins

JUDGES ARE CHOSEN FOR STORY CONTEST

Prof. Thompson to Pick Winners in Senior Section; Rabbi Silver Junior Chairman.

The names of judges who will select winners in the two sections of The Plain Dealer Christmas Story Contest are made public by the contest editor today.

The senior section group will be headed by Prof. Karl O. Thompson, head of the English department at Case School of Applied Science.

A chairman of the junior section is Rabbi A. H. Silver of the Temple.

To assist him in selecting the ten winners in the junior section, Prof. Thompson will have Mrs. H. R. C. Wilson of Lakewood, chairman of the literature committee of the Cleveland Federation of Women's Clubs, and R. E.

Collins, former city clerk, and now practicing lawyer in the Williamson building.

The two other judges in the junior section will be Miss Louise Prouty, librarian of the main Public library, and Mrs. William A. Fay of Cleveland Heights, regent of the Cleveland Circle of Catholic Alumnae.

In selecting the six judges the contest editor has taken care to obtain the co-operation of six citizens who can bring to the task as wide a variety of experience as possible.

When the manuscripts go before these committees they will be judged as read-

(Continued on page 2, column 1).

Given to students of the school in the contest

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SIX

Dec. 16-1932

World Situation Hopeful Declares Cleveland Rabbi

In Address At Adcraft Club Meeting Rabbi Silver Gives Views On European Situation—Says Bolshevism Is Doomed To Failure

In an appealing address upon the subject of "Rest and Unrest," Rabbi Hillel Silver, of the Jewish Temple of Cleveland, gave a critical analysis of the political and industrial situation in Europe, and particularly in Russia, as he has found them on his several trips abroad during the past few years, before the members of the Adcraft club of Cuyahoga county.

ultimate goal of the human race, we know that. What we need to know is the next step and how it is to be made. Bolshevism is doomed to failure because its methods are wicked and inhuman.

"I appeal to the American people to be true to the American spirit of enterprise, fair and impartial investigation and tolerance. There is a road between the two extremes of vicious unrest and stagnating rest. This is the path which we must follow."

Dec 20 1932

EITHER 'OPEN' OR 'CLOSED' SHOP NOW

Rabbi Condemns "Effort to Destroy Trade Unionism," Also Says Labor Bodies Must Clean House.

"The crusade for an open shop is a determined effort to destroy trade unionism," Rabbi Abba Hillel Silver declared yesterday in an address on the "Coming Industrial Struggle" at The Temple, Central Avenue N. E. and E. 35th street.

"The open versus the closed shop is only the projected issue," Rabbi Silver said. "The real issue is between the shop where the union is completely ignored or opposed and the shop where the union is recognized as an agency for collective bargaining or where it holds a preferential position."

Rabbi Silver asserted trade unionism and the corollary idea of collective bargaining were here to stay.

"The workingman will not surrender his only safeguard against exploitation and the one agency which has achieved for him all that he values," Rabbi Silver continued. "His right to organize at a time when business is locally and nationally organized, when farmers and professional men have their organizations, cannot be questioned."

"To call the open shop the American plan and the implication that any other arrangement is un-American and unpatriotic are unmitigated balderdash," Rabbi Silver likewise took issue with the closed shop. He said the American public could not endorse an out-and-out closed shop policy.

"The alternative, however, is not the open shop, but one where the employee who is organized shall have the right to bargain collectively through their own representatives, or one where the union has a preferential position," he asserted.

Concerning the closed shop, Rabbi Silver said the American public was not yet ready to endorse such a measure.

"Twenty per cent. of the American workmen are as yet unorganized," he added. "They cannot, they must not be forced into the unions. Certainly the behavior of labor in recent years, even if only in exceptional cases, has not inspired great confidence in the social utility of the closed shop."

"Trade unionism will have to subject itself to a house cleaning before the public will look with favor upon its demands."

"Unions have all too frequently shown a cynical disregard for the sacredness of a contract or an agreement. They have been too impetuous in plunging into strikes. Their leaders have often been bent more upon self aggrandizement than upon the public good. Too often have graft, sabotage and violence darkened the annals of trade unionism."

"Unions have been notorious in restricting output, in holding down industrial production to the level of the least competent."

"Capital also has been guilty of antisocial act of restricting pay to boost prices."

"The unions must begin to clean up their own house, to get rid of the enemy within, the demagogue, and the spirit of doing as

רבי סילווער מרעם ארזים נענען אפען און "קלאזד" שטאם

אין א רעדע נאכטען אין דער פארהאן
אין סאטמאר איזער דעם, סאטמאר
אינדוסטריעלען קאמפאני, דאס רבי סילווער
ווער ווען ערשטעס נענען אן, אפען
אדער, קלאזד, שטאם — סייט דענען
באגרייפן ווערן איזעס איינשטעלענדיג
פון ביידע צדדים.

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— דאס רבי סילווער נעמט — אן אן
ענטשלאסענער פארווערס פארטראג
סייט יוניאניזם, אפער דער ארבייטער
וועט נישט אנטפערענען ווען איינציג
באגרייפן נעמט עספאטאנאציע אן
די איינציג אנטפער וואס דאס פאר
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איהם וויכטיג.

רבי סילווער דאס אפער ערשטעס אן
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דער איינציג — דאס רבי סילווער
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NOTED RABBI WILL ADDRESS ADCRAFTERS

Members of the Adcraft club at their six o'clock dinner Thursday evening will be addressed by Rabbi Abba Silver, of the Temple, Cleveland. The club will observe ladies' night, the first of the season for the club.

Rabbi Silver will speak on "Rest and Unrest." He is considered one of the best orators in America. He has won wide fame as an orator. Recently he refused an offer to go to Chicago at a salary as large as that of the president of the United States. A. L. Oscar, an Adcraft, will be chairman of the meeting. There will also be a musical program.

PURITAN MALT

Insist On

Learned that the
 lion were was robbed Monday
 of approximately 200,000 marks,
 or about \$5,000, and several value
 while documents. Chests and safes
 in a large room on the second floor
 of the old palace occupied by the
 Legion were broken open.

"One sees today no longer the spirit of lofty idealism which was manifested in Europe during the war. In Eastern Europe there is not a spot which may not become a festering sore. The world is in a position, economic, political and social, in which a high character of statesmanship is needed.

"I am against the League of Nations and have been one of its most severe critics, yet there is a thing taking place in Europe the like of which has never happened before. Though widely apart in deals, the most representative thought of the nations participating is met and centered on one problem; the eliminating of friction in the intercourse of nations.

Need Just Methods

"No war ever achieves anything positive. The best that it can do is to pave the way for a constructive work. The spirit of rest is the deadliest enemy of human progress and civilization because it breeds stagnation. Unrest, as expressed in certain individuals and parties who would set things at rest by any means whatever, is as much of a curse to humanity as a state of complete rest.

"The effort to set things right by ruthlessness and violence leaves in its misery, hunger, hate and want. No matter how high the ideal of the movement may be if its methods are inhuman and bring suffering and misery with their execution I say its methods are wrong. Bolshevism is another name for this kind of an unrest. We see it manifested in Russia. We do not need new prophet to define for us the

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אײנפלוסרײַכע „שיקאגא מדיניזם“ אמאסירט פארד

1920-1921

עקס-פרעזידענט טעפט און רבי סילווער האלטען גלענ-
צענדע רעדען איין בני ברית טייטש.

די „שיקאגא טריביון“ וועלכע מען
האט פארעכענט אין אנטשעסטישעס
און איין וועלכע פארד האט זיך זאגט
פארשטען אין זיינע אמאלעס, האט נעכט
מען געוויסע פאלגענדען ערשטארעל אין
וועלכער זי באווייזט דאס זי איז אן
אפערקאנער צייטונג.

זינט פריער, טעפט האט זיט נעמט
וואס ער האט געמאכט פראטעסטירט
נעמען די אנטי אידשע פראפאגאנדע
סון הענט פארד'ס ארגאן „רעדאקצן
אינדעפערענט“.

„ראשית, איז עס 2 פרוים איסרענט.
און איסרענט דארף האבען א שטעלען
סוים אין דער אמעריקאנער פון אסיר
ריסאנער לעבען. אידען זיינען זיי די
איבעריגע פון איינע, פיר האבען זיך
אונזערע מעלות און אינזערע חסידות,
און אלס אמעריקאנער דארפן פיר זיין
טענען דעם צו פארשטיינען א וועלכע
עס איז האט.

די אנטי אידשע פראפאגאנדע, סיי
אידען מאכט באשולדיגונגען, אז אן
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פעלאטער. דער אמעריקאנער פון
דער אלטער וועלט איז נעמען א פילע
פאר אידען, און פיר וועלט נים אונז
וואס פארשטייט אסיר קאנער נעמט.

דער נאכט איז אן יעדע איינפלוס
וואס באטאט א צוויילינג אן דעם
ניאן, ראשית, אדער יאסע פילע קא-
דען צו אמעריקאנער פריערע. סיי
דארפן עס באשעפטיגט. אסיר אסיר
ריסאנער אמעריקאנער נים פראיאידע
אדער אמעריקאנער, פראיאידע אדער
אמאריאייזש, פראיאידע אדער אמא-
רייזש.

דער „הייפען“ היפעלס א צו פיר
טייטש דאלע איז אונזער לעבען. אסיר
סעמיסיום איז איין פארט פון דער
„הייפען“ פילע, דער שכל הישר און
נעמענטיקייט נעמאל פון אמעריקא
וועט עס פראגלעדיי באשעפטיגט.

(פריער זי די פריער וועלט)
שיקאגא, דעם 25 —

א הוסטארישער טייטש איז דא אסיר
נעמאלען געווארען לעבענען, דאנערש
טאג אין האטעל לאסאל, וואו איבער
1,000 מענטשן האבען אנטהיל געמאכט
אין א בני ברית פייערונג. די רעדנער
זיינען געווען עקס פרעזידענט טעפט און
רבי א. ה. סילווער פון ברייתא.

ס'האט האט געלעבט א נעשע-
בענע דער אין וועלכע ער האט נעמען
מען א ליטענע אפארטלענג איבער
פארד'ס אמאנט אדער אידען, און האט
באווייזט פילע ביי פונקט ווי איבער
דעם פארד איז.

רבי סילווער האט אין זיין רעדע זיך
באווייזט איין דעם ווי אידען דארפן
באשעפטיגט דעם אנטשעסטישען ווי
העכסט באווייזטערנען דער האט אלע
מען באווייזט. ער האט געזאגט אז
זיך איבערנעם ענטפער צו אנטשעסטי-
שען אדער פארד אידשעס, מער שוין
זיך מער אידשע סעולעס.

„עוויי זאגען ווינען איינע בייטש—
האט רבי סילווער געזאגט—דעסענעס
דארפן פיר באטאט מאכען די נים
אידען פיר די אידשע אידעאלע, און
צווייטעס דארפן פיר די אידען אלע
עריערען וואס אידשעס סיינען. הויפט
זעכליך דארפן אונזערע יונגע לייט בא-
טאט ווערען לייט די אידעאלע פון זי
דעסעס, כדי זיי וואלען וויסען וואס
זי זיינען אידען און וואס צו ענטפערען
איינע די באשולדיגונגען נעמען אידען“.

רבי סילווער האט ערלערט אז עס
איז נייטיג צו פארשעסטיגען דעם
אסיר ווערען דעם איד און אז עס איז
זי פליכט פון די בני ברית עס צו פאר-
די פליכטעלע און נייטשע פראבלע
מען ווינען אידען פילע וויכטיגע ווי סיי
לאנדשאפט—האט רבי סילווער געזאגט
אפגלידערט צו די בני ברית אז זי ואל-
דיר נים אפגעבען אין נאמען מיט פיר
לאנדשאפט.

Plain Dealer
Feb. 25, 1921
General News—

RABBI TALKS ON LEGACY WILSON LEAVES COUNTRY

Asserts "Mighty Vision of In-
ternational Comity" is
Harding's Opportunity
to Aid Europe.

The legacy of Woodrow Wilson—that
of a mighty vision of international
comity—will be the opportunity of War-
ren G. Harding to assist in the stabili-
zation of Europe, Rabbi Abba Hillel
Silver of the Temple, Central Avenue 8,
R. and St. 30th Street, declared yester-
day in an address on "The Legacy of
Wilson—The Opportunity of Harding."

"There is a feeling of sadness ex-
perienced alike by friend and foe at
attending the passing of Woodrow Wilson
from the political stage of the world,"
Rabbi Silver said.

"It is hardly possible that Mr. Wil-
son, whose name figured so prominently
and so dramatically in the annals of
mankind during the past eight hectic
years will ever again participate actively
in the political affairs of the world.
Woodrow Wilson is a broken man,
broken by a supreme heroic effort in
what proved to be an unheroic world.
History will perhaps be more just
to him than we have been. Had Mr.
Wilson been assassinated in November,
1918, he would today be canonized as
an immortal."

"But, unlike Lincoln, he lived on
through the terrible days of recon-
struction and his greatness was dis-
missed in the bitter confusion of prob-
lems for which he was unprepared by
training or temperament. For Wilson
was a leader, not a statesman; a pro-
phet, not a priest."

America may have occasion in the
days to come to regret the absence of
certain qualities of foresight, strategy
or firmness in her leader and spoken-
man, Rabbi Silver said.

The legacy of Wilson is that of a
mighty vision of international comity,
superbly conceived and masterfully
proclaimed at the critical moment," he
added.

Rabbi Silver declared the time would
come when a League of Nations would
be perfected and that when it did come
the ideal of it would be Wilson's.

Commenting on Harding's oppor-
tunity, Rabbi Silver said:

"Harding has those qualities of mind
which will stand him in good stead
when he wrestles with the perplexing
problems confronting this land."

"He may lack the vision and light of
Wilson, but he has the practical sense,
the homely wisdom, a gift of organiza-
tion, for working with the people. He
will deal with men and issues, not with
ideals."

"His opportunities are great. Peace
at once with Germany and the world.
An end to war time legislation and war
time tyrannies. Government by one
man and one mind must cease. There
must be a return to the even tenor of
our lives."

"Harding's greatest opportunity will
be found in the task of assisting in the
stabilization of Europe, of disarmament,
and an agreement among England,
Japan and the United States on a naval
holiday."

"Whether we enter the league or not,
the naval competition now proceeding
among these powers must end. It leads
to but one thing—war."



RABBI SILVER

Cleveland, who addressed the Toledo Retail Merchants at their thirteenth annual banquet, Thursday evening.

Toledo Israelite, Jan 28 - 1921

B Kansas City

TIMES, WEDNESDAY, FEBRUARY 2, 1921.

OHIO RABBI HERE TONIGHT.

Will Speak at Annual Meeting of United Jewish Charities.

Rabbi Abba Hillel Silver, Cleveland, will be the principal speaker at the annual meeting and dinner of the United Jewish Charities tonight at the Hotel Marlborough. Rabbi Silver is spiritual leader of The Temple, Cleveland. At the dinner tonight the officers and directors will make their annual reports and officers and directors will be elected for the coming year.



Rabbi Silver.

The reports will show that the United Jewish Charities, which includes the Jewish Educational Institute and the Alfred Benjamin Dispensary, have accomplished great work among the Jews of Kansas City. In addition to its direct relief work the United Jewish Charities

have done regular Americanization work among immigrants coming to the city. A class of from 50 to 60 young Russian-Jew immigrants meets each week through the entire year. An industrial class of 150 girls meets each week to make garments for themselves and their families.

Fifty persons are treated each day in the dispensary. All applicants are cared for. The dispensary maintains a complete medical, surgical, dental and nursing staff of thirty-two members.

The organization expended \$41,000 for its various activities in 1920. The 1921 budget will be increased to \$60,000.



CRITICIZES SUNDAY BLUE LAWS MOVE

Dr. Silver — Jan. 3 - '21
Rabbi Silver Declares Great
Harm May be Done by
Reform Groups.

Unless the American people awake and bestir themselves at once a great deal of harm will be done by exponents of Sunday blue laws Rabbi A. H. Silver of The Temple declared yesterday in amplifying his sermon on the subject Sunday.

Rabbi Silver said he did not believe the campaign for blue laws would succeed in a large way but he did believe, he said, much mischief might be done unless the people became alive to the situation.

"The greatest danger," he said, "is that blue laws may be rushed through state legislatures by country districts and small towns which would not suffer, since they have no Sunday amusements, any way."

"There seems to be a group of professional reformers who are never happy

unless they are making others unhappy. They are becoming the bane of the national life. We would be disposed to ignore them if we did not know from experience how much harm they can do at the expense of a passive majority.

"I believe the prohibition of legitimate and innocent amusements on Sunday would prove a hardship to the working-man, who looks to Sunday as his day of recreation. I believe such a movement fostered by religious leaders would make religion distasteful to the average man.

"Religion doesn't mean somberness and suppression and gloom. Religion should foster and create opportunities for enjoyment among the people.

"I believe in Sunday—I believe in one day of rest in each week, but the reasons for this are hygienic, economic and industrial—not theological.

"In many of our large cities many Jews observe Saturday as the Sabbath. To make them also observe Sunday as another Sabbath would certainly place them at an unfair competitive disadvantage in business.

"There are many persons in the country who are not Christians. There are many atheists and agnostics. To prevent them from spending Sunday as they please certainly would be an invasion of their rights.

"How far will theology be permitted to legislate for our country? The danger is that the church will encroach upon the legitimate domain of the state."

רעזולוציא פון דער עקזעקוטיוו קאמיטע 6 פונם קליינלאנדער ציוו דיסטריקט

די עקזעקוטיוו קאמיטע פערזאנלעכט
אויסדריקליך יענע סהיילען פון דער
רעדע וועלכע האבן אסאךמאל די רעד
ליניעס פיינטונען אדער סאפיווען פון
יחידים, און ד לאדעט איין די סא
אפערעציען פון אידען פון אלע שאס
לונען און פיינטונען פונעם צייטישע
שער ארבייט.

אונזערע צייכענס

דזשארדזש סאריס בערנאן.

סר. מאקס טייטל.

סיס לאטיט ביאלאצקי.

קאמיטע

ביים לעצטען סיטינג פון דער עקז
עקוטיוו קאמיטע פון דעם קליינלאנד
דער ציוו דיסטריקט האט סען זיך דער
וואוסט אז צוליב א רעדע וואס איז
געוואלטען געווארען ביי דעם לעצטען
צייטישען סאסטיטינג וואס איז אפ
געוואלטען געווארען אין טעכניקאל
האייסקוהל, האט זיך אין געוויסע פריי
דען פארשפרייט דער אוינהאנג, אז דער
ציוניזם אלס א באוועגונג איז געווען
בלויז צום ארטאדאקסישען יידענטום,
און אז די צייטישע אינאיינאנציען
האט נישט געהייסע יענע רעדע.

Oct. 12 - 1920

114

RABBI SILVER AT THE TEMPLE

GIVEN WARM WELCOME AND
SPEAKS TO GREAT GATHERING.

ABLE ADDRESS OF "PREJUDICE
AND HOW TO MEET IT."

EDUCATION, ORGANIZATION AND
GOD MEANS TO OVERCOME IT

The Koff street temple was packed to the doors last evening with members and friends of the temple congregation who gathered to greet Rabbi A. H. Silver of Cleveland, who was formerly rabbi of the Koff street temple. The gathering and the enthusiastic greeting given Rabbi Silver are conclusive evidence that he is still as popular with Wheeling people as he was when located in this city.

Rabbi Silver's subject for last evening's meeting was "Prejudice and How to Meet It." With all of the wonderful oratory for which he is noted, he held the undivided attention of his audience for an hour and a quarter as he pleaded for the elimination of the prejudice that is found in many quarters against the Jewish race.

"I am not looking at this question from a Jew's standpoint, but from an American's standpoint," said Rabbi Silver in opening his address. "The Jews have been ridiculed and persecuted from the beginning of time, and under all this they have risen upward and gone forward, and will eventually gain the proper prestige and respect among the peoples of the world."

"Three great factors that will enable the Jews to overcome this prejudice are education, organization and God. If the Jews are educated they will be better able to combat the forces of Jew Baters. Personality comes with education, and with this great asset they should be able to draw others to the Jewish belief. Another factor is organization, which does much for the morale of the Jews, and it gives them strength and courage in themselves to face the ridicule of the people. God is the most important factor of all, and if faith is kept in him everything will turn out for our good."

"Jews are the same, taken as a class, as any other race; they have their faults and their virtues."

1921.

RABBI SILVER MAKES ADDRESS



G TELEGRAPH

MONDAY, FEB 7, 1921

RABBI SILVER TO LECTURE HERE TUESDAY NIGHT

Tomorrow evening in the Koff street temple at 8 o'clock Rabbi Abba Hillel Silver will speak on the subject, "Prejudice and How to Remove It." Rabbi Silver is a graduate of the Hebrew Union college, and was in Wheeling two years ago, at which time he delivered a remarkable address. Rabbi Silver comes to Wheeling from Cleveland, where he has a large congregation, but was a former rabbi of the local congregation. Last week he delivered two very interesting addresses in Kansas City. Rabbi Silver spent a year in France, with the French high commission during the late war, and last year went to Poland and Palestine.

Rabbi Silver comes to Wheeling as the guest of the Sisterhood of Koff street temple, and at 6 o'clock tomorrow evening the ladies of the Sisterhood will hold a community supper, arranged as a compliment to Rabbi Silver. The supper will be open to members of the Jewish community only. The dining hall will be beautifully decorated, and a well-planned menu of the season's delicacies will be served under the capable direction of Mrs. Morris Jacobs, chairman of the committee in charge of the supper. Mrs. Jacobs will have an efficient corps of assistants, and Mrs. Julius Horkheimer and a large number of waitresses will have charge of the dining room.

Many of the extracts from Rabbi Silver's lectures have found a place in the hearts of all people. During his tour through the country in behalf of the fourth Liberty loan he

RABBI SILVER, BACK IN WHEELING, D ASKS OF CIVIC AFFAIRS *Telegraph*

By ALMA ROHLITZELL.

"How is Wheeling's city government? Have the women of the city taken an active part in politics?" were almost the first words which Rabbi A. H. Silver, formerly in charge of the Koff street temple, now at the temple in Cleveland, asked a Telegraph reporter, who greeted him on his arrival in the city yesterday. Rabbi Silver spoke at the Koff street temple before a large audience last night, and he demonstrated that he is as eloquent and brilliant in thought, and that he is still as delightful, personally, as he was when he lived here. It is always a source of great satisfaction to any city to claim for its own a celebrity—still more gratifying is it to have a celebrity claim a city as one which he is always interested in and still loves in spite of his worldly success. Such is the case with Wheeling and such is true of Rabbi Silver. "I am always glad to come to Wheeling," he said. "I have a warm spot in my heart for this city, that cannot be taken by any other place. I came here, a boy just out of school, to take my first charge, and here I met warm friends, a hearty welcome and a chance to improve myself. Here I rubbed the rough edges off and really laid the foundation for my work."

While in charge of the Koff street temple Rabbi Silver had about 150 in his congregation. He now is in charge of a congregation numbering 1,100. When asked if it was more difficult or any easier to talk to a large audience than a small one, he said:

"Of course a large audience is more inspiring—one feels that he is giving his message to a greater number, but I always enjoyed by Wheeling audiences intensely. I want to say that Wheeling audiences are in-

tellectually awake. This is a commercial city, it is true, but your people are not alive only to business interests—they are intellectually alert and I have never had better audiences anywhere than those before whom I spoke at the temple, before the Rotary club, the Women's clubs and other audiences which I

had the honor of addressing here."

"You know," Rabbi Silver was reminded, "that we are said to be exclusively a business community—that we are thinking and doing things only from a business point of view always. That is not true," he said, "Wheeling is a great commercial city, but properly goes hand in hand with culture and refinement and I find that that is very true here."

Rabbi Silver is especially interested in the local civic welfare and almost the first things he asked were in connection with the city government and the beautifying of the town. "I see," he said, "that you have a new boulevard on the Island. That is a step in the right direction. Wheeling has great possibilities for beauty. All it needs is a civic pride to make it one of the most attractive cities in the valley."

Rabbi Silver began his ministry here in 1915, staying at Koff street temple for two years, being called from here to Cleveland where he has been for four years. While a resident here he studied the state of West Virginia in behalf of woman's suffrage and he is still intensely interested in the progress of women, politically, in this community. During the war he was sent to Europe as a member of the committee on public information. He has been to Europe three times since he left Wheeling and recently was awarded a decoration by France, being made an officer of public instruction, receiving the Academie Palma.

Rabbi Silver is such a deep thinker and such a thorough student of world-wide policies that it is almost impossible to refrain from asking his opinion of events outside our own immediate sphere. He was asked what he thought of the Russian situation, and in answer said: "I have not had any first-hand information from Russia for several months, so could not give an authoritative statement about the situation there at present. I do say, however, that I think Bolshevism has been kept away by the extreme aggression of other countries. I think the United

Germany."

States should resume trade with Russia and the blockade should be removed. This would be the most effective means of undermining Bolshevism. As to the ultimate salvation of Russia, politically, I think this reign of Bolshevism will be followed by a complete state of chaos, after which a constitutional form of government will prevail."

Rabbi Silver is one of the most engaging of persons to interview. He thinks clearly—knows what he wants to say and knows exactly how to say it. His ideas are extremely well expressed, and he is not afraid to say what he thinks. His rapid rise in his chosen work makes him a most interesting figure. If he were not so young one would say he had already arrived, but his youth makes it possible for one to say that he is a coming man, for great as his success now is, it is easy to predict a still more brilliant future for a man who will doubtless become at least a countrywide figure.

ON "PREJUDICE"

Is Honor Guest at Eoff Street Temple Banquet Last Night.

The members of the Eoff Street Temple last night gave a community dinner in honor of Rabbi Abba Hillel Silver, formerly of Wheeling, who is now in charge of the Temple at Cleveland. At six o'clock the members of the congregation assembled in the Vestry of the temple and after meeting Rabbi Silver, a very tasty luncheon was served by a committee composed of the following members: Mrs. Morris, chairman; Mrs. Max Gross, Mrs. Henry Front, Mr. Mrs. L. B. Stein, Miss Flora Isenberg, Mrs. Leo Wolff, Mrs. A. M. Rice, Mrs. Henry Sonnenborn, Mrs. Charles Jacobs, Mrs. David Smalo, Miss Celia Speyer, Mrs. Julius Horkheimer, Mrs. R. J. Kirtz and Mrs. Carrie Levi.

At eight o'clock Rabbi Silver delivered an address on "Prejudice and How to Meet It."

"After every social upheaval there follows a wave of anti-Semitism," he said. "When the fine fittings of social life are wrenched apart, there inevitably results a certain amount of friction. The latent and submerged prejudices and antipathies of races surge to the top. And where there is a storm there is a great deal of scum; where there is fever there are fever sores. And these sporadic outbreaks of anti-Jewish propaganda are the direct results of social unrest and upheaval.

An echo of the same anti-Jewish propaganda has been heard upon our own shores here in America. Anti-Semitism here does not fortunately, express itself in legislation, in political discrimination but you find occasionally traces of it in press and pulpit, and in social relations. Now, men often ask: what is the cause of it? And men often give various explanations for anti-Semitism. There is no one single explanation of anti-Semitism extant—one that would explain it all. It is too complex and involved a phenomenon to be explained by one fact.

To be sure the radical element enters into it. To be sure the religious element enters. Cultural elements enter into the makeup of anti-Semitism. The Jew is distinct culturally. The sub-conscious deposit in his soul, that aggregate of centuries of a unique experience that accumulation of the ages, have given to the Jew a cultural uniqueness, and which is frequently out of harmony with the culture of the people among which they live.

"And to be sure economic causes enter into anti-Semitism. The Jew in most lands of Europe is a merchant and a small tradesman, and he is therefore, looked upon with suspicion by the farmer and by the workingman. And aristocracy always hates the merchant and the bourgeois.

"And to be sure that the spiritual element enters into anti-Semitism. The Jew has been, fortunately or unfortunately, the leaven of European civilization. Because of his intellectual individuality, in very life, he has very existence in Europe was a constant challenge to religious orthodoxy; his very presence in Europe disturbed the peace and the slumbering quiet of Europe. And

"So that no one single explanation can adequately and completely explain anti-Semitism. It is rather foolish to think as some of the more timid among us think that the Jews themselves are responsible for anti-Semitism—or at least some of the Jews. Some Jews, they say are vulgar and dishonest and climbing, and therefore anti-Semitism. Well, to be sure, we have our rascals and fools. I know a goodly number myself. Every nation deserves to have some.

When a nation begins to speak of its unparalleled and unexcelled integrity, like Germany before the war, then you may be sure that it had something up its sleeve. When a city administration begins to speak of the wonderful cleanliness of the city, and of its remarkable efficient administration, you may know that election is near. The prophet of Israel never gave the people a clean bill of health; they never whitewashed the people of Israel; and the saints of Christendom and the reformers of Christendom never claimed perfection for Christendom. We strike a pretty close average—we Jews and Christians—just enough virtue to keep us out of hell and just enough vice to keep us out of heaven.

What is the solution? Education? Yes, ultimately—and the right kind of education. Do you realize that the anti-Semitism very frequently finds its strongest champions amongst the most educated classes of Europe? That prejudice finds its home among the intellectual type of education, a humanistic type of education, an education that trains the soul, that refines and purifies human affections and sentiments and emotions; an education that purges a man of all the dross and narrowness and bigotry and selfishness and intolerance—the education that broadens—that is the education that will ultimately help to solve the problems of prejudice. But it is a matter of thousands of years. It is not of tomorrow nor of the day after.

realism has been crushed—
the ruthless and arrogant
militarism which drove
west of Europe for a gen-
eral, to my mind, received
blow.

THE REAL.

It never again rises in all the
sciences to threaten man.
The gains for a freer life,
for democracy, political and
social, for the rights of smaller
nations, for the ultimate es-
tablishment of international con-
flict, are real, in spite
of many reactions and confu-
sion and they will become more
and visible as time moves on.
War has not destroyed civiliza-
tion as men feared and prophe-
sizing the fateful days of the
past. On the contrary, it has
clearly revealed its remark-
able strength and quick recupera-
tion."

The Chronicle
Dec. 1920

MBUS Wednesday
March 2, 1921

ווערט א סימליד אין דער ציוניסטישער ארגאניזאציע

אין דער א. ת. סילווער.

נאך דער פארענטפערונג פון
דעם ענגלישען מאגאזין איבער ארץ
ישראל, וואס פארזיכערט די נאכ-
דעם פון א אידעשע היימלאנד, איז
עס די פליכט פון אלע אידן פאר-
אנטווערטיק אין די עקאנאמישע
און נאטורליכע וויקעלאזאציעס פון
היינטיגען און אונזער פאלק וועלכע
נעמען ויך נעמען היימלאנד אין אלע
סייען פון דער וועלט, צו ארגאני-
זירן ויך און העלפן בויען די ארץ
דישע היימלאנד.
די ציוניסטישע ארגאניזאציע איז
די איינציגע עקאנאמישע ענטווער-
טיק וועלכע איז אנערקענט אין
דעם מאגאזין אלס דער פארטריטער
פון אידעשע פאלק אין באנד צו
דער אויספירונג פון פאלעסטינא.
ס'זאל אפגלידן דארום צו אלע אר-
בעט אנצושליסן ויך אין דער ציו-
ניסטישער ארגאניזאציע, אום דאס
די ארגאניזאציע וואל ענען אויף א
וויסנשאפט און אנטווערטיק די ער-
נאכעס אינטערעסאנטע אין פאר-
שטיינא, ארויסגעבן אינפארמא-
ציע אין באנד צו דאס לאנד, דע-
טאלידן די אינטראקציע אין פאר-
שטיינא, פארזיכערן די ער-
האנד ארויס, אין און אלגעמיין,
פארזארגען ארץ ישראל פאר דעם
אידעשע פאלק.
עס איז די פליכט פון יעדן איד
צו ווערן א סימליד אין דער
ציוניסטישער ארגאניזאציע אום דאס
אונזער פאלק וואל באשט'ן ערשטען
די שווערע אינסאכע וואס דיעזער
קריטישער מאמענט האט אויף איהם
ארויסגעלעבט.

Rabbi Silver, of Cleveland, Makes Splendid Impression At Temple Adath Israel

The Sisterhood of the Adath Israel Temple has added materially to the furtherance of a movement expressive of a modern tendency on the part of American Jewry—that of "back to Judaism." In the person of Rabbi Abbah Hillel Silver, of Cleveland, Ohio, who on November 30th spoke to an appreciative audience gathered at the Temple, the Sisterhood can be truly complimented in bringing to Louisville one of the finest orators it has been our delight to hear. His subject was "The Faith of Our Fathers in the Life of Our Children."

In his stirring message, Rabbi Silver expressed the opinion that the ideal American Judaism has not yet been evolved but that it will be a gradual perfect development from the modern existent Eastern and Western Judaism, both products of the golus and both bearing the narrow imprint of the golus. There will be evolved in this country a better American Judaism—not a golus product, but thrillingly and thrillingly full of emotion.

As further expressed by Rabbi Silver, the younger generation of America lays too much stress upon the logical thoughts of men and do not comprehend that religion is not to clarify reason but to reach down to the original springs of human conduct and to cleanse the souls of people.

In a most eloquent manner, Rabbi Silver stated that the American Jew need sacrifice nothing in order to justify his citizenship. From the time of the discovery of America, through every stage of her development and through every war that America has fought against evil forces from without and within, the Jew "was always there." The best service, therefore, that the Jew can give to America is to remain faithful to his heritage, to be Jews in the finest, noblest sense of the word by Jewishness and through Jewish service.

Voting a plea to Jewish fathers and mothers, the Rabbi asked that they transmit to their children the Faith of our Fathers—a faith prophetic and deeply Jewish. It is their privilege to retain for their children all the fine memories, symbols, and customs that stimulate beautiful thinking and conduct. Judaism needs not be starved and flat, nor need it be destroyed for modernism, but it can be retained within the home in all of its sanctity, in all of its beauty.

As a solution of the entire problem, Rabbi Silver expressed the following thoughts: Firstly, the "Hamas" solution—that the Jews are an indestructible and eternal people; secondly, that Jews might cease to be Jews, were it not that there will always remain a faithful remnant—that Judaism rests not on strength or on numbers but in the spirit of the Jew; thirdly, that solution that education offers, were it not for some of the harmful conditions existing in the universities and colleges; fourthly, that solution offered by democracy when not misinterpreted but conceived in the idea that every man is a child of God.

The true solution, however, as expressed by the Rabbi, was the need for an intensive education of the non-Jew and the Jew himself, to Jewish principles.

In conclusion, Rabbi Silver stated that he was very optimistic as to the future of Judaism and of the outcome of anti-Semitism.

Through the foregoing message, an example of similar ones being delivered through the length and breadth of the United States, a true clarion call is being sounded to the youth of Jewry.

Through an adherence to customs, the expression of our people since time immemorial, though cease allegiance to the houses of worship, and, furthermore, through loyalty to Jewish institutions that ever aim to maintain Jewish integrity—the Jewish young man and woman can build for his faith a bulwark of strength.

**A לאסאלע עקועסומיו
פון ציון דיסטריקט
אפעלירט פאר שלום**

די פאלגענדע רעזאלוציע איז לעצטע
אונזער איינשטימיג אנגענומען געווארן
דען אויף א מיטינג פון דער עקזעקוטיוו
סינוד פון דעם סאטומאלאנדער ציוניסטישן
דען דיסטריקט:

...דער סאטומאלאנדער ציוניסטישער
דיסטריקט דריקט אויס ווילן לאזליכעס
צו דער ציוניסטישער ארגאניזאציע פון
אמעריקא און איהרע פיהרער, און
האט פאר א ווידער אויסגעשטעלט פון
די אינטערהאנדלונגען מיט די פיהרער
פון דער אינטערנאציאנאלער ציוניסטישער
ארגאניזאציע.

...ס'זיך באדאנקט די באזיגער פאר
דעם פון א לאנדענשאן פון דער אר
נאציאנאלער און ס'זיך וועלען אויספאלגען
איהר בשלום.

...בזי יענער צייט פארקערן ס'זיך פון
אונזערע ציוניסטישע חברים, ווי צו
דיקטאטאריש פון באשולדיגען ווי און
נייע קאמפיונס פאר פאנערן.

א סאפיט פון דער רעזאלוציע איז
צוגעשטימט געווארען צו דושיאדעס פון
און דר. ווייצמאן.

COLUMBUS

B

Wednesday, April 27, 1921.

**ווייצמאן סבלת פנים
קאמיטע ארגאניזירט**

קאמיטע וועט איך ארגאניזירען קרן היסוד קאמפיון - דיסטריקט
פיהרער פארלאנגען מען וועל ווארען ביז די קאנזענשאן און
ציהען ויך צוריק.

אויב די קאנזענשאן וועט אנגעהערן
דעם קרן היסוד לויט ווי ער איז פאר
סלויט פון דער ציוניסטישער רעזאלוציע
צו וועלען ס'זיך צווייאקסיש ארבייט
ס'זיך דאסיר.

ס'זיך ווילען פריקלען און ס'זיך שטענדיג
נען אן אלע אונזערע פיהרע און מער
ליכטיקעס צו פארשפרייטן דאס וואס
וועט און צווייפלע ווילן א פראגראם
דעמאראליזאציע פון ציוניסטישע אר
בייט און סענסאציעס, אויב די איצטיגע
באזירשענער לאזט זאל אנהאלטען.
ס'זיך דאסען דארום צו ווילן געהילדיג און
נייטראל ביז וואסענס די קאנזענשאן
דעם האבען געזעסן.

ביי דעם מיטינג נעכטען אונזער פון
דער קאמיטע צו ארגאניזירען א סבלת
פנים צו דר. ווייצמאן, האבען ויך די
קארטעסער פון דעם לאסאלען ציוניסטישן
מיטען דיסטריקט צוריקגעצויגען פון
דער קאמיטע, ווייל די קאמיטע האט
פארלאנגט אן עס זאל אויך צו דער
וועלכער צייט ארגאניזירט ווערען די
קרן היסוד ארבייט.

די דיסטריקט-סימבליזירט האבען גע
נומען ווייטער שטעלונג אויף דעם גרונד
פון דער רעזאלוציע וואס ווידער עקזע
קוטירט האט אנגענומען גיט אנטויל צו
נעמען און קיינע פאנערן ביז וואסענס
די קלענערע קאנזענשאן וועט אויס
שפרינגען די מיטינג פון די ארגאניז
אירע ציוניסטישען.

- אילמער
- סייסאן
- בערשאן
- דר. מאנאקין
- מאקס סייסאן
- דר. פלאך
- קאלדיין



אויב די קאנזענשאן וועט באשטייט
נען צו נעכטען קרן היסוד וועל
זיך עס אונטערשטיצען -
וואס רבי א. ת. סלויטער

אויך באטראכט די האנדלונג פון די
דיסטריקט סימבליזירט פון דער ווייצמאן
רעזענשאן קאמיטע אלס די איינציגע
לאזישע האנדלונג אונטער די אויב
שטענדרע. די רעזאלוציע פון דער לאז
קאלער דיסטריקט עקזעקוטיווע לעצטען
סאטומאלאנד איז געווען דער ערשטער
האטונגעספולער צייכען צו ברענגען פריי
דעם, עס איז נאך קלאר דאס יעדער
צווייטע דארף צוריקהאלטען ווילן ס'זיך
נעם ביז די קאנזענשאן וועט אנגעהערן
א באשלוס.

נאכדעם ווי די דיסטריקט סימבליזירט
האבען ויך צוריקגעצויגען, האבען די
איבעריגע סימבליזירטע פארטעסערער
די פרוי און די צעירי צייט, און אויך
אנדערע פרויזאטע ציוניסטישע ויך אר
נאציזירט אין אן ארגאניזאציעס פאר
מיטע צו עמאליזירען א פערסאנעלע
קרן היסוד ביורא אין סאטומאלאנד, א
באסעסאנטערענע פון אירישע ארגא
ניזאציעס וועט פאררופען ווערען אויף
וואסען דעם לעצטן מאי צו ארגאניזירען
א סבלת פנים לכבוד דר. ווייצמאן.

...פערזענליך, ביז איך בארייט ויך צו
אנטעגנעבען דעם באשלוס פון דער
עקזעקוטיוו פון דער ציוניסטישער
צו נעכטען א קרן היסוד אין דער איי-
סידער פארטע וועל איך ווילן העכסט
צופרידען צו ארבייטען דאסיר, איך
זיך פאלקס צופרידען ויך צו אונטער-
ווארען דעם ווילען פון דער מאי-
רישעם.

די ווייצמאן רעזענשאן קאמיטע בא-
שטעהט פון: דר. נארבער, שטערמאן;
י. כרמל, סערעטאר; י. פיינענבאום,
רבי שמואל בענדזשאסין, רבי משה
שומריים, דר. ס. פ. גורשטיין, י. גראם,
ס. יוסט, ת. בליעשטיין, א. נארבער,
ס. הערשאלד, האבען, א. לעו, ג.
שעכטיין, א. ראטשטיין, מרס. ס. נאר,
בער, מרס. ס. שומריים, סעס נארבער,
הענר פיינענבאום, ס. ראטעל, ס. סאור,
ליי. לעו ווידענשאל, וויל ווידענשאל.

...עס איז אונז קיינמאל גיט אייננעם
פאלען ויך אפצונטרעטן פון דער אל-
וועלטליכער ארגאניזאציע, איך האב
אין לאנדאן געקעמפט גיט צו שטערען
די אויספארשטע פון דער אלוועלטליכער
ארגאניזאציע, איך זיך געזאגען אויף
ווייט צו באשעפטיקען דושיאדעס פראג-
ראם אין לאנדאן, איך גלויב איצט
אויך איז דער איינהייט פון דער וועלט
ארגאניזאציע, אונטער די איצטיגע
אוישטערען עקזיסטירט נישט.

**קאמיטע פון דיסטריקט
סימבליזירט**

אויף א מיטינג פון דער ווייצמאן
רעזענשאן קאמיטע וואס איז נעכטען
אונזער אפגעהאלטען געווארען, איז גע-
מאכט געווארען א פארשלאג מיט דעם
צוועק צו פאראייניגען א קרן היסוד
קאמפיון מיט דעם קלענערען באנד פון
דר. ווייצמאן אין אונזער שטאדט, די
קארטעסער פון דעם ציוניסטישען דיס-
טריקט, וועלכע ווילען געבוירען פון דעם
איינשטימיגען באשלוס פון דער לאסאל-
ער עקזעקוטיווע, לעצטען סאטומאל-
אונזער, גיט צו באשעפטיקען ויך מיט
קיינע נייע קאמפיונס פאר אירענער
וועלכע פאנערן ביז דער פארטענער-
ער קאנזענשאן פון דער אטעריקאנער
ציוניסטישער ארגאניזאציע, ווילען גע-
ווען געוואונגען צו שטימען פאר שיל-
סען דעם סימבליזירט.

ORIALS

The Open Door.

THE Jewish community of the city of Louisville and particularly that portion which constitutes the Y. M. H. A., is indebted to the Adath Israel Sisterhood for the recent visit of Rabbi A. H. Silver, of Cleveland, Ohio. Those people who were so fortunate as to hear him at the overflow lecture at the Adath Israel Temple, where he thrilled his audience by his sincere logic and masterly forensic ability, took away with them many thoughts making for better Jews and purer Americanism.

WITH the many gems of expression which fell from the lips of Rabbi Silver, the Y. M. H. A. and its policy is in full accord. In dealing with that portion of his address which had to do "with the lives of our children," Rabbi Silver stressed the point that it was incumbent upon us to create a medium through which the non-Jew could learn that the Jew "hath ears, hath eyes, hath senses" and is in all respects, whenever and wherever possible, a good citizen and an asset to the community in which he lives. Obscured by his self abnegation, discouraged by the phalanx of prejudice and discrimination when he emerged from his retirement, the Jew has little opportunity to show the world of what clay he was molded, unless he finds an oracle through which he may express himself.

THE Y. M. H. A. is undoubtedly the connecting link between the Jew and the non-Jew. We need look no further than to our own Association to feel that it is the agency thru which we may fraternize with the outside world. Our building is an ornament and civic monument to the city of Louisville. The Y. M. H. A. takes a vital part in every movement of patriotic import or public welfare. Our halls and lodge rooms are used by various organizations which thereby come in contact with our officials and make the acquaintance of our members. Our Y. M. H. A. Players draw to our auditorium the drama-loving public while our cross country and basketball teams bring the Jewish people of Louisville before the public in an athletic sense. Last fall our cross country team attracted a large crowd of repre-

פאנייטערטער פאנקעט שליט
פייערונג פון נייע תלמוד תורה

משהו מאד רעם נישט אה. ער איז
נישט אונזער נעמענליכסטער שונא.
„אונזער נעמענליכסטער שונא איז
גאר רעז עפדאארט. ער קלייבט זיך
אריין צו אייך אין שכנות. ערשט איז
ער בלויז א שכן, אבער דערנאך ווערט
ער איבער אייך אייך א בעליחבית, ווען
עפדאארט וואל חלילה ביי אונז „ער-
ען די אייבערמאכט, וועט דער איהל
ווערן איינגעד נאכער צונויף.”

ד. לעווין האט אין זיין רעדע דער
שטאנט דער שרנבלות ו"ל. אלס דער בראי
ווער גרויסער איר וועלכער האט איין
ספיריט אידישע ערציהונג אין קלוג
אנא, און אנעוויזען או דער ענדעלע
פון דער אידישער ערציהונג אין גרויס
און פעהי צו מאכען א דור וואס זאל
העלפען אין אזא היסטארישען מאמענט
זי דער יעצטיגער פארזינדליכען די
שטרעבונג צו אן אמת אידיש לעבען
וואס איז בעגליך נאך אין ארץ ישראל.
דער בעסטער רעדנער איז געווען
דער אבא הילל סילווער, וועלכער האט
אויסגעריקט זיין גלויבען או עס שאפט
זיך אין אסטריא א נייער סיס איר
וואס דער גלות האט נאך נישט געזעהן.
...פאר געלען קיינמאל דעם גלות ניס
קענען ליכטאדירען — האט דער סילווער
געזאגט: — א גרויסע אידישע ליכטרא
סיה א אידישע פילאזאפיע, א וויסענ-
שאפט איז געשאפען געווארען אין גלות
און פיר געזען ארבייטען פאר ארץ
ישראל לויף שאפען אן אמת אידיש לע-
בען אין גלות. אנווער בעסטער ענט-
שער צו אנטוועקסטיזם דארף זיין —
נאך א ליכטאדירען און נאך איינע
אין גלות איינע.

הנהגת המוסדות השונים והמחלקות
השונות של משרד החינוך ושל משרד
הבריאות והרפואה הציבה את
העניין הזה כבעיה חריפה ביותר.

איינער פון די באניסערענערס פאר
אונזערען וואס וועט לאנג פארבלייבן
אין דעם זכרון פון די אנהערערע. אין
נעמען דער באנסעס וואס האט לעצטען
אונזער שטאטגעפונען אין דער גרויס
סער דיינינג רום פון דער נייער תלמוד
תורה בילדינג אלס שלום פון דער 4
טאגער פיייערונג פון דעם נייעם און
שטאלט.

איבער 300 לייטע פון די פראסידענטסע בעלי בתים פון שטאדט און ווערע פרעזידענט האבען זיך באטייליגט אין דעם באקעמ. נאכדעם ווי זיי פארזאמלעט וויינען פערזענלעכע נעווארען מיט סייערע פאכלים. האט זיך אנגעהויבן דער רעדעסטייל פון דעם אוועק. וואס האט געקענט די אנדערע אפגעזען. זיי האבן פארנימט.

דער סאטמארסער איז געווען דא
שטאל בענעדיקטין. ער האט פאר
געשטעלט אלס ערשטן דענער דעם
בארימטן גרויסוועגן טאן. דאס לע
סטע פון סינאטעס, וועלכע האט מיט
זיין דרשה, געפלאנטען "און" מאכט
חול"ל און דורכגעזעט מיט דעם גע
זעב פון דרום, אריינגעפאלן ווייניג
צוהערער אין יענער אלטער שטחער
וועלט פון סאדזיאנעלען אידשקייט.
פאר וועלכען זאגט דער חרם רער
גער פון אונזער דר. שפירט לעווין.
האט שפעטער אויסגעדרוקט גלייכסאם
לונג און בענקשאפט.

ד. לעוין האט געהאלטען א. מורא
דער אכער יעדער ופז וואס איז ארויס
פון זיין טייל האט אנגעטאן א שטיק
דעם פון ענטוויאזאם אין די הערצער פון
אלע אנטווערטער. עס איז געווען א
הרצוה דורך אכער יעדעם און אים—
הייל און הודו דורך גייסט פון נשמה
און געזונט פון ארומע קליינע

[illegible]

ר' שלום הערע האט געהאלטען דער
יידע פרינציפאל פון תלמוד תורה —
ת. פרידלאנד.

די ביישטייערונגען פון לעצטען מאנ.
עלען קוויטירט ווערן אין א שפּע-
טערן טאג פון די אידישע וועלט.

[illegible]

...אונזער נעפערליכסטער שונא —
אמט לעזין געזאגט — ווי עס איז
דער ער איז ער איז נישט דער אבי
נישטעם וואס איז לעצטענס אויסגע-
שטאנען אין אסטריא און אזוי וועל-
ען אסטריאנער אירע האבען זיך אוי-
פגראפען. ביי דעם איראפעאישען
ירגענאם וויינען אוועקע שיינונגען
זיין נייעם נישט און ס'שטעמט זיך

D

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די פרייטעסטע אנערקענונג פון דעם
אדישען נאציאָן. און שום תנאים און
אין אונטערשייד צווישען די אידען
אין גלות און אין ארץ ישראל, דורך
אירענער וועלכען אונטערשייד ווערט
אונטערגראבען דער פונדאמענט פון
ציוניזם און דער גאנצער בנין שטילעס
צוואנגען."

דער טרן היסוד, האט דר. לעווין נישט
קאנט, דרייט אים די אידעע פון
פאלקס ארבייט דורך וועלכער עס וועט
געוואסעלט ווערען א נאציאנאלעם איינ-
גענומען. וואס וועט איר, ווין די פאר-
כערייכונגס שטופע צו א נאציאנאלע
הילות, דער סאקראנדום פון די שטע-
דיקאנער פיהרער, האט דר. לעווין נישט
קאנט. באצייט זיך איר שוועקייט
וועלכע זיינען אין געגענוואר צו די אס-
געטשטע פרינציפן פון די סאראנא
געטע קאנטרעסט, און קענען בלויז אס-
געטשטירט ווערען פון א שטעטערדיגע
קאנטרעסט, און אלס אזעלכעס קען ע-
נישט ווין קיין באזיס פאר אונטערזא-
לונגען.

רבי פילאנער האָט נאך דר. לעווין
רעדט פארשיידנע די שטעלונג פון ד
אמעריקאנער פיהרער. ער האָט באדייט
נעם אז די פארשיידענעווייזען זיינע
ניט אזוי גרויס אז מען זאל ניט קע
נען קומען. צו אן אויסנאָמען, און
האָט פארדאכט די פראפאגאנדא וואס
ווערט אנגעפיהרט צו דיסקרעדיטירע
די אמעריקאנער פיהרער. די אמעריקא
נער פיהרער, האָט רבי פילאנער געזאגט
נלויפן אויף און העברעאישע קליינער
און זיינען ליט פאר סעפעראטיזם, אבער
ווי ווילען צוטרעטען צו דער עקאָנאָמ
סיסעם ארבייט אין פאלעסטינא און
א ביזנעסעסטינען אופן, און פאליטיק
נען פון דער אינטערנאציאָנאלער און
אנאָנימע די ערלייבניש צו וואסלעך
די פאנעלן אויף דעם אופן וואס צו
אסע ויר פילער צו צום אמעריקאנער

...ואל זיין וועניגער רייך וועטן אים
פאסירען פונעם ציטן. קולטור און נא-
אנאלאגן. — האט דאס סילאזער פא-
רעם. — גאט אים דא א פראגראם
אקטיווע פאטענצאלע. אין דעם זיין

CANCEL DEBTS OF ALLIES, SAYS RABBI

Silver Wants United States to Forego Claims When Treaty is Revised.

Declaring the allied reparation demands on Germany were preposterous and, if carried through, would retard the economic rehabilitation of Europe, Rabbi Abba Millel Silver of The Temple, Central avenue E. E. and E. 35th street, in an address yesterday urged that America insist that the indemnity be reduced.

"Germany cannot pay the sum demanded by the allies without driving her people to bolshevism, and the allied countries cannot receive such a sum in goods and commodities without shutting their own markets and ruining their own industries," Rabbi Silver declared.

"America should insist upon the payment of the allied debt until such time as the treaty is revised, the German indemnity demand reduced to what is possible and practical, and a program of mutual disarmament agreed upon."

"Then the allied debt should be canceled. We would thus render a greater service to Europe than we did during the war."

The coming of Viviani to America, Rabbi Silver said, was to keep America from making a separate peace with Germany.

"Viviani's coming and the promised advent of other emissaries point the way for America's resumption of the moral leadership of the world, which she lost in 1918," he declared.

Viviani is coming here not on a mission of courtesy or to confer on a possible modification of the league pact. He is coming here to win America's support from making a separate peace with Germany, to get the United States to sign the Treaty of Versailles and to arrange for the postponement of the payment of France's debt. The league name is a smoke screen. France is not interested in the league one way or the other.

Concerning Russia, Rabbi Silver stated that America should resume trade relations as early as possible. Trade relations would bolster up the democratic sentiment in Russia and aid that country in getting on its feet, he said.

"Civilization in Russia must be salvaged," he said. "The soviet is the only existing agency of political control today. Its economic pretensions are fast evaporating. Communism is slow, being abandoned. Peace and trade and the exchange of ideas will strengthen the democratic sentiment and lessen the prestige and power of the Bolsheviks."

MODERN GIRL MORAL, SAYS RABBI SILVER

Plain always
This Age is No More Wicked Than Others, *Apr. 18-1921* He Asserts

Rabbi Abba Millel Silver of The Temple, Central avenue E. E. and E. 35th street, defended "Miss 1921" from his pulpit yesterday.

He declared that the morals of "our young people are as high today as they ever had been." He defended the present day styles as being "but modest cousins of those of yesterday," although he admitted they were a "little shy."

And as to the use of powder and puff he said that "were a maiden to add a few decorative touches to the indifferent work of nature, no harm is done."

But he did censure "Miss 1921" and her levy of youthful admirers by declaring that too much time was taken up with useless affairs to the exclusion of things worth while.

"Whenever I hear elderly persons speak reminiscently of the utter goodness of the days gone by, I see truth languishing to death. This age is no more wicked than preceding ages. Every generation is sufficiently wicked to make it interesting."

Waits Once Shocked England.

"Just because the girl of 1921 prefers the fox trot to the waltz is no proof of her complete abandon," Rabbi Silver

(Continued on Page 4, Column 4).

MODERN GIRL MORAL, SAYS RABBI SILVER

(Continued From First Page)

declared. "When the waltz was introduced a hundred years ago, England was scandalized, and now the most splendorously of souls approve it."

"The regrettable thing is not that our young people dance long and late or shinglety, dress gaily, play cards, or are addicted to protective coloration," he said. "The regrettable thing is that these interests exist to the exclusion of all others—that they absorb all the energies and all the leisure hours of our young men and women; that their lives are emptied of content and starved for want of rich and exhilarating experiences."

"There is transpiring a sad materialization of life, a vulgarization of taste in our land."

"One misses our young people at concerts, at lectures, at good plays, at forums, in libraries, in settlements, in all places where they may receive mental or spiritual stimulus. They neither learn nor teach and withal are tragically complacent."

"Our young people, like their aires of the middle classes, have altogether lost the art of conversation. Their talks are interminable pompous of flat banalities."

Morals Not Low, Not High.
While declaring that the morals of "our young people are not low," he said they are not high.

"What is needed isn't a suppression of amusements and recreations of pleasures and pastimes but a translation of them."

"Song and dance and plays and beautiful dress were always associated with religion. But our young people prefer noise to music and chaff to grain."

"We don't want our young people to be prudish, innocent because ignorant. They mustn't be hedged about—shielded from experience."

"But their lives should be morally unified, integrated by one supreme purpose, captured by some great ideal of service. They should strive to be right more than proper, consecrated rather than modest."

"Let them walk freely among men. Let their emotions be spacious but evenly disciplined, their mutual relations natural in knowledge of the higher truth of duty of manhood and womanhood."

Apr. 18-1921
C - News -

THE CLEVELAND RABBI DEFENDS MODERN MAIDEN

"Miss 1921's" Dress but Modest Kin of Yesteryear's.—Silver.

The "good old days gone by" weren't a bit better, morally, than the present, and the modern young lady is as chaste as her grandmother ever was, Rabbi Abba Millel Silver told his congregation at the Temple, E. 35th st. and Central ave., Sunday.

In his defense of "Miss 1921" Silver declared her mode of dress "is but a modest cousin of those of yesterday, although a bit 'shy' in places. He also upheld the use of the powder puff, saying "were a maiden to add a few decorative touches to the indifferent work of nature no harm is done."

What really is wrong with the youth and maidenhood of today is their absorption in the dance and other useless affairs to the utter exclusion of things worth while, the rabbi said.

RABBI SILVER'S DEFINITION OF AMERICA

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

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

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

PIPP'S WEEKLY,
MAY 28, 1921

... until he is persecuted, until he is oppressed, until the people about him show their resentment and their hatred. We are going to respond to every attack upon our people, to every libel and every slander, by more Jewishness, by more schools and synagogues and by a more intensive and loyal work in Palestine."

Rabbi Silver hailed Dr. Weismann as the "Kara of the second restoration, the man who is to announce the gathering anew of the scattered remnants of our people to a new and glorified life in Palestine." Professor Einstein he called an "Intellectual Titan." M. M. Ussishkin, head of the Zionist Commission in Palestine, and Dr. Ben Zion Mossensohn also were welcomed by Rabbi Silver and Judge Julian E. Mack.

"This is a solemn moment in the history of the Jewish people," Judge Mack said. "This day will remain forever in our memories."

"The American Jew has heard the call of his suffering brothers and the American Jews will answer that call from their own plenty," Judge Irving Lehman said. "We must do all we can to relieve their needs. The work of relieving their physical distress must not slacken. Much has been given; still, few have given in accordance with their means or in accordance with the needs of the

U.S. World
A. 11-19-21

AMERICAN JEWRY JOINS TO AID ZION

World Leader Weizmann Stirs
Big Semetic Rally to Enthusi-
asm for Palestine Home.

WILL MEET ALL ATTACKS,
SAYS RABBI SILVERMAN.

"Reply to Persecutors More
Jewishness," He Asserts at
Metropolitan Opera Welcome.

American Jews packed the Metropolitan Opera House and overflowed to the stage yesterday afternoon in an enthusiastic meeting held in honor of Dr. Chaim Weizmann, President of the World Zionist Movement; Prof. Albert Einstein and their associates. It was the first official welcome of the Zionist leaders to this country.

The appearance of the speakers brought forth applause which lasted five minutes, despite the efforts of Judge Julian W. Mack, the Chairman, to check it. From the din of clapping and shouting arose the strains of "Hatikvah," the national anthem of Zion; then "America" was sung, and "Hatikvah" again. It was the reunion of New York Jewry after years of argument between the Zionists and the non-Zionists.

Expresses Aid in America.

"Our Jews in America will respond," Rabbi Abba Hillel Silverman of Cleveland told the Zionist leaders. "And I will tell you what will help and stimulate it—this new tide of anti-Semitism which is beating against our shores. It is not going to break our spirit and demoralize the people of Israel. You know that saying of our Bible:

"The more you persecute, the more you oppress him, the more he grows, and the more he increases. We are going to remain true to that symbol of Midrash likening Israel to an olive, which does not yield the fruit of its oil until it is crushed. So the Jew does not yield the real oil of his spirit until he is persecuted, until he is oppressed, until the people about him show their resentment and their hatred. We are going to respond to every attack upon our people to every insult and every slander, by more Jewishness."

Asked after the meeting if he referred to a particular anti-Semitic movement, Rabbi Silverman replied: "No; it was a general statement."

b May 9-1921
Plain Dealer

REFORM NEEDED, SILVER ASSERTS

Rabbi Opposes Revolution or Reaction.

The present age needs an aggressive program of reform, Rabbi Abba Hillel Silver of the Temple, Central avenue E. E. and E. 10th street, declared in an address from the pulpit yesterday on "The Three Rs of Progress—Revolution, Reaction and Reform."

"No revolution succeeds unless the masses are educated up to it," Rabbi Silver said. "Revolution is justified when the stream of life is forcibly dammed, when no peaceful means are at hand with which to remove anti-social barriers. Under popular, democratic government, revolution is needless and vicious."

"The failure of our social organization is today too delicate and involved to profit from the wild tears and slashes of revolution."

"Reaction follows revolution. It is equally harmful. It kills a civilization slowly by stifling it. The reactionary is the father of the revolutionary. There is a close family relation between the white terror and the red, between the palaces of Versailles and the guillotine. The past must not embrace the future like a python its victim. Life must move on freely to new enterprises and new adjustments."

(Excerpt from letter of Congressman
Julius Kahn):

It was a great pleasure to be with you on the night of the 16th and especially to meet Rabbi Silver and the good people of Philadelphia. I thoroughly enjoyed listening to the Rabbi; in fact, it was a wonderful address.

I was under the impression that I had met him before, but remember that he happened to be away from Cleveland at the time I was there. I want to thank you for having made it possible for me to meet him.

Weirman Sees Hope.

Judge Mack then presented Dr. Weirman, and once again the audience sang the Zionist anthem. Dr. Weirman said in part:

"Let us proceed in a little cooler mood than has prevailed in this meeting to face squarely the tasks before us. In brief and simple words, every Jew is expected to do his utmost toward the upbuilding of Palestine, not only as a refuge of the oppressed and poor but as the home of the Jewish people. And because it is going to be the home for those who want it to be their home, we shall have to do our very best, and our very best is just good enough for Palestine.

"There is land enough in Palestine to contain a population eight or nine times greater than we have at present. And if you hear of Arab opposition towards Jewish immigration remember that it is an opposition which is based upon neither fact nor justice.

Other Noted Speakers.

"We Jewish people understand the legitimate aspirations of the Arabs, and the center of gravity of the Arab national life is not Jerusalem, but Damascus, Cairo, Bagdad. The centre of Jewish life is Jerusalem and it is going to remain so.

"Your assistance will be the answer to all this flag waving. Along with the waving of flags and the singing, another din rings in my ears—the tramp of the Chaldeans and the breaking of stones on Palestinian roads in order to fulfil this great duty."

Other speakers were Judge Irwin Lehman, Dr. Ben Moscovitch of Palestine, Rabbi Meyer Berlin, M. M. Ussischkin, head of the Zionist Commission in Palestine, Dr. Schmarya Levin of the World Zionist Executive Committee, and Louis Marshall.

Supreme Court Justice Brandeis telegraphed his regret that he could not be present. It was decided to send greetings to Sir Herbert Samuel, High Commissioner of Palestine.

A
The Federation is
The Conscience of
The Jewish People

EXTRA!

Its Voice Is The Voice
Of The Suffering. The
Needy. The Helpless

EMERGENCY CAMPAIGN BULLETIN

The Federation of Jewish Charities of Philadelphia

TO RAISE AN EMERGENCY FUND OF \$250,000

May 16-25, 1921

LOUIS WOLF, *President*

JACOB WEIL, *Secretary*

CAMPAIGN COMMITTEE

DR. CYRUS ADLER
JUSTIN F. ALLMAN
HARRIS J. COHN

ELLIS A. GIMBEL
LEO H. HEIMERDINGER
IRVING KOHN

COL. SAMUEL D. LIT
JACOB D. LIT
MAX MARKOWITZ

HARRY SACKS
LOUIS WOLF
BENJAMIN WOLF

Headquarters: 1512 WALNUT STREET

Mr. Louis Wolf, Chairman of the Campaign, says:

"I am tremendously pleased with the way in which the Captains and lieutenants are responding. The fine enthusiasm in evidence all along the line convinces me we will have no difficulty in raising the additional \$250,000."

Congressman Julius Kahn, of California, will be one of the speakers at the opening dinner at the Adelphi, on Monday, May 16th. Mr. Kahn, as author of the Selective Draft Law and as a Patriot of the first water, was a conspicuous American figure during the World War. It will be an exceptional privilege to hear him speak.

Another speaker at the opening dinner will be Rabbi Abba Hillel Silver, one of the most distinguished of American pulpit orators. A noted statesman said of him recently: "I believe there are only two other men in America comparable with him as a speaker." The community will be proud to welcome two such men as Congressman Kahn and Rabbi Silver.

Just glimpse some of the enterprising men who are going to serve on the team of Jacob Broisky. Every one is a live wire, siming and snapping with campaign energy: Michael Cantor, Samuel Cantor, Philip Publicker, Benjamin H. Wolf and William Zuckerman.

Mr. Barney Selig, who devotes his entire time as a volunteer worker at the United Hebrew Charities, is preparing to throw all of his energy into the campaign. What an incentive and inspiration to the younger men should be the unselfish and whole-souled devotion of this man to a great cause!

Jacob D. Lit, in three previous campaigns, has taken first honors and with his energetic band of "salesmen" he hopes to win first place again.

Here are Mr. Lit's lieutenants, and we advise them, expert as they are, to practice hard for the coming event: Samuel Cohen, H. Goodman, Milton Herold, Morton Hirsch, A. L. Isaacs, B. A. Lehr, S. Levick, Arthur Lit, D. J. Lit, Abe Lyon, B. J. Munchweiler, Walter Rosenberg, M. Rothkugel, Isadore Stern, A. Sternberger, Horace Weichselbaum and Eli Weinmann.

Mr. Lit is going to have some lively competition besides Snellenburgs and Gimbels. Albert Greenfield and Leo H. Heimerdinger are giving daily talks to their team members on how to "approach" and how to "win the match."

....

Let Your Heart Prevail to Open Your Purse

6
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EXTRA!

Its Voice Is The Voice
Of The Suffering, The
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To the Captains and Lieutenants!

Dr. Nathan Krass, of New York, who has spoken twice in Philadelphia, electrifying large audiences with his superb eloquence, will be the inspirational speaker at the luncheon of the Captains and workers at the Adelphia on Wednesday, May 18th, at 12:30. None of us will soon forget the magnificent tones and beautiful poetry of expression of Rabbi Silver. Here was an orator of the ages who spoke with the divine thrill of the universal soul. Another speaker in America with his genius for stirring the heart and voicing the longings of the human spirit is Dr. Nathan Krass.

....

An honor roll which will ever be written in letters of gold in one of the most glowing chapters of the history of Philadelphia's Jewry, evolved from the meeting Monday evening in the Adelphia Hotel. This honor roll was a fruitage of the wonderful chords of human sympathy touched with such magnetic effect by Congressman Kahn, Dr. Cyrus Adler and Rabbi Silver. Following their wonderful addresses, several men agreed to give five thousand dollars each toward the end of relieving suffering among the unfortunate of Philadelphia's Jewry. Then, with that fine spirit of generosity that has made them leaders in the community, Col. Samuel D. Lit, Col. Ben Wolf, Chairman Louis Wolf, Sam Fels, Jules E. Mastbaum, Jacob D. Lit and Jacob Gimbel agreed to find fifteen men who would give five thousand dollars each.

....

A spirit which, if emulated by everybody, would bring the Federation all the funds it needs in less than fifteen minutes, is revealed in a letter received today by the Chairman, Mr. Louis Wolf. If you have not done your part, you will hasten to do so after reading it. It follows:

"As I am looking for employment, I don't expect to be at home when your solicitor arrives, so I am enclosing five dollars as my contribution to the work of the Federation. I know it is only a little, but it is a lot for a man who has lost his job, and has no immediate prospect of getting another. My heart is with you in this fight and if I get a job before the campaign closes I shall make another contribution."

....

Those of you who saw the play in the Gold Room of the Bellevue-Sherford Sunday evening went away with a new concept of the mission and the work of the Jewish Charities. The play acted as a powerful

A BUILDING WAR ENDS AS MEN TAKE PAY CUT

Five Weeks' Strike Becomes
History With Agreement
Under Plan Proposed
by Plain Dealer.

WAGES 17 PER CENT. LESS

Reduction Opposed by Union
Members of Arbiters'
Board.

Cleveland's building trades strike, involving 25,000 men and tying up \$40-600,000 worth of building here for five weeks, was virtually ended yesterday when representatives of the contractors and unions accepted an average wage reduction of 17 per cent. set forth in an award announced by the general committee of twenty-one which arbitrated the controversy on a plan proposed by The Plain Dealer.

The question of working rules and conditions is still to be settled, but both union and contractor officials last night agreed that the wage award, in all practical purposes, settled the controversy. A sub-committee of two representatives from each side is considering the question of working conditions, with prospect of agreement today or tomorrow, it was said last night.

The wage award was the unanimous recommendation of the seven members of the public group who were added at The Plain Dealer's suggestion to the fourteen members of the joint conciliation board of the Building Trades Employers' Association and Building Trades Council.

It reduces to \$1.04 an hour wages of all building mechanics who received \$1.25 an hour or more during the year prior to May 1, when the strike occurred, reducing lesser-paid crafts accordingly. The rates will be paid this week to all men who returned to work last Monday in the temporary settlement effected by The Plain Dealer, pending the general arbitration award.

Expiration Date May be Changed.

The scale will be operative until May 1, 1922, unless the expiration date for wage agreements is advanced to March 1, as proposed by the contractors in the standardized agreement on which the sub-committee of the joint conciliation board is now engaged. In this connection the members of the public group, in their report, express regret that new wage agreements are not negotiated on Feb. 1 each year instead of May 1.

The award covers all crafts except electrical workers and plumbers, who received \$1.27 1/2 cents an hour prior to May 1, and bricklayers, who received \$1.15.

WAGE CUT SETTLES STRIKE OF BUILDERS

(Continued From First Page)

"to conform the alteration of the wage scale as nearly as possible to the altered cost level."

"While this reduction is not what we hoped for, it is nevertheless a long step in the right direction," W. P. Hennessy, secretary of the employers' association, said last night, "and affords a basis for the resumption of work throughout the building industry in Cleveland."

"I want to say for the public representatives that they truly represented the public at all times, uninfluenced by the special pleas of the two contending parties," Secretary Hennessy continued.

"Their work was systematic and clear cut and they are entitled to the thanks of the public, the employer and the employee for the time and intelligent attention which they devoted to the settlement of this crisis."

"The reason the building trades' side of the conciliation board voted in opposition to the award given by the citizens' committee of seven on the wage question was to emphasize their belief and conviction that the award is not warranted by present living conditions and cannot be called just," Charles Smith, business representative of the Building Trades Council, said last night.

Won't Repudiate Award.

"The action of the labor representatives will not in any way be construed as a sign of their intention that their organizations should repudiate or reject the decision of the board of arbitration, who so faithfully, and we believe, conscientiously labored to carry out the arduous task given them," Smith continued.

"Organized labor accepted arbitration and in the same spirit of good will will stand by their guns and take their medicine, as a union man always does, without a whimper."

"Arbitration, however, as a means and end toward settling wage disputes, has been given a trial and we can say right here has been found wanting," he asserted.

"If like conditions should develop in the building industry any future time, you can rest assured arbitration will not be the accepted means of settlement," Smith continued.

"This is a most unfortunate statement to be called upon to make," he went on, "but the facts in connection with the present wage question and the resultant award will make arbitration something the worker will look upon as not for him, when it comes to saying what he should receive for his daily toil."

List of New Rates.

Plasterers, whose wage is fixed in this award, had not submitted their case to the general committee nor had they agreed on independent arbitration. They are bound to accept the award, both union and contractor officials said last night, by the general arbitration agreement between the council and association, which specifically covered "all unsettled trades."

The union, however, at a special meeting last night, voted to continue negotiations with their contractors and to remain on strike until an agreement was reached. These are the only craftsmen who did not return to work last Monday. Their wage committee probably will meet with the contractors today, Secretary John E. Rooney, said.

The scale awarded by the arbitration committee and that paid prior to May 1.

FREDERICK A. HENRY,
S. M. BOND,
ABRAHAM SILVER,
S. H. COWDERY,
ROBERT E. LEWIS,
LEONARD P. AYER,
THOMAS C. O'NEILLY,
Cleveland, O., June 5, 1921.

Arbitrate the Building Deadlock

May 30 - 1921

EDITORIAL

For more than five months Cleveland's building industry has stood statically at a standstill. Thousands of men are out of work, valuable equipment stands idle, losses to employers and employees mount daily and vast building projects are held up because contractors and workers are unable to settle their differences and get back on the job.

In this controversy, as in all others of its kind, there are three parties whose interests are at stake—the employers, the workers and the public. With most at issue, the public so far has neither been represented in the conferences nor had any voice in the proceedings.

Up to this time The Plain Dealer has believed there was hope of a satisfactory adjustment as between employer and employee. The deadlock is not broken, however, nor does it promise to be along present lines of negotiation. Frankly, the community faces a crisis and the community accordingly has a right to demand a hand in the game.

In attempts at settlement thus far there have been charges of bad faith by both sides and disputes over details and differences over modes of procedure have become so confused with the big issues that those issues have to a degree been lost in the tangle of controversy and discussion.

It does not seem to The Plain Dealer that there is anything very complicated in the situation. The men want to get back to work, the contractors want them to get back and the public wants them to get back. The public wants them to go to work under conditions guaranteeing a square deal to itself, to the employers and to the employees. No one is entitled to more than that. The only hitch is the difference between employer and employee as to what constitutes a square deal.

In the long run the public always determines what is a square deal. If through its representatives it does so, now all the hardship, suffering, loss and bitterness which go with a prolonged labor deadlock may be avoided and new life and new enthusiasm will be breathed into the city.

The Plain Dealer believes the issues between the Building Trades Council and the Building Trades Employers' Association should be arbitrated at once. It believes the whole slate should be wiped clean and a fresh start made. Arbitration must disregard the petty issues and drive straight to the task of getting the men back on the job at the earliest

possible moment on a basis equitable to everyone.

Under the general agreement entered into in 1918 between the employers and the building trades workers provision is made for a board of conciliation composed of seven members from each side. Such a board is in existence. While, with one exception, it has not been called on to act on the differences between the employers and the various crafts, it is presumed that it is in possession of most, at least, of the facts on matters at issue.

The Plain Dealer suggests that seven members representing the public be added to the existing board of conciliation and that this augmented board at once undertake the arbitration of wage scales and working conditions at issue between employer and employee in the building industry.

This arbitration must be undertaken with the specific understanding that a majority vote shall rule in all decisions and that both sides pledge themselves to accept as binding and final the findings of the arbitrators.

The Plain Dealer further suggests the following names as the seven representatives of the public:

- Former Judge Frederick A. Henry,
- Bishop Joseph Schrembs of the Cleveland Catholic diocese.
- Warren S. Hayden of Hayden, Miller & Co.
- Rabbi Abba H. Silver of the Temple.
- Robert E. Lewis, general secretary of the Y. M. C. A.
- Col. Leonard P. Ayres, vice president of the Cleveland Trust Co.

S. M. Bond, president the Root-McBride Co.

As most of the necessary information will already be in the hands of the existing conciliation board, the enlarged board should agree to return its decision within one week from its first sitting. It is essential that the building industry resume operations without delay. Too much valuable building weather already has been wasted.

The Plain Dealer finally suggests that the contractors postpone for one week their announced intention of starting work on Tuesday pending the working out of the arbitration plan herein suggested.

Let both sides clean the slate and start over. A fair arbitration is the soundest and the most equitable way to end industrial deadlocks such as Cleveland is now experiencing. On the plan outlined and with the men named or with those of similar standing The Plain Dealer believes such an arbitration can be had.

GIVES LABOR VIEW ON BUILDING AWARD

Trades Council Secretary Thanks Citizens' Group for Its Efforts.

The following statement of conditions in the building trades was issued yesterday by the Building Trades Council. Charles Smith, secretary:

"By this time the public, of whom we have read and heard so much lately, as well as the rank and file of organized labor, have either read or listened to the findings of the citizens' committee of seven on the first group plan of arbitration submitted to by the Cleveland Building Trades Council in matters of wage disputes.

"The first meeting of the citizens' committee, sitting with the joint conciliation board, was held Monday afternoon, June 6. A session was also held Tuesday afternoon until 1:30, when the joint conciliation board withdrew in order to give the seven of the citizens' committee the time and opportunity to consider the evidence or facts placed in their keeping by the representatives of the employers' association and the Building Trades Council.

"A night session of the citizens' committee was held Tuesday until 11:30, when it adjourned to meet at 10 o'clock Thursday morning, which it did. The joint conciliation board was called toward noon, and Judge Henry, acting for his associates, made known the 'verdict.'

"Records was taken until 1 o'clock, at which time the why and wherefores of the decision were gone over and thrashed out—if not to the satisfaction, to the evident annoyance of some. The need for a vote on the board's decision gave rise to prolonged argument.

Vote Opposed by Union Men.

"The building trades' representatives contended that, inasmuch as the arbitration board considered the facts in what might be called secret session and the organizations covered were bound by the decision, a vote should not be called for and was not in keeping with the regular rules of procedure in like instances.

"A vote was finally taken after an amendment introduced by the building trades' representatives was defeated.

"The building trades section of the conciliation board voted against accepting the resolution read by Judge Henry, embodying the award. Why did the building trades' representatives vote nay? Was it because they had in mind to repudiate, to reject the result of the arbitration they had agreed to? No.

"In plain, short words the building trades' seven did not, and do not today, think the award was in keeping with the facts presented or justified by the conditions of living and life which we had on every hand.

"We cannot dismiss the subject without saying a word for and to the citizens' committee. Called on at a time when the building industry of Cleveland was hopelessly at a standstill, you answered the call and in the true spirit of good citizenship willingly took upon your shoulders the solution of the distressing question that was keeping the employer and employee apart.

"You brought to your labors every qualification, and we believe you truly followed the light as it came to you. We would ask therefore that you take to yourselves the appreciation, the kindly thought and good will, if not the thanks, of the Cleveland Building Trades Council.

"With the wage scale out of the way for the time being, our thoughts turn to the question of agreements and working rules. The standardized agreement which is now under consideration is really a step toward centralization. Centralization does not mean that the locals surrender any of their rights.

Immediately upon announcement of the general award, Judge F. A. Henry, a member of the public group of the general committee and arbitrator for the bricklayers' scale, announced that his award for that craft is \$1.04 an hour. This conforms to the general award.

Rabbi A. H. Silver, arbitrator for the plumbers, and also a member of the public group, announced his decision for that craft will be given later this week.

W. R. McCormack, architect for the Cleveland school board, is arbitrator for the electrical workers.

The public group and the seven contractors' representatives on the arbitration committee voted unanimously for the award; the seven union representatives voted solidly against it. Four hours' argument preceded this action of the entire committee, during which the labor representatives sought to have the award referred to the individual trades for consideration, without recommendation, but were voted down.

Permanent Board Proposed.

A striking feature of the recommendation by the public group was its proposal that the conciliation board provide for the creation of a permanent board of experts, to be presided over by an impartial chairman, "to the end that the public may have permanent representation in the settlement of wage disputes and all jurisdictional questions, and also in the abatement of abuses and in the development of a general well-being within the industry," as the report stated it.

The scale recommended by the public group, which was accepted as the general committee's award, was based, its report to the general committee stated, on a desire to revive the building industry and to reconcile the wage scales "with the falling cost of living without sacrifice of a living wage."

The report declared that they sought

	New rate.	Old rate.
Carpenters	\$1.04	\$1.00
Concrete finishers	1.04	1.00
Construction workers	1.04	1.00
Engineers	1.04	1.00
Electricians	1.04	1.00
Plumbers	1.04	1.00
Painters	1.04	1.00
Iron workers	1.04	1.00
Laborers	1.04	1.00
Plasterers' helpers	1.04	1.00
Masons' helpers	1.04	1.00
Common	1.04	1.00
Lathers	1.04	1.00
Painters	1.04	1.00
Tile setters	1.04	1.00
Pipe fitters	1.04	1.00
Painters	1.04	1.00
Sheet metal workers	1.04	1.00
Steel erectors	1.04	1.00
Iron workers	1.04	1.00
Steel erectors	1.04	1.00

The report of the public group is as follows:

In pursuance of the suggestion of The Cleveland Plain Dealer, the establishing of a wage scale in the building trades here for the season beginning May 1, 1921, was submitted last week to arbitration. To hear and determine this question, the regular employment of fourteen members of the conciliation board, which represents equally the organized employers and the organized employees in the building trades of Cleveland, has been suggested by the addition of seven representatives of the public at large.

Not included in this arbitration, however, are three organized crafts within the building trades, namely, those of the bricklayers, the plumbers and the electricians. The wage scales for these crafts are understood to be in course of determination by other arbitrators.

The suggested board of conciliation convened on June 6, 1921, and after hearing for two days and a recessed consideration time, they have reached the conclusions now announced.

Among other things, the problem before the board has been how to revive this industry so that the shortage of buildings and the prevalence of unemployment may be relieved, and how to provide the rate of pay with the falling cost of living without sacrifice of a living wage.

It is fully recognized that there are three parties in interest, employees, the employer and the public. Many questions arise of this nature to all three, but of these questions only the general wage scale is now before us. There are other significant factors within the control of each party which have so much influence on the prosperity of the building trades industry as the question of wages. But mindful of the fact that the authority conferred upon us is strictly limited to the one question, we forebear discussion of any others.

We have carefully considered the extent to which the cost of living has decreased in Cleveland between the peak prices of July, 1920, and the price level of May 1, 1921, as well as the trend since. We have also traced the course of large scale wages in Cleveland and in the country at large from the pre-war period to those which now obtain. Without attempting to discount the future, though not unkindly of the present trend, we have sought with due heed to the maintenance of the living wage, to conform the alteration of the wage scale as nearly as possible to the altered cost level.

The percentage of alteration of pay for the different crafts is not, however, precisely uniform.

Plan Would Save Time

"I dealing with a question like that, scales, where the interest of all is identical, or with the question of the open or union shop, it is a grave advantage to have one committee acting with authority for all in that way during the time of the lock-out and forth between the union and the board of business agents and the board."

The board.

A writer in The Plain Dealer Post

Box column has suggested that

agreements in the building trades

should be written to expire on the

last day of the year. This is by no

means a new suggestion.

"On the face of it, his argument that

during the winter months, when work

is slow, in the hotels and that time to

take up and consider agreements in so

doing to prevent a possible deadlock

when there is much building to be

done, may sound good to some people.

"There isn't one man in the building

industry in the United States who

would stand for it. Winter is generally

the best time in building construction,

and there is just a possibility that the

workers might endeavor to play on the

workers' hands in order to get an

agreement not mutually advantageous.

"The question may arise: are there

any employers who would resort to such

unfair measures? There may be. For

that reason we are not inclined to take

a chance. However, March 1 has been

spoken of as a midway solution of the

question. It is not at all improbable

that March 1, and not May 1, will in

cours of time come to be known as

settlement day between the employers

and the organizations affiliated with the

Building Trades Council.

"The plan coming in May and early

summer, when working weather is in

be half, are costly in an industry where

so many contracting and uncontractable

circumstances limit the working year

to about 25 per cent. of the time. This

estimate is not a guess or bluff on our

part, but is given on the authority of

Secretary of Commerce Hoover.

"We speak in this way as the public

will know why we are adverse to con-

sidering Jan. 1 as the end of the year

for building trades agreements."



A

June 1

PAGE TWO

PAY OF PLUMBERS SETTLED AT \$1.10

JUNE 11, 1921

Arbitral Award by Rabbi Silver Recognizes Old Differential.

Union plumbers are to receive \$1.10 an hour during the coming year. Last year they received \$1.37 1-2.

This was the decision rendered yesterday by Rabbi A. H. Silver, to whom the plumbers submitted their wage dispute in an independent arbitration. It was accepted by both union and contractors.

Included in the general award at a rate of \$1.04 were union steamfitters, a local affiliated with the plumbers and paid the same rate, \$1.37 1-2, last year.

In a statement accompanying his decision addressed to the plumbers, Rabbi Silver explained the higher award by saying:

"I have allowed for the fact that your trade has, in recent years, been among the leaders in the building trades of Cleveland and that there has always existed a differential between your trades and others."

The wage rate for one more trade, electricians, remains to be fixed. Meetings of the joint arbitration committee of unions and contractors were in progress all day yesterday and last night with W. R. McCormack, school board architect, arbitrator.

Mechanics Lay Off.

A large number of mechanics, employed on the new city hospital and various downtown buildings, laid off their jobs yesterday, but council officials said this was due to a misunderstanding.

The general arbitration award was discussed for more than two hours last night at the regular meeting of the Building Trades Council, when its seven representatives on the conciliation board submitted their report, but the entire question was referred to the individual unions without recommendation, according to Charles Smith, business representative.

The text of Rabbi Silver's decision reads:

On Thursday, June 2, 1921, you submitted to me the difference which have arisen between you as to the wage scale for arbitration. Your representatives met with me on Saturday, June 4, and again on Sunday, June 5. I have carefully studied the evidence and the data which you presented to me. I have endeavored to take into consideration, not alone your interests, but those of the public. It was apparent from the outset that a reduction in the wage scale in your trade, as well as in all of the building trades, was essential if the building industry of our community is to be stimulated and the prevalence of unemployment lessened. Realizing, however, that a reduction of wages is by no means the only factor which can bring about their desired end, there must therefore be a material reduction in the cost of every item that enters into the situation. In finding a similar percentage of reduction in the differential between the scale of the plumbers and the amount charged the public for their labor by the master plumber.

My position is more fully stated in the report of the group of public representatives of the conciliation board, which arbitrated the difference in other building trades in our community, of which board I was a member. This report was published yesterday. I would call your attention specifically to the two recommendations contained in that report: (1) That February 1, instead of May 1, be adopted as the annual date for settling the wage scales; and (2) That the conciliation board provide for the creation of a permanent board of experts to be presided over by an impartial chairman to the end that the public may have permanent representation in the settlement of wage disputes and all future questions and also in the statement of claims and in the development of general well-being within the industry.

I have taken into consideration in arriving at your difference the extent to which the cost of living has decreased in Cleveland during 1920-1921, as well as the possible trend during the coming year, while at all times mindful of the necessity of maintaining a wage commensurate with the American standard of living, and with the historic conditions of your particular trade, I have allowed for the fact that your trade has, in

Peace Among Builders.

The thanks of Cleveland are due the committee of citizens who served as the public's representatives in the building trade conciliation and helped bring peace to the industry. It was in many ways a difficult, unpleasant task they undertook; had personal inclinations controlled they would have declined the service. Instead, they entered on the conciliation wholeheartedly, with open minds, brought to the inquiry an earnestness and determination to get at the facts and the result is creditable not only to the public group but to the employe and employer groups as well.

This building strike has been a painful, expensive experience for Cleveland. It should be the last of its kind. It will be the last of its kind if those engaged in the building industry, employer and employe on the one hand and the general public on the other, profit by the present experience.

To this end the public group in its formal report of findings in the present controversy recommends that the conciliation board provide for the creation of a permanent board of experts to be presided over by an impartial chairman. This would give the public constant representation in the settlement of wage and jurisdictional issues in the industry. It would provide a reasonable assurance of permanent peace. The public group offers no detailed plan, but rather a suggestion to be worked out if the general idea is accepted.

Here is a constructive proposal well worth consideration. It is suggestive of the plan which has been found to operate acceptably in the local garment industry. The public, which is the third party in interest in every such controversy, is too often without representation in the settlement. It is of public concern that such an industry as building be kept active and the public should have a way to exert its influence to keep it active.

The present wage award is not what either side of the controversy would have chosen, but both are now bound to accept it. The public has reason for confidence that the award is in keeping with the conditions generally accepted as determining it.

Recent years, been among the leaders in the building trades of Cleveland and that there has always existed a differential between your trade and others.

My award, therefore, is \$1.10 per hour. Fixture workers, who belong to a section of Electrical Workers' Union No. 33, should not have been included in the award. H. C. Mohr, general arbitrator, awarded yesterday business representative, awarded yesterday rate of 75 cents an hour; last year they received from \$1.10 to \$1.25.

The fixture men joined with No. 33 in the independent arbitration proceedings. Mr. McCormack, Mohr said, notified the building Trades Council to effect. Officials of the Building Trades Employers' Association, however, contended that their case was better before the general committee.

Changes in working rules and conditions are to be discussed at a meeting of the joint conciliation board of the council and association Monday, when the sub-committee that has been considering a proposed standardized agreement is scheduled to report.

A

Nov. 12 - 1921

SATURDAY

Speakers at Opening Meeting of Community Fund Drive Tonight



Bishop
Joseph
Schrembs.



Rev.
Joel B.
Heyden.



Rabbi A. M.
Silver.

boys men's division, as compared with twenty-nine teams and about 500 members in 1920.

The Federation of Women's Clubs, the Y. W. C. A. and the Woman's City Club have organized sixteen teams of 120 workers, under the direction of J. C. Jones, to solicit from the downtown offices.

Will Decorate Windows.

The "Sixty Best Sellers," under direction of Robert E. Lewis, today will commence the decoration of downtown store windows. The store windows will contain exhibits typical of the work in the institutions and agencies supported wholly, or in part, by the Community Fund. This work will be completed by Monday.

"Suppose Nobody Cared" cards and banners already are displayed all over the city, and the publicity division, under E. H. Boynton, during the week-end will distribute thousands of pieces of literature designed to carry the message of the campaign to every home and to every individual, young and old, in the community.

Boxes to receive the notes of the pupils in 200 city schools will be in place Monday. Howard Haynes, chairman of the schools and pageants sub-committee, has fixed the school children's contributions at "from 1 to 10 cents." No child is to be embarrassed by the poverty of its parents.

School pupils will be used to carry the message to their parents. Mr.

Nov. 13-1921

CLEVELAND PLAIN DEALER

Help Open Campaign to Fill Chest



Rabbi
A. H.
Silver



Charles
E. Adams

Speakers at Opening Meeting of Community Fund Drive Tonight



also will appear in the committee's effort to determine the cause of the strike.

Silver Scores Milk Firm

The Telling-Belle Vernon's stand for the open shop was scored by Rabbi A. H. Silver in his sermon on "Is Progress Possible?" at The Temple Sunday.

He branded the company as a trust, which is seeking to crush organized labor, saying:

"The Telling concern is taking a contemptible advantage of present depressed labor conditions. It seeks this era to press its demands for the open shop."

"Furthermore, in this action, the company, an organization that exists for gain only, is setting itself up as judge of another organization, the labor union, whose purpose is self protection."

"The city, in lending the police force to aid the company, is tacitly lending itself to the deplorable scheme."

Chief Smith, Monday, said he has not cut down the number of policemen on strike duty. Also he said that investigation of affidavits filed

LAND NEWS

RACIAL CONFLICT RESULT OF WAR, RABBI DECLARES

NEWS - 12-10-21

War very often leaves the very opposite of that for which it is carried on, declared Rabbi A. H. Silver, speaking on "Religious and Racial Conflicts in America" before the City Club at the Saturday noon lunch in The Hollenden.



RABBI A. H. SILVER
Facts by Thomson

"It was hoped that the World war would effect a better understanding among peoples," he said. "Instead it has made for suspicions and rivalries among them. Instead of a greater brotherhood we have racial and religious conflicts."

"Instead of a fine spirit of co-operation we have dissensions; instead of organized effort we have today organized hate. Back of all religious and racial conflict is racial and religious imperialism. Each religion feels it is the sole repository of truth and each race feels that it is by nature endowed with superior qualities which justify it in lordship over other races."

"The theory of pure races and race superiority, so thoroughly exploited by Germany during the late war to justify its vast pretensions, is one of the supreme follies of the nineteenth century."

"There is no pure race and there is no superior race. All races are mongrel races and have had their periods of ascendancy and decline. This doctrine is especially vicious in America, where a hundred races have labored to create new democratic institutions."

News - Dec. 13 - 1921

News. Eloquence Dec. 13

THOSE who say or think that the day for eloquence has gone by, those who scoff at oratory and make light of the arts of the trained and talented public speaker, ought to have seen and watched the City Club luncheon meeting addressed last Saturday by Rabbi Silver.

The ballroom of the Hollenden has held larger noon audiences, but not often. It has been the scene of more eager and fervent response to the stirring words of a speaker, but such occasions have come at long intervals, as a rule. And in nearly every such instance there have been special influences at work in drawing crowds which were lacking at the Silver luncheon.

Then the speaker was not a celebrity living far away and out of reach of Clevelanders who like fine oratory. It is easy to hear Rabbi Silver. The door of the temple where he preaches is hospitably open. And his subject was not a burning problem of war, not a fervent plea for a candidate or a ticket in the last days of a heated campaign. Many men and women of more or less note have spoken and written on his theme—"Religious and Racial Conflicts in America."

The lure which drew a remarkable audience to the Hollenden ballroom was eloquence. The spell felt by many hundred men was the art of saying impressively things well worth saying. The deep pleasure which they experienced was the fruit of lofty and effective speech.

Eloquence has its old potency. Little diminished by the temper and habits of a period of the printed page and the complicated machinery of modern life. The old thrill of voice and expression, the ancient power of the spoken word, face to face, the force of the real forces of the

12th Ave. 11-2
PAGE FOURTEEN-A

BIGOTRY ATTACKED IN CLUB ADDRESS

Rabbi A. H. Silver Asks for a Better Understanding and Co-Operation.

An appeal to wipe out religious and racial prejudices and to recognize the fact that all creeds draw their inspiration from the same source and are working toward the same end was made by Rabbi Abba H. Silver of the Temple in an address at the noon luncheon of the City Club in The Hollenden yesterday.

"The thing needed here in America and by all the tired and tortured world is peace and reconciliation," Rabbi Silver said. "What we should seek is not racial physical unity but spiritual unity. Establishment of physical harmony means infinitely more than physical blending."

"Whatever our creed or our race, our inspiration is one, our destiny is one. Why then should we act treacherously. There should be more talk of religion and less of dogma, less talk of conspiracies and plots and counter plots. We should get acquainted."

Rabbi Silver addressed the largest audience which has gathered at any City Club noon luncheon for many weeks. He declared the effect of the war had been the opposite of what had been intended, both by the Germans and by the allies.

Tribal Passions Awakened.

"The last war was inaugurated by a people dominated by a desire for economic imperialism," he asserted. "As a consequence of the war the very reverse, a wave of socialism, has been let loose. Countries on the defensive talked of wiping out national hatreds. Instead, the old tribal passions have been awakened. The brotherhood of man was sought, and the result has been a revival of racial animosities such as we have not seen for a long time."

"The economic imperialists talk of 'the white man's burden.' They invent high sounding, empty phrases. But their real aim is oil wells and trade and economic supremacy. And the religious imperialists are moved by the same force and utilize the same methods as the economic imperialists."

"This is the period of realism. We have left behind forever the old blind, fairy, optimism period. We must face the hard, cold, brutal truth."

"In the old days a man belonged to

your church or he was a horse thief. Now he belongs to your church or he doesn't belong to your lodge or your club."

"The same thing is back of this religious imperialism that is back of economic imperialism. It is the propaganda of a 'chosen people.' This superiority is preached to arouse national passions and national vanity."

"There is no chosen people. All civilized races are mongrel races. The talk of corrupting one race by intermingling with another race is pure balderdash. When mixtures of blood are sanctioned by social usage they add to the strength and virility of the offspring."

"Here in America there is a class which is accustomed to look upon the 14,000,000 immigrants who came after 1776 as aliens. They don't belong."

"I am not attempting to minimize the problems of adjustment. I do say such problems cannot be solved by vending inflammatory papers on street corners."

"Civilization tends to splitting up into individuality. Our modern religions, governments and theories have split into many sections."

"The Catholic church, the Protestant church and the Jewish temple are here to stay. It is the problem of intelligence and humanity to find a common ground upon which they may meet."

Health News
C Dec. 11-1921

WAR BROUGHT ON RACIAL CONFLICT, RABBI DECLARES

Socialist, Communistic Doctrines Prevalent, Silver Tells City Club.

War often achieves the very opposite of that for which it is carried on, declared Rabbi A. H. Silver, speaking on "Religious and Racial Conflict in America," before the City Club, The Hollenden, yesterday noon.

"The war was due directly to the desire of organized capital to extend its field of operation, but as a result we have an experimentation today in socialistic and communistic doctrines that are directly opposite to the capitalist theory," he said.

"We had hoped for a welding and molding of all races into one and all creeds into one. Instead we have racial and religious animosities and antipathies. And back of it all is imperialism."

"The economic imperialist camouflages his real purpose behind fine phrases and so does the racial and religious imperialist who wants to dominate and control."

"Each religion feels it is the sole repository of truth and each race feels it is endowed by nature with superior qualities which justify it in lordship over other races."

"Your religious and racial imperialist uses force to carry his point. Not necessarily actual brutal force, but he will resort to social ostracism, political preferment and many other forms which are probably far more effective."

"No study has driven as many people to the insane asylums as that of religion. Religion is a groping after the truth. In a weak way man struggles to know. He seeks to solve the mysteries here and after death. The honesty of the motive of the man who wants to know constitutes the real element in religion."

No Race Superiority.

"The fiction of race superiority was magnificently exploited by Germany during the late war to justify her vast pretensions. This talk of race superiority is a product of the last 100 years. It is another camouflage of the propagandist, supreme fiction of the last century."

"There is no pure race. We are all mongrels. Anyone with a smattering of history knows this to be true. The doctrine that we corrupt blood by mixing it with other races is pure unadulterated balderdash. See, White man, Longfellow, Mark Twain and Edison are all the product of mixed blood."

"Where was England when China—mark you, China—was compiling a moral code, using paper, the printing press, coal and many other things that are supposed to be of modern invention or discovery? England was in a state of barbarism."

All Races Race.

"There is considerable talk in this country among 'high brow' elements about the United States being peopled by Anglo-Saxons. They wish to overlook the Spanish and French explorers, look the Dutch, the Danes, the Swedes, the Dutch, the Danes, the Swedes, the Czech, the Pole and the Jew who have all contributed to building and making this nation what it is today."

"It were folly to attempt to minimize the problems to be solved between races and religions. But they cannot be solved by selling inflammatory sheets on street corners or hiding behind well-filled pillowcases and looking at people."

"We must find a great human common denominator which will blend the souls and minds of men to one great common purpose. It is to the interest of good common sense and civilization to discover the things we have in common and concentrate on them. Let us have more of religion and less of dogma. The one unifies, the other divides."

"Let us talk less of conspiracy and plots. Let us get acquainted and know each other and work for a common end and a common good. Let each man walk in the name of his God, but let each and every one keep in mind that what God wants is to do justly, to love mercy and to walk humbly with him."

Silver Tongue

"Get acquainted. Lack of acquaintance breeds suspicion, then fear, and ultimately hate." Thus and some more spoke Citizen Rabbi Silver last Saturday noon to a packed house. Translated for Citizens, this means "Wear Your Badge," because that's one way to get acquainted; a quiet, inoffensive way. And there aren't so many nice ways left since the 18th Amendment.

As usual, Rabbi Silver received an ovation at the close of his address. John Lomax, of cowboy-ballad fame, sat at the speaker's table and allowed that with the oratorical lariat the Rabbi could throw just about everybody.

12th Ave. 11-2

Citizen Ben Kara, victim of youthful idealism, did a nice job in his column in the *News* for Citizen Rabbi Silver. It deserves wider publicity. He said: "The lure which drew a remarkable audience to the Hollenden ball room was eloquence. The spell felt by many hundred men was the art of saying impressively things well worth saying." It's the last four words that makes this a real tribute.

The
City.
What?

"The trend of life is away from conformity. The task of civilization is to make all men look or act alike, a basis for co-operation. The Catholic, the Protestant and the Jew are best stay, and it is a part of national duty to find the interests common to them and to work with them for common good.

"Let each man walk in the name of his God, but let each and every keep in mind that what God wants to do justly and love mercy and walk humbly with him."

Noted Orator Speaks
Here Monday Evening



RABBI ABBA HILLEL SILVER.

Rabbi Abba Hillel Silver of Cleveland, one of the country's best known orators, will speak here Monday evening at Temple Beth El in the interest of the Palestine Development Council. His subject will be "Palestine, Present and Future."

Peoria Times-Record
Dec. 7-1921

RABBI SILVER SPEAKS
HERE MONDAY EVENING

Will Deliver An Address at Temple
Beth El on Palestine.

Rabbi Abba Hillel Silver of Cleveland, "silver-tongued orator of the pulpit," chairman of the newly-organized Palestine Development Council, will deliver an address at 8:15 o'clock Monday evening, at the Temple Beth El, under the auspices of the Detroit branch of that council.

Rabbi Silver has chosen as the subject for his address "Palestine, Present and Future." Fred M. Butzel will preside at the meeting. The address will be open to the public.

At noon on Monday, the local members of the Palestine Development Council will tender him a dinner at the Phoenix Club.

SIXTY-SEVENTH YEAR

The PERISCOPE
by
Frederick A. Stowe

PEORIA WAKING UP.

"Main Street" is passing in Peoria. There are unmistakable signs of an intellectual and artistic renaissance. A dozen years ago, an "outside" speaker addressing a Peoria audience could pack an hour with venerable platitudes and evoke a "storm of applause." Today, the orator who would please a Peoria audience must have a message, and it is a matter of comparatively little consequence how many titles he bears or under what auspices he comes. The carefully prepared speech, so easily identified by the trained auditor, is in disrepute because of the obscurity of its authorship and its lack of vitality. Orators who excavate subterranean channels may hereafter stand aside; Peoria is interested in the man who digs ditches as without the aid of a syndicate or hired press agent.

The evidences of local revival are not far to seek. The University club broke new ground Thursday night at the Shriners Temple when it presented Rabbi Abba Hillel Silver of Cleveland, and Senor Dr. Don Alfaro, Panamanian minister to the United States. This program compared favorably with any offering of the far-famed Creve Coeur Club Washington Banquets.

Rabbi Silver, although a young man, is a finished orator and actor. He is more—he is a philosopher whose outlook upon social problems is thought-provoking and inspiring. He breathes the spirit of the new times with their characteristic courage and contempt for conventions. When Lady Townsend was asked if Whitefield had recanted, she replied, "No; he has only canted." There was no can't about Dr. Silver, and it was noticeable that the vermin of equivocation did not hide in the map of his words. University club members and their guests were convinced that here was a young man who had an idea and who was earnestly endeavoring to transplant it without much regard for the consequences.

The University club experiment was not a financial success, but it was an intellectual and civic triumph which should determine its members to maintain the new high standard it has raised for the intellectuals of Peoria. The Creve Coeur club now has a vigorous competitor and local talent a new market for dress suits.

NEW LIFE FOR A. OF C.
The Peoria Association of Com-

TELLS NEEDS
OF PALESTINE

Rabbi Silver Says Holy Land
Will Be Pivot Between
East and West.

Detroit—12-12-21

Palestine is in a way to resume its old pivotal relation between the East and West, Rabbi Abba Hillel Silver, of the Temple, Cleveland, said Monday evening in the Temple

Beth El in an address on "Palestine, Present and Future."

"The Balfour Declaration and the San Remo decision took the country from the Turk," Rabbi Silver said, "and its future waits on our action."

CREDIT OF \$100,000,000.

Dr. Silver is chairman of the central committee of Palestine Development League. He went to Palestine two years ago to study the situation. The Palestine Co-operative company, the organization for the development of Palestine, is incorporated for \$100,000,000. It will extend credit for the economic upbuilding of the new nation, Rabbi Silver says.

"There is great need for short term credits for crop movements, etc., implements, tools and ma-

chinery for artisans and farmers, and merchandise for colony stores," he stated. "The company will loan money for productive purposes, the loans to be based on business collateral or on the common responsibility and guaranty of the group. The rate of interest will be considerably less than now prevails in the country."

SEES NO BIG EXODUS.

There will be no great exodus of Jews from America or parts of Europe where they have equal political rights, Rabbi Silver believes. The reconstruction of Palestine will attract the thousands who are suffering persecution in Eastern and Southeastern Europe and in other parts of the world. As says, Jews from this country who go will do so to aid in the project or from reasons of sentiment.

Peoria Times-Record - Nov. 25th

Rabbi Abba Silver Speaks on Palestine at Temple.

ASKS JEWS TO AID IN ECONOMIC ACTIVITIES

Fred M. Butzel Other Speaker
Before Large Beth El
Gathering.

Detroit, Dec 16, 1924

"Back of the movement to rebuild Palestine is not so much a reason, as there is an emotion, a passion, a will."

Rabbi Abba Hillel Silver of Cleveland, speaking at Temple Beth El Monday evening on "Palestine, Present and Future," thus explained his interest in Palestine and the interest of those who were working with him in the interest of the rebuilding of the Holy Land.

In his masterful address, Rabbi Silver outlined the different points of view that actuated different elements in Jewry to work for the rebuilding of their ancient homeland. He pointed out that there were people who wanted Palestine as a haven of refuge for the oppressed. There were others who wanted Hebrew culture reconstituted and the genius of the Jew broadened, while another class wanted to put into effect the great economic visions of the Hebrew prophets.

Love for Palestine.

His own interest in Palestine Rabbi Silver explained to be emotional and spontaneous. "Because I am a Jew, because my ancestors of 3,000 years have lived there, there are in my soul the stirrings of the past," Rabbi Silver exclaimed. "I love Palestine for the past, simply because I am a Jew."

"The movement for Palestine is not an artificially stimulated movement," Rabbi Silver continued. "It is not a movement of propagandists, but emanates from the depth of our souls. There are two outstanding reasons why we need Palestine. One is physical and the other spiritual."

"The first reason why we need Palestine is because our people is going through an experience unparalleled in our career. At no time in our history has our people been subjected to such burning misery as it is today. The highways of Europe are choked with Jewish refugees, broken, hungry, starved, miserable, almost hopeless. A whole people is on the march, and all the doors hitherto open to them are closed. And one place they'd like to go to is Palestine."

The Spiritual Reason.

In outlining the spiritual reason for the need of Palestine, Rabbi Silver spoke of the educational institutions in the land, and particularly emphasized the inspiration given suffering Jewry by the proposed Hebrew University of Jerusalem.

"This is the one hope that kept the Jews from becoming completely demobilized," he said. "The spiritual means more than bread to them. The Balfour Declaration has inspired and refreshed Jewry. It was the very essence of life for our people—it meant even more than life to them."

Referring to the charge made against those in the movement for Palestine that they are impractical, Rabbi Silver said the Jews have always been the most impractical of peoples. "We have been torn asunder for 2,000 years and gave up everything for the sake of a vision—truth as we saw it and God as we felt Him," he declared. "The Balfour Declaration is the best example of our impracticability. For 700 years the Irish have been torn asunder and have suffered Hell on Earth, but they have conquered in the end. You can't

conquer an ideal. You can conquer an idealist by destroying his body, but you can't destroy his soul."

The Balfour Declaration.

"The Balfour Declaration was made possible not because we were diplomats, but because we willed and kept the fires of our idealism burning."

Speaking briefly on the claims made on Americanism by opponents of the Palestine movement, Rabbi Silver labelled their "overemphasis of patriotism as a confession of weakness and doubt."

"Our rights in this land have been won by us by our labors and sacrifices for this country," Rabbi Silver declared. "The Jew here is as loyal as any group. He was here as early as any group, has responded in a crisis as much as any group, and owes no

sense of gratitude to any group. I wish our people would realize that we are not tolerated or tolerated on an equal basis with all."

"The powers of the earth have said that Palestine is to be given to Great Britain to be kept in mandate for the Jewish people, eventually to become the Jewish homeland. The powers meeting at San Remo have approved of the Jewish claims to Palestine. A challenge is now issued to the Jew. All Jews, not Palestine Jews alone, are placed on trial of their loyalty, their willingness and their well-meaning."

Applies to All Classes.

"Palestine today is a desert land, but it is no more a desert land than California was 50 years ago. Zionist, non-Zionist or even anti-Zionist—every Jew who feels alert to Jewish needs today; every Jew who is thrilled by the wonderful prospects of a people being reconstituted after being broken; every Jew who feels the magnetic appeal that comes from Palestine, ought to work for its great future."

Rabbi Silver then outlined the objects of the Palestine Development Council of which he is chairman, and under the auspices of whose Detroit branch he spoke here. He told of the council's accomplishment in making possible the establishment of a bank in Palestine, with the help of the British Palestine Economical Council, the Joint Distribution Committee and the Jewish Colonization Association. In outlining the various aims of the Palestine Council, the rabbi explained that after the full establishment of the bank, the energies of the workers will be directed towards a building credit association and other practical economic activities for Palestine. He appealed to Detroiters to buy stock in the enterprise and to join the practical work for Palestine.

Introduced by Butzel.

Rabbi Silver was introduced by Fred M. Butzel, local director of the Council. In his remarks following the address by the visiting rabbi, Mr. Butzel said the Palestine Development Council had no quarrel with the Seren Hayesod and advised Detroiters to "give for one and subscribe to the other." Mr. Butzel said that the Palestine Development Council has received the endorsement of Rabbi Leo M. Franklin, who said he saw no conflict in the principles of the organization with Jewish religious and cultural ideas.

Rabbi Silver was entertained at dinner Monday noon at the Phoenix Club by 50 members of the Council. As a result of the afternoon and evening gatherings, the subscriptions by Detroit Jews to the Council reached up to close to \$20,000. David W. Simons is another Detroit director of the Council.

Despite inclement weather Monday evening, the main floor of Temple Beth El auditorium was filled, and a scattered number occupied seats in the balcony.

Jewish Eloquence

AT the banquet which was a part of the dedication ceremonies at the fine and imposing "Jewish Center," which stands at E. 105th st. and Grantwood ave., three speeches of considerable length were delivered by three Jewish rabbis, Stephen S. Wise, of New York, and Louis Wolsey and Solomon Goldman, both of Cleveland. To make a local comparison more exact it may be said that if Rabbi Wise had been absent his place might have been filled, with no loss in eloquence, splendid speaker though the New York orator is, by Rabbi Abba Silver, of this city.

No one who knows good English when he hears it, no one who is in any sense a competent judge of public speaking, could listen to the three rabbis who delivered stirring and thoughtful addresses without being conscious of the extraordinary power and skill of the Jewish preachers who roused their large audience to perfectly natural and just enthusiasm. It was a remarkable demonstration of the intellectual gifts of a race especially potent in self-expression. It was of a near kinship with the record the Jews have made in music and art, on the stage and in letters.

One may well question whether in all the great non-Jewish population of Cleveland three men could be found who would equal, on a similar occasion, the oratory and the mental power of the three Jews who spoke for and of their race and its religion, in the same evening, on the same platform, to the same audience.

1936
Press. Mon. 1-21

EDITORIAL PAGE

RABBI SILVER ASSAILS OPEN-SHOP MOVEMENT

By RABBI A. H. SILVER
Minister of The Temple, Cleveland

A CRUSADE is on foot to universalize the open shop.

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

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

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

The protagonists of the open

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

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

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

Until some other agency is de-

vised for adequate protection of the workingman, the trade union is a national necessity. It is the laborer's sole safeguard against exploitation.

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

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

From the point of view of public welfare, I believe the crushing of

trade unionism would be a calamity of the first magnitude.

I believe, however, that union labor must begin a thoro housecleaning in order to regain the confidence and good opinion of the American people. It must fight not only the enemy without but the enemy within—the irresponsible agitator, the demagogue, and, above all, the spirit that has been all too manifest in recent years of getting as much as you can and doing as little as you can.

The greatest enemy of organized labor is the man who loaf on his job.

The crusade today against organized labor is ill advised. Capital can gain nothing from it. It may work a great deal of harm. It may drive American workingmen in sheer desperation into the ranks of radicalism.



THE DAILY JEWISH
FAMILY NEWSPAPER

THE JEWISH

"THE AMERICAN NEWSPAPER"

האגודה

כל ישראל

OFFICE: 185-187 EAST BROADWAY, NEW YORK
TELEPHONE ORCHARD 674

Established

PUBLISHED AND DISTRIBUTED UNDER PERMIT (No. 36), BY THE ACT OF OCTOBER 3, 1917, ON FILE A

THREE CENTS DAILY New York

Monday, April 11, 1921

★ ★ ★ VOL. XX

בעגריסט ציון-געסט; זייער פליכט מאכט מיפען רושם

אינדריקע פון קבלת פנים אין מעטראפאליטאן אפערע הויז

פון ש. ערבער

— דער רוב בנין פון דעם אידישען
פאק אין און ארץ ישראל, דער רוב
פון—אין אסטריא, לאמיר פאכען
שוואכט און אויסבויען דאס אידישע
פאק אויף דער אידישען לאנד, נישט
סאן די ליידערע, נישט פאר די נע-
פלאסטע און נע'רוה'טע, נאר פאר די
נישטות פון נאכען פאלק אויסגעטון וואו
עס געפינט זיך, פיר ווילען בויען די
אידישע מדינה !

און פון חבד האט עס פיר : דאס אין
ארץ ישראל של מעלה, פאר דער
נשמת אברהם פיר מוזען דאך האבען
פריער אן ארץ ישראל של מטה ווען
שפאניען האט די אידען ארויסגעטריבען
האט מען ענטרעסט אסטריא, און אז
אסטריא פערמאכט היינט די פיינערע,
האבען פיר געטראגען ארץ ישראל...
ווען ווייס עס דאס אין נישט די הענט
פון דער השגה, די רשמה צו דער
מבט, די חילת פאר די געלאנגען און

דאס מעטראפאליטאן הויז אין פול
געפאלט אין דער אקעסטער, די באר-
טעס אנטפאלט און העכער, העכער ביי
צום באלקאן—מענשען און מענשען,
און מענשען. דאס נאכען הויז אין פאר
פלייצט מיט פאנצען, ארום און ארום
אויסגעלאנגען אידישע, אסטריאנער
און ענגלישע פאנצען. צווישען די צוויי
סעהנער פון די גרעסטע און מעכטיג-
סטע פאלקער אויף דעם וועלט אין דעם
זעך ארץ ישראל, און יעדער אנטער-
האלט צו זיך געפילען, א ארץ ישראל פון
אן אסטריאנער "בליי ווייס" און די
"פאסטע" און "העכער" וועלען געפילען
נעם און געפילען די אויפער-
האלט פאר און פאר און פאר און פאר
אין ארץ ישראל של מעלה, וואו די
נשמת אברהם ארץ ישראל פאר די
פאר די שטארקע מיט מארשאל, כפער
און און פארשטאלט און
פאר די שטארקע מיט מארשאל, כפער
און און פארשטאלט און

ר. חיים ווייצמאן

פראג וועלען די נויטיגע ביטעל צו פערזאנלעכען ריזען גליי-
וואכען ווי צו פערזאנלעכען מענשען און לאנד, די ענטפאל-
טען פון דער עיר אין א לאנגזאמער פראצעס, פלאנצונג
און פליכטע קענען נישט פארשטען פאר דער צייט. עס אין דער
רום נויטיג די אינדוסטריעלע ענטפאלונג וואס קען באר-
טעלען ווערען און וועלען פערזאנלעכען וועלען וועלען
בער נישט פאר צייט, מען פאר אויך אויסהאלטן די ארץ
פולטער צו א נייט מדינה, א מער וויסנשאפטליכע און
א העכערע ווי די וואס עקוויסטירט אין די מערסטע אלטע
לענדער.

4- קולטור.
"אידן ווייסט דאך אז "לא על הלחם לבדו חיה האדם",
בשרט אז דער "אדם" אין א ארץ, די נויטיגע ענטפאלונג
פון גוט האנדל אין האנדל מיט דער עקאנאמישער.
"אין אידן וועט אלעס, אין פארשטען נעגט ערבייט, פאר
די הלוצים דארט אין פאר אידן דעם, און ווען איד האב נע-
ווען אין די ערשט, אינסעלינגעס און צארטע הלוצים מיט
אונזערע שאפטען, האבען שטיינער און וועלען רעכטיי פיר
צוה, האב איד ווי א נאר געטאגט נישט צו ריזען ביי איד
וועל מיט פיינ שוואכע שטייט און סטרוקטורע ווי אידען פון
אלע יעדער און ביי א איד וועט זיך שטארקע צו ציינען אין
באט, אויב ער האט נישט געטאגט זיין חלק ערבייט פאר
צוה.

דער שליסל פון ארץ ישראל אין נישט ביי הערשטליכע
מוטל, נישט ביי דער ציוניסטישע און אנוואנדע, האנדערן אין
אויפער אייגענע הענט, די אסטריאנער אידען וועלען שוין
האב א חוב צו וועלען וועלען נליסל צו ברירען אידן לעבט
און געפילען און לעבט, און פאר איד פערלונג
עס, וועלען די הלוצים דאר-
טען 100 מענטשן און נישט פאר
וועלען געטען.

ידיד שנים

ארנא פיר

1885

BENJAMIN SARASOHN and LEON KAMAIKY, Proprietors
SARASOHN & SON, Publishers

THE POST OFFICE OF NEW YORK, N. Y. — By Order of the President, A. S. BURLINSON, Postmaster-General

Vol. 11, No. 86 Entered at the New York Post Office
as Second Class Mail Matter.

נייזער, קאמאיק, זון, פאפילען בלאט, ניו יארק

3 טעג

שטורם פון בעג'סטערונג
מעסעדזש פון גאולה און פ

דירעדע פון ד

האדציגע רעדע פון ד. ווייצמאן
אוישקין, מאדשא און ד. סילווער

פון נ. ל. דאלדאנסקי

די רעדע פון ד. ווייצמאן איז טהיילווייז געווען
פאלאס:
'עס איז א גרויסער מאמענט צו זיין צום ערשטן מאל
אין די פערדייניגסטע שטאטסטען, דאס לאנד וואס האט אן
אזוי פיל נאכאלפער צו ערדייגען אונזער שטרעבונג, און
בעס אויך אלעס אונזער אלעמענט דאס
בארטייט צו אפערירן דורך אויסהויבען זיך (אלע האבן
זיך אויסגעוויבען און געמאכט מי די פלעקס, ווען די
עולם האט זיך צוריקגעזעט, האט ד. ווייצמאן פארט
זעצט).
"ווען מען רעדט וועגן די פרייט אין ארץ ישראל
סוף מען האבט פאלגענדע זאכען אין זינען:
(1) בארעם.
'עס איז ווייז איצט פארהאן צונענדיגסט בארען אין
ישראל פאר א בעפעלקערונג וואס זאל זיין 8 מאל
גרויס ווי די איינציגע און דערביי זאל מען קיינעם
מאכען און נישט קיינער צו נעמעליכע רעכטע פון די
בער.
'עס פערשעמט זיך, און דער צענטער פון די ארץ
איז ריטש, און דער צענטער פון די אידען איז ירושלים
און אזוי וועט דאס בלייבען.
(2) סענאט.
'א סענאט-פארשטערטאל האבען מיר אן אויסגע-
טען און א גרויסע, דאס וועט די חלוצים, און ביי
זייער געמאכטע נאך ארץ ישראל צו זעהן אס דייער
אויסבויער, מיר האבען זיך אליין געשריטן: וואס
עלעמענט וואס האט זיין אס דייער סענאט, געווען
די וועלט האט אזוי פיל געווען, זייער פיל העכער
וועט זיך געווען פאר אונזערע מאמענטען

וואס די אידען אין ארץ ישראל האבען
זיך געוועליכט אין די טעג פון דער
פאלאס, ער קומט יעצט בריינגען אן
אונזער גרוס, דאס איז דער גרוס פון
גאולה, פון האפנונג, פון אויסבויערונג
און שאפונג, וואס ווערט יעצט אויסגעד
פיהרס פון די חלוצים אין ארץ ישראל.
די האט דערזעהלס פון דעם ענטהער
זאגט וואס די אידישע היימלאנד האט
אויסגעווען צווישן די אידען אין
ארץ ישראל, ווי ארעמע אידען האבען
אויסגעגעבען דאס לעצטע וואס זיי האבן
בען מאדעסאט, אלעס פרויען האבען
אפגעגעבען זייערע חרובים, אלעס איז
די האבען אוועקגעגעבען זייער ספרים,
וועלכע זיינען געווען זייערע קאמפאני
גאנצע ווער נאכגען לעבען, די צייט
אין ארץ ישראל איז יעצט די הקופה פון
אויסגעבונג, פון האפנונג, אויך פון אויך
געוועזענע ווארטע, פערשייטע מיט
עמאנאט געבן, מאמענט חלילה וועלען די
אידען אין אנדערע לענדער נישט ווייסן
וועט זיך געווען פאר אונזערע מאמענטען

ניו יארקער אידען האבען געמאכט בער
נעבען דעם הערצליכסטען קבוצ פנים צו
די ציוניסטישע געמיינדע אין אפערירן ד. ווייצמאן, ד. ווייצמאן, סאטם סענאט אויס-
קיי, ד. מאסינגאן און דער גרויסער בער
לענדער, פראקסאד אלבערט איינ-
שטיין, די גרויסע פערזאנליכע
אפערירט זיין אין געווען אינטערנאט פון
אויבען ביז אונטען מיט א גרויסע אויס-
געוועזענע עולם וואס האט פאר שמועס
לאנג געווארט צו בענדישען די גרויסע
געמיינדע.
דער מיטלינג האט זיך אונגעמאכט
עמונאט נאך 3 אהר ביי סאטם, און פון
12 אהר אן איז געשטאנען א לאנגע
לאזן ביי די סטודענט פון די פערזאנליכע
ליסטן אפערירט, די סיסט וועט געווען
בעסער אויסגעוועזען, דא איז געווען
נען אן עולם וואס האט געוויסט ווי עס
איז א צוועק און שטעט, אבי צו
עלענט, געווען, ביזאנטישע
דער פערזאנליכע

לואים מארשא

אז נאך עפעס: איהר קוסט אן איצט א וועלט וואס
וואס, אז די אידען שטעלען איצט אויף פרובירן איצט פון
ענסטיינדע ווערען פאר דער וועלט אויב מיר וויינען מעהן
עז זיין פיאנערען. מעהן צו בריינגען פרובירן, מיר קענען
לערען דער וועלט א לעקציע אין אהדות, אהדות ביי אידען.
"וועט עז די יעניגע, וואס בריינגען אונזאיינטיקייט, דאס
וואס פריערען דאס הערשען: וועט עז די יעניגע, וואס
בריינגען מחלוקות, וואס אהדות דאס עקסטיינדען. די צייט
אין נעקסטען, ווען מיר ווערען ארויפגעלייגט אויף וואס
שטא, איר פיהל, אז מיר וועלען נים בלייבען הינטער"
שטאלינג

ה'תשל"ד, קאנגרעס היינט אפען;
גמ' צום טוים מעסעדזש בארנען

ר' משה וועטערן
419 הארט ספרים.
זיין ערשטע נים לאנג
זיין א שווערער נאך
ער האט געקאמפן
זיין געטא ארויסער
פון - פלאריןען טען
הינדערזיל ערשט
אויס'ן שטאט נע

[illegible]

למה שאלו ח"י'ם

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אדישער עקס-מעיר פון
רוי. געשמאד בען צו 75 יאהר

סבסאטא—סיניאר
 דער בערעזענער
 נאכטערנער
 ים אין עלטער פון
 די שוועלעס בעזער
 אין 1914 האט ער
 א שליסס פון
 שילדס

סיניאר נאכטערנער
 רען אין לאנדאן פון
 איירישע עלטערן.
 זיין פאטער איז געווען א
 באנדל און
 האט געשטאמט פון די
 נאכטערנער
 זיין פון פראנצאזישע און
 פון די סיניארס פון
 זיין רענאך ארויסגעקומען
 די שילדס

אלט מינים אירען זיינען זיך דא צו
אומגעקערטען, צייטשטען און נישט
צייטשטען, רבנים און רעקארד ראביי'ס.
מלויכע און אינגליכע—אלע זיינען
דא, און איבער זיי אלעסען מלחמה מיין
על יסודי עולם.

אין א שורה שטעקט, די פראסיענעסע
אידען און אין איינען פראסיענעסע
זיינען.

סמן שפילטס "אמטריקא". אלע
שטעטלעך אויף די סים און זינגען סים.
די אלע אידען זינגען "אמטריקא". סיי
די וואס זיינען עלטערען זינגען דאס
נעכטערע און אויך די וואס דאס ים
וואסער האט נאך נישט אויסגעשטריקענט
אויף זיי. און סמן שפילט "חחחח" און
די אלע אידען זינגען סים. סמן האט
לויבט אמטריקא און ארץ ישראל. ביידע
זינגען שטויבער און לעבן.

ריכטער פיל, פרעזירטס פון דער
אמריקאנער צייטונגס-ארגאניזאציע,
זיצט דער שטראסן בערזיס דעם
גרויסן פיהרער און אלע נעמט און
זיט דאס ווארט צו ריכטער לעהמאן.
דער שטעלמאן פון היינט עקאנאמישע
פאפול, ער וואל דערען איז גאנצען פון
די "ציוניסטען און נישט ציוניסטען"
אין גאנצען פון אלע אידען פון אמעריקא.
און דער רושארדס וואנט, אז ווי גוט
עס איז אונז אין אמעריקא היינט פיר
אבער בירגער פון יענע אידען, וואס
דערען צייטונגס און נעמטמאן אין אז
דערען לענדער און פאר ווי פון פאר אונז
היינט ארץ ישראל.

עס איז זיין שטאנדרפונקט, ער פוהלט
אוי או סטענשטעקט אים, און זאל יעדן
דער שראן זיין חלק אין ארץ ישראל זאל
קענען זיך שטעלען זיין אין דעם באדען.

היי ער פערשטעמט און דערמיט וועט
דאס לאנג ווערען אנווער, און אסער
איז דאס נאך דער אנטאנע פארן 3.
שערי קרושט, איז ער ערשט אין אר
שטען פויגל, און אבי ער איז איינזעניג
וועט ער נעמ ווייסער, ספעסער, דער
ווייל האלט ער פון אן ארץ ישראל של
מטה, שפעטער אסער וועט ער קומען צו
דער מדרגה פון ארץ ישראל של מלכות...
דאס אפגענוגן דערט און דערשטעלט
אונז וועגן אנטקאם אין ירושלים, וועט
אבער פון א פאר און וואס פאר א

— וואס דערשט ער וועגט פאנאר?
 ס'זיין? ער דארף דאך ערשט וועגן ארץ
 ישראל, ווען עס וואלט דארט אפילו קיין
 פאנארס נישט געווען... און אויב פאנאר
 האט... ס'וואו איז אפגאנגען?

רבי בערלין דערשפאנט ר' אירש וואס
זיינען נאך נישט אינוועניט און האבען
פאראפאסירט א "למח יאסער" אז עס איז
שוין פאר קיין פאר נישט, אז איר
ישראל איז אונזער שוין פערשליכען גע
ווארען אין אלע ביכער פון דער וועלט.
און נאכדאמאל האט דאס פערשליכען
אין דער שטאט פארגעסן פאסירט
פאר דעם איר ישראל, דער נעווי
סער, אונזער האברעאיש.

מסית וזעם א נעשטירטער אין קיי
מען פאר מוזען די קייטען צוכרעכען.
ישעס בלויז אונזער נעלד נאך אינזער
ונענער סוף מען שיקען נאך ארץ ישראל.
הייען דאס לאנד פאר'ן אידישען נייסט.

מה, שמריתו לעיון, וזיל נישט די
אנצט יונגער און נישט אל דאס נעלד.
ער וויל נאך פערער... און פארוואס קומט
נישט אסעריקא נאך ארץ ישראל, נאך
ארץ ישראל נאך אסעריקא? ... איהר
דארטס קומען אליין, נישט געווענענדי
זייט, נישט געמאדערטהייט, אליין
קומט... עס איז שווערער צו קלינגען די
אידען פאר ארץ ישראל ווי ארץ ישראל
פאר די אידען...

או לזיוף בארץ ישראל או פארעשטעלען
צווארען האט ווידער אויסגעברענגט א
שטורם. ווי שטארק קען וויל האבן
ארץ ישראל פאר ארץ ישראל? שטארק.
פיל כח האט בארץ ישראל געשטערקט
אין אויסצורעסן:

קיין איז וואס האט לייער זיין פאלט.

זאם שטאָלצירט מיט דער גרויסער הויס
טאָרע פון ווין נאָרדן קען אינעם נייט
בלייבען גלייכצילטיג, עס איז נעמליך
די צייט ארץ ישראל אויפצובויען אלס
דעם ערשטער פון גבולות פון יענעם
ניקטל האט די וועלט גענומען די תורה
פון ייִדן פון געזעטשטאָטיקס. איין אונז
איז ארויפגעלעבט געווארען א גרויסע
פליכט, א גרויסע אויפגאבע און ס'זי
זאלען עס דארפֿלען. אונזער די צייט איז
ערען, מיט ענטהאלצונג וועט מען גיט
בויען, ארבייטען פון סען, סרענות ווי
מען גייט, לאָסיר נעמען אלעס אין דער
דעלט און אז ס'זי ווילען קענען מיט
נעמען און ס'זי מוזען ווין אייניג א פיינד
האבען וועט איינען געשפרייט ווען ער
האט געשטרעבט : איינציקייט, אייניג
הייט מוזען ס'זי האבען א פערשטאָלען
אל ווין דער וואס וויל אונז ציטוילען,
זאם וויל ברענגען א פירוד אין דער
תורה !

וידוע איז די סתם אנגעזעהן גע-
ווארען און געשטורעמט און ווידער האט
די סתם פיינעל זיך אוועקגעלאזט. איי-
בער די קעגן געפילונגן איבער אלעמען
און אלעמען פערזאנלעכע.

— בארשטאל איז א ציוניסט—האט
איינער זיך אנגערופען.

— ער איז א איד, און וואוילעך
איד — האט מיין חבר געזאגט — ער
איז א איד.

עם ווערט בעשלאסען צו זייקען א סך
בלייבונג צו הערבערען סעכענעל, דער
"נעב העליון", אונזער האט קאנפירמירט
בער, און וואויל איז הערבערען סעכענעל

(שנים 1997-2002)

סענצ'יכער קאדס

[illegible]

