



## Abba Hillel Silver Collection Digitization Project

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The Jacob Rader Marcus Center of the American Jewish Archives

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

Series VIII: Scrapbooks, 1902-1964, undated.

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

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Clipping scrapbook, 1924-1926.

Page	Letter	Date	Source	Item
3	A	Sept. 2, 1924	Steubenville <sup>Herald-Star</sup>	Dedication of Beth-El, <sup>Temple</sup> Steubenville
	B	Sept 20, 1924	Press	Dedication of Temple
	C	Sept. 21, 1924	P.O.	" " "
	D	Sept 9, 1924	—	AHS to aid La Follette
	E	Sept. 9, 1924	N. Y. Times	" " " " "
4	A	Sept 20, 1924	P.O.	Dedication of Temple
	B	Sept. 20, 1924	News.	" " "
5	A	(Fall 1924)	—	Jewish Vote scattered
	B	Oct. 31, 1924	American Jewish World	AHS to La Follette
	C	Oct 29, 1924	New York Times	Jewish Vote scattered
6	A	Nov. 7, 1924	Jewish Tribune	20 anniv. of Herzl Zion Club
7	A	Nov. 7, 1924	" "	Serving Jew & America
	B	Nov. 9, 1924	News-Leader	Interview w/ AHS
8	A	Nov. 21, 1924	Jew World (Yid)	Dinner to AHS by Yiddish Club
	B	—	—	" " " " "
	C	Nov. 21, 1924	Jewish Tribune	" " " " "also, Herzl Club note
	D	Nov. 25, 1924	NY Times	" " " " "
9	A	Nov. 27, 1924	program	Thanksgiving service, Cleve
	B	" "	—	" " " " "
10	A	Dec. 5, 1924	Jewish —	Dedication of Temple
	B	Dec 1, 1924	P.O.	Sermon 11-30 on Press
11	A	Dec. 10, 1924	(Boston) (Yid)	Keren Hayesood dinner <sup>Boston</sup>
	B	Dec. 11, 1924	Jewish Adv. <sup>(Boston)</sup>	" " " " "
	C	Dec. 12, 1924	Jewish Leader (Yid)	" " " " "
12	A	Dec. 22, 1924	P.O.	Sermon - 12-21 - American <sup>school</sup>
	B	Dec. 1924	—	Legislation I favor (could <sup>labor</sup>
	C	Jan 15, 1925	(St Louis)	Address, St Louis <sup>council of chs</sup>
13	A	Jan. 23, 1925	N. Y. Times	Jt statement + CCAR
	B	Jan. 26, 1925	News	Puzzle - AHS cartoon
14	A	Feb 3, 1925	Christian Century	UANC meeting's statement <sup>Editorial on</sup>
	B	Feb 16, 1925	announcement	AHS address, org for <sup>Elmira</sup> Ser
	C	Mar. 22, 1925	Pgh. Gazette	Address, Jew. Pub. Soc.
	D	Mar. 22, 1925	"	" " " " "
15	A	Feb 1925	Galode Times	" " " " "Collingwood <sup>progress</sup> Temple
	B	Apr. 2, 1925	News	Dedication of Hebrew U.



Page	Letter	Date	Source	Item
16	A	April 1, 1925	Jewish World (Yid)	Dedication of Hebrew Coll.
17	A	April 3, 1925	"	" " " editorial
18	A	April 24, 1925	New Palestine	Keren Hayesod drive dinner
	B.	May 14, 1925	Sandusky Star Jnl.	Address, Sandusky
	C	May 15, 1925	New Palestine	Keren Hayesod drive dinner
	D	May, 1925	Toledo Israelite	AHS address, Collingwood
	E	"	" Times	" " "
19	A	May 21, 1925	Times	AHS " , Consumers League
	B.	May 24, 1925	P.O.	Temple 75 Anniv.
	C.	May 7, 1925	<del>—</del>	" " "
	D	May 1925	P.O.	" " "
20	A	July 16, 1925	Yiddish Shtetle (Yid)	Interview w/ AHS
	B	May 24, 1925	—	(Yid) Temple 75 Anniv
	C	June 1925	—	AHS to give Radio Memon. Day address
21	A	Aug 19, 1925	Die Stunde (German)	Zionist Congress, Vienna
22	A	Aug 22, 1925	Die Brücke ( " )	" " "
	B	(Fall 25)	News	AHS return from " "
	C.	Sept 10, 1925	—	" " "
23	A	Sept 13, 1925	Jewish World (Yid)	" " "
24	A	Sept 16, 1925	"	" Keren Hayesod camp-character sketch of AHS
	B.	(1925)	P.D.	"
25	A.	Oct 6, 1925	Jewish World (Yid)	AHS letter, K. H.
	B	Oct 26, 1925	C.P.D.	Sermon, 10-25 - postponed.
	C	Oct 10, 1925	—	install. of Rabbi Brickner
26	A	Oct 28, 1925	P.D.	dinner to James F. Jackson
	B.	(Oct. 1925)	Masonic News, Detroit	AHS address, Detroit Nov
27	A	Nov. 6, 1925	New Palestine	corres, Louis Marshall's AHS
28	A	(Fall 1925)	—	Community Fund meeting
	B.	Nov. 18, 1925	Jr. College Jnl.	AHS's favorite teacher
	C	Nov. 16, 1925	—	Community Fund meeting
	D	Nov. 19, 1925	— (Yid)	" " "
29	A	Nov. 21, 1925	—	Broadcast of Thanksgiving message
	B.	Nov (1925)	—	Sermon by Clinton Wunder, AHS
	C	(1925)	—	dinner to Judge Go. S. address
	D	Dec 21, 1925	—	Sermon, Dec 20 - Lawbreakers



Page	Letter	Date	Source	Item
30	A.	(1925)	Jewish Tribune	reaction to Dr. Wise's sermon <sup>on Jews</sup>
	B.	Jan 7, 1926	Jewish World (Yid)	Jewish education camp. <sup>for third</sup>
31	A.	Jan 5, 1926	—	" "
	B.	Jan 18, 1926	The Day (Yid)	Address, Mecca Temple, UPA
	C.	Jan 18, 1926	N.Y. Times	Address, Free Synagogue - 1-17
	D.	Jan 18, 1926	Journal (Yid)	UPA Mecca Temple
	E.	"	N.Y. Times	" " "
32	A.	Jan 22, 1926	New Palestine	A Consummation (on Palat, <sup>line</sup>
	B.	Jan 29, 1926	P.D.	Address, Soc. Serv. Bureau <sup>Close</sup>
	C.	Jan 15, 1926	Jewish Review	UPA, Mecca Temple
33	A.	Jan 8, 1926	Press	address, Fellowship Meeting, Temple
	B.	Jan. Feb 3, 1926	—	" " "
	C.	Feb. 4, 1926	—	" " "
	D.	" "	Press	" " "
34	A.	"	P.D.	" " "
	B.	Feb. 1926	— (Yid)	" " "
	C.	Feb 16, 1926 (Des Moines)	—	Address, Civic Forum,
	D.	1926	P.D.	"Classified" - AHS as hibrow
	E.	Feb 17, 1926	Des Moines Trib. News	Address, Civic Forum,
35	A.	Feb 15, 1926	Times	"A Nation of Lawbreakers" <sup>full page, ad</sup>
36	A.	Feb. 19, 1926	Wisc. Jewish Chron.	Add., Temple Emanuel,
37	A.	(Feb.) 1926	Kansas City " "	" K. City
	B.	Mar. 4, 1926	—	—
	B.	Apr. 2, 1926	Canadian Jew. Rev.	Address, K.H. Apr. 13
	C.	—	—	" " (where?)
38	A.	Apr. 12, 1926	P.D.	Sermon, Apr. 11, Parents' Ch.
	B.	April 17, 1926	"	" Apr. 18, St. Louis Mus.
	C.	April 13, 1926	Canad. Jew. Rev	ad for address, K. H.
39	A.	(Apr. 1926)	—	address, Apr. 20, 1926 <sup>(where?)</sup>
	B.	( " " )	—	" " "
	C.	Apr. 8, 1926	<del>inv</del> invitation	Dinner to Bralick & AHS,
	D.	Apr. 22, 1926	P.D.	add, Assoc. Charities <sup>(Chicago)</sup>
	E.	Apr. 27, 1926	N.Y. Times	add, K.H. Women, Pennsylv. <sup>Hotel Apr. 26</sup>
	F.	Apr. 1926	P.D.	add, Assoc. Charities



Page	Letter	Date	Source	Item
40	A	Apr. 30, 1926	New Palestine	KH Women dinner <sup>see 39-D</sup> Apr. 26
	B.	May 10, 1926	P.D.	United Jewish campaign <sup>Cleve</sup>
	C.	May 3, 1926	P.D.	Sermon - May 2 Judaisms
	D	May 24, 1926	N.Y. Times	on Jewish & Community <sup>Jew Soc Soc. Comm.</sup>
	E.	May 24, 1926	P.D.	" " " <sup>fund</sup>
41	A	May 17, 1926	Jew. World (Yid)	dinner to Rocker
42	A.	May 30, 1926	N. C. of Soc Work Bull.	Mem. Day mass meeting <sup>AHS address</sup>
	B.			Art museum recep. <sup>N.C.S.W.</sup>
	C.	May 30, 1926	" " ticket	Mem. Day mass meeting
	D	" "	Cleve. Red Triangle	" " " "
43	A	May 31, 1926	P.D.	" " " "
	B		Soc. Sec. Bull.	on AHS address
	C	May 30, 1926		Mem Day mass meeting
	D			" " " "
	E	Aug 26 <del>28</del>	<sup>NCSW</sup> Conf. Bulletin	on AHS address
	F.			add, volunteers in <sup>Family</sup> Soc. Work
	G.	June '26	B.B. Magazine	Conf of Jew Soc. Sec. <sup>see 40-D</sup>
44	A	June 4, 1926	<del>Phila</del> Phila Inquirer	add, Phila Ted & Charles
	B.	June 4, 1926	" Record	" " " "
	C	June 30, 1926	New York World	add, ZO A <sup>Buffalo</sup>
	D	June 14, 1926	Dayton Herald	" UPA dinner, Dayton
45	A	June 16, 1926	Times	Ohio Bell bldg cornerstone
	B.	June 15, 1926		" " " "
	C	July 6, 1926	P.D.	New citizens, Lima Park
	D	July 5, 1926		" " " "
46	A	July 15, 1926	Journal (Yid)	AHS on statement of Kolenein <sup>Jewish colonization</sup>
	B.	July 16, 1926	The Day (" )	(part)
47	A	July 16, 1926	Jew World (" )	" " " "
	B.	July 23, 1926	New Palestine	ZOA conv., address <sup>&amp; revisionists</sup>
	C	Aug 27, 1926		AHS on return from England
	D.	Aug 20, 1926	Jew. Tribune	Letter, AHS "Why do the heathen"
	E.	Aug 30, 1926	News	AHS on return from Europe
48	A	Aug 21, 1926	Cleve Topics	AHS failure of the war.



# DEDICATION OF TEMPLE BETH-EL A SET FOR TONIGHT

RABBI SILVER, OF  
CLEVELAND, TO DE-  
LIVER ADDRESS

*Steubenville*  
*Ronald-Star*  
Reform Jewish Organiza-  
tion of City to Dedicate  
Magnificent House  
of Worship.

*Sept. 2 - 1924*

The dedication of Temple Beth-El which takes place tonight is epoch-making for Steubenville as well as for the Jewish people of the country.

Congregation Beth-El is only starting on the third year of its existence and is perhaps the first Reform Jewish organization to dedicate its own, newly erected house of worship after so short an existence.

Recognizing the importance of this achievement, Rabbi Abba Hillel Silver of Cleveland, one of the outstanding orators of the American pulpit, has come to make the dedicatory address at the services tonight. Rabbi Silver is head of the Temple of Cleveland, Ohio, which has just consecrated a beautiful edifice that cost over one million dollars to erect. So commanding are his attainments that he is in constant demand. His coming to Steubenville is therefore a compliment to the members of Beth-El who have worked so wonderfully and faithfully to provide a house of worship that will be a credit to Steubenville and the pride of the local Jewish community.

The services are scheduled to begin at eight o'clock. In addition to Rabbi Silver, the ritual will be read by William Franklin Rosenblum, the present student-rabbi of Beth-El who will also make the profession of consecration. Rabbi Abram L. Feinberg of Niagara Falls, N. Y., who was the student-rabbi of the congregation in 1922 and 1923 will deliver the invocation and benediction, while the music will be in the hands of the specially trained choir, which has been rehearsing under the direction of Mrs. Harry Levinson and Miss Rose Rothstein. This choir consists of Mrs. Edward McCauslen, Mrs. Charles B. Joslin, Mr. Frank Engle and Mr. Simeon Waugh. Tonight Mrs. J. Rankin will assist at the piano with special numbers.

Because of the limited seating capacity of the temple, admission will be by card only.

## NEW TEMPLE IS DEDICATED *Pre 5-5-Sept 20.*

Rabbi Says It Must Speak  
to Rich and Poor

Nearly 2000 persons crowded into the Temple at Ansel-road and E. 105th-st Friday night to attend the dedication ceremonies. The dedication sermon was delivered by Rabbi Abba H. Silver.

Rabbi Silver dedicated the Temple in these words:

"This temple is to make the souls of men sensitive, so that they will instinctively sense a moral situation. This synagogue must speak alike to the rich and poor. It has a message for all, but particularly must it be the defense and haven of the denied, disheveled, broken, handicapped of life—I say, if those who are broken on the wheel of life cannot find a champion to speak where they are unable, our grandeur is mockery."

The rabbi also dedicated the Temple to peace among peoples, nations and denominations.

"Peace," he said, "never will come until the nations of this earth by common agreement and simultaneously scrap their armies and navies and air fleets and bring their differences to a legally constituted body."

"Peace never will come sweetly and gently. It will come bruised and beaten and mocked and spat upon. Such is the road every great ideal must travel."

The benediction was delivered by Rabbi Solomon Goldman of the Jewish Center.

Benjamin Lowenstein, president of the congregation, accepted the key to the Temple and praised efforts of all who helped.

The Temple cost \$1,325,000. Construction was started in November, 1922.

Dr. Abram Simon of Washington spoke at 1:30 service this morning. Services will close Sunday with a children's service at 10 a. m. and an interdenominational meeting at 7:30 p. m.

## BLESS CHRISTIANS, IS PRAYER AT TEMPLE PLAIN DEALER Rabbi Pronounces Benediction, with Ministers of Other Creeds on Platform.

"Our God and God of our fathers, bless every Christian church in Cleveland—"

This benediction by a Jewish rabbi was sounded in the Temple at Ansel road N. E. and E. 105th street last night. Tifereth Israel congregation filled the Temple on this, the last night of its dedication.

Before the congregation Rabbi Abba H. Silver was praying—on a platform on which ministers of churches of other creeds sat to the right and left of the ark.

Such was the close of the interdenominational fellowship meeting—the close of dedication services for the Temple, an achievement "which no obstacle could balk, because it was done for the glory of God."

Hundreds waited outside until the Temple door was opened—waited near the corner stone on which is inscribed, "Dedicated to the service of the one God, the fellowship of all his children and the prophetic mission of his people Israel."

Benjamin Lowenstein, president of the congregation, spoke of the one God, when Mr. Lowenstein

opened the meeting and urged all to consecrate themselves "to brotherhood and fellowship of man and love of his neighbor."

"A united religion would cause another Tower of Babel," he said, "and it is good to have different creeds. They bear thoughts that are helpful to one another, but all paths lead to one goal. Almighty God, and all churches have but one thought, uplift."

The representatives of the other churches listened. By the side of Rabbi Silver sat Rev. Joel H. Hayden, pastor of Fairmount Presbyterian church. Others were Dean Francis S. White of Trinity Episcopal cathedral; Rev. Dilworth Lupton, pastor of First Unitarian church, and Dr. Morris S. Lazaron, rabbi, Baltimore Hebrew congregation.

Places to have been filled by Father C. Hubert Le Blond, St. Anthony's Home for Boys, and Dr. Robert E. Vinson, president of Western Reserve university, were vacant. Neither could attend.

"A new spirit is coming into the world," Dr. Lupton said, "a spirit

(Continued on Page 2, Column 4)

of religious cosmopolitanism. What a rare religious provincialism has been. It has divided the forces of righteousness.

"This meeting is symbolic of this new spirit. Here we are, under one roof, worshipping the same God. And your leader, Rabbi Silver, is one of the greatest exponents of religious cosmopolitanism."

Dean White interposed a "word of remembrance, rather than warning."

"Remember that God doesn't dwell in the temple made with hands," he said. "The light burning before the ark of the covenant is the thing you and I must measure our lives by—faith. What God requires of you is to do justly, walk humbly and fear him."

All Creeds are Touched.

"The brotherhood of man touches all creeds," Dr. Hayden said. "I can't appreciate what this temple will mean to Cleveland, or what Rabbi Silver will mean to Cleveland and the nation, now that detail work is done in connection with the building of this temple."

"It is a beautiful home. I think you have given us something of the language of God. The spirit of the place will give life, soul and harmony to those who come here to worship."

Dr. Lazaron welcomed in the name of the "mother faith the daughters who came to share in her service."

"Lives count, not words; deeds, not speech; conduct, not formality," he said. "There is no justification for hatred between religions. If we believe in Christ we must treat all his children as brothers."

"If every man who says he believes in God would observe that for just one day the face of the world would be changed."

Congratulatory telegrams from the president of the United States, City Manager William R. Hopkins and others were read at the conclusion of the addresses.

"Your new structure is beyond praise," Manager Hopkins said.

## Cleveland Rabbi to Aid La Follette Cause

CHICAGO, Sept. 8.—(By A. P.)—Speakers for the La Follette-Wheeler ticket who will carry the campaign into every section of the country were announced today by David L. Niles, national director of the speakers' bureau of the independent forces. More than 500 persons will take the stump for the ticket, according to Niles' announcement.

Among names announced are Jane Addams, Chicago; Zona Gale, author; Norman Hapgood, New York editor; Mayor Daniel Hoan of Milwaukee; J. A. H. Hopkins, chairman of the committee of forty-eight; Rabbi Abba Hillel Silver, of Cleveland; Oswald Garrison Villard, editor of the Nation; the Rev. John Haynes Holmes, of New York; Benjamin O. Marsh, managing director of the Farmers' National council; Dr. J. A. Lapp, director of the National Catholic Welfare council; Edwin A. Markham, author and poet; Professor Felix Frankfurter, of Harvard university; Miss Jeannette Rankin, former representative from Montana, and Harriet S. Blatch, of New York, a former suffrage worker.

## Brooklyn Mayor Takes

CHICAGO, Sept. 8.—Inclusion of the name of Senator Brookhart of Iowa, in a list of La Follette campaign speakers was an error, David L. Niles, director of the La Follette Speakers' Bureau, announced today.

It was added that there was no authority to include the Senator's name in the list. Mr. Niles said that any requests for speeches by Mr. Brookhart had been referred directly to the Senator.

Representative John M. Nelson, the La Follette national campaign manager, said relative to a report that Senator Brookhart had recently called at headquarters, that the Senator had called, but that his visit could not be rightly construed as taking sides, as the Senator had said he also intended to visit Republican headquarters.

More than 500 persons will take the stump for the La Follette ticket, according to Mr. Niles' announcement, "a 'forum course' in public discussion of economics, politics and Governmental administration."

Among the names announced are those of Jane Addams of Chicago; Zona Gale, the author; Norman Hapgood, New York editor; Mayor Daniel Hoan of Milwaukee; J. A. H. Hopkins, Chairman of the Committee of Forty-eight; Rabbi Abba Hillel Silver of Cleveland; Oswald Garrison Villard, editor of The Nation; the Rev. John Haynes Holmes of New York; Benjamin O. Marsh, managing director of the Farmers' National Council; Dr. J. A. Lapp, director of the National Catholic Welfare Council; Edwin A. Markham, author and poet; Professor Felix Frankfurter of Harvard University; Miss Jeannette Rankin, former representative from Montana, and Harriet Stanton Blatch of New York.



# TWO THOUSAND ATTEND OPENING OF NEW TEMPLE

*Cleveland News*  
Ceremonies in Magnificent E.  
End Structure Continue  
Saturday and Sunday.

The Temple, Ansel rd. and E. 105th st., a new architectural achievement in Cleveland, was open Saturday, the gift of Tiphereth Israel congregation to the city in which that religious community has flourished for three-quarters of a century.

Yet, even as more than two thousand worshippers were admiring the monumental arch, with its rich inserts of varicolored marble; the black walnut ark, with its polychrome decorations; the great Byzantine dome, inspiring in its impressiveness, they heard Friday night at the formal opening services, a voice, which called them from contemplation of the Temple's physical beauty to a life of spiritual striving which should make the Temple truly a house of God.

"The physical structure," said Rabbi Abba Hillel Silver as he preached the dedicatory sermon, "has been completed. Let us now build the inner synagogue, the spiritual synagogue, that will stand for man's humanity to man. This requires not the fashioning of steel, but the molding of character."

## "Must Have a Message."

"May this temple sensitize men's souls so that they will intuitively feel a moral issue. This synagogue must have a message alike for the exalted and the lowly, but especially must it be the sanctuary of the disinherited, the broken, the poor—else all this grandeur will be a mockery."

"There is danger in a costly and magnificent house of worship. Its very elegance may estrange the poor. The wealth may cramp the spiritual leader into silence on moral issues for fear of offending those on whose generosity this temple depends."

"We are dedicating tonight this house of God. But God does not need this dwelling place. Only in a limited sense can we now dedicate this temple. But when men and women enter here to pray with humble hearts then this temple will be dedicated."

"When men and women are stirred to go out fearlessly in the highways and the byways; when men will rise to self-mastery and the higher levels of life; when men will stand where I am now standing and speak the word of God fearlessly, then will this temple be truly dedicated and God will enter."

## Throngs in Streets Also.

Every one of the 1,900 seats were filled, the aisles were crowded, and hundreds outside were patiently waiting, hoping for admission, when Rabbi Silver began to deliver his sermon.

The services opened with the installation of the sacred scrolls containing the Holy Scriptures, following a solemn procession in which Marcus Feder, Henry P. Klein, Abram Lowenthal and Louis Littman were honored with the task of bearing the scrolls.

Presentation of the edifice, which cost \$1,325,000, was to have been made by Louis M. Wolf, chairman of the building committee, but illness prevented his attendance and his speech was read. Benjamin Lowenstein president of the congregation, accepted the key to the temple. The services closed with benediction by Rabbi Solomon Goldman, spiritual head of the Cleveland Jewish center and life-long friend of Rabbi Silver.

An address by Dr. Abram Simon, of Washington, was to be the principal event of the Saturday ceremonies. On Sunday afternoon, Mahler Alumni hall will be dedicated. This is the building which will be the religious school of the temple. A special children's service will be conducted in the morning.

The ceremonies will close Sunday evening with a fellowship meeting in which leading ministers will speak. Among them are Rev. Dilworth Lupton, Rev. Francis S. White, Dr. Joel B. Hayden, Rev. C. Hubert Le Blond, President Robert E. Vinson, of Western Reserve university, and Dr. Morris S. Lazaren, of Baltimore. Rabbi Walter G. Peiser will offer the opening prayer.

# RABBI DEDICATES NEW TEMPLE TO FAITH AND PEACE

Commends Achievement of  
Israel's Followers in  
Building \$1,325,000  
Edifice to God.

HOPES ITS GRANDEUR  
MAY NOT ABASH POOR

Real Blessing of Ark Lies in  
Defense of Broken

Spirits, He Says.  
PLAIN DEALER  
SEPT 20.

The Temple, at Ansel road N. E. and E. 105th street, was dedicated last night.

It was dedicated by those who passed over the star of David in the vestibule and who filled every one of the 1,900 seats; by others who had no seats, but for the faith of their fathers stood against the walls beneath the white dome;

And by Rabbi Abba H. Silver, who, with outstretched arms, dedicated the Temple to the things of God, to the high possibilities of human life, to supreme perfection, to the broken spirit without a spokesman, to the poor, and to peace—peace among peoples, nations and denominations.

Only the distant sound of a street car could be heard above Rabbi Silver's voice when, to conclude, he quoted from the Bible: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; that the King of Glory shall come in."

## Place Scrolls in Ark.

All was silent as he concluded, silent as it had been when, early in the service four men came from the back of the Temple, each bearing scrolls. They moved slowly to the pulpit, from which Rabbi Silver gave his sermon.

Behind the pulpit a light glowed from the interior of the ark, a black walnut sanctuary, where the scrolls are kept. It glowed through heavy, scarlet curtains, which hung before the ark, and was reflected from the parchment rolls as the men, two at a time, moved toward it, and there deposited their burdens.

As they came out the other two men placed their scrolls in the ark. Then one closed the sliding doors of the ark and the four went slowly to their seats.

A bronze lamp, suspended from the latticed portion of the ark, a portion which concealed singers, hung unlighted. It was fashioned of bronze, like an old oil lamp. As the parchment bearers went to their seats another member of the congregation bore a lighted taper toward the light. It was taken by Rabbi Silver. He reached high up and lighted the lamp, signifying faith.

In the dedication sermon, Rabbi Silver said:

"A lifetime may be crowded into a single symbolic hour. This is such an hour."

## Israel's Achievement.

"It is filled with memories of unforgettable deeds. It is not alone his synagogue which is being dedicated, Israel's noblest achievement is being rededicated. Not we alone are participating in solemn rites—many who have gone before us have this joy—in a sense, all the heroic dead of the synagogue throughout the ages."

"They are hovering over us tonight like a sweet benediction. It is good for us to think of the pioneers, the men who brought the

synagogue from the old world to the new."

Rabbi Silver noted the twenty-five years of work of his "friend and colleague, Rabbi Moses J. Gries."

"We are here to dedicate this house of God," Rabbi Silver said. "Surely God does not need this dwelling place. This earth of ours is but a frail, feeble tabernacle for God's presence, before whom the constellations are as grains of sand."

"Only in a limited sense can we now dedicate this temple. The real dedication will come in days and years."

"When men and women with humble hearts shall enter to pray, then this temple will be dedicated. When men and women are stirred to go out in the highways and byways, then God will enter."

"When men who will stand where I am now standing will speak the word of God lovingly but fearlessly, then God will enter."

"The physical structure has been completed. It is a structure gracious, noble, simple, with reverential dignity. Let us build the inner synagogue, the spiritual synagogue within it. Let us fill the high place with the beauty of holiness. This requires not the fashioning of steel, but the molding of character."

"This temple is to make the souls of men sensitive, so that they will intuitively sense a moral situation. This synagogue must speak alike to the rich and poor. It has a message for all, but particularly must it be the defense and haven of the denied, disinherited, broken, handicapped of life—I say, if those who are broken about the wheel of life cannot find a champion to speak where they are unable, our grandeur is mockery."

"This is a city temple. There is much of goodness and kindness here. There are also cruelty and ugliness, and the synagogue must speak unhesitatingly and unfalteringly."

## Danger in Magnificence.

"There is danger lurking in a costly and magnificent house of worship. Its very elegance may estrange the poor. The finance involved may cramp the pastor and flock to be silent on moral issues, to compromise for fear of offending those on whose generosity they of necessity had to lean."

"I pray to God that condition never exists here."

"There was a flute in the temple at Jerusalem. It had a sweet tone. Some men thought to make it more beautiful. They covered it with gold. The clear tones never came again."

"Mankind is frightened about war, but not cowed. I pray to God that the consecration of this synagogue may be a challenge to seek peace."

"I pray that we do not let false patriotism and the argument of militarists dull our moral sense on this basic thing. No nation can be adequately protected against other strong nations. There are strong nations and weak nations. The strong nations war on the weak and they war among themselves for the privilege of such exploitation."

"Peace never will come until the nations of the earth by common agreement and simultaneously scrap their armies and navies and air fleets and bring their differences to a legally constituted body."

## "Bruised and Benten."

"Peace never will come sweetly and gently. It will come bruised and beaten and mocked and spat upon. Such is the road every great ideal must travel."

"I hope, in addition, the synagogue will stand for Jewish learning and ideals. We are the people of the book. We gave the book life. It must now give us life—not in the sense of economic advancement, but spiritual creativeness."

"Hear God the prayer of the stranger, of another faith who should enter this temple."

Rabbi Solomon Goldman of the Jewish Center, who delivered the benediction, pressed the arm of Rabbi Silver as he sat down exhausted. The intermezzo from "William Ratcliffe" by Mascagni filled the Temple.

Earlier in the service Benjamin Lowenstein, president of the congregation, accepted the key to the



All was silent as he concluded, silent as it had been when, early in the service four men came from the back of the Temple, each bearing scrolls. They moved slowly to the pulpit, from which Rabbi Silver gave his sermon.

Behind the pulpit a light glowed from the interior of the ark, a black walnut sanctuary, where the scrolls are kept. It glowed through heavy, scarlet curtains, which hung before the ark, and was reflected from the parchment rolls as the men, two at a time, moved toward it, and there deposited their burdens.

As they came out the other two men placed their scrolls in the ark. Then one closed the sliding doors of the ark and the four went slowly to their seats.

A bronze lamp, suspended from the latticed portion of the ark, a portion which concealed singers, hung unlighted. It was fashioned of bronze, like an old oil lamp. As the parchment bearers went to their seats another member of the congregation bore a lighted taper toward the light. It was taken by Rabbi Silver. He reached high up and lighted the lamp, signifying faith.

In the dedication sermon, Rabbi Silver said:

"A lifetime may be crowded into a single symbolic hour. This is such an hour.

#### Israel's Achievement.

"It is filled with memories of unforgettable deeds. It is not alone this synagogue which is being dedicated, Israel's noblest achievement is being rededicated. Not we alone are participating in solemn rites—many who have gone before us share this joy—in a sense, all the heroic dead of the synagogue throughout the ages.

"They are hovering over us tonight like a sweet benediction. It is good for us to think of the pioneers, those who brought the



# VIEWS OF LEADERS SHOW JEWISH VOTE WILL BE SCATTERED

**A** Presidential Sentiment Is Divided Among Three Candidates, Statements Indicate.

**LOUIS MARSHALL TAKES  
FLING AT LA FOLLETTE.**

**Hillquit Would Have Slogan  
'Keep Frozen With Coolidge;'  
Lehman Sees Hope in Davis.**

There will be nothing like solidarity of the Jewish vote in the coming national election, according to the Jewish Telegraphic Agency, which yesterday gave out statements from representative men as to their Presidential preferences. The views quoted are those of Louis Marshall, Col. Herbert H. Lehman, Rabbi Abba Hillel Silver, Morris Hillquit, S. C. Lamport and Nathan Straus Jr.

Louis Marshall, while saying nothing of his own Republicanism, declared he resented the movement to make Senator La Follette appear as a champion of the Jews, by recalling a petition presented by him in the Senate. This petition offered by Senator La Follette, he said, sought to cast responsibility for the World War on "international bankers," meaning Jewish bankers; laid at the door of the Jews the activities of the Bolsheviks in Hungary and declared that at the Peace Conference President Wilson, Lloyd George, M. Clemenceau and Senor Orlando were surrounded by Jewish advisers, who dictated the provisions of the treaty relating to Hungary.

Concerning his preference for President, Rabbi Silver said:

"The movement headed by La Follette promises to be the nucleus of a new Liberal Party. Republicans and Democrats no longer have characteristic issues. Liberals in both these parties should find their place in a new Progressive Party such as La Follette offers.

**Should Repudiate Republicans.**

"Republicans should be repudiated on their recent record of corruption. Democrats in recent years have had neither record nor platform."

Morris Hillquit's statement in part said:

"It has been asked why Socialists are backing the Progressive ticket, although neither of the candidates is a Socialist.

"The answer is that La Follette and Wheeler are the only candidates for whom any citizen who believes in popular government and cares for the welfare of the masses of the people can vote without loss of self-respect. They were not nominated by machine politicians at the behest of the entrenched interests; they have cast their lot with the producers against the profiteers; they are bitterly antagonized by the organized power of graft and reaction.

"President Coolidge formulated the political creed of standpointism in his Labor Day address, in which he said this country has had all the reforms, social, economic and political, to which it is entitled. 'Keep cool with Coolidge' is entirely inadequate as a slogan. 'Keep frozen with Coolidge' would be more appropriate."

*American Jewish World*  
Rabbi Abba Hillel Silver Is for La Follette 10-31-24

**B** In connection with the statement of Nathan Straus, Jr., it is interesting to note that the same reasons which prompt him to vote for John W. Davis, move a number of other Jewish leaders to vote for La Follette and the Progressive ticket, among them being Professor Felix Frankfurter and Rabbi Abba Hillel Silver.

"I am interested in the forthcoming campaign," stated Rabbi Abba Hillel Silver, of Cleveland, "in the capacity not of a Rabbi but of a citizen. I have long looked forward to the organization of a third party—a Liberal Party. The movement headed today by La Follette promises to be the nucleus of just such a party. The Republicans and Democrats are no longer distinguished by any characteristic issues or platform. The conservative elements within these parties should merge into one conservative party and there is a legitimate place for it in American public life. The liberals in both of these parties should find their logical place in a new progressive party such as La Follette offers.

"The Republican party should this year be decisively repudiated on the basis of its recent record of corruption, evasiveness and lack of leadership. The Democratic party, sad to say, has in recent years had neither record nor platform."

**Prefers Liberal Democrats.**

"I am a Democrat, because I consider that party a liberal and progressive one," Col. Herbert H. Lehman said. "It stands for equal opportunity rather than for special privilege."

"Republican tariff legislation and the tax revision proposed in the last session of Congress were not calculated to benefit the people as a whole. The only hope for a reduced tariff is under a Democratic Administration. I believe this country should join the League of Nations. The Democrats offer the only chance of bringing this about."

"National and State Democratic candidates have come out squarely against the Ku Klux Klan. The Republicans, on the other hand, are definitely receiving and accepting the support of the Klan."

**Straus Cites Oil Scandal.**

Nathan Straus Jr. said: "The Republican candidate, when Vice President, sat as a member of the Cabinet in Washington that ceded the naval oil lands, expressly reserved by two successive Administrations, for nominal consideration, to individuals and corporations friendly to the Republican Administration."

"However charitably we may wish to judge the Chief Executive of our country, it is difficult to blind ourselves to the gravity of the conduct of the Republican candidate for President in maintaining silence on the issue of the Ku Klux Klan."

"The artificial restriction of immigration is not alone economically unsound for a great undeveloped country such as ours, but it is a categorical denial of the American which our fathers founded."

"The Democratic Party stands for policy toward the Immigrant which will admit every one who is able to prove himself or herself physically, morally and mentally equipped to join to the country the manifold and manifold it needs for its development."

# VIEWS ON ELECTION BY JEWISH CITIZENS

Louis Marshall, Supporting Coolidge, Assails La Follette For Attack.

**C** H. H. LEHMAN FOR DAVIS

Criticizes President's Silence on Klan—Hillquit Speaks for the Third Party.

Oct 29, 1924

Statements by Jewish citizens, giving their views on the election, were made public yesterday by the Jewish Telegraphic Agency. Louis Marshall, Herbert H. Lehman, Rabbi Abba Hillel Silver, Morris Hillquit, S. C. Lamport and Nathan Straus Jr. were quoted. All three of the leading parties were represented in their views.

Louis Marshall, who is supporting President Coolidge, charged that seemed to be "a concerted purpose in some quarters to depict Senator La Follette as a champion of the Jews," whereas, according to Mr. Marshall, this was not the case. He cited a petition called "Justice for Hungary"—Senate document No. 346 of the Sixty-seventh Congress—which he said was presented by Senator La Follette on March 3, 1923, and widely circulated by La Follette and his agents.

"This petition," said Mr. Marshall, "seeks to cast responsibility for the world conflict not upon Austria-Hungary, which, as everybody knows, declared war against Serbia, but upon what the writers of the document are pleased to call the international bankers, a phrase which is constantly in the mouth of Henry Ford. That there may be no mistake as to who is intended by this expression, it is stated that, 'above them all, is the famous international family of the Rothschilds, who are Jews by religion and Barons of England, Germany, France and Austria by business.'"

"The document also lays at the door of the Jews the action of the Bolsheviks in Hungary, and asserts that President Wilson, Lloyd George, Clemenceau and Senor Orlando were surrounded by Jewish advisers, thereby implying that the provisions of the treaty relating to Hungary of which complaint is made were dictated by Jews."

"It is impossible in a summary to give an adequate conception of the bitterness and the manifest untruthfulness of this production. Yet Senator La Follette made it a part of the records of Congress and thereby published to the world and gave currency to this infamous libel."

Rabbi Silver said that he had long looked forward to the organization of a third party on liberal lines, and that he believed the La Follette movement to be the nucleus of such a party. He said that the conservative elements within both the Republican and Democratic Parties should merge into one conservative party.

"I do not approach political problems from the Jewish point of view," said Mr. Hillquit. "If, however, the Jewish voter is to consider the menace of an incipient anti-Semitic movement in the United States, such a movement would undoubtedly be more effectively checked by an outspoken Progressive Government than by a Government of either of the old parties."

After giving several reasons for supporting John W. Davis and Governor Smith, Mr. Lehman said:

"The President, representing not alone his party but all the people of the country, should allow no questions of political expedience to affect him, and in my opinion he merits criticism for his failure to declare himself in this matter in unmistakable terms."

Supporting President Coolidge, Mr. Lamport said:

"I challenge most emphatically the impertinent suggestion that there is such a thing as a Jewish vote in America. Nothing could be more ridiculous. I think it is deplorable indeed that unscrupulous political manipulators should be permitted to capitalize the fact that President Coolidge has refused to be loaded into mentioning the Klan by name specifically. It is my clear and conscientious conclusion that he refuses to dignify the Klan by even mentioning it in a political campaign."

Mr. Straus, who is supporting Mr. Davis, said that the main issue was honesty in Government, and attacked President Coolidge for passivity in the face of the oil scandal and his silence on the Klan.





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# Kant and Mendelssohn

## A Few Observations on Their Correspondence

(On the occasion of Immanuel Kant's Bi-centenary)

By DR. A. A. ROBACK

Department of Psychology, Harvard University

IN the history of modern philosophy, no name ranks with that of Kant, unless it be that of Spinoza. But the latter we admire and even adore for his possibilities more than for his actual achievements, and for his saintliness, rather than his influence. Though Spinoza was manifestly a genius of the first water, the circumstances of his life have reduced his philosophical productivity. Had Kant died as prematurely as Spinoza and before he was "awakened from (his) dogmatic slumber," the name of Kant would have figured much less than that of the Amsterdam lenses grinder. It was in the last decades of his fourscore years that the Copernicus of philosophy effected his revolution in modern thought, and thence has been looked upon as the father of all subsequent schools.

It is perhaps not remarkable that the great Kant could have had Jewish friends; but it is worthy of note that the founder of the critical philosophy, unlike his intellectual offspring, J. G. Fichte, viewed the Jewish people in the light of their representatives. It happened that Moses Mendelssohn, easily the foremost Jew of his age, was one of Kant's most intimate friends, and many are the letters that passed between the Dessau sage and the Koenigsberg philosopher. That the self-taught, deformed Jew should have wrested from the highly trained philosopher and scholar the prize for metaphysics offered by the Prussian Academy of Science was indeed a phenomenon which must have impressed Kant considerably. No doubt, Mendelssohn's clearness and elegance of expression counted in the estimation of the judges more than the depth of Kant's treatment. Yet the author of the three *Critique's* not only was high-minded himself, but found in the third great Moses a paragon of nobility and virtue just as Hansard had taken him for the prototype of Nathan the Wise.

### Conspicuous Role of German Jews

It would require a little volume to publish the correspondence between Kant and his Jewish philosophical associates. Certainly no one could do justice to the subject even within the compass of a series of articles. I propose, therefore, merely to indicate a few of the more important passages contained in these letters which bring to light the conspicuous role played by the German Jews at a time when even a Mendelssohn was obliged to pray for a permit to maintain residence in Berlin; and, moreover, when Jewish students could not hope to secure degrees except in the faculty of Medicine. Aside, however, from the Jewish interest which attaches to such biographical research, admirers of Kant's genius will discover in these letters numerous personal references and revelations of his character and temperament which otherwise would scarcely have been suspected.

In Kant's letters to Moses Mendelssohn and Marcus Herz, husband of the beautiful and accomplished salon leader, Henriette, there is a tone of intimacy which speaks more than mere friendship. Some of these messages are lengthy, especially as compared with the short notes penned to other correspondents; and the letter written to Herz in 1722 is a veritable dissertation. David Friedlaender, one of Mendelssohn's co-operators in the Enlightenment movement, was another correspondent of the famous Kant, and the erratic but profound and erudite Salomon Maimon, whose autobiography Goethe regarded as a unique document of human achievement, also had made the epistolary acquaintance of the great Koenigsberger. There were other Jews whom Kant apparently knew well, but the references are too slight to take account of.

If the promptness with which a man replies to correspondents can be taken as an indication of his regard for them, it may be gathered that Mendelssohn stood in high favor with Kant. The salutation, too, in those days, as also the conclusion of the letter, so much more varied than in our own time, served to show what attitude the writer assumed toward his correspondent.

Mendelssohn was addressed often as "Venerable Sir," while Herz drew such salutations as *hochedler Herr*, *Theuerster Freund* and unmistakably fond phrases in the body of the letters.

We might have supposed that all of Kant's correspondence, or at least the bulk of it, was of a metaphysical nature. But the most profound mind of modern times was not altogether out of touch with the real world, and gave much of his time toward furthering the interests of students and friends. Mendelssohn and Herz, both patrons of promising talents, were frequently making demands on the old philosopher's energy. On one occasion Kant jestingly complains of the burden imposed on him in the midst of his own gigantic projects which, considering his physical weakness, he almost despaired of carrying to fruition. We must remember that as the recognized leader of philosophical thought in all Europe, Kant must have been deluged with letters and books from all parts of the world.

With his Jewish friends, however, there was an exchange of amenities which benefitted not a few promising youths.



MOSES MENDELSSOHN

In his first letter, or rather reply to Mendelssohn (Kant: *Gesammelte Schriften*, vol. x, p. 64) Kant tells the "modern Socrates" that Mendel Koshmann had "brought me the Jewish student Leo together with your letter of introduction," and that this student, because of his neglect to observe certain Jewish rites, had not shown himself to advantage in the eyes of the Jewish community at Koenigsberg. Kant therefore asks Mendelssohn to act as Leo's preceptor, especially as the former's assistance is necessary; and in anticipation of this Kant had already made some remarks in keeping with the situation. It is doubtful whether this young man deserved the attention shown him by two of the greatest men of all times; for Kant had held Mendelssohn in such high esteem that a mere word on someone's behalf would elicit a ready response in the form of special privileges conferred on the person spoken for.

Many are the letters in which the great Kant, whose name has become a synonym for philosophy, expresses his admiration for Moses Mendelssohn. Not only has he honored the Dessau sage with a lengthy passage in the first edition of his classic work, even though this passage was a refutation of Mendelssohn's chief argument for the existence of the soul after death, but he scarcely misses an opportunity to dwell on the celebrated Jew's mental and moral accomplishments.

Writing in 1776 to Marcus Herz, Kant mentions as "our greatest analysts" Baumgarten (his teacher) and then Mendelssohn and Garve (*Loc. cit.* vol. I, p. 184). The reference to Mendelssohn in another letter written in 1777 is even more flattering. "Today both you and . . . my esteemed friend Herr Mendelssohn are making your departure. To have constant and intimate association in Koenigsberg with such a man of so gentle a disposition, such good humor and so brilliant a mind would afford me that soul nourishment which I must be wholly deprived of here and which I badly miss as I grow older." (*Ibid.* p. 196).

Though Kant was frequently consulting his former pupil Herz, now a noted physician about his own minor ailments, he on more than one occasion showed his solicitude for Mendelssohn, who was suffering from nervous prostration and had been obliged to place himself under the care of his erstwhile *protege*. Thus Herz treated both Kant, his mentor (through advice in letters) and Mendelssohn. When Herz wrote Kant that Mendelssohn was compelled to lay aside the famous *Critique*, the author expressed his regret in the following words: "That Herr Mendelssohn has laid aside my book is very unpleasant news for me, but I hope that it will not be forever. He of all is the most important man who could enlighten the world in this regard, and it is on him, Herr Tetens and yourself, my dear friend, that I have counted most of all." In the same letter, Kant urges Herz to acquaint Mendelssohn with the regimen that he had followed with some success for several years, and which, "considering the similarity of the studies and the partially resulting ill-health, might serve to restore to the learned world such an excellent man who rightly has withdrawn from it so long as he finds that such occupation disagrees with his health." After explaining his practice, he closes by saying "I am personally interested in this counsel which I am giving to a superior man who certainly does not need my advice; for his genius . . ." (*The rest is missing.*) (*Ibid.* p. 253.)

### "There Is Only One Mendelssohn"

The most direct eulogy, however, of Mendelssohn is contained in a letter written in 1783, when Kant apologetically tells the Jewish philosopher that there are few who could think ahead and at the same time put themselves in the place of the readers in order to adapt their mode of discourse accordingly. "*Es ist nur ein Mendelssohn.*" (*Ibid.* p. 323). Proceeding to the discussion of Mendelssohn's *Jerusalem*, Kant writes: "Herr Friedlaender will tell you with what admiration of your subtlety, elegance and wisdom I have read your *Jerusalem*. I consider this book the herald of a great reform, which will affect not only your own nation, but also others. You have succeeded in combining your religion with such a degree of freedom of conscience as was never imagined possible, and of which no other faith can boast. You have, at the same time, so thoroughly and clearly demonstrated the necessity of unlimited liberty of conscience in every religion, that ultimately our Church will also be led to reflect how to remove from its midst everything that disturbs and oppresses conscience, which will finally unite all men in their view of the essential point of religion." (*Ibid.* p. 325).

Moses Mendelssohn was not only the most outstanding Jew of the age. He not only was the confidant of Lessing whose Nathan the Wise, as is well-known, is the portrayal of the Dessau Jew, but is the man who of all his contemporaries was probably most admired by Immanuel Kant. It is difficult from our present standpoint properly to estimate the extent of Mendelssohn's influence in high circles or to appreciate the bounty of his soul and the effectiveness of his endeavors. Indeed, when we stop to consider the plight of the German Jews in general, their servile position

Continued on page 29



# Serving Jew and America

By ABBA HILLEL SILVER

**M**EN speak of the hardship which the Jew must encounter in adjusting himself to American life. We who never questioned the obligations of our Jewish heritage and never asked for more than the generous opportunities for growth and service which American life offered, have not experienced such hardships. Our lives have been quite normal and pleasant.

We were early taught not to regard America as a Fool's Paradise nor Judaism as a land of somber shadows. We led Jewish lives long before we were conscious of any such thing as a Jewish problem, and the Jewish problem, therefore, when we became aware of it, did not sit so heavily upon us.

We passed through school, high-school and college as Jews. We passed out into the world of men as Jews. We won our spurs as Jews. We met our defeats as Jews. We assimilated American life. American life did not assimilate us. We gave our Jewish selves to America. All else would have been spurious. The way to happiness is the way of loyalty. That was our earliest creed. We have never seen the need for abandoning it.

To our futures we took our pasts—our racial loyalties, our people's memories. We welcomed it.

*The Jewish Tribune, November 7, 1924*  
Magazine Section

11

Japheth into our tents of Shem. But always the tents of Shem! We lengthened the cords and strengthened the stakes, we stretched the curtains of our habitations. But always the tents of Shem!

As we grew older we discovered a remarkable consonance in the basic ideals of Judaism and Americanism. We were happy. Had there been no such consonance we would have been less happy but not

Most of my boyhood friends and now my associates in the common cause have found their way into some Jewish service. Whether as Rabbis, educators, social-workers or socially-minded laymen they are laboring in the vineyard of the Lord. They are serving the Jew and America. Had they been less Jewish they would by that token have been less American.

Of one thing I am certain. We have been true to ourselves. Our lives have been integrated. We are at peace with ourselves.



*Cleveland Sunday News-Leader*  
Rabbi Abba Hillel Silver Nov. 9, 1924  
PHOTO BY KRUMHAR

"Are we better or worse than our forefathers?" the rabbi was asked.

"The best of today are not better than the best of years ago. Nature changes painfully slowly. We must teach our children to love their neighbor now just as we taught them that years ago. And the boy and girl who is not taught this is the victim of an injustice on the part of parents, for parenthood is a profession just as much as medicine or law. It is through the parents that children get their training, through the home and family life that they are brought out of childhood into adulthood and what they see and are told is right and wrong is their most authoritative guide.

"A man may be a very good citizen, a very good husband and father, who doesn't know how to take the square root of a number or doesn't know how to conjugate a verb, if this man is law-abiding, self-respecting, self-supporting. He knows his duty toward mankind and does it, and this means more to the great good of society than the acquirement of technical knowledge, for his ideals are right, his moral code is right and he executes the business of living normally and profitably. It doesn't matter whether he knows the psychology of this, that or the other if he knows how to live and love his fellowmen."

"Are we dominated by feeling or reason?" Rabbi Silver was asked.

"Feeling and instinct drive, not reason or logic. We are driven to do a thing by subconscious motivating forces, desires, hopes and we call intellect in to apologize for the thing we've done. Intellect is explanatory."

"Well, then, might we feel badly physically and react differently to a situation from our natural reaction if we were physically all right?"

"Oh, my, yes; a bad liver may determine your conduct," the theologian replied.

And to the question, "What is our conscience?" he promptly defined it as the mouthpiece of social standards, a pressure which moral standards of society brings to bear upon us. Our conscience is the best in us passing judgment upon our actions. It is what we'd like to be talking to what we are.

"But the great big thing in religion and the basic thing is faith," said the rabbi, very seriously. "You can get faith through early training, and it should be gotten then. It should not be denied the child. It doesn't matter what you have faith in. Some have it in saints, some in wooden gods, you may have it in anything, for it isn't the thing in which you have faith that is the worker of miracles, but it is the faith itself."

"Well, what if you've had faith in a man or a woman and they have failed you. Is that not a great human tragedy? What can religion do for us then?"

"To be betrayed by a friend is certainly about the worst tragedy that can befall a human, but religion can comfort and sustain through that," the rabbi replied.

"Should we trust ourselves?" he was asked.

"Never trust yourself of all people," was his answer. "No man can stand alone. We go to our friends in sorrow and grief, we crave the society of our loved ones when we are sad and the man who wants solitude is decidedly abnormal. Animals move in packs and so do people."

"Children should be taught just this—that we cannot get along without our fellowmen, that we have a duty toward them, that they must respect the rights of others, their customs and their creeds, but they must love their own best, their own people and their own creed."

We need religion, we need much more of it, it is the balance-wheel for so many wavering problems. It soothes and consoles and directs human action toward a constructive end. It gives us comfort and stimulates hope.

The three wise men have told us this. They are doctors of divinity, of course, but they are big, broad understanding men, too, who do not confine all their prescriptions for happiness to the laws in the book, who do not think of religion in the terms of worship only but who think of it as a great helper in making humanity happier and better.

So we humans who crave to know the "why" of things might well spend some time learning the "why" of religion.

to establish a faith in their pastors so that they may come to him and relieve themselves of troubles and burdens, for the only way to lose a thing is to tell it.

"The greatest need of the world today is that religion shall be put to a real test, that men and women shall know what it can do for them, what it can do for society, how it can improve society and help in the prevention of great crimes."

And Rabbi Silver says with great feeling:

"True religion has nothing to fear from psychology for psychology will one day become its servant. It has shown its secondary position and will become the handmaid of religion."

"We spend too much time educating the minds of our children and too little time educating their hearts," continued the rabbi, who is beloved for his wisdom and understanding of humanity. "A child whose mind is educated and not his heart is a menace to society. The penitentiary is filled with men and women who were clever, sharp wits, perhaps men, tal geniuses, but with no education of the heart."

"We learn very little after we are fifteen and nothing after we are twenty-one that amounts to much in character building," the rabbi says, "and by inculcating religion in infancy you crystallize and preserve it in the child."



# גרייטער באנקעט אין ניו יארק לכבוד רבי אבא חילל סילבער

Nov. 21  
21  
1924

ניו יארק, נאָו. 21. — אין די ניו יארקער ציוניסטישע קרייזן זען ווערען איצט געמאכט לעבנדיגע בארעכענונגען צו דעם באנקעט וואס וועט געענעט ווערען לכבוד רבי אבא חילל סילבער, פון קליוולאנד, צו דער געלעגנהייט פון זיין ערוועלט ווערען אלס ווייט שטערמאן פון דער אמעריקאנער ציוניסטישער ארגאניזאציע.

דער באנקעט ווערט פארשטאלט פון דער יאנג דזשודעא, איינע פון די גרעסטע אידישע יוגענד ארגאניזאציעס אין דער וועלט, וועלכע האט ארויסגעשיקט איינלאדונגען צו דער באנקעט היינט און האט שוין ערהאלטען חוב'דערטער רעזערווירטאנס פאר פלייסט. דער באנקעט וועט שטאטפירען אין האטל פענסילוויניא, 7טע עוועניו און 33טע סטריט, דינסטאג אווענד דעם 25טען נאוועמבער, און לויט ארע

פארט פון דר. סימאן ראטהענבערג, שטערמאן פון דער באנקעט קאמיטע, פארשפרייט דאס צו זיין איינע פון די גרעסטע און ערשטליכסטע ציוניסטישע צוזאמענקומפטען וואס אין ווען אפגעהאלטען געווארען אין ניו יארק.

עס ווערט באריכטעט, דאס דער בא' ריהטמער אידישער פילאנטראפ ניי טהען שטראוס וועט אנוועזענד זיין צו דיעזען באנקעט לכבוד רבי סילבער, רבי סילבער אין אליין א געוועזענער אקטיווער מיטגליעד פון דער יאנג דזשודעא, האבענדיג געווען איינער פון די ערשטע ארגאניזירער פון דעם דר. הערצל קלאב אין ניו יארק. די נאציאנאלע יאנג דזשודעא ארגאניזאציע איז נאמירליך, שטאלץ מיט איהר אמאלי'גן מיטגליעד און ארגאניזירער וועלכער שפיעלט איצט א וויכטיגע ראלע אין דער אמעריקאנער אידישען לעבען.

Nov 21-1924

The Jewish Tribune

## The Youth Leads the Youth —and Banquets the Youth

By SAMUEL S. GROSSMAN



RABBI ABBA HILLEL SILVER

WHEN a movement has grown so that it produces from among its graduates the leaders that it needs for carrying on its work, it is in a fair way to becoming a permanent institution. Especially is this so in Jewish life in America, where values are shifting and leadership is undergoing constant change.

Such a movement, happy in having the leaders come up from among its own ranks, is Young Judaea. It is estimated that more than half of the eight hundred leaders, who are inculcating Jewish Nationalism and traditional Judaism in fourteen thousand children throughout the country, are ex-Young Judaea members, graduates of clubs. The bond with these young people formed in the days of their childhood is not only potent today, but productive of service for the new generation now growing up.

For, in every case, club membership in Young Judaea is a pleasant memory. Those hours spent in friendly social life, inspired by men and women who revealed Judaism as something to know, to love and respect, have exerted an influence that lasts for the life-time of the boy or girl. So that it is no wonder that many of the ex-members return as adults to take the place of other leaders in the clubs.

There is no University or College where pride in the accomplishment of the Alumni is more keen or more marked than in the club organizations of Young Judaea. During the sixteen years of its existence many of the thousands of the youth have graduated into the service of the Jewish community at large and each club has carried the list of its grown-ups in its records.

One of these groups, The Herzl club, has now disbanded as an active children's club, through the simple fact that all of those who, fifteen years ago, were youths, are now mature men and women. Yet the Young Judaea spirit of the club persists in frequent reunions and, more especially, in the communal life of the members. Each Herzlite wears his affiliation with this movement as a badge of honor and the devotion to Jewish work of the group of Rabbis, social workers and professional men is the direct result of association with Jewish ideals received in Young Judaea.

Herzrites, therefore, are particularly proud of the fact that on Tuesday evening, November 25th, 1924, at the Hotel Pennsylvania, National Young Judaea will tender a Banquet to Rabbi Abba Silver, former member of the Herzl club, on the occasion of his becoming Vice-Chairman of the Zionist Organization of America.

All Young Judaeans know that less than ten years after he, as a youth, participated in the debates, discussions and orations of his club, he was called to the pulpit of The Temple in Cleveland, one of the largest Congregations in America, and that under his leadership, the Temple constructed a new edifice which contains one of the largest and most beautiful Synagogues and social centers in the country.

And Young Judaeans also are proud

of the fact that the present heads of the National Organization are very young men, recent graduates of Young Judaea ranks. With the exception of Nathan Straus, Chairman of the Board of Trustees of Young Judaea, Dr. David de Sola Pool, Associate Chairman of the Board of Trustees, and Dr. Simon Rothenberg, Chairman of the campaign, all the officers are young men at the threshold of the dividing line of the first half of three score years.

Moe Turman, President, David Tannenbaum, Chairman of the National Executive Committee, Emanuel Neumann, Sylvan Kohn and Louis Gribetz, Vice-Presidents, Mr. Theodore Racoonin, Treasurer, are each thirty years old, or younger, while D. Leonard Cohen, Executive Secretary, falls three years short of that mark, and it is due to their young energy and enthusiasm that Young Judaea has taken on a new lease of life.

## Dinner for Rabbi Silver Nathan Straus To Be Present—Young Judaea Expects Thousand Guests

In response to the invitations issued for the dinner to be tendered by Young Judaea to Rabbi Abba Hillel Silver of Cleveland, in honor of his election as vice-chairman of the Zionist Organization, hundreds of applications for places have already been received. The affair promises to be one of the largest and most successful ever held in New York City, according to the report of Dr. Simon Rothenberg, Chairman of the Committee. Nathan Straus will be present, it is reported.

Rabbi Abba Hillel Silver is himself an ex-Young Judaeans, having been a member of the first Dr. Herzl Club organized in New York City. Young Judaeans and National Young Judaea is, of course, proud of the distinguished

place in Jewish life which Rabbi Abba Hillel Silver now holds. This banquet is being tendered to him on the occasion of his election as vice-chairman of the Zionist Organization of America.

The banquet will take place at the Hotel Pennsylvania, 7th Avenue and 33rd Street, New York City, on Tuesday evening, Nov. 25th, at 6:30 p. m. The officers of Young Judaea include: Nathan Straus, Chairman Board of Trustees; Dr. David De Sola Pool, Associate Chairman; Mos Turman, President; David Tannenbaum, Chairman Executive Committee; Louis G. Gribetz, Sylvan Korn, Emanuel Neumann, vice-presidents; Theodore R. Racoonin, Treasurer, Samuel S. Grossman, Administrative Director; D. Leonard Cohen, Executive Secretary.

Cleveland Rabbi Dinner Guest.  
Rabbi Abba Hillel Silver of Cleveland Temple was the guest of honor at a dinner held at the Jewish Center last night under the auspices of the National Young Judaea. The dinner marked the opening of a nationwide campaign to raise \$50,000 for the furtherance of Zionist work among the young Jews of America. Contributions totaling \$5,500 were pledged at the dinner.

NY Times 11-25-24



45.

# THE WORKS OF GOD

1

With songs and honors sounding loud,  
Address the Lord on high;  
Over the heav'ns He spreads His cloud,  
And waters veil the sky;  
He sends His show'rs of blessing down  
To cheer the plains below;  
He makes the grass the mountains crown,  
And corn in valleys grow.

2

His steady counsels change the face  
Of the declining year;  
He bids the sun cut short his race,  
And wintry days appear;  
His hoary frost, His fleecy snow,  
Descend and clothe the ground;  
The liquid streams forbear to flow,  
In icy fetters bound.

3

He sends His word and melts the snow,  
The fields no longer mourn;  
He calls the warmer gales to blow,  
And bids the spring return.  
The changing wind, the flying cloud,  
Obey His mighty word;  
With songs and honors sounding loud,  
Praise ye the sovereign Lord.

## NOTE

*The Citizens' Thanksgiving Committee  
greatly indebted to Mr. John F. Royal, man-  
ager of B. F. Keith's Palace Theatre, for  
donating this beautiful Theatre for  
the Thanksgiving Service*

November 27<sup>th</sup> 1924  
"Thanksgiving"

B

## CITY'S THOUSANDS BOW IN THANKS

2,500 at Sunrise Service;  
Protestants and Jews  
Worship Together.

Hundreds of youths of Cleveland Epworth leagues, who arose at dawn yesterday, to attend a sunrise Thanksgiving service at First Methodist Episcopal church, Euclid avenue and E. 30th street, were turned away because the 2,500 already in the church did not leave even standing room for the late comers. There was the largest religious gathering in the city.

The auditorium of B. F. Keith's Palace theater was filled with 2,000 Jews and Protestants from thirty-one churches and synagogues, who also began Thanksgiving celebration with worship, and the singing of hymns.

In every Cleveland church the day was observed with special ritual and music. Altars were decorated with flowers of the harvest season and pulpits banked with grapes, apples and vegetables to be taken to the poor after services.

The Epworth League folk turned out in greatest numbers because of the rivalry among the twenty-five Cleveland groups, striving to win the loving cup given annually to the one taking the largest number to church. The league of the People's Methodist church won the cup by taking 458 to the sunrise meeting.

"The most significant and probably most needed religious gathering today is this one, said Rabbi A. H. Silver at the theater. "When so many persons will on a cold, rainy morning come together for an interdenominational and intercreedal service for praising God for our common blessings, it is proof that good fellowship and tolerance will result."

Rev. M. H. Lichter of the First Congregational church, Columbus, O., said that the meeting swung the cycle of history back to the celebration at Plymouth.

"There the pagan Indians and the Calvinistic Englishmen sat down together to give thanks, in a civic and not an ecclesiastical way, Rev. Mr. Lichter said.

"Thanksgiving is not a church but a community holiday. It is a time when people should meet as citizens to express dependence on whatever God they believe in, and give thanks.

"I would not walk across the street to proselyte any Jew or Catholic. What the community needs is to be tolerant and spend its energy on trying to make Protestant, Jews and Catholics all truer and more faithful members of their own religious organizations.

### Bury National Prejudices.

"I believe such a Utopia is coming. We have made such ideals, facts in the past, and can now. Once poverty was accepted as the will of God. Now Americans bury prejudices and hatreds to relieve poverty of a people they were at war with a few years ago."





## American Activities.

By IRMA KRAFT.

The outstanding event of Jewish interest in recent weeks was undoubtedly the opening and the dedication of the magnificent new Temple in Cleveland, Ohio. It was an event which not only flooded Jewish periodicals with masses of data, but the American Press with enthusiasm for an architectural achievement that is almost unparalleled in the history of churches or temples. The superb Synagogue, which has been erected at a cost of nearly a million and a half dollars, is as nearly perfect a structure of its kind as exists in the world to-day. The simplicity and charm of the design are matched by the unusually practical arrangement of the thirty-three rooms destined for the use of the Sunday School, and the excellent array of Committee rooms, Library, Auditorium, Stage, and Gymnasium. Besides this, there are Community Kitchens, a Dining Hall in which large Temple banquets or dinners can be given for the purposes of raising money for "Drives," and any functions of a social nature which are so much a part of the life of a Synagogue.

The prevailing simplicity of the interior appeals with ever added charm. The touch of the Oriental in colouring and in marble, and the added glory of a blue vaulted dome will undoubtedly place this Temple permanently among the achievements of the decorator's art. And the atmosphere of sublimity, the elegance which inspires a true loftiness of thought, are unmarred by the slightest tendency which has so often marked the synagogue towards ornate effulgence. It is noticeable that the architects have aimed at a new conception of Jewish architectural style, evidently being intensely imbued with the idea that gold domes are not symbolic of Hebraic splendour, and ornate pillars the support upon which places of Jewish worship must depend. It is to be hoped that the exquisite simplicity will usher in a new epoch in the erection of other synagogues, thus advancing Jewish art to a place of serious consideration among the forms of American architecture.

Rabbi Abba Hillel Silver, the brilliant and increasingly powerful young Rabbi with whom the Cleveland Congregation is in intense accord, delivered the main address on the day of Inauguration Festivities. It is superfluous to remark that he was unusually inspired; and the hundreds who clamoured for admission, ran into the thousands before the inauguration had drawn to a close. There were many visiting Rabbis, and many prominent Jews, who had journeyed to the city to witness an event which will undoubtedly take its place in contemporary Jewish history.

Another inauguration of almost equal importance occurred during the month of October in Philadelphia. This ceremony commemorated a day of unusual value to the young Jews of that city. It was the combined inauguration of the Young Men's and the Young Women's Hebrew Organisations, who in their very splendid building at Broad and Pine Streets have undoubtedly embarked on a career of comfort and of service. It is without doubt the finest "Y.M.H.A." building in the United States, and, it is safe to say, in the entire world. Occupying almost an entire block, built in a charming type of American architecture, with its broad windows, its many floors of classrooms, offices, directors' rooms, gymnasiums, swimming-pools, kitchens, dining halls, its stage and its ballroom, there seems little left to desire in this home for the ambitious young Jews of Philadelphia. There are many practical courses, educational, social, and artistic; many lecture courses and social features planned for the coming season; and a Board of Directors, including some of the most prominent Philadelphians, who have long been interested in the progress of the "Y." The co-ordination of the "Young Men's" and the "Young Women's" should work for interest

Plain Dealer  
B Dec. 1 - 1924

PAGE EIGHTEEN

## SILVER PROTESTS "TAINTED NEWS"

Rabbi, Condemning Propaganda, Turns Suspicious Eye on Egyptian Sources.

"Tainted news," polluted by press agent propaganda or by editorial bias, was attacked yesterday morning by Rabbi Abba H. Silver in an address on "The American Press," at the Temple, Asaell road N. E. and E. 105th street.

"There is a sanctity about a fact," Rabbi Silver declared, "which no one has a right to desecrate."

News sources, he asserted, are being daily contaminated by more than 1,200 press agencies, private and governmental, which are making it their business not to present facts but to champion causes.

"Most of our international news," Rabbi Silver said, "is predigested by the official or non-official propaganda of governments. For the next few months England will see to it that we shall not have a scrap of authoritative information concerning Egypt."

"A characteristic bit of political piracy is being carried out in Egypt today under the cloak of a political assassination. Humiliating terms, comparable only to those imposed upon Serbia by Austria, are being inflicted upon Egypt. The object is to reduce Egypt to the position of a British crown colony."

"England, which is on the sending end of our cables, is seeing to it that the Egyptian patriot is represented in our newspapers as a dangerous fanatic and the British officials who are carrying out the orders of a vile imperialism as guardians of civilization and the champions of human rights."

### The Citizen's Window.

Newspapers, Rabbi Silver held, constitute the paramount influence in the life of a democratic country. "where the people are annually called upon to pass judgment upon issues, candidates and legislation and where the very life of their political institutions depends upon their decision."

"The newspaper," he said, "is the

citizen's window into the world. He turns to it for most of his information concerning local, national and international affairs. In most instances it is his only reading matter, supplemented from time to time by some popular weekly or monthly.

"The newspaper is the greatest single agency in the country for the dissemination of information, true or false—for setting up public standards, right or wrong—for the correction or perversion of popular taste and the molding of public opinion. Its influence is pervasive, persistent and cumulative."

While superior to the English and continental press, Rabbi Silver considered the American press nevertheless to have its distinct shortcomings.

"The American newspaper," he said, "is a business enterprise and is dependent upon the good will of those who support it—that is, directly upon the advertiser and indirectly upon the reading public. Its primary concern is circulation and advertising."

### If Interests Clash.

"When the interest of the public and that of the advertiser do not clash the newspapers will serve both equally well. When they conflict there is a great temptation to sacrifice the former to the latter, a temptation which some newspapers cannot afford to resist."

"The American newspaper will always be a conservative institution. In many instances it will be reactionary. No fault can be found with a paper which chooses to be either conservative or reactionary in its editorial policy. But when its particular bias invades the news columns, coloring and doctoring it, the newspaper becomes a dangerous institution."

"The American newspaper will be greatly aided by a discriminating, alert and truth-demanding reading public. An increase in the number of trained journalists, trained in schools of journalism to see accurately, to report impartially and to interpret intelligently, will also assist in the progress of the American press."

Rabbi Silver's address was the first in a Sunday morning series on social forces in American life to-day. The next will be on "The American Theater."



# ראביי סילווער ביים קרן היסוד באנקעט היינט אווענט

לואיס ע. סירשטיין וועט זיין מאַסמאסטער — עטליכע  
הונדערט פראמינענטע אידען פון באַסטאָן וועלען עפֿע-  
נען קרן היסוד דרייוו פון באַסטאָן.

די היינט אווענט וועט פארקומען די אָפֿי-  
ציעלע ערעפֿענונג פון דעם קרן היסוד  
דרייוו אין באַסטאָן ביי א באַנקעט וואָס  
וועט געגעבען ווערען אין עליזשם קלוב  
218 האַנטלינגטאָן עוועניו, בעק בעי.  
עס ווערען ערוואַרטעט אייניגע הונ-  
דערט פראַמינענטע אידען פון באַסטאָן.  
די גאנצע אידישע אינטעליגענץ וועט  
זיך צוזאמענטרעפֿען ביי דעם היינטיגען  
באנקעט.  
א גרויסען אינטערעס האָט אַרויסגע-  
רופֿען די נייעס אז לואיס ע. סירשטיין,  
ווייט־פֿרעוידענט פון וויליאם פֿיילין,  
סאַנס קאַמפּאַני, וועט זיין דער מאַסמא-  
סטער פון באַנקעט. דאָס האָט איבער-  
צייגט אז אלע כלל טהוער וועלכע זיינען  
ביז איצט פארשטינדענע אורזאכען  
געשטאנען פון ווייטעס, הויבען אָן ווע-  
רען צוריק אקטיוו אין דער הייליגער  
ארבייט אויפֿבויען ארץ ישראל.  
א צווייטע געשעהעניש ביי היינטיגען  
באנקעט וועט זיין דאָס אויפֿטרעטען פון  
ראביי הלל סילווער פון קליוולאנד אלס  
דער הויפט רעדנער. ראביי סילווער  
ווערט מיט רעכט באַטראַכט אלס דער  
גרעסטער אַראַמאָר אין אמעריקא. די יע-  
ניגע וואָס האָבען איינגעפֿילט געהאט די  
געלעגענהייט צו הערען ראביי סילווער  
וועלען גיט דורכלאָזען קיין געלעגענהייט  
איהם צו הערען נאָכאָמאָל. די אַראַמאָר-  
מענטס קאָמיטע האָט נישט געשפּאַרט  
קיין מיד און אַנשטרענגונג צו זעהן אז  
דער באַריהמטער רעדנער זאָל זיין ביי  
היינטיגען באַנקעט.  
מ. ס. ה. וואַלדשטיין דער טשער-  
מאן פון דער באַסטאָנער קרן היסוד קאָ-  
מיטע, האָט צוזאמען מיט מר. ראָבערט  
סילווערמאן און דר. לואיס נאָלדבערג,



ראביי אבא הילל סילווער

## KEREN HAYESOD CAMPAIGN LAUNCHED--\$35,000 PLEDGED

*Jewish Advocate - Dec 11 - 1924*  
Kirstein Presides—Stirring Addresses by Rabbi Silver,  
Judge Lourie and Mrs. A. Silverman

Attended by outbursts of great enthusiasm, the Greater Boston Keren Hayesod drive for the quota of \$150,000 opened Wednesday night with a dinner at the Elysium Club, at which Rabbi A. Hillel Silver of Cleveland was the principal speaker. This dinner was a function which will long be remembered. Several hundred men and women were present and gave an enthusiastic reception to the guest. Samuel H. Waldstein, chairman of the drive, who is responsible more than any other one individual for the Keren Hayesod in Boston becoming an established and popular institution, to which Jews of all shades and all walks acknowledge that they owe an obligation, opened the speaking program and introduced as toastmaster of the evening, Louis E. Kirstein, who was given a great ovation. Mr. Kirstein, after a few brief remarks, introduced as the first speaker of the evening Judge David A. Lourie, who delivered a powerful appeal. When Rabbi Silver was introduced, he was given an enthusiastic demonstration which lasted several minutes. Those who listened to the soul-stirring address of Rabbi Silver will never forget it. The hearts of the listeners were filled with sadness and at the same time also with wholesome sentiments. The eloquent, graphic yet simple and unaffected description of the yearning of the Jewish people to re-es-

tablish Palestine called forth tears and sobs and a corresponding desire on the part of those people to help. The total amount raised in pledges and in cash is approximately \$35,000. A detailed list will be published as soon as the figures are tabulated. Those who made appeals during the evening included A. A. Bloom, captain of the shoe team, and Mrs. Archibald Silverman of Providence. Mrs. Silverman's appeal resulted in several increases of original pledges.

C. JEWISH LEADER  
12-11-24

### ראביי סילווער דער אַראַמאָר

וואָס די פאראמאָלונג מיטוואָך אווענט האָט געהערט  
אין עליזשם קלוב איז געווען אַן אַראַמאָרישע סימפּאָני.  
עס איז געווען א פריידיגע איבערראשונג אפילו פאר  
יענע וועלכע האָבען שוין געהאט דאָס גליק פריהער צו  
הערען דעם יונגען ראביי פון קליוולאנד. פאר די וואָס  
האָבען איהם געהערט רעדען צום ערשטען מאל איז  
געווען א אנטפלעקונג.  
די גרעסטע מוהיל פון די פאראמעלע ביים קרן  
היסוד באַנקעט זיינען געווען וועטראנען פון דער  
ציוניסטישער באוועגונג. מענשען וועלכע זיינען דורכ-  
געדונגען מיט די אידען און געדאנקען וואָס ראביי סיל-  
ווער האָט אין זיין רעדע ארויסגעבראכט. און דאָך האָט  
יעדער געדאנק געקלינגען אזוי ניי פאר זיי ווי וואָל-  
טען עס געהערט צום ערשטען מאל אין זייער לעבען.  
די אלטע געדאנקען האָבען געקראַגען א נייעס זין  
דורך דעם נייעס וואָס ראביי אבא הילל סילווער האָט  
אין זיי אריינגעגעבען.  
די השגחה האָט דעם אמעריקאנער אידענטהום א  
מתנה געשענקט. א טייערען אוצר. די אמעריקאנער  
אידען פארמאָגען גרויסע רעדנער טאלאנטען, אבער  
קיין איינער פון זיי באזיצט נישט אלע מעלות צוזאמען  
ווי עס פארמאָגט ראביי סילווער. זיינער ווערטער זיינען  
פונקט אזוי נאָהענט דעם רעפּאָרמירטען יאָהודי ווי  
דעם ראדיקאַלסטען נאַציאָנאַליסט. ראביי סילווער האָט  
דעם כח ארויסצובריינגען דאָס אלגעמיין מענשליכע  
און דאָס אלגעמיין אידישע וואָס אפּעלירט צו יעדען מען  
שען וואָס איז איד גענוג און צו יעדען אידען וואָס איז  
מענטש גענוג. די אידישע פארגאנגענהייט ענדיגט זיך  
נישט ביי איהם מיט אברהם, יצחק און יעקב ווי מיר  
זיינען געוואוינט צו הערען פון רעפּאָרמירטע ראביים,  
און די אידישע צוקונפט ווערט נישט פארשוואמען ביי  
איהם אין א מכשול'לאזער מיסיען פון דזשודאאיזם.  
ראביי סילווער מאַהלט דאָס בילד פון דער גלאַרריי-  
כער אידישער פארגאנגענהייט מיט אַזעלכע פארבען  
וואָס וועקען איהם א געפיהל פון שמאליץ אין יעדען  
אידישען הארץ, און די צענטראלע פיגור אין דעם בילד  
איז אַרץ־ישראל. דאָס לאנד וואָס האָט כסדר געבענקט  
נאָך דעם פּאַלק ווי דאָס פּאַלק נאָך דעם לאנד.  
ראביי סילווער פארענטפערט נישט דאָס אידישע  
פּאַלק פאר דער וועלט. ער וויל נישט איינרעדען די אומות  
העולם אז מיר וויינען א שטיל, געהאָרעכט פאַלק און  
דעריבער דארף מען אונז נישט שלאָגען. ער פראַקלאַמירט  
אין קלאַרע ווערטער אונזער פראַטעסט געגען אלע  
אומגערעכטיגקייטען געגען יעדער פאַרם פון שקלאַ-  
פּעריי. און ווידערהאלט אז דאָס וועט זיין אונזער איהם  
נאָכע אויך אין דער צוקונפט אויב מיר וועלען בלייבען  
געטריי צו זיך אליין.  
און אז ראביי סילווער זאָגט עס ארויס דערפיהלם  
איהר ווי קליין און לעכערליך עס מאַכען זיך יענע רא-  
ביים וועלכע ווילען איינרעדען דער וועלט אז מיר זיינען  
נידעריגער ווי גאָז און שטילער ווי וואסער — אז מיר  
זיינען נאָר אלט אומגערעכטיג.



PLAIN DEALER  
A Dec 23  
PLAIN DEALER 1924

## SILVER CALLS FOR LIBERAL EDUCATION

Says Schooling Otherwise is Not Worth "Tinker's Dam."

"No education which is not liberal is worth a 'tinker's dam'." Rabbi Abba Hillel Silver said yesterday at the Temple, E. 105th street and Ansel road N. E., in his sermon on "The American School." The address was the fourth and last of a series on "Social Forces in American Life Today."

"The aim of education is one with the aim of human life," Rabbi Silver said. "It is the free and full development of personality, the realization of our creative self through and for social life."

"In the last decade or two the American school has been quick to grasp the major function of education, the public school to a greater extent than the high school and college, the private school to a greater extent than the public school."

"As a general rule, the private school is undesirable. It is quite inevitably a school for the children of the rich and the well-to-do, and makes for social isolation and exclusiveness."

### Private School's Strength.

"But the private school, enjoying more liberal support, having a smaller enrollment and receiving closer co-operation from parents, is in position to carry on experimental work in educational theory which the public school cannot as yet do."

"The mass treatment of children is a drawback in education. Unless the child is mentally above or below par, little attention is paid to his individual aptitudes, gifts and problems. Our education is largely standardized and routine."

"In our high schools and colleges our system of education is too utilitarian and practical. Young men and women begin to specialize too early. They exclude from their studies all but the bare essentials of their chosen professions. This narrows their horizons and restricts their human interests. We need men, not 'Robots.'"

"No education is worth a 'tinker's dam' which is not liberal. An education which does not set free the mind and emancipate the soul, which does not inspire a fine enthusiasm for the humanities of life, for the intellectual, spiritual and artistic achievements of the past, and for the cultural assets of the present, is not education at all."

"The school should not teach religion. That is the function of the church and the home."

# LEGISLATION I FAVOR

By RABBI A. H. SILVER

"The lives of our children must not be broken upon the walls of industry," says Rabbi Abba Hillel Silver of the Temple, in urging that the Legislature ratify the proposed child labor amendment to the constitution.

His article, herewith, is one in a series, written by a number of Clevelanders at the request of The Press, on what the Legislature should do.

THE greatest service which the Ohio Legislature can render the people of this state and of the country during the coming year, is, in my opinion, the ratification of the proposed twentieth amendment to the Constitution of the United States—the child labor amendment.

The child labor situation in the United States has grown considerably worse since the second national child labor law was declared unconstitutional by the United States Supreme Court.

Tens of thousands of children, especially in the cotton mills of the south and in the textile mills of New England, are being cheated of their birthright, stunted physically and mentally and incapacitated for future intelligent co-operation in the com-



RABBI A. H. SILVER

mon life of the nation by industrial exploitation.

NINE states have no laws whatever prohibiting all children under 14 from working in shops, factories or stores.

Eleven states allow children under 16 to work from nine to 11 hours a day.

The states in which child la-

bor is most abused have resisted for more than a generation all educational propaganda looking toward the enactment of state laws, even those of the most conservative kind, for the protection of youth. They are likely to continue in this obdurate social immorality.

The federal amendment proposes to give Congress the power to limit, regulate and prohibit the labor of persons under 18 years of age. It does not enact a law, it merely gives Congress the power to enact a law with the above age limit as a maximum.

IT would be better, of course, if the individual states would enact child labor laws, thereby making federal legislation unnecessary. As a general rule, it is not wise to overcentralize power in the federal government.

But many states have shown and are showing no willingness to meet the humanitarian demands and the higher standards of American life. The only other recourse is the federal amendment.

The lives of our children must not be broken upon the walls of industry.

**TOMORROW: R. G. Jones, superintendent of schools.**

January 15, 1925

## RABBI SILVER TO SPEAK AT St. Louis SHELDON MEMORIAL

Dr. Abba Hillel Silver, rabbi of The Temple, Cleveland, Ohio, leader of Cleveland Jewry, and one of the most brilliant orators on the Continent, will address a reception to be tendered to him by the leaders of St. Louis Jewry, at the Sheldon Memorial Auditorium, 3646 Washington boulevard, on Monday evening, January 19th, at 8 o'clock. His subject will be, "The Attitude of a Reform Rabbi Towards the Question of Palestine." Rabbi Silver has taken an active part in all the national Jewish movements and although young in years has already created an international reputation in Jewry. Several years ago he addressed a monster mass meeting in London, together with Lord Balfour and other distinguished Britishers, and his magnetic address was received with tumultuous applause and was commented upon very favorably in the London press.

The following program has been arranged by the Mass Meeting Committee, headed by Harry D. Rovin, chairman:

1. Opening Remarks—Harry D. Rovin, chairman Mass Meeting Arrangements Committee.
2. Remarks—Max Baron, presiding.
3. Remarks—Rabbi Samuel Sale.
4. Musical Selection.
5. Address—Rabbi Abba Hillel Silver.

In view of the limited seating capacity of the Sheldon Memorial Auditorium, the requests for reservations for the meeting have been unexpectedly numerous. According to the chairman of the meeting, Harry D. Rovin, it may be necessary to turn away a thousand people from the doors. The Silver meeting eclipses all other topics of interest in local Jewry. Jews of all sections and classes of the community are anxious to hear the message of this inspiring thinker and eloquent speaker, Rabbi Abba Hillel Silver. The committee requests that people interested in hearing Silver make reservations immediately and come to the meeting not later than 8 p. m. Monday evening. Reservations may be made by phoning Olive 2673, or by applying at 1305 Chemical Building.



# CHRISTIANS JOIN JEWS IN MANIFESTO

Church Council and Rabbis' Conference Condemn Masked Bands Rousing Prejudice.

## UNITED EFFORT PROPOSED

Change of Professors in Theological Schools and Articles in Journals Favored.

WASHINGTON, Jan. 22.—Christian Jewish leaders joined in a statement here today declaring that "organizations whose members are masked, sound and unknown and whose actions have the effect of arousing religious prejudices and racial antipathy to the fundamental principles and of our country and of religion, merit our condemnation."

A statement was drafted by a joint committee designated by the Federal Council of Churches of Christ in the United States and the American Jewish Conference of American Rabbis. Proposals for an interchange among theological schools and the Jewish Christian educators and exchange articles in Jewish and Christian journals were favorably considered. It was expressed in plans for an interchange to the tolerance and fairness of the faith of the land. The conference rejected any "proselytizing purposes," and endorsed the establishment of plans for communities that will bring Jews and non-Jews together for mutual aid and effort, and expressed "its belief that fellowship must be practiced as spoken."

Representatives of the two organizations which drafted the statement were Dr. Simon of Washington, Dr. Volsey and Dr. Abba Hillel Silberman of Cleveland.

In Cincinnati on behalf of the Jewish community, and the Rev. Dr. Williams Anthony, the Rev. John H. Henry, Dr. Sidney L. Gulick, the Rev. Henry A. Atkinson, Bishop S. Lloyd and the Rev. Dr. Mason North of the Council of Churches.

The statement says the Federal Council of the Church of Christ in America and the Conference of American Rabbis, meeting in a joint session of their committees on good-will between Jews and Christians, realizing the need for a truer interpretation of Judaism and religion and in advance both on the highest good-will and fellowship, herefore:

The purpose of our committee is to mutual understanding and in the place of suspicion and the entire range of our inter- and social relationships.

Because of our mutual respect for the faith of each other's religion we desire that each faith shall en- joy the best opportunity for its devel- opment and enrichment, these commit- tees have no proselytizing purpose.

We endorse the statement of the Federal Council of the Churches of America, made by its Administrative Committee in its resolution of Jan. 22, 1922, declaring that the "rise of organizations whose members are sound and unknown and whose ac- tions have the effect of arousing religious prejudices and racial antipathy to the Church and to society." In this statement we add our belief that such organizations vio- late fundamental principles and of our country and of religion, merit our condemnation.

We believe further that we best achieve fellowship by practical co- operation in common tasks, and it is to formulate a program by which the high purposes and values of mutual good-will may be realized.

The conference was of one mind that the meeting of the char- acter of the meeting was in itself a distinct object for deep grati- tude and that the guaran- teed of other conferences of

# A CROSS WORD CELEBRITIES

\$50 IN PRIZES—HOW MANY CLEVELANDERS DO YOU KNOW?



- 1—Our city's first, and gets \$25,000 a year despite the fact he was born in Newburg.
- 2—Once played in the same orchestra with Paul Whiteman, now leads another famous orchestra.
- 3—Handsome Cleveland in Paris.
- 4—Has talked before every club in Cleveland at least once. Art is his hobby.
- 5—He's just married!
- 6—He helped get Cleveland its first national political convention.
- 7—W. K. d. c.
- 8—Three-letter word meaning inhabitants of the great open spaces.
- 9—Both Democrats and Republicans like him—the dean of his craft.
- 10—Citizen of Cleveland and Bratenahl, charity is his hobby.
- 11—Runs Mrs. Statler's boarding house.
- 12—His friends all call him "Tod."
- 13—Used to troupe chautauques with Bill Bryan, now runs one of world's greatest show houses.
- 14—Knows the horsepower of every horseless carriage.
- 15—Father of "Suppose Nobody Cared."
- 16—Dealer in "fireproofing."
- 17—Once a waiter, now savings and loan officer, well known politically.
- 18—A transplanted Texan, his specialty is college work.
- 19—A three-letter word ending in U that Fred Kohler never uses.
- 20—A singer who is also a big merchant.
- 21—Draws a mean bungalow and bows a mean fiddle.
- 22—As sterling as his name.
- 23—Proprietor of a Euclid ave. emporium.
- 24—No sport page is complete without his picture.
- 25—Arch foe of jazz—all theater-goers know him.
- 26—Originator of "Homes Electrical," ask your electrical goods dealer.
- 27—Realtor who deals in miracles and grand cory.
- 28—A four-letter word pronounced like another word of two letters.
- 29—Hixxoner.

## Read This First

The News prints today the first of a series of cross word puzzles made up of caricatures by Staff Artist Petersson of Cleveland's notables—men prominent in the many fields incidental to the growth and life of a big town.

See how many of them you can recognize, or pick out from the descriptions given for each. Another cross word puzzle will be published each day in The News up to and including next Saturday. Prizes aggregating \$50 will be given for the most accurate lists for the week's series, divided as follows: First prize, \$25; second prize, \$10; third prize, \$5, and ten prizes of \$1 each. Do not send in your lists until you have all six in the series completed. All lists must be in the mails or brought to The News not later than midnight of Monday, February 2.

With your lists send in a list of ten from those names in your list which you think are most representative of Cleveland. The prizes will be awarded on a basis of accuracy, plus the list of ten selected by the Cross Word Puzzle Editor as most representative of Cleveland. The editor will be the sole judge in awarding the prizes and his decision will be final. In sending in lists the names may be copied off on a separate sheet of paper or may be marked on the layout in The News. It is not necessary to purchase The News to get these designs, as copies may be seen either at The News want ad counter, at the public library, the courthouse



# Prophecy Not Dead in Israel

By John W. Herring

REFORM JUDAISM met last week in St. Louis for its biennial Council. I was privileged to be a visitor and am jotting down these impressions because it was the sort of an experience that one wishes to pass on to his friends. For prophecy is not dead in Israel.

I will not attempt a scribe's report because, in the main, the action taken dealt with the domestic problems of the Union of American Hebrew Congregations, and because nobody reads even his own church convention minutes.

Instead I would like to help some members of our Christian family to tune in on the spiritual vibrations of prophetic Judaism. The convention was unique, and Christendom cannot forego an interest in the state of health of the mother faith.

The story of the convention might be called, "The Story of the Broken Gavel and the Spring Steel."

The gavel was broken in the sisterhood meeting. And it was broken not because women love simultaneous conversation, but because earnest conviction was in the air and pressed for expression. That gavel broke in the attempt to harness enthusiasm. It is symbolic of vitality, and the sisterhood may well be proud of the splinters.

The "spring steel" was the clean, resilient, prophetic spirit ringing against the brittle stuff of conservatism. The honors were largely carried by prophecy. Amos and Isaiah are still daring the princes of twilight on. Prophecy is not dead in Israel.

Rabbi Wolsey, of Cleveland, brought in a courageous manifesto of the social conscience of Judaism. It came out squarely for the eight hour day, the universal day of rest in industry, the protection of the child and the woman, for the inalienable right of labor to organize and bargain collectively, employees' insurance, etc.

A prominent layman was recognized. A man of evident influence

"Impractical...well meaning...but unsound...does not represent our congregation." Finality. Patronage.

But the prophetic stock is irreverent towards human finality. It takes its orders from a higher authority. This man's own rabbi secured the floor.

"The last speaker does not speak for prophetic Judaism. Nor does he speak for his congregation. Nor does he speak for me."

The manifesto carried.

And this is interesting to note. An amazing percentage of conservatives and radicals alike in that convention recog-

nized the ancient right and duty of a man to take his stand before power and position and voice his conviction. The chances are that this layman honored his rabbi for challenging him.

Elmora Comm. Lyceum

Monday Evening, February 16, 1925

## RABBI ABBA SILVER

OF

THE TEMPLE—CLEVELAND, O.

Subject:

"ORGANIZING FOR SERVICE"



RABBI ABBA HILLEL SILVER

Born January 28th, 1893. Graduated from the Hebrew Union College and University of Cincinnati in 1915. Called to the pulpit of The Temple, Cleveland, in July, 1917.

Rabbi Silver is Director of the Intercollegiate Menorah Association, Vice-President of the Zionist Organization of America, member of the Executive Board of the Central Conference of American Rabbis, member of the Board of Delegates of the Union of American Hebrew Congregations, member of the Commission of Education, Union of American Hebrew Congregations; member of the Board of Directors of the Cleveland Federation of Jewish Charities and of the Welfare Federation of Cleveland, member of the Executive Board of the Consumers League of Ohio.

Rabbi Silver was in France during the War, at the request of the Government of the United States and France, and was decorated by the French Government for conspicuous service.

## JEWISH SOCIETY MEETS TONIGHT

Pittsburgh Jewish Times 2-22-25



(Rabbi Abba Hillel Silver)

Rabbi Abba Hillel Silver of Cleveland will be the principal speaker at a mass meeting of the Jewish Publication Society of America at 8:15 o'clock tonight in Carnegie Music Hall, which was called ostensibly to devise ways and means for the distribution of a new English translation of the Bible made by Jewish scholars. The meeting is open to the public.

Judge Josiah Cohen will preside at the meeting, the first held by the society outside its home city, Philadelphia, in 37 years. Brief talks will be made by Rabbi Samuel H. Goldenson of the Rodef Shalom Temple, A. Leo Weil, Sol Rosenbloom and Simon Miller, president of the society, who will present the report of the board of trustees. The committee in charge includes:

Judge Cohen, Mr. Weil, Marcus Aaron, Louis J. Affelder, H. J. Appelstein, M. L. Avner, Aaron Cohen, Leon Falk, I. W. Frank, Peter Glick, Rabbi Goldenson, Louis Gordon, Rabbi H. Halperin, Edgar Kaufmann, Raymond Kaufmann, Irvin Leberman, Rabbi B. A. Lichter, Bennie Nieman, Marcus Rauh, Max Rothschild, Rabbi Goodman A. Rose, Mr. Rosenbloom, Saul Schlen, Abe Seder, Mrs. Joseph Jackson, Mrs. A. H. Vixman and Mrs. Edwin Zugsmith.

The officers are Adolph S. Ochs of New York, Judge Horace Stern of

## RABBI SILVER WILL ADDRESS PUBLICISTS

Society Meets Here Tonight, First Time Away From Home City.

Rabbi Abba Hillel Silver of Cleveland, will be the principal speaker at the mass meeting of the Jewish Publication Society of America tonight in Carnegie Hall. For the first time in 37 years this society is holding its annual meeting outside of its home city, Philadelphia. Judge Josiah Cohen will preside and short addresses also will be made by Rabbi Samuel H. Goldenson, A. Leo Weil and Sol Rosenbloom. Simon Miller, president of the society, will present the report of the board of trustees.

Among the officers of the society are Adolph S. Ochs of New York, publisher of the New York "Times"; Judge Horace Stern of Philadelphia; Dr. Cyrus Adler, president of Dropsie College, Philadelphia; Honorable Abram I. Elkus, former United States Ambassador to Turkey; Dr. A. S. W. Rosenbach of New York, Lessing Rosenwald of Chicago, Ludwig Vogelstein of New York, and A. Leo Weil of Pittsburgh.

### OBJECT OF MEETING.

The Jewish Publication Society is the principal medium that the Jews of America have for the publication and dissemination of books of Jewish interest printed in the English language.

The object of this meeting is not only to arouse interest in the general work of the society, but specifically to devise ways and means for the distribution of a new English translation of the Bible made by Jewish scholars. This work has taken 25 years to complete, and it is planned to place it in every Jewish home in the land.

The following committee is in charge of the meeting: Judge Josiah Cohen, A. Leo Weil, Marcus Aaron, Louis J. Affelder, H. J. Appelstein, M. L. Avner, Aaron Cohen, Leon Falk, I. W. Frank, Peter Glick, Rabbi S. H. Goldenson, Louis Gordon, Rabbi H. Halperin, Edgar Kaufmann, Raymond Kaufmann, Irvin Leberman, Rabbi B. A. Lichter, Bennie Nieman, Marcus Rauh, Max Rothschild, Rabbi Goodman A. Rose, Sol Rosenbloom, Saul Schlen, Abe Seder, Mrs. Joseph Jackson, Mrs. A. H. Vixman and Mrs. Edwin Zugsmith.



# **A Dedicate Hebrew**

## **Speakers Forecast New Palestine Revelations at Ceremonies Here.**

BY SAM J. BECK.

Greeted as a symbol boding new contributions from the Jewish nation towards the world's progress, the new Hebrew university of the Holy Land was dedicated Wednesday night in Cleveland.

With it the Jewish people heard itself dedicated, through its own spiritual heads and through Cleveland's non-Jewish cultural leaders, to the task of revivifying the spirit which has made it the world's most vital religious force and one of the most potent intellectually.

Nearly 6,000 persons, probably the

largest audience that ever attended a Cleveland gathering of a primarily Jewish character, had crowded every corner of Western Reserve gymnasium auditorium when Rabbi Solomon Goldman, as chairman, opened the exercises.

Pointing out that it had been the tendency of the ages to put in separate compartments sacred and secular learning, Dr. Robert E. Vinson, president of Western Reserve and principal speaker, declared that the erection of the institution of learning by a people that had done so much in religion was a step in the direction of uniting religion and intelligence.

"At last the circle is complete," he said. "For the Jewish people have been the channel through which religion has been given to mankind, and it is symbolical that the people which had this genius should infuse the learning

of today into the spirit which they have kept alive."

Dr. Vinson drew a parallel between the Jewish achievement and the American situation, declaring that no problem facing the American people today is as great as that of bringing the spiritual and intellectual development evenly along. He formally extended the greetings of Western Reserve to the new-born university.

It is characteristic of the alert and creative Jewish mind that the first act of the re-established nation is a tribute to learning, Rabbi Abba Hillel Silver said.

### **Testament to Youth.**

"The foundation of the Hebrew university is a testament to the imperishable youth of our race," he continued, "It is proof that we are a people not of a past only; not of a present only; but of a future."

"The Jewish people have not uttered their last prophecy. They will still have many a revelation to vouchsafe to mankind. They will still have many a holy book to give to the world. Such is the virility of our people that it has kept itself alive through all its persecutions, and now returns, to an ingathering of its spirit, in its own land. The dry bones of the prophet's vision have come to life again."

A solid social structure will be possible again for the Jewish people, Newton D. Baker pointed out, because the new nation will again have its feet on the ground, and its head will be on Mt. Scopus, he added, where the new university is located.

He forecast the nourishing back to productivity of the Holy Land under Jewish cultivation, and decrying education which is separated from culture as worse than useless, expressed the hope that the new university would be the source of a true culture, dedicated to tolerance and nobility of purpose.

### **Goldman Speaks.**

Referring to the dedication that was going on at the same time at the university itself on Mt. Scopus in Jerusalem, Rabbi Solomon Goldman saw in the event a foreshadowing of new Jewish intellectual achievement, even as the greatest achievement so far, the Bible, was a product of the homeland.

Chaim Weizmann, Lord Balfour, the great Hebrew poet Bialik and other world figures were participating in the Jerusalem exercises, he said.

An unusual thrill was given the audience by Miriam Elias, of the Habimah Hebrew theater, Moscow, Russia, who rendered chapter 37 of Ezekiel and Psalm 137 in the original, reproducing the plaintive rhythmic chant that was probably employed by the prophets themselves in the original delivery of their utterances 2,400 years ago.

### **Hear Bloch Melodies.**

Ernest Bloch, Cleveland composer, scored heavily when, with Andre

own melodies, written on Jewish themes.

The audience was one of the most representative ever gathered under one roof in the city, at a purely sectarian event, according to Denes Gara, vice chairman of the Cleveland committee, arranging the celebration.

Representatives of every religious denomination were in evidence; consular representatives of several countries sat on the stage; judges, congressmen and educators were sprinkled throughout the audience.

The flag of the new Palestinian people, David's blue six-pointed star on a white background, hung over the platform, together with the British Union Jack and an American flag in the center. Banners of every nation decorated the hall.



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1925דער פייערליכער מאמענט און די  
ווייטערע ארבייט

„נישט אין דעם זין פון נקמת, נאָר אין דעם זין פון אמת, רוח איך היינט  
אָווענד יענע פינסטערע נייסטער, טיטוס הרשע און אלע שונאי ישראל, וואס  
האַבען געדענקט או מען קען יודענסטהום פארניכטען. איז יודענסטהום פאר-  
ניכטעט? „לא בחיל, ולא בכח, כי אם ברוחי אמר ד' צבאות.“ נישט מיט  
ארמען, נישט מיט מאכט, נאָר מיט מיין נייסט, זאגט דער הערשענדר גאט.  
— היינט אָווענד דערקענען מיר דעם אמת פון דיעזע ווערטער, מעהר ווי אלע  
מאָל.“

„דער פונדאמענט פון דער העברעאישער אוניווערזיטעט איז דער בעסטער  
ערות פאר דער אומצושטערפארער יוגענד פון אונזער פאָלק. טיעף, זעהר טיעף  
פליסען די וואסערען פון אונזער נייסט, אונזער רעזערוואַר איז נישט אויס-  
געשעפט. מיר זיינען נישט א פאָלק פון דער פארנאנגענהייט, מיר זיינען א  
פאָלק פון דער צוקונפט. מיר האָבען נאָך א סך הייליגע ביכער צו געבען דער  
וועלט.“

אזוי האָט געדערט רבי אבא הילל סילווער, און מיט דער טיעפער  
באנייטערונג פון א ניוטאָן ד. בייקער, האָט גערעדט, ניוטאָן ד. בייקער,  
און טיעף ערנסט האָט גערעדט דר. ווינסאָן, פרעזידענט פון דער וועסטערן  
ריוויירו יוניווערסיטי, און געשטראהלט האָט דער פינף טויזענד קעפיגער  
עולם און פריידען מרעדען האָבען זיך געגאסען פון א סך אויגען.

דאָס איז געווען אין דעם גרויסען אוידיטאָריום פון דער וועסטערן  
ריוויירו יוניווערסיטי ביי דער פייערונג פון דער ערעפונג פון דער העב-  
רעאישער אוניווערזיטעט, לעצטען מיטוואָך אָווענד.

און דאָס הערליכע ליכט, האָט האָט אזוי פראכטפאָל באַלויכטען  
קליוולאנד, האָט אויך באַלויכטען אלע אנדערע שטעט אין אמעריקא און  
אלע שטעט פון דער גאנצער ציוויליזירטער וועלט.

און אויב איהר ווילט קענען איהר אריינגאסען די וואונדערבארע ער-  
שיינונג אין א גאנץ נאטירליכען ראָח:

דער קערפער האָט א נשמה געקראָגען. אלעס וואָס האָט זיך געבויט  
אין ארץ ישראל זינט דער באלפור דעקלאַראַציע האָט געקראָגען א נשמה  
יתרה, און ווען דער קערפער קריגט א נשמה הייסט עס: גר' נשמת אדם.  
באלייכט דאָס געמליכע ליכט ביידע, אי דעם קערפער אי די נשמה.

די ערעפונג פון דער העברעאישער אוניווערזיטעט, האָט געוואָר  
פען איהרע שטראַהלען אויף דער גאנצער געביידע. אויף אלץ וואָס איז  
ביו איצט אויפגעטהאָן געוואָרען אין ארץ ישראל. די וועלט האָט דער-  
זעהן אלע אונטערנעמונגען, אלע אויפמועגנען אין דעם פארשפראַכען  
לאנד אין א גאנץ נייע ליכט. די וועלט האָט דערזעהן, דאָס אידישע  
פאָלק, דאָס אידישע היימלאַנד, די אידישע צוקונפט, און ווי האָט אפלאַ-  
דירט.

מיר דארפֿען זיך אָבער נישט פארלירען. מיר האָבען אין די לעצטע  
עטליכע מעג געקלעמערט אין די הימלען. מיר האָבען געזעהן דעם אַנ-  
פאנג, פון דער ווידערהאלונג פון לעהרער און נביאים. פון תורה און ויר  
סענשאַפֿט. פון ליכט און צעמיליאַציע. מיר האָבען געזעהן די נשמה  
פון אונזער פאָלק, די נשמה פון אונזער לאַנד. מיר מוזען אָבער צוריק  
אָרונטער צו בויען דעם קערפער. מיר מאַרען נישט פאַרגעסען אויף אויך  
מאָמענט, אז נאָר אין א געזונטען קערפער רוח א געזונטע נשמה.

מערקווירדיג, ווען אלעס איז געווען באַוועלט מיט א הימלישע אמת-  
מאָספערע. ווען זאָגאר דאָס אלטעגליכע, דאָס אַלואַכעדיגע האָט זיך  
אויף א מאָמענט ארויפגעהויבען צו די העכערע ספֿערען, איז גראַד דער  
הימעל מענטש. דער וואָס האלט אין איין קלעמערען אויף דער זון און לבנה  
און אויף אלע פלאנעטען געפליבען שטעהן אויף דער ערד. אויסשרייענדיג  
דיג: האַלט! פארלירט זיך נישט אין אייער באַנייטערונג. עס איז גע-  
ווען פראָפעסאָר אלבערט איינשטיין.

די וואַרטונג פון פראָפעסאָר אלבערט איינשטיין געגען דעם ענגען  
שטויבלייז און בלינדען אונטערלאַנג, וועלכע הערשט אין די אייראָפּע-  
אישע אוניווערזיטעטען און זיין הייסער וואונשט אז „אונזער אוניווערזי-  
טעט זאָל בלייבען פריי פון דעם איבעל“ איז וויכטיג ווייל זי קומט פון  
דר. איינשטיין. פאר דעם איד אָבער וואָס איז דורכגעזאָפֿט פון אידישען  
גייסט, איז די וואַרטונג נישט געווען נויטהייב. זייט יענע האַרציגע תפלה  
פון שלמה המלך ווען די טויערען פון בית המקדש האָבען זיך געעפֿענט,  
„גם את הנכרי אשר לא מעבך ישראל הוא, ובא מארץ החוקה, אתה  
תשמע מן השמים ועשית ככל אשר קרא אליך הנכרי.“ זיינען די טויערען  
פון זיין בית המקדש אימער געווען, און וועלען אימער זיין אָפֿען פאר  
אלעמען גלייך. ווער עס וועט קומען לערנען, ווער עס וועט קומען הערען  
גאָמערס וואָרט פאר דעם וועלען די טויערען פון זיין אוניווערזיטעט זיין  
אָפֿען.

אינטערעסאנט איז אָבער אז גראַדע ער, דער הימלישער מרוימער,  
האָט געפונען פאר נויטיג, אין דעם מאָמענט ווען אלע האָבען געקלעמערט  
אין די הימלען, צו דערמאָנען אז מיט דער ערעפונג פון דער הימלישער  
לעהרע, פאנגט ערשט רעכט אָן אונזער ארבייט און גאָט'ס ערד.

„א באַוונדערע אויפגאבע פאלט אויף דעם אוניווערזיטעט“ — זאָגט דר.  
איינשטיין — „אין דער נייטיגער פיהרונג און ערציהונג פון די ארבייטער  
עלעמענטען פון אונזער פאָלק אין לאַנד, מיר ווילען אין ארץ ישראל גיט שא-  
פען ווידער א שטאָרט פאָלק וואָס זאל לעבען אין די אייראָפּעאישע שטעט  
און מיטפֿרענגען די אייראָפּעאישע בירגערליכע באַנייטען; מיר ווילען אן אר-  
בייטענדיג פאָלק, פאר אלץ א אידיש דאָרט, און מיר ווילען אז די קולטור  
אוצרות זאלען אויך צוגעגלייך זיין פאר די דאָזיגע ארבייטער שיקטען במרט,  
אי רייר ווייסען, אז אידען שטעלען אונטער אלע אומשטענדען בילדונג העכער  
פון אלץ. און דער הינזיכט דארף דער אוניווערזיטעט שאַפֿען עטוואָס אייגענ-  
ארטיגעס, כדי צו דיענען דער ספעציפֿישער באַרעפֿונג פונ'ם וואַסערנען  
פאָלקס-לעבען אין ארץ ישראל.“

אָט דאָס וואָס אונזער אייפגאבע דארף איצט זיין. איצט אז מיר  
זיינען אָרונטער פון די הימלען און שטעהען ווידער אויף דער זיגדיגער  
ערד, אן ארבייטענדיג פאָלק, א אידיש דאָרט. א לאַנד וועמעס גאָט-  
ליכע אוצרות און קולטורעלע אוצרות זאָל זיין צוגעגלייך צום גאנצען  
פאָלק. דאָס איז די גרויסע אידישע ארבייט, וועלכע וועט האַפֿענמליך  
פארטגעזעצט ווערען איצט מיט מעהר מהעסיגקייט, מיט מעהר ענער-  
גיע, און האַפֿענמליך מיט מעהר אַפֿערוויליגקייט ווי ביז איצט.







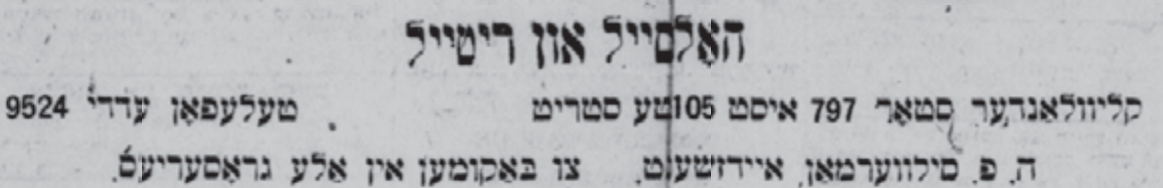
מ. שפאקענער ראמאן פון ליעבע און לעבען  
פון ראבערט גאלדשטיין

אנאנסדענדיג די ערשטענונג פון  
**נעג'ינ'ס**  
 קוואליטעט כשר מיט מארקעט  
 —אויף—  
**914 איסט 123טע סטריט**  
 מיט א פולע ליינ פון פליישען, פיש און פאולטרי  
**אפריל 4טע, 1925**  
 קוואליטעט—סווידוויס—דיזינליכטיקט. מיר רעיווערען.

1000 אמת'ע פעטע משיקענע  
וועלען מארקט ווערען פאר פסח אין דעם  
ספיריאר מארקעט  
אירע הונדערט-אכצענטע און ספיריאר עוועני'  
נישט מער ווי צוויי שטאנען שטיקענס צו א פאקסימיל.  
צוויי שטאנען שטיקען יעדען טאג אין פאקסימיל מארקעט.  
רעזע חנא'ל שפירא שותט

**גראסעריס פאר פסח**  
 מיר האבען א פולע ליון פון גראסעריס פאר פסח און  
 איין אלעדהאנד מצות.  
 בילאסטע פרויען און פרויע דעליווער אין אלע  
 טיילען פון שטאט.  
 טעלעפאן אדרעס ווערען פראטעסט אינסעפירט.  
**די עווענטשיל גראסערי נא.**  
 האלטייל און רייטייל גראסעריס  
 2554 וואולדלאנד עוו. פראספעקט 2646


ערעפונטס אנאנסמענט  
ערעפונטס אנאנסמענט  
אין אייער נעכטארהוד א פירסט  
קלאס גראסערי און קריעמערי  
רעדעט פלאן האט זיך געעפנטס מארטש סטעט, 1925. איך האב גע-  
רענט דעם פובליקום אין די געזאכטן און קריעמערי ליינ מאד די געזעט-  
צוועלף יאר—און האב אייער אלעמען צופרידענעטעלט, און—  
איך וועל אנפאנגען, צו געבען די וועלטע צופרידענעטעלענדע סוף  
וויס אין סיינ ליינעס פלאן, אין איך האב צו זעהן אלע סיינע אלעס האט  
טאקעט.  
ב. אקסעלראד  
11301 איירל עוו



באקאנטמאכונג פון די  
רפנים

מען איז מודיע דאס ביי דעם  
מישקען דיעזער העררן זייד  
14211 קינזמאן ראד, שטעטל  
א כשר-ער שווער וואס שעכט  
דארטען פהסם ועד הרפנים  
דפה.




 ל ע מ ע א ב א  
 וואסמ דאס פירלעסס  
 איז קריעס איז דאס  
 בעסטע וואס בערד קען קריפען.  
 רופט ראנדאלף 591

**מצבות**  
**פריעדמאן און ארבערמאן**  
2509 אַטאָם 55טע סטריט

דער נייַעספּער און גרעסער  
אויסוואַהל פון אַסערדיקאנער און  
אויסלענדישע גראַניט און מאַרבל  
פאַרמאָנעס.  
סײַר גאָראַמירען די בעסערע  
אַרבייט צו מעסינע פּרייזען.  
אונזערע דאָזיקע באַהאַנדלונג  
איז אלעמען באַוואוסט.

**Friedman &  
Arberman**

פאַרמאָנעס  
2509 איסט 55טע סטריט  
סעל. ראַנדאָלף 5834  
שבת אין יום טוב געשלאָסען.  
וואָסאָ אַסען א נאָנען מאָן.



**ועדד וויכטיג פאר**  
**קליינלאנדער אדענז**

**יוסף הערצבערג**  
**און זון**

**מצבה שאפ**

האָט נעמטס און  
 5908 וואוילאנדער ערעניג-עז

**1251 איסט 105טע סטריט**  
 (1 פלאס נאָרמא פון סופרייזער)

דאָס וועט זיין אונזער ערשטע  
 געבעט לאָסישטאָן.  
 א סאָפּליטער סטאר פון נאָמיס  
 עכבות און מאַדעל.  
 די יוסף הערצבערג און סאָן פירט  
 אין די עלטסטע אין די ראַיעלסטע  
 אין קליינלאנד.  
 די פּיונסטע ארבייט ווי אונז  
 בעסטע באהאנדלונג — אלע ארבייט  
 נאָראַמיס.  
 אונזערע פּרייזן זיינען זעהר מע-  
 סיג. קומט און איבערצייגט ויך.

**JOS. HERZBERG & SON**

קליינלאנדער, און 1251 איסט 105טע סטריט

נייערע מעלעסאן פּענסילוועניא 991

שבת אין יום טוב נעשלאָסען

זונטאָן אָפּען א באַנצען טאָג

שפאר, דען איך מירל נישט ווער  
עס פליכט און ערער אין מיין הארץ  
עס יענער אלטער רוימער, וועלכער  
ס'וויינט אייגענע זינן געלאזט היי-  
טעג, און ווען איך זאל אפילו דא-  
רען צו נוגדנ נעהן, געזען מוז  
ייערל נעמען, און דער מאד אין  
עס שלאס פאלגענשטיין מוז געמישט  
רען.

גראף מעאדא אין ארויסגעגאנגען  
דעם ציטער, שווער האט זיך דא  
געוועללעכט, אין אן אגרעסיווען  
קע האט וואלטער געזעהט ווי ער  
סיעל דרעהט זיך אין שלאס, און  
זיין פאסטער געזאגט:

— איהר זייט פאראנמווארטליך צו  
— דאס דאס! און ווער דער נעמען  
וועט אים לאזען אגטליכען?  
זיין ווה, גראף וואלטער פון האכבורג  
א געפאנענער.

א געפאנענער — האט וואל-  
טער מיט א ביסער געזעכעט געזאגט  
וואס איז נאך טויערער מאל מורא?  
— געזען, אלס א שטראם פון  
זיערען וואלטען — זיין אייגענע  
סיעלבראכען — א געפאנענער, דא,  
א געפאנענער פון אייגענעם פא-  
רען.

26טער סאפטעל

[illegible]

למדו תורה מזה  
**מ.ס. א. לעווין**  
 (אלמנה מן דעם מארשטאטענעם  
 חזן לעווין)  
 נאנטהייט די ערשטענונג פון איהר  
 באהר דעלען יארה אין  
 179 אײס 105מע סטריט  
 נעגענאדער וועסטמאסטר עוועניו)  
 מיט א פולע זין פון מארשידענע  
 מצות. גראסקירס, און היימישע  
 ארטיקלען  
 סטאר טעלעפאן:  
**נאריפער 2157**  
 הויס טעלעפאן:  
**קערד 1234דאבעלי**  
 זייער פארמאגיינען אהן וועט פילע  
 אָפּטענעם ווערען



**סנטל מידי**  
מכשיר לרפואת  
המרה

**מלאר סקרייגין**

איה אמקראקאנער מעטהאדען, קאסט ווע-  
נינגער און שטעלט מער צופרידען.

**W. SKIGIN**

2671 איסט 65טע סטריט  
מער, ראנדאלף 4789



לכבוד פסח!  
א פריהלינגס באגריסונג!  
קלינט אויס אייערע ראנג, ואלען זיי אויסזעהן ווי ניי!  
שיקט זיי צו אונז און זייט צופרידען

מיר ווייזט די עלטעסטע און ראטעלסטע פירמע אויף דער וועסט סייד, אונזער ארבייט רעדט סאך זיך אליין

9 ביי 12 ראנג, לופטזעקלען	\$1.00
9 ביי 12 ראנג, קעמיקאל נעקלייט	\$2.00
9 ביי 12 ראנג, נעקלייט און געראשט	\$2.00

אלע אריינשטעל און צוויי ווייטע ראנג, נע  
קליינט קעמיקאל פאר — 25 א סקווער יארד  
9 ביי 12 ראנג נעקלייט — 1.50  
זינען פריינדש — 40 סענט א יארד

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# Keren Hayesod Drive Closes May 11

Greatest Campaign in History of Keren Hayesod to End With Dinner at Hotel Astor at Which Rabbi Abba Hillel Silver Will Be Principal Speaker and Samuel Untermyer Will Preside

New Palestine  
May 24, 1925

WITH all records outstripped, New York's 1925 Keren Hayesod campaign will come to a close Monday, May 11th, with a dinner at the Hotel Astor at which Rabbi Abba Hillel Silver, one of the most eloquent orators in the Zionist ranks, will be the chief speaker. Samuel Untermyer, President of the Keren Hayesod, will preside.

The dinner will be in the nature of a gala celebration, bringing the 1925 campaign to a close in fitting fashion. Reservations may be made through sectional offices of the Keren Hayesod or at New York campaign headquarters at two dollars a plate. Sectional officers and workers are expected to fill the main ball room of the Hotel Astor to capacity at the dinner.

From Star-Journal  
Readers' May 11, 1925  
SANDUSKY  
MAKES A GUESS  
Editor Star-Journal:  
I do not know, but I'll wager a good cigar that Rabbi Silver is not a prohibitionist. Such culture, logic, equity, sympathy and sense could not countenance fanaticism.  
HARRY ARRIVEE,  
Soldiers' Home.

THE SANDUSKY STAR-JOURNAL—THURSDAY, MAY 14, 1925

## Rabbi Silver Swayed Audience With an Eloquent Defense of Democracy; Wonderful Address

With an astounding eloquence that held spellbound his hundreds of listeners at High Auditorium Wednesday night Rabbi Abba Hillel Silver of the Cleveland Temple, delivered an address on democracy that was as equally freighted with deep thought as it was couched in splendid language. Rabbi Silver appeared in a free lecture under the auspices of Perry Post, American Legion.

Judge Roy H. Williams opened the program with remarks on the service of the American Legion urging all to assist in the raising of the \$5,000,000 endowment fund for world war widows and orphans. Chaplain Harry F. MacLane then introduced the speaker. Chaplain took exception to the designation "ex-service men" and said the Legion was a serving organization.

From the moment Rabbi Silver uttered his first word to the final thundering outbursts of applause that came as he completed his talk the audience of about 500 listened with admiring wonderment. The rabbi spoke in a dramatic manner. He impressed the audience as he drew pictures of horror and sorrow. Tears welled in the eyes of many.

He spoke first of the criticisms that were hurled at democracy and told how it had been challenged and flayed by myriad writers of the present day. The main criticisms were reported as being that the system was based on the fallacy of equality. Silver declared that now it is found that the hideous caste aristocracies have been supplanted by the aristocracy of wealth.

The next criticism was that the real governing power is vested in usurping politicians, corporations and the press. He said the critics claimed also that democracy is inefficient as it squanders money, effort and opportunity and fails to promote lasting peace. The critics also said that it fosters a low culture level tapering culture to fit the masses and does not make for brotherhood. In the last question the rabbi touched on the negro problem and organizations that foster and nurse interdenominational and interracial prejudices. He declared that these criticisms came not only from the Soviet but from Mussolini who he declared to be just as insistent on the failings of democracy as was Lenin.

Rabbi Silver then launched into an ardently powerful defense of democracy, saying by way of qualification that many of the faults outlined are true, but can be remedied.

"Democracy is not an example of a perfected institution," said Rabbi Silver. "It is a tremendously human institution. It is not a perfected achievement. It is still in a beautiful experimental stage. Democracy is a promise, a prophecy! Democracy will be more perfect a generation hence and then we will have a far more perfect and beautiful system."

"What we now have is the most desirable and perfect thing it can be, even allowing for faults it now has. Democracy still remains the most desirable form of government."

"Democracy bases itself fairly and squarely on the endless possibilities of human life. Democracy believes in a man's limitless potentialities."

Rabbi Silver then gave a beautiful exposition on the "common man" declaring there was no such thing. He told of a spark, a bit of divinely precious ore in the heart of everyone that lifted the man to a possible common bond. He drew tearful illustrations to prove that there were no common men, illustrations drawn from what he saw on the battlefields of France.

He declared democracy to be based on one fact outstanding in human history, that being the perfectibility of man. He told of the opportunity democracy extended to all.

"We want most in the world to live our own lives to fulfill our own destinies and to realize our own personalities," he said. Democracy stands vindicated on the opportunity it gives to self expression.

"One Abraham Lincoln is worth a thousand of democracy's failures," he declared. "If democracy can make one Abraham Lincoln, raising him step by step from the soul until he comes the nearest any man has yet come to touching the very hem of the robe of the Glory of God, democracy atones for 10,000 failures. Such prophets are sent by God in moments of despair and distress."

Rabbi Silver then discussed the lack of intelligent criticism toward government and declared it should be fostered as in the days of Jefferson, Hamilton and Adams. He said the greatest service that can be rendered is intelligent criticism.

"Democracy falls if it is not organically linked up with education."

The rabbi declared in outlining that America should teach people to vote intelligently, flaying the notion that voting is all. "A vote in the hand of an ignorant man is as a stick of dynamite in the hand of a child," the speaker declared.

He then told of the aversion great men have to government service. He flayed the idea attached to the word "politician" saying that in Europe it meant a statesman of devoted service of unquestioned integrity and that there people, after having achieved success, regard as the crown of a career the opportunity to devote the rest of their lives to political service. He said deep study should be given to other accounts of government problems rather than loosely written news articles.

He next spoke of the aim of democracy as being not one where each individual was made in a uniform caste and each made to think and look and act alike. The aim of democracy was defined as unity and not uniformity.

He lauded the dispersion of peoples at the Tower of Babel saying that when differences became pronounced civilization began. He criticized the old times when people spoke one tongue and had one government and religion branding such uniformity as the acme of stagnation.

He was expressly glad that there was a hundred creeds saying that such was God's purpose as in a garden God did not have flowers of one color, but many colors. Again and again he stressed the ideal that there should be an expression of individuality and personality and scathed attempts to make all uniform. Here again the societies that fostered uniformity and race prejudice were attacked.

In closing he pleaded for unity of all idealistically pointing to democracy as a great achievement with the blessed purpose of experiment and progression with all serving common ends and in his final words he gave his definition of America in a beautiful poetic way that has stood as one of the finest definitions of America. This definition is familiar to all having appeared often in print.

terms of a certain faith.

The speaker said that even if life is without meaning that a meaning must be given to it. He asserted that progress is not a matter of time but that progress moves in cycles and that the social and political retrogressions that have happened in the last decade, particularly since the World war, are simply repetitions of retrogressions that happened in the history of all nations.

Progress is an enemy of rest, the speaker said, and its direction is unknown. Change is not progress as might be supposed but simply a milestone on the road to where the involuted lane of progress leads, Rabbi Silver said.

In order to evolve into a being of superior intelligence man must cultivate the habit of thought, the speaker said. The theater, books, newspapers and the movies are simply substitutes for thinking. If man were a thoughtful being, the speaker declared, these substitutes would be laughed out of existence.

LEWIS JAMES 1925  
CLEVELAND RABBI  
IS SPEAKER HERE

Give Life a Meaning, He Tells  
Men at Collingwood  
Avenue Temple.

The Men's club was last night addressed at Collingwood Avenue temple by Rabbi Abba Hillel Silver of Cleveland, whose theme was, "Is Progress a Myth?"

Rabbi Silver developed the idea that it is necessary for a race as well as an individual to profess a faith and supported this contention with a number of illustrations. He said that considering life as a meaningless blank, the human entity in order to achieve any degree of happiness must fill it in according to the

PALESTINE

May 15, 1925

## KEREN HAYESOD NEWS

NEW YORK CAMPAIGN BRINGS \$733,000

Dr. Schmarya Levin, Rabbi Abba Hillel Silver and Samuel Untermyer Address New York Workers

GREATER New York's greatest Keren Hayesod campaign came to a close Monday night with a gala dinner at the Hotel Astor when almost one thousand workers heard that their efforts this year had broken all previous records and that a total of \$733,000 had been raised. Of this epochal sum, \$600,000 is in cash.

It was the most brilliant dinner in the history of the New York Keren Hayesod and marked a fitting close to the triumphant 1925 campaign. Addresses were made by Samuel Untermyer, who presided, Rabbi Abba Hillel Silver of Cleveland, Morris A. Zeldin, Director of the New York campaign, Dr. Schmarya Levin and Emanuel Neumann, Honorary Secretary of the Keren Hayesod.

Mr. Untermyer delivered a scathing denunciation of the anti-Semitic statement made by Dean Inge on his departure from this country last Saturday, and contrasted the slanders of the Gloomy Dean with the words of brotherly love of President Coolidge in his recent address at the dedication of the Washington Jewish Center. Rabbi Silver, pointing out the difficulties that Jewish effort must conquer to re-establish the Homeland in Palestine and painting Palestine as the only hope of Jewish renaissance, received a tremendous ovation.

### Rabbi Silver's Stirring Message

Rabbi Abba Hillel Silver was true to form. He thrilled his audience in a speech which plumbed the depths of the meaning of Zionism. He said, in part:

"Our work, in a sense, is just beginning. The day is short and the work is great, and the finger of history is writing. We have been summoned to perform this specific task, and there is no escaping from it. Destiny has taken hold of us, and there is no vicarious performance of duty. God takes hold of a man and commissions him, say, to be a prophet, and that man willy-nilly must perform that task, and there is no escape."

"We need Palestine not only as a haven of refuge for the afflicted body of our race and the soul of our people. We need Palestine to fulfill our life, to live again our dream, to carry out the mandate which a great God gave to us. We need Palestine to recover our prophet voice. Our voice has been an echo of this nation, of that nation; of this culture, of that culture, following the will-o-the-wisp blindly, everywhere, with petulance or eagerness, but our own voice was lost."

"When the Temple was destroyed, said the Rabbis, the spirit of prophecy disappeared from Israel, and only a *Bas-Kol* remained, and we have had a *Bas-Kol* right through the generations since our dispersion, but the spirit of prophecy is only the spirit of conviction rising out of the soul of a people, a spirit which speaks out of the innermost depths of a race. That we have lost. That we haven't today, but I believe that Palestine will give that to us."

"I am a Zionist romanticist in the extreme sense of the word. I am a Zionist religionist, or a religious Zionist in the extreme sense of the word. I want to build on the top of the Mountains, even as the prophets of old, such intellectual and cultural and spiritual Temples, that the nations of the world, tantalized by the light radiating from them, will go thither to get spiritual and intellectual sustenance even as they did in the past. I want the *Beth Hamikdash* in the larger sense of the word, the

House of Israel's sanctities, all the sincerities and verities of life expressing themselves in the fullest in Palestine."

The event closed with a brilliant speech by Dr. Schmarya Levin who presented a series of vivid pictures of the growing Jewish life in Palestine.

## EDITORIALS

RABBI SILVER DELIVERS REMARKABLE LECTURE  
BEFORE MEN'S CLUB

Isle of  
Israelite 5-25

One of the most remarkable lectures ever heard in this city was delivered by Rabbi Abba Hillel Silver of Cleveland before the Men's Club in April at the Collingwood Avenue Temple.

Some one has said, "Silver hath a golden tongue"—but the gifted rabbi is more than a golden tongued orator—he is a scholar, a seer and a poet.

In his lecture, "Is Progress a Myth?" he holds his audience spell bound by his depth of thought and beauty of expression. It was more than a lecture, it was a treatise couched in the language of a poet.

Perhaps we may sometime have the privilege of printing this lecture in full—excerpts would be entirely inadequate.

We sincerely thank the Men's Club for having given us the opportunity to hear Rabbi Silver.



**Man**  
**SILVER LAUDS**  
**CONSUMERS**

**Says League Realizes**  
**Education Is Cure**  
**for Evils.**

"The Consumers League of Ohio has nobly justified the 25 years of its existence, because it has grasped fundamental principle that industry is the dominating factor in human life today, encompassing all other phases of life, including education, politics and religion. It has realized from the start that only through the slow, heart-breaking process of education will any lasting cure for society's evils be found."

With these words Rabbi Abba Hillel Silver summarized the purpose of the Consumers League of Ohio, at the celebration of the organization's first quarter century of existence, in Hotel Hollenden last night.

"There is no use putting the blame on any one group. There has always been a tendency for people to seek a change in the ruling power, to transfer the reins from the few to the many, or from one class to another," he said. "But, in the final analysis, the people do not want to accept the responsibility of governing themselves. There is always evasion, and shifting of blame, and an inevitable bitter kind of martyrdom among the public, in which officials and institutions are blamed for errors, while the people glory in their martyrdom," Rabbi Silver said.

"This organization puts government squarely up to the people. It educates in the philosophy of democracy, a form of government which is being challenged more today than ever before. We have faith in democracy. If it was capable only of making a Lincoln, it has justified itself. But this organization has a great work still to perform in enlarging the opportunities of mankind, and providing for the opportunity for the fullest expression of the God-given quality of personality, and the expansion of every man's soul to its greatest possibilities, unfettered by inhibitions resulting from industrial malpractices."

Prof. Paul H. Douglas of Amherst college spoke on "Social Legislation." Prof. Douglas emphasized the importance of the intelligent use of propaganda in combating the industrial evils resulting from an excessively competitive system of industry. He showed how it is impossible to achieve anything by state legislation, holding a national amendment as the only cure for the situation.

"Manufacturers may mean well, but they cannot do anything in the face of existing laws which force them to bargain for help in the fight to meet competition. We must raise the level of competition. Governments cannot maintain a hands-off policy and allow the weak to deal with the strong unprotected. Laws, national in scope, must be enacted to protect women and children. We are going backward, not forward, in the field of industrial reform, and it is only through the consistent use of propaganda that anything will ever be accomplished."

**TEMPLE TO MARK**  
**ITS 75TH BIRTHDAY**  
**Jewish Congregation Now**  
**6,000; Started With**  
**47 Members.**

The 6,000 constituents of the Temple, Ansel road N. E. and E. 105th street, will celebrate its seventy-fifth anniversary or diamond jubilee, tomorrow. The congregation was founded May 26, 1850, by forty-seven persons.

A banquet in the evening will honor the grandchildren and great-grandchildren, numbering several hundred, who are direct descendants of the founders.

The Temple membership, recorded by families, is 1,400. The active membership of the woman's association is 1,800. In the religious school are enrolled 1,198 children and young people; the average attendance being 95 per cent.

**Dr. Thwing to Speak.**

Dr. Charles F. Thwing, president emeritus of Western Reserve university, who spoke at the fiftieth anniversary banquet of the Temple, will speak again at this celebration. Addresses also will be made by Fred W. Ramsey, president of the Cleveland Welfare Federation and by Rabbi Abba H. Silver of the Temple.

The anniversary religious service will be held tomorrow morning. Rabbi Silver will speak. The pupils of the religious school will celebrate with assemblies Sunday morning and afternoon, at which there will be tableaux depicting the history of the congregation, stereopticon pictures of the earlier buildings and special prayers and songs.

The present temple, the congregation's third building was dedicated last September at a cost of \$1,350,000. The main auditorium, the

**Silver to Get D. D.**  
**Degree for Studies**  
**in Lore of Hebrews**

The degree of doctor of divinity will be bestowed upon Rabbi Abba H. Silver of the Temple at the June commencement of Hebrew Union college, Cincinnati.

His thesis on "Massianic Speculations in Israel, 70 A. D. to 1700 A. D." will be published next year.

Rabbi Silver was graduated from Hebrew Union college in 1915.

dome of which is the temple's dominating architectural feature, seats 1,200. Hand-carved designs, representing the twelve tribes of Israel, extend the width of the semi-circular balcony.

**Four Organizations.**

The activities of the Temple are carried on through four organizations—the woman's association, the religious school, the men's club and the alumni association.

During the last year the woman's association has donated to the Temple its Kimball pipe organ and echo organ, the furnishings for the ladies' parlor and complete kitchen equipment.

Through weekly sewing groups and a woman's exchange, scholarships have been maintained by the association at the Hebrew Union college, Cincinnati, and charities have been aided. Monthly luncheons have been held, with programs dealing with Jewish spiritual, literary and social achievements.

A class in Jewish history and literature, a course for the study of the modern drama, monthly play readings, a child study course open to fathers and mothers, a course in music appreciation, organ recitals and the exercise of hospitality to non-resident Jewish university students have been included in the past year's work of the woman's association.

Classes from the kindergarten through the senior high school grade are conducted by the religious school. Thirty-two modern equipped class rooms are provided.

**Fifty-two Teachers.**

The fifty-two teachers, all are paid, and are trained teachers who also hold positions teaching in the public, elementary or high schools. Many have been especially trained in the normal school conducted for the preparation of Jewish religious school teachers.

The curriculum of the school aims to acquaint the pupils progressively with the whole range of Jewish history, literature, religion and ceremonial observance. Every pupil receives instruction in the Hebrew language. The educational aids include maps, stereopticon and motion pictures.

Honors in scholarship and attendance, awarded according to high standards, are prerequisites to the pupil's participation in the special programs.

The men's club, organized this year, has a membership of more than 400. Monthly dinners were held. Speakers included John Spargo, Prof. Percy Marks, Newton D. Baker, Rav. Joel B. Hayden and Rabbi Silver. Classes were conducted in Jewish history and literature, public speaking and gymnasium exercise.

Young people who have been confirmed comprise the membership of the alumni association. The association this year donated the gymnasium equipment. It has formed a theater guild which has given several plays; it has conducted a course in public speaking and has fostered dances and other entertainments.

**JEWES CELEBRATE**  
**DIAMOND JUBILEE**  
**OF THE TEMPLE**

**Hold Special Services Sunday**  
**in Observance of Rapid**  
**Growth; Congregation**  
**Numbers 1400**

The Temple, Anselrd and E. 105th-st. which has the largest Jewish congregation in America, will celebrate its diamond jubilee May 26.

Seventy-five years ago on May 26, 1850, the congregation of Tifereth Israel was founded. The original membership was 47. The Temple today numbers 1400 members.

Special religious services will be held Sunday morning in honor of the occasion. In the evening, the Temple annual meeting and dinner will be held in Mahler hall. It will be in the nature of a celebration.

The Temple's first house of worship was in Huron-rd. It was built in 1855. Its next edifice was at E. 55th-st and Central-av, in which Rabbi Moses J. Gries officiated for nearly 25 years.

On Sept. 19, 1924, the Temple dedicated its present house of worship. This building was erected at a cost of \$1,350,000. It is considered, one of the most beautiful temple structures in America.

A modern school building of 30 classrooms, a social hall and a library are part of the Temple group.

The Temple Religious School is the largest Jewish religious school in America. It numbers 1250 children and has a teaching staff of 52 paid instructors. The Temple Religious School has been a pioneer in many educational experiments.

Rabbi Abba Hillel Silver became the spiritual leader of the Temple in 1917. Under his leadership the congregation has been doubled in eight years.

**POINTS TO JEWISH**  
**GROWTH IN SPIRIT**

**Rabbi Silver Speaks as**  
**Congregation Observes**  
**Its 75th Birthday.**

Tifereth Israel congregation, the largest Jewish religious group in Cleveland, celebrated its seventy-fifth anniversary yesterday at the Temple, E. 105th street and Ansel road N. E.

It celebrated at morning worship, at a special children's service in the afternoon and at the annual dinner and business meeting last night in Mahler Alumni hall.

It was an observance of the growth of the Temple from a congregation of forty-seven men in 1850 to 1,400 members in 1925, yet it was the growth and development of the entire Jewish community of Cleveland that Rabbi A. H. Silver stressed in his three talks.

"From a handful of pioneers," he said, "we have grown to 90,000 souls. We have participated fully in the industrial, commercial and cultural development of Cleveland. We have been an integral part of it."

**Growth With Community.**

"The Jewish community is well organized in its philanthropic agencies. It is unified in spirit. There are, of course, various shades of religious opinion; there are distinctive tendencies, but no rifts or breaks.

"The Temple has grown with the community. It has expanded in scope and influence, and has shared significantly in the larger life of the city and county. It has been a pathfinder in many directions.

"But of all our accomplishments, the most satisfying is our success in bringing the youth of the community into our fold. The young are taking the place of the old. Whenever one of our older members passes on there is a son or daughter to worship in his pew, to work in the vineyard where he had worked. This is our covenant with the future.

"The next generation will be better than the last, more loyal to the faith, certainly better informed in their people's history and literature. The fifth generation of Tifereth Israel congregation is here today. That is our assurance that a work which must go on to eternity is on a foundation of rock."

**Thwing Praises Congregation.**

Dr. Charles F. Thwing, president emeritus of Western Reserve university, a speaker at the evening meeting, paid a tribute to Moses J. Gries, Rabbi Silver's predecessor as spiritual leader of the congregation, to Silver himself, and to Tifereth Israel, which he called the most influential Jewish congregation in the United States.

"You and your leaders have made a notable contribution to the spiritual life of Cleveland," he said. "You may make a greater one in the future."

Fred W. Ramsey, president of the Cleveland Welfare Federation, praised the work of the Jews in philanthropy.

"You have demonstrated your total lack of bigotry and intolerance in your unselfish work for the Community Fund," he said.

The congregation last night re-elected by acclamation seven members of the board of trustees. They were Alfred A. Benesch, Saul Feigenbaum, Eugene L. Geisler, Sigmund Korach, Louis Littman, Walter M. Wolf and Eugene E. Wolf.

The report of the finance committee reviewed the campaign which made possible construction of the \$1,200,000 temple, which was dedicated last September.

Benjamin Lowenstein, president of the congregation for seven years, presided at the evening meeting.



# רבי סילווער'ס געמיינדע פייערט 75 יעריגען עקזיסטענץ יובילעאום

May 24-25  
B

אינעם פון די עלטסטע, און אנגע-  
זעהנסטע אידישע געמיינדעס אין  
סילווער, רבי סילווער'ס געמיינדע,  
וועלכער האט ערשט נישט לאנג צוריק  
אויסגעבויט איהר פראכטפולען טעם  
פאר איהר ענסעל רואר, און איסט  
105טע סטריט, פייערט היינט איהר  
75 יעריגען עקזיסטענץ יובילעאום.  
די באגעבעהייט וועט דורכגעפירט  
ווערן מיט איינדרוססאנלע צערעמא-  
ניעס, ביי די סילווער'ס, אין דער  
סירה, און אין אוועק, מיט א באז-  
עם.  
די תפארת ישראל קאנג. — יעצט  
דער נאכפאל, איז געדינעט געווארען  
אין מנחם, 1850. צו יענער צייט האט  
די געמיינדע געהאט בלויז 47 מעס-  
בערג. יעצט, נאך 75 יארה עקזיס-  
טענץ, עצהרט די געמיינדע איבער  
זעסס טויזענט מיטגלידער, און פאר-  
זיצט איינעם פון די גרויססטע געמיי-  
נדעס אין די פאראייניגטע שטאטעס.  
פולע פערזענלעכע הונדערט פאמיליעס גע-  
פינען זיך אונטער דער עלטסטער  
דירעקטע גייסטיגער השפעה, די  
פרויען אסאסיאציעס פון דער גע-  
מיינדע עעהלט פולע אכצען הונדערט  
מיטגלידערס. אין די פארשידענע  
געוויינלעכע פלאסעס אין טעמפל, פאר-  
נעט 1,126 קינדער אונטערזיכט פון  
52 געוויינלעכע רעליגיעס לעהרער. רבי  
אבא הילל סילווער, איינער פון די הער-  
סאדאנערס, פערזענליכקייטען אין  
אסערוואנער יודענזאם, איז דער נייט  
טינגער סוהרער פון דער געמיינדע. ער  
איז איינגעווייזעט געווארען סעפטעמ-  
בער 1917.

די הויפט פייערונג פון דער יובילע-  
אום, וועט פארקומען היינט אוועק,  
ביים גאנצעס, אין באהיט, וואו איר  
טעמפל, רעדן וועלען געהאלטען  
ווערען פון דער טשאפאלס. סווינג,  
פערזענלעכע עמעריטום פון וועסטערן  
רעווערוויניוערסיטי, וועלכער האט  
מיט 25 יארה צוריק פאנדירט דויער  
בע געמיינדע צו איהר 50טען גע-  
בורטסטאג, און פון ס. ווי ראמסקי,  
דעזיגנעט פון וועסטער פערערישאן  
פון סילווער, רבי סילווער וועט פאר-  
איינעם פון די עלטסטע, און אנגע-  
זעהנסטע אידישע געמיינדעס אין  
סילווער, רבי סילווער'ס געמיינדע,  
וועלכער האט ערשט נישט לאנג צוריק  
אויסגעבויט איהר פראכטפולען טעם  
פאר איהר ענסעל רואר, און איסט  
105טע סטריט, פייערט היינט איהר  
75 יעריגען עקזיסטענץ יובילעאום.  
די באגעבעהייט וועט דורכגעפירט  
ווערן מיט איינדרוססאנלע צערעמא-  
ניעס, ביי די סילווער'ס, אין דער  
סירה, און אין אוועק, מיט א באז-  
עם.

A  
1753  
KOVNA  
YIDDISHE SHIRIME July 16, 1925

## א גרויס פון אמעריקע. (א געשפרעך מיט רבי סילווער.)

צוקומסט פון דער אידישער שפראך אין  
אמעריקע?  
— יעדער מאל ווען ס'קומט פאר  
אן אפסטעל אין דער אידישער שפראך  
ווערט די פראגע אקטועל. די אידיש-  
טישע באוועגונג איז זעהר שוואך אין  
מיין שטאט, קליוולאנד, מיט א באפעל-  
קערונג פון 90 טויזנט אידן איז דא  
נאר איין אידישיסטישע שול וואס ווערט  
אויך ווייניק באזוכט. דאקען איז דא  
א טענדענץ צו העברעאיש אין דער  
זעלבער קליוולאנד. גייען עמליכע סו-  
ונט קינדער אין די העברעאישע שולן.  
עס איז צו באמערקן, נאנט רבי  
סילווער, א פארשטאנדענער פון דער  
ארטאדאקסישער באהיט, וואס אסער-  
קע, עס מערן זיך שוין נאכט אסאך.  
א גרויסע ראל טיילט אין דעם  
די גבאות און "פרעוידענטשאפט" די  
יונגט איז אפער גיט ארטאדאקסיש. די  
פאליטישע ארטאדאקסישע ח' אגודה און  
מורח האבן קיין אהיות גיט.  
— צו ווייט איז געערטער  
רבי, וועגן עפעס א פעטיצע וואס אמע-  
ריקאנער רבנים זאלן האבן דערלאנגט  
צום קאנגרעס מיטל גיט אנערקענען  
לעטע דע-יווע?  
— שוין נאכט 90 - ענטפערט  
קאסעגארש רבי סילווער, מיר האבן  
פון אזוינס גיט געהערט. מיר אסער-  
קאנער קאנגרעס גיט ארויס אפיציעלע  
באריכטן און דאס קען מען זיך  
איבערצייגן אין דער ריכטיקייט פון  
אזא כלומרשטע "פעטיצע". מיר זיינען  
פארקערט, שטענדיק געגאנגען מיט  
די ליטווישער האנט ביי האנט און גע-  
מיינאם פראטעסטירט קעגן די רדיפות  
אף איינער פון די ביידע נאציאנעס.  
— ס'איז צו באוואונדערן -  
רופט אויס רבי סילווער - די נדבות  
פון אמעריקאנער אידישע גבירים פארן  
העברעאישן אוניווערזיטעט, אזעלכע  
מיליאנען סומעס האבן זיי גיט גע-  
געבן פאר די אמעריקאנישע אוניווער-  
זיטעטן וואו עס לערנען זייערע אייגענע  
קינדער. איך בין אפטיילט אין די  
שאטונדיקע פארשטאנדענער פון דער

מאמין. עס איז שוין נישט די התלבחות  
די מאסן אין אמעריקע זיינען ציוניס-  
טיש און זיי גלויבן גיט אין א קאלא-  
ניאליזע. ערגעץ אנדערש וואו דער  
ציוניסט און אמעריקע האט איצט גיט  
קעגן זיך קיין ארגאניזירטע אפאזיציע.  
ווער עס איז גיט קיין ציוניסט, איז א  
פאלעסטינעזער. די ארבעטער זיינען שוין  
אויך גיט ארגעסטיש ווי אפאל און דער  
מיטלשטאנד, די חסידים שוין אמע-  
ריקאנער אידנטום. איז פארן ציוניזם  
אחוץ דעם האט מען גיט קיין גרויס  
צוטרון צו דער רויסער אדמיניס-  
טראציע.  
— ווי איז דער שטאנדפונקט  
פון אמעריקאנער ציוניס צו דער אפגע-  
שראבע?  
— מיר קוקן אויף דער פאר-  
ברייטערונג פון דער אפגע-  
אגעשענעם פאקט דער קאנגרעס האט  
אפגענומען א רעזאלוציע, דער טאנדאט  
פארדערט דאס. זייצמאן האט געשלאסן  
אן אפמאך מיט דער מארשאל-גרויסע  
איך גופא לייג גיט קיין גרויסע  
האפנונגען אף די סינאציעלע רעזול-  
טאטן פון זייצמאן אפמאך - ווייל די  
הויפט הכנסה קומט פון זיי מאסן און  
גרויסן פרויאקטאטאל 90 פראג-  
הכנסות פון אמעריקאנער אידנטום גייט  
פון די מורחאיראפאלישע עמיגראנטן  
און זיי וועלן אויסבויען דאס לאנד.  
בכלל דארפט איר וויסן, אז נאך  
דער מלחמה האט זיך געבויט דער צו-  
זאמענשטעל פון אמעריקאנישן איד-  
טום. די "אידים" האבן פארלארן די  
השפעה און איינער איר איז געווארן  
אקטיווער.  
— די געוועזענע בראנדיס-גרו-  
פעס האלט ביים צוריק אריינערטען אין  
דער ציוני-ארגאניזאציע. דער ברייטער  
טייל האט שוין דאס געטאן און בראנ-  
דיס גופא האפט מען זאל אויך צו-  
ריק אריינערטען. אין אלגעמיין קאן  
מען זאגן אז אין קאפף זייצמאן  
בראנדיס האט זייצמאן אפטיילט.  
— ווי איז איינער היינט וועגן

די טעג איז דורכגעפארן דורך  
קאונץ רבי סילווער. איינער פון די  
הויפט רבנים אין קליוולאנד, אקטיווסטע  
טווער פון אידישן קאנגרעס און  
מיטגליד פון דער ציוניסטישער עקזע-  
קוטיוו אין אמעריקע.  
א הויכער ברוגעסער יונגערמאן  
מיט קלוגע שווארצע אויגן און א ברייטן  
גוטן שטייבל, זעט ער אפאלוט גיט  
אויס ווי אן אפגעפאלענער אמעריקא-  
נער. פון הויכסטן אן מיט אים צו ריידן  
— פארנעמען דינע אויערן, א שיינעם  
זאפטקן אידיש.  
דער שווער גאסט האט באזוכט  
אונזער רעדאקציע, וואו מיר האבן גע-  
האט מיט אים א ליינענע שמועס.  
— איך אליין זאגט רבי סילווער -  
בין געבאן גיט גייסטאט-שירחונט ביז  
צו 6 יארה האב איך געלעבט אין וויל-  
קאזשישקי און פון דאס בן איך אוועק  
צוזאמען מיט מיינע עלטערן קיין אמע-  
ריקע. מיינע קרובים וואוינען נאך אין  
די איבערזעצונגען שטעטלעך. איך בין  
נאכאל געווארן פון דער גוואלדיקער  
איבערקערעניש וואס איז פארנעקן  
זינט יענער צייט. א וואונדערבארע  
דעציאונג-ארבעט איז אפגעטאן גע-  
ווארן. די יוגנט רעט העברעאיש און  
דער אויסלעבענדיקער נאציאנאלער  
גייסט איז אריינגעדורגט אין די  
קלענסטע ווינקלעך.  
איך בין איצט געקומען אין מורח-  
איראפע בכו זיך צו באקאנען מיטן  
צושטאנד פון די אידן אין מורח-איר-  
אפע, דא האב איך בדעה צו באקומען  
די ווייז קיין רוסלאנד וואו איך וויל  
באקאנט ווערן מיטן קרימער קאלאני-  
זאציע פראיעקט. ווייטער אין פוילן.  
אונגארן און דערנאך קיין ח'ין צום  
ציוניסטישן קאנגרעס. (ווי)  
מיר דערוואסן זיך האט רבי סילווער  
דא גיט באקומען די ווייז קיין רוסלאנד  
(רעד.)  
— אין דער נייער "דזשאינט"  
קאמפאניע פאר דער קאלאניזאציע אין  
רוסלאנד, בן איך גיט קיין ברויסער

### Radio to Carry His Memorial Day Talk



RABBI A.H. SILVER  
Rabbi Abba H. Silver will give a Memorial Day address tonight over WTAM. This will be part of the early program between 5 and 9 p. m.



# Die Eröffnung des Zionisten-Kongresses

## Der gestrige Begrüßungsabend — Zehntausend Gäste in Wien

Gestern abends wurden die Teilnehmer des Kongresses, der heute beginnt, vom Wiener Komitee begrüßt.

Während am Freiheitsplatz die hakenkreuzgezeichnete Jugend die Freiheit, die sie meint, demonstrierte, während im Konzerthaus schon

sich in die Proszeniumsloge: der Präsident Weizmann (mit seiner schlanken Frau), der Oberrabbiner Dr. Chajes, der weißbärtige vornehme Vizebürgermeister von Jerusalem, Jellin, die anderen. Das Publikum applaudiert noch immer. Weizmann sitzt unbeweglich da, mit dem undurchdringlichen Gesicht eines Golems. Später kommt Sokolow hinzu. Und die Wiener Stricker und Plaschkes.

Man beginnt. Orchester und Chor intonieren einen Psalm (Hallelujah), Braslavsky dirigiert mitgerissen mitsingend. Die Gäste, die Delegierten begrüßt Dr. Jakob Ehrlich, der Präsident der österreichischen Organisation. Dann spricht Dr. Chajes. Mit rabbinisch-gescheiter Dialektik umschreibt er seine Stellung hier als Begrüßender und Begrüßter zugleich. Er hält eine kleine Apologie des zionistischen Wien. Weist auf die Wandlung der allerletzten Jahre hin, den zunehmenden Ernst und Mut des jüdischen Wien. Starker Beifall begleitet ihn in seine Loge zurück.

Nun steht Weizmann auf. Das Publikum auch, das ihm zjubelt. Weizmann hat kleine, schwarze, tiefliegende Augen, seine Nase fällt

Nachum Sokolow, fast blond, mit grau melierten Spitzbart, kleinen vergnügten Augen — alle Führer hier haben kleine Augen — lächelt verbindlich, spricht sehr geistreich, humorvoll, auch sarkastisch. „Es gibt Völker, die oft und daher nur Mittelmäßiges produ-

die Vereinigung von Zionisten, welche die Verwirklichung des Baseler Programms auf Grundlage und im Sinne des traditionellen jüdischen Geistes anstreben. Ihre Führer sind akad. Maler Hermann Struck und Professor Pick, beide aus Jerusalem.

Eine starke Gruppe ist die „Hitachduth“, zionistische Arbeiterpartei. Sie erstreben die Organisation der palästinensischen Arbeiterschaft und derjenigen Teile des jüdischen Volkes außerhalb Palästinas, die produktiv arbeiten.

Die marxistisch gesinnten Arbeiter bilden den Sonderverband „Poale-Zion“,

sie stehen auf dem Boden des Baseler Programms, doch wollen sie auch die Abschaffung des Kapitalismus. Dieser Verband hat sich der 2½ Internationale angeschlossen. Die „Hapoel-Hazair“ und „Zeire-Zion“ vertreten die nationalsozialistische Fraktion der zionistischen Arbeiterschaft. Die zionistischen Frauen sind in der „Internationalen Organisation zionistischer Frauen“ gruppiert. Parteien mit besonderem Parteiprogramm innerhalb des Kongresses gibt es nicht, wohl aber hat sich in letzter Zeit eine

Kongreßgemeinschaft radikaler Zionisten gebildet, die als eine demokratische oppositionelle Kongreßfraktion bezeichnet werden kann. Ihre Führer sind: Ing. Stricker, Deputierter Grünbaum und Dr. Waldmann.

### Das Programm der Eröffnungssitzung

Heute um 7 Uhr abends: 1. Eröffnungssprachen des Präsidenten der Zionistischen Organisation Dr. Ch. Weizmann und des Präsidenten der Exekutive N. Sokolow. 2. Begrüßungen. 3. Ansprache des Oberrabbiners Prof. Dr. H. P. Chajes, Vorsitzenden des zionistischen Aktionskomitees, über „Zionismus als Weltproblem“.

Einlaß ins Konzerthaus ab 5 Uhr nachmittags.

Auffahrt für Vertreter der Behörden, das diplomatische Korps, Ehrengäste, Exekutive, Aktionskomitee und Delegierte (rote und gelbe Karten) Johannesgasse-Heumarkt; Eingang für Vertreter der Behörden, das diplomatische Korps und die Ehrengäste Tor 1, für Delegierte Tor 2, für Exekutive und Aktionskomitee Tor 3.

Auffahrt für Pressevertreter, Gäste und Beamte (weiße, blaue und grüne Karten) Johannesgasse-Lothringerstraße, Eiselaufvereinsseite, Eingang Hauptportal.



David Jellin, Bürgermeister von Jerusalem

die zionistische Exekutive tagte, staute sich vor dem Sophiensaal die Menge der Delegierten, der Berichterstatter, des Wiener Publikums. Die Zugänge zur Marxergasse waren von hundert Polizisten bewacht. Von Deutsch-Völkern keine Spur. Der Andrang an den Kassen des Sophiensaaes spottet jeder Beschreibung. Für halb acht Uhr ist der Beginn des Begrüßungsabends angesetzt — um acht Uhr strömen noch Gäste aus dem Osten, Gäste aus dem Westen, Zionisten aus aller Antisemiten Ländern.

Den Aufgang zum Saal bewachen junge Ordner, in Uniformen, mit Abzeichen, Programmen, Broschüren. Ordnung herrscht. Der große Saal ist sehr hell erleuchtet und festlich anzuschauen. 2000 Personen füllen ihn. Auf manchem Sitz, in einer Loge oben sieht



Prof. Weizmann

steil und tief zum breit werdenden Mund herab, der ironisch zu lächeln weiß.

Er spricht mit russischem Akzent, legt Pausen zwischen Wort und Wort. Weizmann weist auf die industrielle Entwicklung Palästinas hin und daß er Realpolitiker ist.

der 27jährige Monteur Josef Pecha, der 29jährige Elektriker Otto Wyciel und der 34jährige Hilfsarbeiter Karl Wolny, zungen vorgegangen sind. Es waren dies: Schränke in der letzten Zeit große Veränderungen in der Lebensweise dieser berechtigten Plz und Buchrad, Len, North, der bekannten Schränke, Tat mit der Überwachung der Lebensführung Die Kriminalbeamten betrafen sich seit dieser 20.000 Schilling entwerfen.

und Wertpapiere im Betrage von es wurden daraus 30.000 Schilling bar im Raume stand, wurde aufgesprengt; Kanal aus erbrochen. Eine eiserne Kasse, die Rella & Nette, XV, Mariahilferstraße, vom Bureau der Bauunternehmensfirma (Der Herr Präsident möge sich in seinem Vereinskassentat besser umsehen. Er wird bekannt ist. klären, daß mir ein solches Zirkular nicht abgedruckte Zirkular gelesen, und muß er stützen. Ich habe auch das in der „Stunde“ solche ausländische Aktionen zu unter- haben außerdem kein Reskript, um Aktionen nicht teilnehmen können. Wir

### Sokolow

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## Die heutige Eröffnungssitzung

Die Eröffnungssitzung des XIV. Zionistenkongresses findet heute abends um 7 Uhr im Großen Konzerthaus statt. Zur Tagung sind 300 Delegierte und zirka 10.000 Gäste aus aller Herren Ländern in Wien eingelangt. Der Kongreß besteht aus den Delegierten der zionistischen Organisationen und den Mitgliedern des Aktionskomitees. Die Delegierten gruppieren sich vor allem in Landsmannschaften, von denen die bedeutendsten die unter den Bewerbern hervorgehoben sind. Ob sich rundert Visa nach Österreich. Ob sich Wir geben täglich sieben- bis acht- Er erklärte:

schon Gesundheitschaft in Budapest leidet. Grafen Calle die Agenden der österreichischen, der in Abwesenheit des Gesandten postal der österreichischen Gesandten Unterredung mit dem Legationsrat Horn- Unser Korrespondent hatte überdies eine das Zirkular schon finden. Ann. d. Red.) Vereinskassentat besser umsehen. Er wird (Der Herr Präsident möge sich in seinem bekannt ist. klären, daß mir ein solches Zirkular nicht abgedruckte Zirkular gelesen, und muß er stützen. Ich habe auch das in der „Stunde“ solche ausländische Aktionen zu unter- haben außerdem kein Reskript, um Aktionen nicht teilnehmen können. Wir

Landesgericht eingeliefert. Die Verhafteten wurden gestern dem schlagamit. Bei allen Verhafteten wurden neue Kleider, Wasche, Schuhe, Juwelen und Ringe be- den Geld im Hazerdspiel gewonnen zu leugneten sie die Tat hartnäckig und erklärten, Einbruch kein Alibi erbringen konnten. viel Geld aus. Obwohl sie für die Zeit des sich in Unterhaltungslokalen herum und gaben Freunden waren neu ausstaffiert, trieben



# Die Eröffnung des Zionisten-Kongresses

## Der gestrige Begrüßungsabend — Zehntausend Gäste in Wien

Gestern abends wurden die Teilnehmer des Kongresses, der heute beginnt, vom Wiener Komitee begrüßt.

Während am Freiheitsplatz die hakenkreuzgezeichnete Jugend die Freiheit, die sie meint, demonstrierte, während im Konzerthaus schon



David Jella, Bürgermeister von Jerusalem

die zionistische Exekutive tagte, staute sich vor dem Sophiensaal die Menge der Delegierten, der Berichterstatter, des Wiener Publikums. Die Zugänge zur Marxergasse waren von hunderten Polizisten bewacht. Von Deutsch-Völkern keine Spur. Der Andrang an den Kassen des Sophiensaales spottet jeder Beschreibung. Für halb acht Uhr ist der Beginn des Begrüßungsabends angesetzt — um acht Uhr strömen noch Gäste aus dem Osten, Gäste aus dem Westen, Zionisten aus aller Antisemiten Ländern.

Den Aufgang zum Saal bewachen junge Ordner, in Uniformen, mit Abzeichen, Programmen, Broschüren. Ordnung herrscht. Der große Saal ist sehr hell erleuchtet und festlich anzuschauen. 2000 Personen füllen ihn. Auf manchem Sitz, in einer Loge oben sieht



Rabbiner Silver aus Cleveland

man jüdische Charakterköpfe, altväterische Gestalten, gettogeborene mit frommen Bärten. Aber noch nie sah ich so wenig „jüdische Gesichter“ in einem Wiener Saal beisammen, wie an diesem Abend, dessen Gäste alle Juden waren.

8 Uhr. Auf dem Podium ist das Hakah-Orchester, der Wiener Jüdische Gesangverein bereit, zu beginnen. Eine Viertelstunde später tritt ein Herr vor, bittet um Entschuldigung: Die Mitglieder der Exekutive kämen eben von einer Sitzung. Als sie, etwas später, im Saal erscheinen, erhebt sich das Publikum, begrüßt die Führer mit großartigem Beifall. Sie setzen

sich in die Proszeniumsloge: der Präsident Weizmann (mit seiner schlanken Frau), der Oberrabbiner Dr. Chajes, der weißbärtige vornehme Vizebürgermeister von Jerusalem, Jellin, die anderen. Das Publikum applaudiert noch immer. Weizmann sitzt unbeweglich da, mit dem undurchdringlichen Gesicht eines Golems. Später kommt Sokolow hinzu. Und die Wiener Stricker und Plaschkas.

9. Man beginnt. Orchester und Chor intonieren einen Psalm (Hallelujah), Braslavsky dirigiert mitgerissen mitsingend. Die Gäste, die Delegierten begrüßt Dr. Jakob Ehrlich, der Präsident der österreichischen Organisation. Dann spricht Dr. Chajes. Mit rabbinisch-geheimer Dialektik umschreibt er seine Stellung hier als Begrüßender und Begrüßter zugleich. Er hält eine kleine Apologie des zionistischen Wien. Weist auf die Wandlung der allerletzten Jahre hin, den zunehmenden Ernst und Mut des jüdischen Wien. Starker Beifall begleitet ihn in seine Loge zurück.

Nun steht Weizmann auf. Das Publikum auch, das ihm zjubelt. Weizmann hat kleine, schwarze, tiefliegende Augen, seine Nase fällt



Prof. Weizmann

steil und tief zum breit werdenden Mund herab, der ironisch zu lächeln weiß.

Er spricht mit russischem Akzent, legt Pausen zwischen Wort und Wort. Weizmann weist auf die industrielle Entwicklung Palästinas hin und daß er Realpolitiker ist. „Beobachten Sie mit Wohlwollen das Ringen eines alten Volkes zu neuem Leben“ fordert er alle auf. „Unser Status ist ein dynamischer“, sagt er, der Techniker. Als er schließt, ist die Begeisterung groß.

Nach Sokolow, fast blond, mit graumelierten Spitzbart, kleinen vergnügten Augen — alle Führer hier haben kleine Augen — lächelt verbindlich, spricht sehr geistreich, humorvoll, auch sarkastisch. „Es gibt Völker, die oft und daher nur Mittelmäßiges produ-



Sokolow

zieren, andere aber, die mit einem Male der Welt einen Shakespeare schenken — und dann kommt lange nichts. Wien hat uns Herzl geschenkt und es hat lange gedauert, bis Sie uns einen Chajes gegeben haben. Noblesse oblige: Wir erwarten noch sehr vieles von Ihnen!“

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Die stärkste Sondergruppe bilden die Misrachl,

die Vereinigung von Zionisten, welche die Verwirklichung des Baseler Programms auf Grundlage und im Sinne des traditionellen jüdischen Geistes anstreben. Ihre Führer sind akad. Maler Hermann Struck und Professor Pick, beide aus Jerusalem.

Eine starke Gruppe ist die „Hitachduth“, zionistische Arbeiterpartei. Sie erstreben die Organisation der palästinensischen Arbeiterschaft und derjenigen Teile des jüdischen Volkes außerhalb Palästinas, die produktiv arbeiten.

Die marxistisch gesinnten Arbeiter bilden den Sonderverband „Poale-Zion“,

sie stehen auf dem Boden des Baseler Programms, doch wollen sie auch die Abschaffung des Kapitalismus. Dieser Verband hat sich der 2½ Internationale angeschlossen. Die „Hapoel-Hazair“ und „Zeire-Zion“ vertreten die nationalsozialistische Fraktion der zionistischen Arbeiterschaft. Die zionistischen Frauen sind in der „Internationalen Organisation zionistischer Frauen“ gruppiert. Parteien mit besonderem Parteiprogramm innerhalb des Kongresses gibt es nicht, wohl aber hat sich in letzter Zeit eine

Kongreßgemeinschaft radikaler Zionisten

gebildet, die als eine demokratische oppositionelle Kongreßfraktion bezeichnet werden kann. Ihre Führer sind: Ing. Stricker, Deputierter Grünbaum und Dr. Wildmann.

## Das Programm der Eröffnungssitzung

Heute um 7 Uhr abends: 1. Eröffnungsansprachen des Präsidenten der Zionistischen Organisation Dr. Ch. Weizmann und des Präsidenten der Exekutive N. Sokolow. 2. Begrüßungen. 3. Ansprache des Oberrabbiners Prof. Dr. H. P. Chajes, Vorsitzenden des zionistischen Aktionskomitees, über „Zionismus als Weltproblem“.

Einlaß ins Konzerthaus ab 5 Uhr nachmittags.

Auffahrt für Vertreter der Behörden, das diplomatische Korps, Ehrengäste, Exekutive, Aktionskomitee und Delegierte (rote und gelbe Karten) Johannesgasse-Heumarkt; Eingang für Vertreter der Behörden, das diplomatische Korps und die Ehrengäste Tor 1, für Delegierte Tor 2, für Exekutive und Aktionskomitee Tor 3.

Auffahrt für Pressevertreter, Gäste und Beamte (weiße, blaue und grüne Karten) Johannesgasse-Lothringerstraße, Einlaßvereinseite, Eingang Hauptportal.

## Die Enthüllung der Herzl-Gedenktafel

Photo Weizmann



Prof. Dr. Chajes hält im Hofe des Hauses Türkenstraße 9, wo die Gedenktafel enthüllt wurde, eine Ansprache



Wir Zionisten in Europa, auch die jungen, die aber schon seit Kindesalter in der Bewegung stehen, spüren nicht mehr den Hauch des Enthusiasmus, der die Bewegung in ihren Jugendjahren umwehte, als noch Herzl und Nordau die Tribüne des Kongresses beherrschten und den wir nur mehr aus den Erzählungen der älteren Kongreßmitglieder kennen. Aus Gefühlzionisten sind wir Zionisten des Intellektes geworden und besitzen nicht mehr jene gesunde Naivität, welche die Jünger einer Bewegung zur Zeit ihrer Entstehung auszeichnet und die allein sie zu Aposteln der Idee machen kann. In Amerika, dem jungen, weltzugewandten, dem alle abstrakten Grübeleien fremd sind, dessen gesunde, noch vielfach kindlich naive Denkungsart sich allen einwandernden Stämmen mitteilt, in Amerika, wo alle ideellen Strömungen auf die Massen mit ihren unkomplizierten Seelen solch tiefgreifende Wirkung auszuüben vermögen und wo auch der Zionismus noch jung ist, dort besitzt auch unsere jüdische Wiedergeburtsidee jene Gedankenfrische, die die hochstehendsten Geister unserer Volksgenossen drüben in ihren Bann gezogen hat, die aufopferungsvolle Apostel entstehen läßt und Redner, deren Begeisterungsfähigkeit die verschlossensten Herzen in Flammen setzen muß. Das Podium besteigt ein neuer Mann, den nur wenige kennen, Rabbi Silver aus Cleveland. Dieser Name steht auf dem Programm der Eröffnungsfeier. Die Zuschauer sehen einander fragend an. Ist das wirklich der angekündigte Redner? Sieht in Amerika so ein Rabbiner aus? Ein bartloses, weltmännisches Gesicht, ohne Heiligkeit und Weihe in den Zügen, aber mit Augen, welche Blitze voll hinreißender Glut in die Versammlung schleudern können. Das bleiche, junge Antlitz von buschigem, schwarzen Haar umrahmt, hochgewachsen, gemahnt seine Erscheinung von Anfang an an einen Schauspieler klassischen Formates, den der Dichter zur Verdolmetschung der edelsten Gefühle der Menschheit bestimmt hat. Er spricht englisch und die Wenigsten im Saale verstehen den Inhalt seiner Rede. Aber die unvergleichlich beredte Sprache seiner Augen, das lebendige Spiel seiner Gebärden sagt dem Zuhörer alles, wovon das Herz des Redners überströmt. Er spricht von Herzl, dem großen Träumer, der hier in Wien seinen Judenstaat geträumt hat, von unserem nationalen Lebenswillen, der so hoch und heilig ist, daß er nicht ersterben kann, solange sich noch ein Jude auf der Welt nach Palästina sehnt, von unserer Hoffnung auf Erlösung, die die Juden aus den blutigsten Pogroms, aus Not und Elend hinüberretten, von der Macht der zionistischen Idee, der alles zu danken ist, was es heute in Amerika an lebendigem Judentum gibt und von unserem Willen, der Menschheit zu dienen. Bisweilen schließen sich seine Augen und er spricht seine Worte wie in einem Zustand visionären Verzückens, als ob er in seinem Inneren die Bilder seiner Rede schauen würde. Kein Wort ist darin zu hören von einem Forderung und Verlangen und doch hat man das Gefühl, wenn diese Rede von allen verstanden würde und man hernach eine Sammlung einleiten würde für unsere nationalen Fonde, man würde mit vollen Händen spenden, reichlicher und bereitwilliger als nach allen Propagandaversammlungen für Keren Kajemeth und Keren Hajessod, welche wir hier erlebt haben. Solche Apostel hat der Zionismus in Amerika und durch sie vor Allem läßt sich seine ungeheure Werbekraft drüben erklären sowie die gewaltigen Opfer, welche die amerikanische Judenheit für Palästina gebracht hat. Und wir hier in Wien, welche Gefahr laufen, den Zionismus nur mehr denken und nicht mehr fühlen zu können, sollen aus dieser Rede erkennen, daß sich die schwersten Probleme unserer Bewegung nicht nur aus klarem Kopfe, sondern auch vor Allem aus einem

vollen Herzen lösen lassen. Unsere Gesinnungsgenossen jenseits des Ozeans aber müssen wir zu solchen Führern beglückwünschen.

## CALLS SECURITY B EUROPE'S NEED

### Rabbi Silver, Back From Foreign Tour, Expresses Optimism for the Future.

While surface indications in Europe indicate reactionary political trends practically over the whole continent, a feeling of optimism as to the near future is justifiable.

Rabbi A. H. Silver, who returned a few days ago from a three months' trip that took him through Holland, Belgium, Germany, Lithuania, Poland, Rumania, Hungary, Austria and France, came to these conclusions, he said, yesterday.

The present European efforts towards arriving at a security pact are the basis for Rabbi Silver's optimistic note.

**Finds Fascism is Strong.**

"Everything depends on security," said Silver. "Uninterrupted and more stable economic conditions will mean a spirit of liberalism and good will. But unwise diplomacy may kill it. Externally, Fascism, in one form or another, is strong in every European country. You have reactionary governments in Italy, France, England, Germany.

"There are a great number of demagogues in Europe today. Among the vanquished nations they are capitalizing the bitterness of defeat, and among the victors they are vaunting the fruits of victory. So you hear heavy rumblings of strong nationalist, intolerant feelings, and chauvinism. But I look for two decades of peace to dissipate this."

A pleasant surprise to Rabbi Silver, he said, was the comparative stability of the Jewish populations, especially in eastern Europe, where only a few years ago it appeared that whole communities had been permanently uprooted.

**Immigrants Eye Palestine.**

"Due in large measure to relief from America, the eastern European Jew has completely revived. He carries on, as though nothing had happened. He is living an alert and active life, has rebuilt his schools and secularized them, introducing the modern sciences," Rabbi Silver said.

Palestine is now the center towards which the eyes of Jewish immigrants turned, and in some portions of Europe the immigration to Palestine has assumed the proportions of a Messianic movement, the rabbi said. The newcomers are reaching into Palestine at the rate of 4,000 a month, he estimated.

Rabbi Silver is to be the principal speaker Tuesday evening in Masonic auditorium at a public demonstration opening the \$125,000 drive in Cleveland on behalf of the Palestine Foundation fund. Isadore Kadis, of New York, national associate secretary of the Zionists, is to be the other, and a motion picture of present achievements in Palestine is to be shown.

# SILVER SEES MODERN PALESTINE BY 1935

## Rabbi Returns From Vienna Congress; Tells of Speaking During Riots.

BY HERBERT D. RUGG.  
(Religious Editor)

Ten years more of uninterrupted development by Jewish initiative and enthusiasm and Palestine will be recognized as one of the modern, progressive states of the world.

Rabbi Abba Hillel Silver of the Temple returned yesterday with this conviction. Before the world Zionist convention in Vienna, Aug. 19 to 26, he spent two months studying Jewish conditions in eastern Europe. "Zionist dreams about Palestine,"

Rabbi Silver said, "are no longer prophetic visions, they are actual realities. The definite, concrete problems of a growing state composed the business of the convention this year.

"Foundations were laid for an industrial banking system, and it was decided to postpone establishing more co-operative agricultural settlements until the present ones are all self-supporting."

Immigration into Palestine averages 4,000 a month, Rabbi Silver reported.

The rioting in Vienna against the Zionist convention ended before most of the delegates knew it had occurred, Rabbi Silver remarked.

"The only rioting," he said, "occurred really before the convention while a reception to the delegates was being given by 3,000 of the Vienna Jewish community.

"The rioters, who were incited by Social Democrats, the Ku Kluxers or '100 per centers' of Austria, were kept by the police at a distance of three or four blocks from the reception. Unaware of any rioting, I made a speech while it was going on in response to addresses of welcome."

"The people of Vienna as a whole, Rabbi Silver said, were friendly and kindly in the good old 'gemuetlich' way for which the Viennese are noted.

Rabbi Silver will speak Sept. 15 in the Masonic auditorium at the opening of the Zionist campaign in Cleveland for \$125,000. A dinner in his honor will be given preceding the meeting by the Men's Club of the Temple.



# א באזוך ביי רבי אבא הילל סילווער נאך זיין צוריקומען פון ציון סאנערעם

YIDDISH VELT 9-13-25

ביי ערוועהלעכער אקציעס קאמיטע  
מיטגלידע דיסקוסירט ציון  
קאנגרעס, סאוועט קאלע  
ניואציע און מצב פון  
מזרח אייראפע  
אינעם אידען  
פון הערמאן מארגאשעס

ווענען די איינדריקע פון זיין ריזע,  
ווענען דעם מצב פון מזרח אייראפע  
אישען אידענטיפירט, ווענען דעם „פראק-  
טישען ציון קאנגרעס“ — ווי רבי  
סילווער רופט עס — וועט  
אארשט ביינעוואוינען, און וועט  
שטעלונג צו דער דזשיאנט קאלע  
נאכעם, וואס ער באטראכט אלס אונ-  
פראקטיש, פויר און סימפל.

„פיעלע דעלעגאטען אין ווען —  
האט רבי סילווער אנגעפאנגען — הא-  
בען פרייוואט אויסגעדרוקט זייער בא-  
ווערען אויף דעם פאקט וואס דעם  
מערענענטען ציון קאנגרעס, האט גע-  
מעהלט א „גראדעווער“, „געהויבענער“  
טאן — פאטהאס, שטימונג, געוואוינט  
צו זעהן ביי פארזאמלונגען פון א גרויס-  
ען פארנעהם געקענטעלעט באנייט-  
טערונג און פלומען שפראך, ווינען ווי  
אנטוישט געווארען ווען זיי האבען  
עס נישט געפונען ביי די ציון ווינער  
נען, דיוע מענשען פארנעמען איין זאך:  
דער ציוניזם איז שוין פארביי די  
מליצה פערזאדע, און האט דערגרייכט  
זיין פראקטישע עלטער, וואס איז גע-  
וועזען אס פלאץ ביי די ערשטע קאנ-  
גרעסען, ווען פראפאגאנדע איז גע-  
וועזען דער הויפט ציעל — איז יעצט  
אויסער'ן פלאץ, ווען פראקטישע בויענ-  
דע ארבייט איז נויטיג, און דער קאנ-  
גרעס — אחוץ די פארמאלע רעדען  
— האט זיך אפגענעמען פלויז מיט  
פראקטישע ארבייט — ווי א געשעפט-  
מאן, וועלכער קוקט איבער זיינע ביי-  
כער, און פלאנט זיינע געשעפטען  
פאר דעם נעקסטען יאהר, די פערטע  
עליה דעבאטען, דער פארנעמענער  
פודזשעט, נוסחייסונג פון דער אנגע-  
טור — דאס זיינען אלץ פראקטישע  
שריט, וואו קיין מליצה אחוץ אויס-  
גערעכענטע האנדלונג איז נויטיג.  
„וואס אנבאלאנגט די ציון פיהרער-  
שאפט — האט רבי סילווער פארטענ-  
זעצט — זי איז געהעזען און איז, אין  
זיכערע הענט: אלע דייך אז דר. ווייז-  
מאן וועט סוף כל סוף רעזיגנירען,  
זיינען אונבאגרינדעט און לעכערליך.“  
וואס אנבאלאנגט דער אידישער  
אנגעטור, האט רבי סילווער ערפלעהרט  
— האבען די ציוניסטען געטראגן זייער  
חוב, זיי האבען געטענהייטען דעם פלאן,

אונטער וועלכען די גייטציוניסטישע  
עלעמענטען קריגען א גלייכע דעה, אין  
דער ווידעראויפבויענע סטעיטיקייט  
אין פאלעסטינא, יעצט בלייבט צו זעהן,  
וואס די נישט ציוניסטישע עלעמענטען  
וועלען אויסטראגן, רבי סילווער איז  
אפטייטשט, אבער —  
און דא איז רבי סילווער געווארען  
פארביטערט.

מיט קנאפע דריי מאנאט צוריק איז  
רבי אבא הילל סילווער, נייטטיגער  
פיהרער פון סילווער'ס טעמפל, אפ-  
געטאהרען נאך אייראפא — מיט א  
דאפערלעכען צוועק, צו שטודירען דעם  
עקאנאמישען, פאליטישען און קולטור-  
דעלען מצב פון אונזערע פרידער אין  
מזרח אייראפא; א'ן דאן, בייצואר-  
וואוינען, און אנטויל צו געהען אין  
דעם פערזענלעכען ציוניסטישען קאנ-  
גרעס, אלס טשערמאן פון דער אמע-  
ריקאנער ציוניסטישער ארגאניזאציע,  
און אלס דעלעגאט פון סילווער'ס  
ציוניסטען, לעצטען דינסטאג, האבענ-  
דיג ערפילט ביידע אויפגאבען, האט  
זיך רבי סילווער צוריקגעקעהרט צו  
זיינע טעגליכע פליכטען, באנוצענדיג  
זיך מיט זיין פריינדליכע איינוויליגונג  
מיר צו געבען אן אינטערוויו, בין  
איך איהם דאנערשטאג נאכמיטאג נע-  
גאנגען באזוכען אין טעמפל.

שוין פון דערווייטענס, גאסען אוועק,  
זעהט זיך די פרעכטיגע געבויע פונ'ם  
טעמפל — ווי א לעד צו דער צעטר-  
ליכקייט, אויסגעהאקט פון שטיין, די  
ארכיטעקטור, נישט דוקא טראדיציאנעל  
שוועדישע, איז אבער אידישליך אין  
גייסט, גראדע, הערפארראנגענדע ליניען  
לויפן צו דער הויך צו — דער סימ-  
באל פון אלגעמיינער רעליגיעזיסטעט,  
וואס שטרעבט צו ערעהבונג, גלייכציי-  
טיג געפינט זיך קיין סימן פון טורם-  
אייגענארטיג צו פרעמדע געבעט היי-  
זער, אדרבא: דער קופעל, רונד, שיינט  
געגען דער זון, ווי א מעכטיגע אפליי-  
סענונג פונ'ם טורם — און געגען אלעס  
וואס ער אנטשפערעכט, די מנן דוד'ס,  
אויסגעהאקט אינ'ם שטיין, ביים אריינג-  
גאנג, גיבען צו נאציאנאלע באדייטונג  
צו דער אלגעמיינער רעליגיעזיסטעט.  
דער ברייטער טויער, ביים הויפט  
אריינגאנג פונ'ם טעמפל, פיהרט צום  
אויטאריום — יעצט אויסגעפרישט  
פאר די קומענדע ימים נוראים, לינקס,  
ביי דער ווייט, א קלענערע טיר, פיהרט  
צו דעם מאהלער האלל, צו די מיד-  
טיג דומס — און צו דער „סטאדי“,  
וואו צוריקגעצויגען פונ'ם רויש און הוי-  
הא פונ'ם לעבען — זיצט רבי אבא  
הילל סילווער.

שווארצע, ברענענדע אויגען, דורכ-  
דרינגענער, און דאך לאסטשענער, א  
הויבען שטערן, א שארפער, ארלער  
אויסדרוק, א טיעפע באסאווע שטימע  
— און איהר שטעהט פאר דעם מאן,  
וועמענס וואָרט ווירפט ווי כשוף אויף  
דער גרעסטער פארזאמלונג, נאך בע-  
פאר ער עפענט זיין מויל, פיהלט איהר  
זיין פערזענליכקייט — ראמינירענ-  
דיג און ערגרייפער, איהר פיהלט ער  
באזיגט דעם געטליכען פונק, וואס  
פלויז געזעהלעך און אויסערוועהלעט  
דאָבען, מיט וואס פלויז פאלקס-פיה-  
רער זיינען געבענטשט.

ווי יעדער אמת'ע פערזענליכקייט,  
באזיגט רבי סילווער די מדה פון  
גניות — געהט אויף זיין נאסט  
מיט דער גרעסטער פריינדליכקייט,  
דעמאָסטרירט ביז'ן גרונד, פארדרייכערט  
ער א סינאל, און טראקטירט זיין נאסט  
מיט א צווייטען, און, בשעת דער רויך  
שלענגעלט זיך אין דער לופטען, פאר-  
טראכט ער זיך — אין דערזעהלעך דאן

ענטוועדער צוריקפאהרען אין שטארט  
— אדער, אויב מעגליך, — אויס-  
וואנדערען אין אן אנדערע לאנד, וואו  
ער וועט קענען לעבען לויט זיינע  
נאטירליכע נייגונגען.

און אויך דאס איז נישט אלעס:  
וואס מכוה דעם אמעריקאנער יודענ-  
טום גופא — איז עס ראטהאט זיך  
צו שטעלען אין אפיציעלע פארבינדונג  
מיט א רעגירונג, וועלכע אונזער אמע-  
ריקאנער רעגירונג אנערקענט נישט? און  
די פאלגענע דערפון: דער סאוועט,  
אינדירעקט, וועט אויסנוצען יעדען  
דזשיאנט ארבייטער פאר פראפאגאנ-  
דע צוועקען צום גונסטען סאוועט רוס-  
לאנד, אלס פארטרעטער פון דזשיאנט,  
וועט עס זיין א לאַנישע נויטווענד-  
דיגקייט פאר דעם דזשיאנט ארבייטער  
צו אונטערשטיצען דעם סאוועט, צו  
ערפלעהרען פקול דם אז די רעגירונג  
שטעהט פעכט, ווייל אויב זי שטעהט  
נישט פעכט, צו וואס דאָרט פארשפּענ-  
דען געלד? צו זאגען אז די רעגיר-  
ונג איז יושר'דיג — ווייל אויב נישט  
יושר'דיג, ווי קען מען זיך אויף איהר  
פארלאזען, צו פארזינקען שווערע מי-  
ליאָנען אויף איהר פארען? מיט איין  
וואָרט, יעדער דזשיאנט ארבייטער  
וועט מוזען „בוסטען“ דעם סאוועט,  
לאַנישער ווייזע עס מוזען טהאן, —  
און די פאלגענע פון אזעלכע האנד-  
לונגען, אונטער די אומשטענדען, קע-  
נען נישט אימער זיין אנגענומען, אלע-  
פאלס איז עס נישט ראטהאטע איי-  
דישע פאליטיק.

און צו וואס דער נאנצער טארא-  
ראס? צו „רעטען“ דאס רוסישע איי-  
דענטהום? ערשטענס איז די לאנד פון  
רוסישע אידען נישט אזוי שרעקליך ווי  
מען וויל אונז איינדרירען, אחוץ דעם  
פארשפּרעכען דען די קאלאניזאציעס  
פלענער צו רעטען דאס רוסישע יודענ-  
טהום? פון די פופצעהן מיליאָן וויל  
מען אויסגעבען ארום א דריטעל אויף  
קאלאניזאציע, אפילו ווען ערפאלגרייך,  
וואלטען דיוע געלדער באזעצט אויף  
לאנד פלויז צווישען דריי און פיער  
טויזענד אידען — א מיגדערווייכטיגער  
פראצענט, דער רויך איז נישט ווערט  
דאס פיער.

דער אופן אליין, ווי דער פלאן איז  
ממש אריינגעצוואונגען געווארען אויף  
דעם אמעריקאנער אידענטהום, איז  
באליידיגענער, קיין קאמיסיע, קיין פאר-  
אנטווארטליכע אונטערזוכונג, צוויי  
מענשען קומען און זאגען — און ר-  
זאך איז געטראגן, איבערגאכט ממש,  
און דאן רופט מען א קאנפערענץ, נישט  
צו אונטערזוכען די נויטווענדקייט  
— נור גוטצוהייסען, וויכטיגע, פיעל-  
רייכענדע נאציאנאלע אקציע, ווערט  
נישט אזוי געטראגן.

רבי סילווער איז עמפערט „געגען  
דער נאנצער אנגעלענעהייט — ווי  
זיינע ווערטער ציינען.  
רבי סילווער איז אבער פון אייראפא,  
טראץ זיינע העכטיגע ווערטער געגען  
דזשיאנט, נישט צוריקגעקומען קיין פאר-  
ביטערטער, אדרבא, ער איז פול מיט  
אפטייטש, איבעראל, וואו ער האט  
געוויזט אין מזרח אייראפא, נעהט ער  
ספּעציעל פון א ערשטלעכע אידענטהום,  
אונזערע פרידער שטעלען זיך צוריק  
אויף בן-מיט, און די שרעם פאר, אונז  
סילווער'ס „איז ווייט איבערשטריכען, דע-  
ליקאן איז צימליך שטארק — איי-  
דישער נאציאנאליזם פליהט, דאס איז  
בינע פאלס — האט רבי סילווער פאר-  
ענדיגט — טראכט נישט ווענען אונטער-  
גאנג, דער איד טראכט פון זיין צו-  
קונפט און ווענען זיין ריקסעהר נאך  
ארץ ישראל.“

„אין דער זעלבער צייט ווען זיי,  
די נישט ציוניסטישע עלעמענטען —  
האט רבי סילווער ערפלעהרט — הא-  
בען אויסגעארבייט זייער פארשטענ-  
דיגונג מיט די ציוניסטען, אין דער  
זעלבער צייט קומען זיי פלוצלונג ארויס  
מיט א פלאן, תאם וועט זיך, אינדר-  
דעקט, מוזען שלעכט אפרופען אויף  
זייער אייגענע צונעוואנטע סטעיטיקייט  
— פאר ציון, דער נעפארטערטער פופ-  
צען מיליאָן דאלאר דרייוו פאר אידישע  
קאלאניזאציע אין סאוועט רוסלאנד,  
אויב ערפאלגרייך דורכגעפיהרט, וועט  
אויסלעזערען די פינאנציעלע קוואלען,  
וואס וואלטען באפרוכפערט דעם ארץ  
ישראל באָדען, עס איז א שלעכטער  
סימן פון נוסען ווילען מצד די נישט  
ציוניסטען.“

„אבער איך וויל איהר זאגט מיך  
דיכטיג פארשטעהן — האט רבי סילו-  
וער פארטענעצט — איך וואלט קיינ-  
מאל נישט ארויסגעטראטען מיט א  
ווארט געגען וועלכען עס איז פלאן  
צו העלפען אידען אויסער פאלעסטינא  
— אויב דער פלאן וואלט געוועזען  
פראקטיש און שכל'דיג, ליידער איז  
דער סאוועט קאלאניזאציע פלאן קיי-  
נע פון פירע, נישט געהענדיג אפילו  
אויף א האר אין אנגעטראכט ארץ  
ישראל.“

„איך בין געוועזען אינסטרומענ-  
טאל“ — האט רבי סילווער געזאגט —  
צו פארמיידען אז דער ציוניסטישער  
קאנגרעס זאל נישט אנגעהמען קיין דע-  
זאלוציע געגען דער סאוועט קאלאני-  
זאציע — צוליב קיין גלויבען אז  
דער קאלאניזאציע פלאן קען באשטרי-  
טען ווערען אן און פאר זיך, און אט  
זיינען די ארגומענטען:

„דער איד, בטבע, איז א שטארק-  
מענטש און האנדעלס-מענטש, און איז  
קיין לאנד ארבייטער, און אונטער גע-  
וועהנליכע אומשטענדען וועט מען  
איהם קיינמאל נישט ערפאלגרייך קאָל-  
ניזירען אויפ'ן לאנד, אויב שוין יא  
קאלאניזירען, און אויב קאלאניזירען  
אויפ'ן לאנד איז נויטיג, מוז דערהיי-  
זיין אן אויסערליכער אידעאל, וואס  
זאל דינען אלס אן אויסערנעוועהנליכע  
טרייב-פראפט, אזא אויסערליכער איי-  
דעאל איז צו געפינען פלויז אין ארץ  
ישראל, וואו דער איד, באהעפטענדיג  
זיך מיט'ן פארען, פיהלט אז ער טהוט  
רעמיט א נאציאנאלע אספ, אין חשב-  
לאנד, וואו די קאלאניזאציע, אפילו  
ווען ערפאלגרייך, וועט אין געשטען  
פאל זיין פלויז עקאנאמיש אין נאסח,  
וועט פעהלען דער אידעאל, און עס  
וועט פעהלען די נויטיגע קראפט צו האל-  
טען דעם איד צום פארען, ביי דער  
ערשטער געלענעהייט, נאך דעם ווי  
מיליאָנען וועלען געספענד ווערען, וועט  
דער איד פארלאזען האס-און-פאס, און



# גרויסע ציין דעמאנסטראציע ערעפענט קרן היסוד קאמפיין

Wed Sept 16 1925

דרייזער עולם, פארזאמלט אין מייסאניק האלל, הערט דרינגענדע אפיעלס ביי צווייטערען פאר פאלעסטינא אויפבויען סעטינג קייט. — רבי סילווער, אין דראמאטישע רעדע, שילדערט ערפאלג פון פראקטישען ציוניזם, גיט אפ באריכט פון וועגער קאנגרעס, און דעריבער וועגן אויפגעבונדענע נאציאנאלע סעטימענט אין מזרח אייראפעאישען יודענטום. — רבי גאלדמאן, משער טאן פון מיטלע, אפערירט צו שטיצען קרן היסוד דרייוו, און פאדערט אויף אנצוגעבן צו וואלונטירען סעטיגקייט פאר דעם קאמפיין. — ארץ ישראל בילדער צייגען שטוינענדע אנטוויקלונג פון אלט-נייעם אידישען היימלאנד.

דעם נעכטיגער אוועג אין מייסאניק האל, וועלכער איז געווען איינער פון די גרעסטע, איינדרופולסטע און פרעכט טינסטע אידישע אווענטען אין קליוו לאנד, וועט לאנג בלייבען אין זכרון פון די פופצעהן הונדערט פערזאנען, מע נער און פרויען, וועלכע האבען זיך דארטען פארזאמלט. סאי די בילדער פון דעם אידישען לעבען, שטרעבען און ווירקען אין דעם נייעם ארץ ישראל, סאי די גלענצענדע רעדען פון רבי אבא הילל סילווער און רבי שלמה גאלדמאן, האבען נעמאכט אזא טיפען איינדרוק אויף די פאראמעטע, אז עס איז נאר אוממעגליך זיך פארצושטעלען, אז זיי זאלען ווען עס איז קאנען אפגעווישט ווערען. דער נעכטיגער מיטלע האט באוויזען, אז די בעסטע זיך און טעכטער פון דעם קליוולאנדער אידישעם האבען אן אינטערעס פאר דעם אלט-נייעם אידישען לאנד, און זיינען מיט אלע כחות גרייט מיטצוהעלפען אין זיין ווידעראויפבויען.

וועלכען טיפען איינדרוק די לעבעדיגע בילדער פון ארץ ישראל האבען נעמאכט אויף דעם פאראמעטען עולם איז אוממעגליך איבערצוגעבען. די מעהרסטע פון די פופצעהן הונדערט מענטשען זיינען געווען אזוי באנייט טערט, אזוי נערהערט, אזוי מיטגערירטען פון דעם וואס זיי האבען געווען. אז דער גרויסער האל האט געהאלטען אין איין הילכען פון שטארקע אפלאך דיסמענטען און עס האט זיך געפיהלט, אז די פאראמעטע וואלטען ניט מיער געווארען צו זיצען א גאנצע נאכט, קור קען אויף די בילדער, און צו האלטען אין איין אפלאדירען.

שוין די ערשטע בילדער האבען בא-ווווען ווי זעהר נערעכט רבי שלמה גאלדמאן איז אין דער ערעפענונג פון דעם אווענט געווען, ווען ער האט גע-זאגט, אז די בילדער וועלען מאכען פאר ציוניסטען אפילו יענע, וועלכע זיינען ביז איצט געשטאנען פון דער ווייטענס און האבען זיך ניט אינטער-רעסירט אין ארץ ישראל. קיין צווייטעל, אז די האויזע פראפעצייאונג פון רבי גאלדמאן וועט זיך אין דער נא-הענטער צוקונפט ארויסווייזען אלס טאטזאך.

ניט קיין גלענצערען איינדרוק האט דערנאך נעמאכט אויף די פאראמעטע די גלענצענדע און ריהרענדע רעדע פון רבי אבא הילל סילווער, וועלכער האט זיך נעכטען אווענט אויפגעהויבען צו א באזונדערע הויך. רבי סילווער האט אנגעפאנגען זיין נייסטרייכע רעדע מיט א גרויסע פון דעם אידישעם אין אייראפא צו זייערע ברודער אין אמעריקא.

ער איז דאן איבערגעגאנגען צום ציוניסטישען קאנגרעס אויף וועלכען ער איז געווען א דעלעגאט און וואו ער האט געשפילט א באדייטענדע ראלע, ווערענדיג ערוועהלט צום גרויסען נייסטשישען אקציאנס סאמיטע. ער האט זיך אפגעשטעלט אויף די פראגע, וועל-כע דער קאנגרעס האט געהאט צו בא-האנדלען און וועלכע זיינען אלע גע-לעזט געווארען אין אזא זין, וואס לאזט ניט איבער קיין שום צווייפעל, אז די ציוניסטישע וועלט באוועגונג האט שוין דערגרייכט צו א שטופע ווען איהרע פארטרעטער קאנען טאן רעאלע ארבייט ווי אמת'ע, קלוגע און אויס-נערעכענטע פארלאמענטאריער.

צוריקקומענדיג צום אייראפעאישען אידישעם, האט רבי סילווער אויף א גאר גלענצענדען אופן געמאכטען דאס לעבען פון די אידען אין די פארשידע-דענע אייראפעאישע לענדער און האט מיט זיינע ווערטער ארויסגערופען גרויס באנייטערונג פון זיינע צוהערער. „די אייראפעאישע אידען זיינען ניט געוונ-גען מאראליש און זיינען ניט געפאלען אין נייסט“, האט רבי סילווער געזאגט. „גאר פארקעהרט, זייער מאראל, זייער נייסט און זייער דראגט צו א פרויען אידישען לעבען איז אזא, אז מיר מענען זיך אן זיי מקטא זיין.“

צום שלום האט ער אפערירט צו די אנוועזענדע אנצופאנגען אן אינטערסירט ווע ארבייט פאר דעם קרן היסוד דרייוו, וועלכער פאנגט זיך דא אן. ער האט אנגעוויזען, אז דער נעלייטערטער נייסט פון דעם אייראפעאישען אידענ-טום וואס האט אין די לעצטע יאהרען געמוזט אויפאל אריבערטראגען, איז נאר פארבליבען אזוי ווי ער איז דער-פאר, ווייל כמעט דאס גאנצע אידענ-טום דארטען איז באהערשט פון דעם ארץ ישראל געדאנק. מיט ריהרענדע ווערטער אין וועלכע ער האט אויסגע-דריקט זיין האפנונג, אז די אידען ווע-לען דעם האייזאהרגען קאמפיין מא-כען פאר אן ערפאלג, האט ער פארענ-דיגט זיין געלונגענע רעדע פאר וועלכע דער גרויסער עולם האט איהם הארציג און לאנג אפלאדירט.

רבי שלמה גאלדמאן האט אין זיין ערעפענונג רעדע און אויך שפעטער, גאכערע ווי די בילדער פון ארץ ישראל זיינען געוויזען געווארען, זיך הויפט-זעכליך אפגעשטעלט אויף דעם קאמ-פיין, וועלכער געהט איצט אן און וועט פון היינט אן באזונדערע שטארק אנ-געפיהרט ווערען. ער האט אפערירט צו די פאראמעטע, אז זיי זאלען ווע-רען וואלונטירט אין דעם קאמפיין און זאלען דעם קרן היסוד ניט באהאנדלען ערנער ווי עס ווערען דא באהאנדעלט

Please give me a brief sketch of the career of Rabbi Silver, Cleveland. H. R.

Rabbi Abba Hillel Silver, born on Jan. 28, 1893, attended the public and high schools of the city of New York and was graduated from the University of Cincinnati and from Hebrew Union college in 1915.

He was rabbi in Wheeling, W. Va., from 1915 to 1917, when he accepted a call to the rabbinate of the Temple of Cleveland. He married Miss Virginia Horkheimer of Wheeling on Jan. 2, 1923. He received the degree of Doctor of Divin-

**Send in Your Questions.**

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ity from the Hebrew Union college in June, 1925.

Rabbi Silver was in France during the World War on a mission for the governments of the United States and France, and was decorated by France for conspicuous service.

He is a member of the executive board of the Central Conference of American Rabbis; vice president of the Zionist Organization of America and a member of the international relations committee of that organization. Rabbi Silver is a member of the board of governors of Hebrew Union college, a member of the boards of the Cleveland Associated Charities and the Consumers' League of Ohio. He is also a director of the Intercollegiate Menorah Association and the Jewish Publication Society of America. He is acting chairman of the Bureau of Jewish education of Cleveland.



ווייס פרעזידענט פון ציוניסטישער ארגאניזאציע אין אמעריקא, און מיטגליד פון ציוניסטישען אקציעאנס קאמיטע.

אידען פון סילווער! אין אונזער שטאט ווערט איצט געמאכט א קאמפיין פאר דעם סין היסטאריע דער סומע פון 125 טויזענד דאלאר. איך אפעריר דארום צו אייך זיך צו באטייליגען אויף אלע מעגליכע אופנים אין דעם דאזיגען קאמפיין און צו זעהן, אז ער זאל זיין אן ערפאלג אין פולסטען זין פון דעם וואָרט.

ביז איצט האבען די סילווער אידען ניט דערפילט זייער חוב פונעם ארץ ישראל. אין די לעצטע פינף יאָהר איז די ארבייט פאר אונז זעך לאנד דאָ כמעט אין גאנצען פארנאכעלעסיגט געווארען. מיר האָבען געטאָן זעהר וועניג, פילע וועניגער ווי עס איז געטאָן געווארען אין פילע, פילע קלענערע שטעט פון אונזער שטאָט.

מיר זיינען שטענדיג געווען שטאַלץ אויף די אידישע אויפמאכונגען אין סילווער, אבער די דערגרייכונגען פון די לעצטע יאָהרען, אָדער בעסער געזאָגט, די ניסדערגרייכונגען, רופען אין אונז ארויס א מיס-טרויען פאר דער צוקונפט.

קיינער, ווער עס איז כאַטש אפיסעל פאקאנט מיט דעם וואָס עס קומט איצט פאר אין ארץ ישראל, וועט ניט לייסענען, אז דער האַרציגער ריגער קאמפיין איז דער וויכטיגסטער פון אלע וואָס זיינען שוין פאַרגען קומען. טויזענדער אידען וואַנדערען דאָרטען איין יעדען מאָנאט און פאַרגעסערען די שוועריגקייטען, ווייל זיי וועלן דארטען צו מאַכען א לעבען און עס מוז זיי גענעצען ווערען הילף. אויב דאָס וועט ניט גע-טאָן ווערען, דאָהער דער גאנצער אונטערנעמונג א נעפאָהר, ווייל מיר וועלען אנטקענען געהן א שרעקליכען עקאָנאָמישען קריזיס, וואָס זיינען פאַלגען לאָזען זיך גאַרניט פאַראויסזעהן.

אויב מיר וועלען קענען העלפען די עקאָנאָמישע אונטערנעמונגען אין ארץ ישראל, אזוי מעגן מיר ערוואַרטען, אז אונזער באַוועגונג זאל איצט, ביי דער פאַרגעסערטער איינוואַנדערונג, דאָרטען געפֿינען ווערען ווען מיר וועלען זיין בוכה צו אַרגאניזירען נייע פרעזידענטשאַפֿטען. אויב מיר וועלען קאָנען אויסבויען נייע קאָלאָניעס און נייע סעטעלעמענטס און פאַרויכערען דעם געווענדיגסטן צושטאנד אין לאַנד. אויב מיר וועלען דאָס אָבער ניט קאָנען, איז עס ניט אויסגעשלאָסען, אז די איצטיגע פאַ-ליטישע לאַגע אין ארץ ישראל זאל מוזען אין גאנצען געענדערט ווערען צו אונזער אומגונסטען און דעכאַלט וועט דאָס גאנצע אידישע נאָמען אין דער גאנצער וועלט פון דעם מוזען ליידען.

פון סילווער אידען ווערט איצט פאַרלאַנגט, אז זיי זאלען ביי-שטייערען 125 טויזענד דאלאר צו די דריי מיליאָן דאלאר, וועלכע מוזען דעם יאָהר געשאַפען ווערען אין די פאַראייניגטע שטאַטען. אין דער דאָזיגער קוואַרטאָל געהט אויך שוין אַריין דער יעהרליכער פּרודזשעט פון דער הרסה און פון דעם אידישען נאציאָנאַל פאנר.

איך ווענד זיך דערפאר צו די אידען פון סילווער צו טאָן זייער פליכט צו ארץ ישראל און צום פאַלק ישראל. יעדער איד מוז ביי-שטייערען אזוי פילע ווי דאָס איז איהם גאָר מעגליך צו דעם דאָזיגען, היי-ליגען צוועק.

איך רופ אלע ציוניסטען פון סילווער אָפּצוגעבען זייער גאנצע פרייע צייט פאר די געקסטע צעהן טעג, און מיטצוהעלפען אין דעם איצטיגען קאמפיין. מיר מוזען האָבען אונדערטער נייע און ארבייטס-וויילע ארבייטער.

די ציוניסטען פון סילווער זיינען אין דעם איצטיגען קאמפיין אויף דער פראָגע, וואָרום דאָס גאנצע לאַנד קוקט אויף אונז. מיר וועלען ניט האָבען קיין איין לאַגישע ערקלעהרונג אָפּצוגעבען פאר אונזער פאַרטיי-דינג, אויב מיר זאלען, הילף, דורכפאלען אין דעם קאמפיין. אויף אונז אליין וועט פאלען די שאַנדע פאר דעם ניט דערפילען פון אונזער גרויסען חוב אין א קריטישער צייט!

שמעיה אויף, פריינד פון ציון! ערוואַכט, פרידער פון איין אידען, און טהוט אייער פליכט!

אבא הילל סילווער

B  
Oct 26 '25  
CLEVELAND PLAIN DEALER

## ASSERTS SCIENCE IS RELIGION'S ALLY

Rabbi Silver Calls Destiny, Not Origin, Man's Chief Concern.

"Religion has no greater friend and ally than science," said Rabbi A. H. Silver at the Temple yesterday morning in his lecture on "Why Believers are Afraid of Evolution." "Science destroys not faith, but superstition; not prophecy, but idolatry; not hope, but fear." "The faith that speaks of God, spiritual and one, the friend of man and the source and sanction of all morality; the faith that speaks of man's immortal destiny, of the sanctity of his life and the reality of his ideals, of human brotherhood and peace, has nothing to fear from science which aims to discover the way by which these essential ideals of man may best be established." "The function of religion in human life is not to throw a mantle of sanctity over antiquated pseudo-scientific notions about the creation of the world, the origin of man or the workings of natural law." "Its function is not to be a camp follower of science."

### Should Welcome Knowledge.

"Rather is its function to welcome all knowledge which comes to man out of the labors of his mind and to translate such knowledge into truth, to elevate facts into realities and wisdom into goodness."

"What matters it to religion what the origin of man was?"

"What shall be his destiny—that is religion's chief concern!"

"What shall he make of the precious gift of life which is his? Shall he wing it aloft to the high summits and the strange tumults of creative ecstasy or shall he remain chained to his past, kin to beast and brute?"

"What matters it to religion how the world was formed? How shall man reform his own world so that it may become a fit place for the dwelling place of his aspiring soul—that is religion's chief concern."

"Spiritual religion in our country today is fighting one of its most glorious battles. Bigotry in the

name of religion is seeking to stifle truth, to outlaw science, to proscribe research and to shackle academic freedom by legislation.

"Where once the torch and the rack were employed, now the law is invoked to check man's high adventure into the untrod lands of knowledge."

"The true believer will not ally himself with the zealot and the fanatic who have always been the unconscious foes of human progress."

SATURDAY, OCTOBER 10, 1925

## LIVE BY RELIGION, BRICKNER PLEADS

Christians, City and His Own People Greet New Rabbi.

"Religion and life again must be made to walk hand in hand if civilization is to be preserved; not merely preserved but enhanced."

This was the keynote of the inaugural address delivered by Barnett R. Brickner, whose official installation as rabbi of Euclid Avenue temple, E. 82d street and Euclid avenue, last night was celebrated, Christians joining in the observance.

"Religion is as a rushing stream," he said. "Let's keep the sluices open and let it flow as a living, creative stream of God, calling itself into the hearts of men. This is the challenge that every man and woman, regardless of creed or label, has to face."

### Book, Not Pocketbook.

"Our mission," he said, "must be to stand in the eyes of the world, not for the pocketbook, but for the Book."

Rabbi Brickner called to mind the challenge which "this thing we call 'Liberal Judaism'" offers.

"Liberal Judaism," he said, "has now become orthodox. The challenge comes to us, 'Keep Liberal Judaism liberal! Make of 'reformed Judaism' reform-Judaism.'"

In welcoming Rabbi Brickner as the new leader of the congregation, David S. Kohn, president, turned the pulpit over to him as a free pulpit, "absolutely unrestricted."

City Manager William R. Hopkins,

in welcoming the new rabbi for the city, remarked, "The American people are coming to realize the great differences which exist between what our great declarations of belief say, and what we really are."

Looking to religion to set the trend of events right, he said, "Now more than ever, with the American people grown rich and strong, they need a richer and stronger religion."

The installation address by Rabbi Abba Hillel Silver of The Temple, a colleague of Rabbi Brickner at the Hebrew Union college, concerned the functions of a minister, whether in Israel or any other faith.

### Describes Minister's Road.

"If we are to minister at the high altars of God in faithfulness and sincerity," Rabbi Silver said, "we must speak to our people the Word of God as it comes to us, kindly but firmly, with sympathy and understanding but also with candor and force."

"Above all, we dare not seek to pamper or to please them, lest we betray them in the direst needs of their lives. Nor must we allow ourselves to crave their constant adulation. This has proven the tragedy of more than one minister."

"We must walk the road of unpopular causes, the hard road of frustration and defeat, if we wish to arrive at the only victory which matters, the victory of the spirit."

"A great number of cheap and easy victories may be won by a talented minister in the manifold skirmishes of his profession, but the real victories of the kingdom can be won only at the cost of many sacrifices, heartaches and disillusionment."

In the name of the Christian churches of Cleveland, Rev. Dilworth Lupton, of First Unitarian church welcomed Rabbi Brickner as a friend and fellow.

"When I think of the Jew," he said, "I think not of his genius in business, but his greater genius which has been religion. The world may again have to call upon him for leadership. Now is the time for Israel to raise new prophets to fill this role of leader."



# JACKSON'S YEARS IN SOCIAL WORK

**A**  
Blushing Like Boy, He  
Hears Speakers at Re-  
ception Tell of His Serv-  
ice to City's Needy.

**CONDUCTS ASSOCIATED  
CHARITIES SINCE 1904**  
**PLAIN DEALER**  
"Begging" Institution of 21  
Years Ago Now Noted  
for Efficiency.

10-28-25

As many of his friends as could crowd into Hotel Cleveland ball room last night helped James F. Jackson, general secretary of Associated Charities, celebrate his first third of a century in social work.

Some of them told of the hardships of the thirty-three years, during the last twenty-one of which Jackson built up an agency distributing free beans to the poor into what is said to be most effective charitable organization in the United States.

They told how he came to Cleveland twenty-one years ago, how he had to go around town begging money to keep the institution afloat, how he often went to bed with tears in his eyes and how, through it all, he never lost sight of the humanity of the men and women he tried to serve.

Mr. and Mrs. Jackson expect to leave Nov. 8 to spend the winter in California. They were sped on their way by a \$1,200 purse from their friends presented by S. M. Bond, a former president of Associated Charities.

Speakers included City Manager William R. Hopkins, Bond, Dr. Dan F. Bradley, pastor of Pilgrim Congregational church; Msgr. Francis T. Moran, Rabbi A. H. Silver, Starr Cadwallader, president of the Cleveland chapter of the American Association of Social Workers, and Mrs. E. B. Palmer, active in social work, and one of the founders of the Society for the Blind.

## Mr. Jackson There.

Jackson sat through the laudatory speeches blushing like a boy, obviously ill at ease. Mrs. Jackson, a little woman in a plain blue silk dress, sat below the speaker's table. She chuckled at references to herself as "the real power behind the throne."

Jackson stammered his thanks. "Of course you've overstated the case," he said, "but if my head is swollen tonight I know it will be swollen larger in the morning when somebody bats it again. It happens frequently."

"When I came to Cleveland they were giving away food to the poor at city hall—beans you couldn't even cook—and you had an Associated Charities that gave away second-hand clothes. There was complete satisfaction with the situation."

"You had a city of 440,000, with an organization fit for one of 40,000. There were two people beside myself on the staff. We had to go around and beg money to keep the thing going."

"Time and again enemies of the institution thought they had put Associated Charities out of business, or had put me out of business, but it seemed that instead of wrecking the train they'd only thrown a switch, and we found ourselves back on the main track, going ahead. I was licked early and often, but fortunately I never found it out."

"I can't wish anybody the horror in which I lived the first eight years I was here. The development of transportation, with the automobile and the airplane, is not as wonderful as the development of charity work."

"We stood on three points and we won out—investigation, co-operation and personal service. Today we have a society for the blind, a society for the crippled and disabled, social service as a part of every hospital's operation, visiting teachers in the schools, social service workers going out from factories, parole and probation work in the courts, and an expression of social service in every state institution."

Through all the talks praising Jackson ran this thought: "Here is a man who, while he insisted upon applying scientific methods to charity work, never forgot what it was all about. He still saw people as human beings, not as 'cases.' He loved people well enough to learn from science how they could best be helped."

Dr. Bradley declared Jackson was unpopular when he first came to Cleveland, especially among the clergy.

"Every church was doing some kind of social work, and the ministers, who are great people to keep on doing a thing the same way it always has been done, resented it when Dr. Jackson showed them they were doing more harm than good by not inquiring into the best way to help," he said. "Today I don't believe there is a bone-headed preacher in town opposed to Associated Charities."

Msgr. Moran declared that Jackson had banded the whole city in a spirit of brotherhood. Jackson, he said, is a modern Good Samaritan.

Rabbi Silver applied one of the Psalms:

## Rabbi Quotes Psalm.

"Happy is he who considereth the poor," he quoted. "The word is 'considereth,' not 'give,' for anybody can give, though he may have no heart in it. Considereth means insight. And Mr. Jackson considered not only the man but the best way of helping the man. He brought to science a glowing enthusiasm that made service an art."

"But to complete the quotation, 'Happy is he who considereth the poor. The Lord will preserve him; the Lord will grant him a long life and he will be called blessed among men.'"

Jackson gave credit to Cleveland and to his associates.

"Cleveland has stood by with idealism, faith and money," he said. "Our budget increased from \$24,000 to \$500,000 a year, and nobody kicked except people who didn't get some of the money they knew they weren't entitled to."

Jackson was born in Minnesota in 1861 and graduated from Carleton college in 1883. In 1889 he became general secretary of the Minnesota state board of charities and correc-

# Needy Never Just "Cases" to Him, After 33 Years in Work

JAMES F. JACKSON

MR. JACKSON RECEIVES PURSE FROM S. M. BOND



the evening of Rabbi Silver's appearance. Following this there will be a public reception, at which it is hoped to have members of the Grand Lodge of Michigan in attendance. This will be followed by the address at 8 o'clock in the auditorium



Rabbi A. H. Silver

of the old Masonic Temple. Rabbi Silver has taken for his subject, "The Rising Tide of Choler."

Rabbi Silver is a director of the Inter-collegiate Menorah Association, vice-president of the Zionist Organization of America, member of the executive board of the Central Conference of American Rabbis, director of the Jewish Publication Society of America, and of other important bodies. He was in France during the World War and was decorated by the French government for conspicuous service.

Worshipful Master Benjamin wishes to emphasize the fact that all Master Masons in Detroit are invited to attend the reception and the lecture.

## Masonic News

**Perfection Lodge Bringing  
Noted Speaker, November 6**

Perfection Lodge, No. 486, will strike a high note on November 6, when it presents Rabbi A. H. Silver of Cleveland, to the Masons of Detroit.

Rabbi Silver is known as one of the

most eloquent pulpit orators of America and Worshipful Master Maxwell W. Benjamin, of Perfection Lodge, has been planning for months to bring him to Detroit.

Perfection Lodge will give a banquet to its honorary members at six o'clock on



## CORRESPONDENCE

LOUIS MARSHALL AND RABBI ABBA HILLEL SILVER

*THE NEW PALESTINE has been authorized to publish the following exchange of letters between Mr. Louis Marshall and Rabbi Abba Hillel Silver of Cleveland on the question of Palestine and Russian Jewish colonization:*

October 24, 1925.

DEAR Rabbi Silver: Yours of the 15th instant to Mr. David A. Brown has been brought to my attention. It is because of the very high esteem in which I hold you that I am persuaded that your letter is the outcome of a misunderstanding.

If you had been present at the Philadelphia Conference, I am sure that you would not have declined to become a member of the National Committee of the United Jewish Campaign. It was there pointed out, as is the fact, that in May last the Joint Distribution Committee, together with the American Jewish Relief Committee, the Central Relief Committee and Peoples Relief Committee, recognizing that conditions in Eastern Europe were such as to necessitate a continuance of the assistance which we had rendered during the past ten years, concluded that it was the duty of American Jewry to contribute during the next three years \$15,000,000 to that end. It was never the purpose of these committees to concentrate on agricultural work in Russia—in fact, it was intended that the greater part of the funds collected would go for other purposes, as, for instance, the creation of Kasas, to supply capital to small tradesmen, to assist artisans, to continue childcare, refugee, sanitation and cultural work in various parts of Eastern Europe, and to some extent to continue the health work which we had begun in Palestine. There was no possible question as to the crying need which existed and continues to exist. We were admonished that this was the fact not only by our own representatives, but by the many organizations whose representatives have come to the United States to collect funds for various of these objects, thus creating untold embarrassment among the Jews of this country, who were called upon to contribute to organizations of which they knew nothing. Among the responsible men who had come to this country for such a purpose was Rabbi M. Eisenstadt, formerly of Petrograd, who was explicit in his insistence on the importance of all of these humanitarian obligations.

The conference at Philadelphia was called to further the campaign to raise these funds. There were those who opposed the assistance of the Jews in any part of the world except Palestine, and the fear was expressed that if the United Jewish Campaign was launched, it might interfere with the plans of those who were seeking to raise funds for Palestine. The matter was fully discussed. Speaking with authority, I stated, and now repeat, that although this campaign was intended to take care of the Jews of Eastern Europe, those connected with the Joint Distribution Committee had in the past shown their recognition of the needs of Palestine by distributing over \$7,000,000 of our funds for Palestine at a time when scarcely a dollar came from any other source, that we had contributed to Keren Hayesod, and that many of us had cooperated with Dr. Weizmann in seeking to secure increased contributions for that organization, that we participated in the effort to induce non-Zionists to cooperate with the Zionists in connection with the Jewish Agency, whose principal function I conceive to be to help in the raising of funds for Palestine, and that we likewise were engaged in seeking capital for the Palestine Economic Corporation. I then stated, with the sanction of my associates, that at the proper time we would do all in our power to help the cause of Palestine and to assist in the effort to raise adequate funds for its needs. There was and is no dissent from that point of view among my associates. Later in the session a committee was appointed to prepare the resolutions to which you have referred. They speak for themselves. Nobody connected with the United Jewish Campaign is desirous of modifying those resolutions to the extent of a hair's breadth.

The fact that Mr. Brown, in his letter of invitation, did not quote these resolutions in full and omitted the paragraph concerning Palestine, is entirely beside the question. He had previously given extensive publicity to these resolutions. The letter which he was writing related to the United Jewish

Campaign. The clause in the resolution regarding Palestine had no materiality in respect to that campaign. Nobody ever intended, except to the extent to which I have referred with regard to the continuance of sanitation work in Palestine, that any part of the fund raised in the campaign was to be pledged for Palestine. It was understood that that would be an entirely separate and independent campaign.

You say in your letter: "American Jewry has now waited for action in behalf of Palestine—not merely expressions of good will." I am at a loss to understand what more can be done than has been done so far as the United Jewish Campaign is concerned. What was desired at Philadelphia was an expression of good will. That was given without mental reservations. I am confident that the purpose expressed will be carried out, unless we are prevented from doing so.

You refer to our campaign as one "for Russian colonization." That phrase was used merely for the sake of brevity. Everybody knew what was meant. It was to help the Jews who desired to engage in agriculture in Russia on lands set apart for that purpose, to have the opportunity to do so, so far as we could supply funds for that purpose within the limits of our appropriation for that object, and so far as consistent with our obligations to other humanitarian and constructive purposes in Eastern Europe.

Though we have rarely met, I am confident that I have read you aright when I express the belief that you do not fail to recognize the needs of our coreligionists in Eastern Europe and the duty that we owe them, and that you would be the last man in the world to say that, in view of our interest in Palestine, we can shirk our obligation to the 8,000,000 unfortunate Jews in Eastern Europe. As I have had occasion to say recently, this entire matter is one of psychology. The Jews of the United States are able and willing to help where assistance is needed. There are enough warm hearts and willing hands to help the Jews of Eastern Europe and the development of Palestine. If we go before the people with ranks divided, hesitant and doubtful, and indicating a lack of confidence in our ability to help in both directions, it will not take the people long to appreciate that fact, and there may be disappointment all around. But if we go forward, not pessimistically, but with real optimism, and show the public that we believe what we say and that we are acting in accordance with our belief, American Jewry will not fail us in either direction. Ten years ago, when we began our war relief activities, nobody would have hazarded the prophecy that the Jews of the United States would respond as they have, not only to this relief work, but to Palestine, to our various communal charities, to our educational and cultural needs, and to the erection of magnificent structures costing millions of dollars. A fine sense of responsibility has been created, and there are thousands who today find joy in giving, who formerly were indifferent because they had not realized the great moral principles which have been brought into life by the throb of human sympathy and by the spur of necessity.

I most earnestly hope, dear Rabbi Silver, that you will reconsider your decision.

Very cordially yours,

Rabbi Abba Hillel Silver,

LOUIS MARSHALL.

1485 East 106th Street, Cleveland, Ohio.

MR. LOUIS MARSHALL,

GUGGENHEIM, UNTERMYER & MARSHALL,  
120 Broadway, New York City.

October 29, 1925.

MY dear Mr. Marshall: Permit me to acknowledge the receipt of your kind letter of October twenty-fourth. I appreciate very much the spirit which prompted your communication. I am fully aware of the earnestness with which you have applied yourself to the forthcoming campaign of the J. D. C.—quite in keeping with your tradition of Jewish service and leadership—and I realize that the differences of opinion which have arisen are a source of great concern to you.

I need not assure you, my dear Mr. Marshall, that I am as vitally interested in relief measures in behalf of our brothers in Eastern Europe today as I have been in the last ten years, and that I should be as eager to serve now as I was through all the earlier campaigns of the J. D. C. I have just returned from a rather extensive tour of Eastern Europe. I visited Poland, Roumania, Lithuania, Hungary and Austria.

I know now more vividly than ever before what a life-saving and soul-saving benefactor the American J. D. C. has been to our people in those lands, and how desperately in need they still are of our continued help and support.

Had the projected campaign of the J. D. C. been limited to a continuation of this work, not a dissenting voice, I am sure, would have been raised in American Israel. However, for months prior to the Philadelphia Conference, a misguided publicity bureau inundated the American press with rash and pompous talk about salvaging Russian Jewry through a vast program of colonization. All other services which the J. D. C. could render Jews in Eastern Europe were completely eclipsed by this new-found panacea.

You state in your letter—"It was never the purpose of the Committee to concentrate on agricultural work in Russia—in fact, it was intended that the greater part of the funds collected would go for other purposes." I am pleased to think that this is now the fixed policy of the J. D. C., but I am at a loss to know why greater publicity was not given to the fact heretofore, or why a budget indicating in a general way the degree of support which would be given to Russian colonization and to other enterprises has not yet been announced.

I need not restate here my position on the subject of colonization in Russia. Mr. Brown has probably sent you a copy of my letter of September 16th. I wrote him then, that it was my humble opinion that mass colonization in Russia was a stupendous blunder. Should conditions in Russia improve, the Jew will not stay on the farm. Should they grow worse, he will not be permitted to remain on the farm. It is naïve to assume that the settlement of a few thousand families on the soil and the expenditure of a few millions of American dollars will reconstruct Jewish life in Russia, as the grandiose publicity of the J. D. C. announced. The reconstruction of Russian Jewish life is contingent upon the reconstruction of Bolshevik Russia through a revision of its economic policy. This will come to pass sooner or later.

However, I stated to Mr. Brown, that in view of the Philadelphia Resolution (which refused to make Russian colonization the central motive of the Campaign, and which at the same time recognized the upbuilding of Palestine as a direct and immediate challenge to American Jewry) ~~that~~ I was content to remain silent and to refrain from actively opposing the colonization project in Russia so as not to hurt the other relief agencies which will be helped by this campaign. Mr. Brown has now scrapped the Philadelphia agreement by omitting the paragraph on Palestine, which alone made that agreement possible. By this act he served notice that in the forthcoming campaign ~~Philadelphia~~ will be completely ignored. It is not even to be mentioned.

What, then, is to become of Palestine?

You state in your letter that "at the proper time we will do all in our power to help the cause of Palestine, and to assist in the effort to raise adequate funds for its needs." But in all frankness, my dear Mr. Marshall when is this proper time to be? Does not the great emergency which has arisen in Palestine, due to the unprecedented immigration of thousands of Eastern European Jews into that country, make this the proper time? Close on to one thousand Jews are coming into Palestine weekly. Do you not think that Palestine colonization is entitled to at least that measure of real support—not goodwill and resolutions and gestures—but real support, that Russian colonization is about to receive?

In deference to our common cause, ought we not to face the realities of the situation frankly? The men who are at present at the head of the J. D. C. are the very men upon whom, as the result of the many months of conference and negotiations, we have counted to launch this year an effective campaign for Palestine. It is clear that the J. D. C. drive will absorb the major efforts of these men for perhaps two or three years, and no campaign in behalf of Palestine has been launched or is even contemplated. What, then, is to become of Palestine?

Is it not then incumbent upon those of us who are impressed with the urgent needs of Palestine today to concentrate our efforts on Palestine at a time when, seemingly, the most influential men in American Jewry are devoting themselves exclusively to European Relief and Russian Colonization?

Very sincerely yours,

RABBI ABBA HILLEL SILVER.



# 8,000 Fund Workers Hear Silver Denounce Poverty

Nov. 16, 1925

By FORD O. BARKER.

Cleveland's great annual drive for humanity is on!

Eight thousand workers, inspired by addresses of prominent citizens during the last week, were fired to even greater efforts through an eloquent appeal by Rabbi Abba Hillel Silver in a mass meeting in Masonic auditorium yesterday.

Starting today and continuing for eight days the determined 8,000 will carry the message of these speakers in a canvass of every home, industrial plant and place of business in Cleveland that the city's unfortunates may be assured another year of the kind of care and attention they deserve.

These men and women, many of whom have been through previous campaigns in the six years of the Community Fund's existence, do not say the quota is \$4,500,000.

They say rather that they will raise \$4,500,000 in eight days.

Child-Caring Day.

Today has been designated Child-Caring day. And by tonight the workers hope to have enough money subscribed to care for dependent children

for the next 12 months. Last year the fund cared for 7,150. The number is about the same this year.

Rabbi Silver condemned "those who would rather slay millions in warfare and pay other millions for the frightfulness of these wars—which often are stupid and purposeless—than apply their time and money to relieving the world of want, which will lead to the only holy war of mankind—the inevitable war on poverty."

"Then," he said, "the leaders will not be strutting generals but rather those true leaders, social servants and social workers, and the soldiers will be all men and women bound on undoing the wrongs of history and destroying needless poverty."

Compares Holidays.

"If a fraction of the fraction of the sacrifices of warfare had been applied to stamping out poverty, want and destitution, we would be much nearer today to the kingdom of God on earth and much closer to the golden lands of happiness," Silver said.

He compared the "new holiday" of November with the other holidays of the month, Armistice day and Thanksgiving. "To my mind it is the greatest of the three for it is the beginning of the greatest and holiest war of mankind—the war on poverty—destined to save millions."

"Give as brother to brother, not as stronger to weaker, for poverty does not mark weakness or unworthiness," he said.

"We are all borrowers of society and debtors of God and we must be ready to give, share, partake and make sacrifices as others have done to make our lives finer and sweeter. There is an unavoidable responsibility in social existence that no man must think of shirking."

"In this campaign we are neither Jew nor Gentile. We are children of one God, battling as one the battles of mankind."

"It is our duty to give, each as

according to his ability. That is the measure of our responsibility."

Rabbi Silver was forced to acknowledge the repeated applause of the crowd following his address.

Edwin Arthur Kraft's organ recital, numbers by the Cleveland orchestra, under Arthur Shepard, assistant conductor, taking the place of Nikolai Sokoloff who is out of the city, and several selections by the Orpheus Male chorus, under Charles D. Dawe, conductor, were well received.

Fred W. Ramsey, campaign chairman, presided.

Magr. Joseph F. Smith, Rev. William Hiram Foulkes and Rabbi Barnett Brickner will speak tonight at the meeting of workers in the chamber of commerce, when first reports of the campaign will be read. The meeting will be at 6:30. During the remainder of the campaign, workers will meet daily at noon in the chamber of commerce, when results of the drive will be given out.

Radio to Assist.

All three Cleveland radio stations will broadcast Community Fund appeals and give programs by children of fund agencies throughout the week. The hours will be daily from 9:30 a. m. to 10:30; 12 noon to 1:30, and from 8 to 9 p. m.

Children of the Fresh Air camp will sing today. Another entertainer will be "Little Caruso," ward of the Humane society, and a trio composed of Margaret Sharp, Estelle Gockel and Hyman Schandler. Those of the trio now are teachers in fund agencies.

Two of the prize-winning letters written by fifth grade children on "Why I Give to the Fund," also will be broadcast today. Others of the winners will be broadcast during the remainder of the campaign.

## FUND WORKERS A SET FOR DRIVE

### Rabbi Silver Speaks Sunday Afternoon at Final Rally Before Campaign Opens.

The last large meeting to be staged by Community Fund workers before the campaign to raise \$4,500,000 opens Monday, will be Sunday afternoon at 3 o'clock in Public auditorium. It will be a mass meeting open to the public.

Rabbi Abba Hillel Silver will deliver the principal address, while several other speakers, including Fred W. Ramsey, campaign director, and Charles E. Adams, general chairman, will present the fund cause.

The final checkup of fund supplies and the division organizations was made Saturday and more than 8,000 workers stand ready to send the fund over the goal.

Division A, the largest of the fund groups which will seek to raise almost three-fourths of the entire quota, will conduct daily noon meetings during the campaign at the Chamber of Commerce.

Magr. Joseph F. Smith, vicar general of the Cleveland Catholic diocese, will be the speaker at the first general meeting which is scheduled for Monday night at the Chamber of Commerce auditorium.

## Rabbi Abba Silver Portrays Favorite Teacher of His Youth

By Cecilia Shapiro

The second of a series of interviews with prominent Clevelanders on the qualities of the ideal teacher follows. An interview with Dr. George W. Crile will appear in the next Journal.

"What teacher of my youth is to me most outstanding? He is one I had in the seventh grade. He taught English."

Rabbi Abba Hillel Silver answered the question without hesitation—as though the very suggestion "teacher" meant to him but one man.

"That teacher was so in love with his subject," he continued, "that he lived every word of poetry that he

read or recited. I shall never forget the picture of him as he recited 'In a Garden'—tears glistening in his eyes."

The teacher's name was Marc Hoffman. He taught at public school number #2, New York City.

One day Mr. Hoffman and the boy Abba took a long walk after school. They stopped at Wanamaker's where the teacher went in to buy a \$1.05 set of Shakespeare's works for the boy.

"He gave me an appreciation of English literature which will last my life," said Rabbi Silver.

"What to you is the most outstanding duty of a teacher?" I asked.

He waited but a moment before he answered: "To enkindle religious and ethical ideals in the coming generations."

## רבי סילווער, ערעפנענד רופט סליוואנד צום סאט

D Mon. Nov. 19

אדרעסירט ערשטען קאמפיין מיטונג — ארבייט צו שאפען  
נייטאדע פיער און א האלב מיליאן דאלאר פאר  
קאלע צדקה טעטיגקייט פאננט היינט אן מיט אלע  
אויסצומען פאר גלענצענדען ערפאלג

דער ערשטער טאג, אין דער גרויסער  
סער כולסה נעמען נויט און לויטען,  
וואס וועט פאר א וואך צייט אנגעפירט  
ווערען אין סליוואנד, איז נעכטען אפ-  
געפירט געווארען אין אוידיטאריע  
פון מאסאטשעטס, דורך רבי אבא  
הילל סילווער, אדרעסירענדיג דעם  
ערשטען גרויסען קאמפיין מיטונג פון  
קאטונג טי פאננט, צו שאפען 4,500,000  
דאלאר פאר קאלע צדקה טעטיגקייט  
צוועקען. מיט זיין געווענליכע איבער-  
צייגענדע רעדנער קראפט, האט רבי  
סילווער פאניסטערס די קאמפיין אד-  
פויטער אויפפאדערענדיג זיין אגידע  
ווענדען יעדער אונז ענערגיש, ביז דער  
פאניסטער ציעל איז אדערגערייכט.

גלייכצייטיג האט רבי סילווער רעד-  
נענדיג אין נאכט פון קאטונג פאננט  
און אין נאכט פון מויענדער אריבער  
פארקרישעלעט און לויטענדע, אויפנע-  
פאלדנדיג די נאנצע פאפעלקערונג פון  
סליוואנד, אפגעזעהן פון רעליגיאנעס  
פארשיידענטייט, ברייטהארציג בייצוג  
שטייערען צו די נעפאדערטע און ניי-  
טיגע טומען, עס איז נישט בלויז א  
צדקה פאטעטיגקייט, אין וועלכער מיר  
ווינען יעצט אננאזירט, האט רבי



# Religious Leaders Broadcast Thanksgiving Message

1925 11-27

Clevelanders of all denominations bowed their heads in thanksgiving today in the myriad churches of the city. Here are the messages broadcast by three of the religious leaders in the city. All sound a note of gratefulness for the present prosperity of the country.

## Rabbi Silver:

"It is a good thing to pause in the midst of the rush and bustle of our crowded year in order to set aside one day and dedicate it to that spirit all too rare among men—the spirit of Thanksgiving.

"Thanksgiving day brings us back humbly to the realization that all we have is of God and all that we cherish and hold dear are the gifts of His unending love.

"As a nation we are summoned on Thanksgiving day to remember that beyond the skill and labor of our mind and hands, to which we attribute our individual and national prosperity, are the gracious bounties of Almighty God, the vast repositories of wealth in field and forest, in river and mine, without which our efforts would have availed us not at all."

## Bishop Joseph Schrembs, Catholic diocese:

"I am grateful to Almighty God for the splendid year the country has enjoyed since last Thanksgiving day. The greatest prosperity, the adjustment of our political conditions, the wise and able leadership of our president, and his wonderful emphasis for national adherence to religious ideals form a special object of our Thanksgiving.

"I am especially grateful that in the city there has been such marked progress under able leadership in the development of its resources and the adjustment of our civic problems.

"There is a deep and heartfelt gratitude for those who in the city of Cleveland have so generously responded to the call of our Community fund. It shows a splendid spirit of fraternal love which animates all caring for the poor and afflicted. I pray Almighty God that this great and loyal spirit shall ever animate all of us."

## Rev. William Hiram Foulkes, pastor Old Stone church:

"Thanksgiving Day is the time to tune up the run-down strings of our individual and social life. It is like a great major chord which gets together and absorbs all the minor notes in the symphony.

"We would be foolish to deny there are minor chords. There is suffering, equaler, morbidity. On the other hand, our city is full of right-living people. We have high ideals. We have a wonderful community spirit.

"We have our hospitals, orphanages, and homes for the aged and infirm, all supported thru our wonderful Community chest. We have never lost the sense of the reality and presence of Almighty God, or the conviction of our high destiny as a people.

"In the face of the fear so often expressed that our civilization will break down in our great cities, let us thank God for the way we are solving our acute city problems, and for the promise of increasing wisdom and power to meet the future."

# ADDAMS MOVED BY PRAISE OF FRIENDS

1,000 Jam Banquet Hall to Congratulate Him on Long Service.

They couldn't turn 'em away from Hotel Cleveland ball room, yesterday noon, as hundreds gathered to honor and congratulate Probate Judge George S. Addams on a quarter century of public service.

Reservations ran out a half hour before noon. But the 200 who couldn't eat, waited, and lined the walls and the doorways afterward. Probably 1,000 attended.

All religious faiths, all walks of life, all ages joined in praising the man who sat in the children's court for twenty-one years. When the last speaker had finished, and Judge Addams faced the crowd.

He said with difficulty: "Well, I fooled you. I stayed longer than you expected."

Rabbi Abba Hillel Silver, Msgr. Francis T. Moran, Newton D. Baker, Mayor John D. Marshall, and Miss Myrtle L. Jones spoke. Rowland Haynes, director of the Welfare Federation, was toastmaster, while Carl D. Friebohn, former judge, was chairman.

"We admire a man for what he does," said Rabbi Silver. "We love him for what he is. We love Judge Addams because of his beautiful simplicity—he is utterly without affectation or guile; because of his great integrity."

Msgr. Moran told of many funerals he had preached, and his regret that good things are usually said after a man is dead.

"That is a late date to do it, so you're fortunate, judge," he declared. "The prestige, dignity, and honor of the probate court, upheld by Judge Hadden and his predecessors, will be kept unsullied by Judge Addams."

Baker told of Addams when he was a young assistant to him as city law director, and "he had even then that fine sympathy and incapacity to become case-hardened or tired."

"As I've seen him in juvenile and insolvency court all these years," Baker declared, "I've wondered how he could bear the strain of incessant drudgery and still remain sane. But he has remained not only sane, but kind and sympathetic."

Mayor Marshall said to serve the public twenty-five years was an achievement, and "your court has become an institution."

Miss Jones called Judge Addams' work "something more just than justice," while Rev. Joel B. Hayden, who could not attend, sent a letter commending him as a man who puts "service above party strife."

"I won't attempt to answer all the arguments," Judge Addams said. "People are very charitable to me. But I'm grateful, for I know these sentiments come from sincere people."

"It's almost selfish to have a dinner like this, when there are so many others in the world who do good things unnoticed, who give their lives in sacrifice for others. But I will remember this as my red letter day."

Others at the speakers' table were Msgrs. F. C. O'Reilly and Joseph F. Smith and Rev. Dilworth Lupton.

# PASTOR SCORES BRYAN'S STAND ON EVOLUTION

Commoner Called Wild-eyed Peace Advocate in Sermon at Lyceum Theater.

"Two contrasting philosophies of life are found in 'The Rubaiyat of Omar Khayyam' and in the religion of Jesus. The same text might be taken from each, 'Rejoice and be exceeding glad.' The God of Omar is passing ephemeral and the God of Jesus is permanent and eternal," said Rev. Clinton Wunder, minister of Baptist Temple, introducing his sermon yesterday morning in the Lyceum Theater on "The God of Omar and Mine."

## Taking Cash Advised.

"Omar advises us to take the cash and let the promise go, and not to heed to music of a distant drum," the speaker said. "To make the most of what we yet may spend before we, too, into the dust descend; and adds 'Drink for you know not whence you came or why; drink for you know not why you go or where.' Contrast this religion of selfishness with the beatitudes of Jesus which call those blessed who are the poor in spirit, the sorrowing, the meek, they that hunger and thirst after righteousness, the merciful, the pure in heart, the peacemakers and those persecuted for righteousness sake. It is these who are to rejoice and be exceeding glad. The abundant life to Jesus was a life of service to others, lived in the shadow of eternity.

"The light grows hot, between the apostles of intelligence and the disciples of faith. Bryan now adds to his long list of follies the self-appointed task of prosecuting a man who believes in evolution. To be consistent he should prosecute the school, church, every engineer, every doctor, every statesman and Christ himself, for all these demonstrated their belief in the ever growing, improving world of material things and of religion.

Bryan is not intellectually honest. As a wild-eyed peace advocate and pacifist he softened when war came, because of his position of high honor in the Cabinet. His vanity would appear to be greater than his faith. In the recent Democratic convention he one day condemned Davis as the tool of Wall Street, the next day pronounced him to be the greatest Democrat of the land. He knows the world is round, but says it is flat and wants to make it so by law.

"Over against this queer position in religion is that of a man like Fostick, who is merely saying what every modern seminary teaches, namely, that Christians are not to be slaves to the word, nor to tradition, nor to the past, but to the essential truths of Christianity. Like Jesus we are to conserve the best of the past, but build upon that foundation our own faith. Not the Bible versus this world, but the Bible as it applies to this world. The business of religious education must accomplish the aim of an intelligent faith.

## Young Rabbi Praised.

"After a year of travel studying programs and churches, seeking new ideas for the Temple, I last week stumbled upon what is undoubtedly the finest program of religious education we have seen in our visits, a Sunday school that spends \$18,000 a year, employing sixty teachers each paid for the time given, all selected from the public schools of Cleveland, and an enrollment of 1,200 students, with a record of 94 per cent of that enrollment in attendance. Written examinations, many classes perfect in attendance. And where did I find this? In a Jewish synagogue, beneath the inspiring care of a young Rabbi, who is insisting upon the building of an intelligent faith into the lives of the boys and girls, the young people of his race and religion. If I were managing the program of a Sunday school convention I would include as speaker Rabbi Abba Hillel Silver. Indeed, we gentiles can learn from this Jew even as we learned much from another Jew 2,000 years ago.

"Truth will ever take on new garments. But the body remains the same. One wears the garments he has earned and can afford, that

are best suited to him, and garments are a mark of growth and of character. The world's largest locomotive, an electric giant weighing 1,000,000 pounds, capable of 7,000 horse power, built in three sections to pass curves, uses the same power, electricity, which God put into the universe, when lightning was first formed. This power has not changed. It has always been here. But the ever growing intelligence of man has led him to focus, direct and employ this power in ways more wise as the years went on. The essential truths and power of the religion of Jesus Christ have not changed, but the individual must apply his intelligence to his faith in Jesus, and be sure that he has made the principles and teaching of Christ his very own. The God of Omar was a god of intelligence only, bound by what a man could know. I regret to say that the God of many Christians would seem to permit of no use of intelligence. But the God of Jesus is one who is best found and known by the use and development of an intelligent faith. Such a faith leads to genuine rejoicing and does make the believer exceeding glad."

AMERICAN BYLINE ARCHIVES

# WARNS OF SENTIMENT

Rabbi Silver Points to Danger of Find That Makes Criminals Heroes.

Sentimentality that makes heroes of criminals, sluggish prosecuting attorneys, political judges and lax governors and other officials have made the American people restive and they are ready for a reaction against crime. Rabbi Abba Hillel Silver told his audience at the Temple yesterday.

He answered his subject, "Are We a Nation of Law Breakers?" in the affirmative with statistics showing that over 10,000 murders and 300,000 robberies have been recorded in the United States the past year.

"No one agency, no frenzied crusade can stop crime," he said. "Americans need moral bracing up. They must think and talk more of self-restraint and obedience."



# רבי סילווער ווארנע קליינע אנדער יודענס און נעפאר אויב קינדער קריגען קיין אידישע ערציהונג

THE JEWISH TRIBUNE

35

Jewish World - Jan 7, 1926

## Jewish Leaders on Dr. Wise's Sermon

IN reply to a request sent out by THE JEWISH TRIBUNE for statements about the Dr. Wise controversy, the following replies were received.

EDITOR'S NOTE.

You have asked my views concerning Dr. Wise's statement on the Jewish attitude toward Jesus. Not being a theologian, it seems idle to express an opinion on the subject which is highly controversial and leads easily to misunderstandings and misconceptions. Nobody has a right to define the Jewish attitude, because it diverges with the individual. The Gospels of Matthew, Mark and Luke depict Jesus to have been a man, and his sayings show that he was a Jew in thought, faith and profession. The Sermon on the Mount and many of the parables demonstrate that his ethics were derived from the Hebrew scriptures and from the teachings of the rabbis. It was an entirely different Jesus around whom Paul built Christianity. The refusal of the Jews "to accept him" either voluntarily or under compulsion resulted in an age-long tragedy and made of them a martyr people. Yet they have survived and Judaism continues to flourish. One need not, therefore, be surprised that to Jews who are loyal to their past "the acceptance of Jesus" is not a harmless phrase referring solely to a recognition of his Jewish background. To them it signifies a departure from basic principles and the surrender of cherished ideals.

I am sure that Dr. Wise did not intend to express any opinion looking to apostasy. It is regrettable that he has been misunderstood and misinterpreted both by Jews and non-Jews. It merely proves how circumspect a preacher must be when those whom he addresses have varying points of view. They naturally apply to his words conflicting definitions. The unfailing consequence is a war of polemics, which is always deplorable.

LOUIS MARSHALL,  
President, American Jewish Committee.

The best modern scholarship recognizes Jesus as a historic personality, but also that many of the New Testament traditions about him are altogether legendary. Therefore, authoritative pronouncement upon the history and religious significance of Jesus can come from responsible scientists alone. Of the ethical teachings ascribed to him, some are undoubtedly original and eternally and universally true; these have been automatically incorporated into all modern life and creeds. Others are founded upon misinterpretations of Old Testament passages; still others have not endured the test of practical application to life, even by Christianity. Again, only trained scholars can determine their true history and permanent value. Religiously, Judaism has no problem whatsoever regarding Jesus. Culturally Judaism has a live interest in Jesus, who was a Jew, whose labors were for Israel, and whose teachings sprang directly out of Jewish life and thought. Historically the Jew is not yet permitted by so-called Christian peoples to forget entirely the countless persecutions he has had to suffer in Jesus' name. Ac-

tually, Judaism is not called upon to either accept or reject Jesus. Unjustifiable confusion of these four standpoints have caused the present unhappy dissension. It were tragic to now allow differing opinions about a matter of no positive significance for Judaism to divide Israel and endanger a cherished cause.

JULIAN MORGENSTERN,  
President, Hebrew Union College.

In answer to your telegram, I have to say "the matter in which I am interested is not what Dr. Wise said last Sunday but what the learned rabbis did in violation of the Jewish law and the spirit of fair play in virtually condemning him without a hearing. A hearing is the right of everyone accused. What Dr. Wise said about the teaching of Jesus, the Jew, is well known to me as his friend and as president of the Free Synagogue. The serious thing, from my point of view, as Nathan Straus has put it, as American, as Jew, as Lawyer, and as one time Judge, is that a body of Orthodox Rabbis should have taken such action against Dr. Wise. This is no time and America is no place for excommunication. I hope for their sake that the Orthodox Rabbis will see the light and rescind their action.

ABRAM I. ELKUS,  
President, Free Synagogue.

Dr. Klausner's "Jesus of Nazareth" is a book of over 400 closely written pages which summarizes twenty years of intensive study. The precipitate and sensational discussion to which it is being subjected seems to me to be somewhat unfair to this scholarly work. My own views on some aspects of this subject are expressed in the current, the December, number of the *Menorah Journal* in a review of Joseph Jacob's book of Jesus, "As Others Saw Him."

DR. DAVID DE SOLA POOL,  
Rabbi, Spanish and Portuguese Synagogue.

Dr. Wise has blundered, in so far as the Jewish attitude toward Jesus is concerned. The Talmud undoubtedly regards him as a man. As to his teachings, very little is reported in Jewish sources. I feel sorry that Dr. Wise has to be the target in the reawakening of the Jewish consciousness as expressed by the Agudath Harbonim. I believe the Jews who live the life of the Jew have lost their true sense of proportion and faith in permitting those, whether of the ministry or the laity, who break the Torah, Israel's *raison d'être* to leave and to speak for Jewry. I love all my brethren but those who are not orthodox may only follow those who represent the whole pattern as we read in the Bible, "And they shall make me a sanctuary, and I shall dwell in the midst of them in accordance with all that I show thee." The Jews of America are starving spiritually because they are given a very small fraction of the loaf which is represented to them as the whole of our faith.

RABBI HERBERT S. GOLDSTEIN,  
President, Union of Orthodox Jewish Congregations.

## Rabbi Silver on Dr. Wise's Sermon

FOLLOWING is the reply sent by Rabbi Abba Hillel Silver of Cleveland, Ohio, in response to the request of THE JEWISH TRIBUNE for a statement on Dr. Wise's sermon on Jesus:



Dr. Silver

The controversy over Dr. Wise's address on Jesus should be promptly closed or it will lead to a Hillel Ha-Shem. The non-Jewish world cannot but misunderstand and resent the attacks made by Jews upon a man who expressed appreciation of the qualities of him whom they call their master. Dr. Wise expressed no views on the subject heretofore unheard in the Jewish pulpit; only his manner of expression has been characteristically prerogative and clamorous of widespread comment. Dr. Wise's belated discovery of the historicity of Jesus prompts one to suggest that he would do well to rediscover for his flock Amos and Isaiah and Jeremiah, whose teachings have really not yet been accepted by the Jews themselves, and to let Christian ministers tend to their own vineyards. Seemingly it has occurred to no one that it is bad taste and worse for a rabbi to preach on Jesus who for nine-tenths of Christendom is more than a man, but God and Savior on the holiest day of the Christian calendar. Would not the Jews resent a discussion of Jewish theology in Christian Churches on Atonement Day? The epidemic of Christmas sermons in synagogues and temples in recent years is but another evidence of the cheapness, noisiness and vulgarity of American Jewish life.

מיטונג, ערעפגענדיג אידישען ערציהונגס קאמפיין, הערט באנייטערטען אפיעל צו שטיצען די אידישע לעהר אנשטאלטען פון שטארט.

דער קאמפיין צו שאפען \$100,000 וויינע ליטערארישע אוצרות.

אין סובסקריפשאנס פון דער קליינע און דער אידישער באפעלקערונג פאר די אויסהאלטונג און פארשפרייטונג פון תלמוד תורות און אנדערע אידישע ערציהונגס אנשטאלטען, האט זיך נעכטען אפגעציעל ערעפענט ביי א מיטונג אין מאהלער האלל. דער קאמפיין וועט אנהאלטען 10 מענ, פון היינט ביז יאנואר דעם 17טען. 400 מענער און פרויען האבען זיך פארשליסען צו שאפען דיוע סומע דורך קריגען יעהודיכע בייטערענע פון 7,000 אידען אין קליינע און גרויסע קארדס וויינען שוין יעצט אין די הענט פון דער היינטיגער קאמפיין ארגאניזאציע.

רבי אבא הילל סילווער, פרעזידענט

פון דער פירא אף דזשואיש עדיוקייט שאן האט געהאלטען א באנייטערטען דע רעדע אין וועלכער ער האט גענוי אנהייבער די וויכטיגקייט פון דער ארבייט פאר אידישע ערציהונג אין קליינע און גרויסע קארדס, די צייט איז שוין נע קומען. האט רבי סילווער שטורמיש אויסגערופען, ווען אמעריקאנער יר רענטום זאל זיך אפישעל פארטראכטען ווענען דער נייטיגער עקוויסמענט פון דעם צוקונפטיגען דור. אידישע בילדונג איז יעצט אונזער הויפט פראבלעם. מיר וויינען איבער געווען זען די פיהרער אין דער מעלד פון דער ליניעווע באנייטערונג. יעצט ווען מיר האבען אלע מעגליכקייטען אין פרייהייט צו אן עכט אידישע סביבה און קולטור אין אמעריקא האבען מיר נישט קיין רעכט צו שמעקן פון דער ווייטען, און דערווייל אנהאלטען די קרי מינעלע קארדס מיט אונזער בלאנזער זענען יונגע דור.

איד אפעריר צו אלע עלעמענטען פון קליינע און גרויסע אידען, רעפארמער אין ארטאדאקסען, קאנסערוואטיווען און ראדיקאלען, ווארעם זיך אפצורופען אין יעצטיגע קאמפיין. דער אויסהאלטונג פון יודענטום, די צוקונפט פון אידען אין קליינע און גרויסע קארדס, האט זיך אפגעציעל ערעפענט ביי א מיטונג אין מאהלער האלל. דער קאמפיין וועט אנהאלטען 10 מענ, פון היינט ביז יאנואר דעם 17טען. 400 מענער און פרויען האבען זיך פארשליסען צו שאפען דיוע סומע דורך קריגען יעהודיכע בייטערענע פון 7,000 אידען אין קליינע און גרויסע קארדס וויינען שוין יעצט אין די הענט פון דער היינטיגער קאמפיין ארגאניזאציע.



Jan 5, 1926

# BEGIN WORK TODAY FOR \$100,000 FUND

## Jews Campaign to Raise Money to Further Education.

A ten-day campaign to raise \$100,000 for Jewish education in Cleveland begins today. Final instructions were given to 300 workers last night at a rally in Mahler hall, the Temple, E. 105th street and Ansel road N. E.

Nathan Looser, chairman, outlined the purposes of the Bureau of Jewish Education, mentioning endorsements of the work by leading Jewish organizations. Rabbi A. H. Silver spoke.

"The cause of Jewish education is the highest and paramount cause of American Jewry," Rabbi Silver said. "We owe it to our own people and to America to do our full share in the upbringing of the coming generation as fine American citizens with proper Jewish religious and moral guidance."

The money, to be raised by Jan 17, will be used for the maintenance of the four existing schools of the Council of Jewish Women, the opening of four new religious schools under the council's auspices, the subsidy of the existing Hebrew schools, the establishment of a normal school for the training of religious and Hebrew teachers, and for extension education among the 14,000 Jewish children of school age in the city who are now unaffiliated with any Jewish school or synagogue.

Mrs. Maroo J. Grossman and Max Rosenblum, co-chairmen of the campaign, also spoke. Looser reported that several substantial subscriptions have been received.

# RABBI SILVER TELLS WHY MAN NEEDS GOD

Cleveland Minister Says Faith Gives Life a Dignity and Ideals a Meaning.  
N.Y. Times Jan 18 '26  
A LINK IN A VAST UNIVERSE

Largest Congregation in the History of Free Synagogue Greets Preacher Here.

Dr. Abba Hillel Silver, rabbi of The Temple, Cleveland, Ohio, one of the largest Jewish congregations in America, occupied the pulpit of the Free Synagogue in Carnegie Hall yesterday morning at the invitation of Dr. Stephen S. Wise, preaching on "The Fundamental Needs of Human Life." Dr. Silver was greeted by one of the largest congregations in the history of the Free Synagogue.

Dr. Silver's sermon, in part, follows: "It has often been flippantly stated that man created God. There is, to my mind, a profound meaning beneath the surface of this phrase. Man is so fashioned that he must create a God idea; without it, he cannot exist. Man needs God in order that he may have a sense of at-homeness, of belonging in the universe. Here is a man lost upon this small, revolving orb, which we call the earth—itself a speck in the universe—toasted about in a whirlpool of myriads of stars and planetary systems. Man would feel utterly lost, lonely and helpless but for the consciousness that there is in this vast scheme a unifying purpose and that he is in some way allied with it, an essential link in the chain of universal purpose."

"Man needs God in order that he may have a sense of dignity in life. Man's body is weak; his senses are faulty; his life is brief; his existence and his experiences would be altogether humiliating were it not for the faith that, in spite of the inadequacy of his physical and intellectual equipment and in spite of the brevity of his life, he is, somehow, co-working with the great Creative Spirit in the fashioning of the world."

"Man needs God in order to give meaning to his ideals and significance to his striving. If the world is a blind mechanism, ideals have no reality, and man is mocked by the very aspirations which seem to exalt him. Man, too, must need have the faith that some one has underwritten the triumph of his ideals, that the things for which he gives the blood and sweat of his soul will not perish with the failing of his body."

"Men need prayer. One cannot rationalize about prayer nor prove by logic its efficacy. Men pray because they have to pray. I have seen men pray on the battlefields whose lips were unaccustomed to the chant and litany of prayer. They were not afraid. They prayed because they had been brought face to face with an incomprehensible finality—a crisis—a situation concerning which their reason and their experiences could tell them little."

"Man needs, also, hope. I sometimes think that the highest loyalty in life is loyalty to hope. There is nothing to prove that progress is real or that mankind is truly advancing. There is much in our racial experience to prove that we are merely changing but not progressing, and yet we must live as if progress were real. For hopes make possible human ideals and these make life resplendent. It is man's artistic cravings, his restlessness in the midst of plenty, his desire to outstrip himself, his hunger for things not visible to the naked eye, which constitute his high estate and his badge of honor."

"Lastly, man needs a faith in immortality. First, in order to safeguard the sanctity of his own personality, and, secondly, in order to explain the rationality of the universe. With the growth of the idea of individuality greater emphasis will be placed upon the faith in personal survival. Civilization will come to accept it as an axiom of its spiritual life."

# PALESTINE APPEAL OPENS WITH \$581,000

Winter Installed as Chairman as Mass Meeting Launches City Drive for \$1,500,000.

## RABBI SILVER ASKS UNITY

Calls Zionism Uplift of Age-Old Hope—Dr. Wise, President, Says Clash Is at an End.

The Greater New York campaign in behalf of the United Palestine Appeal, which is to raise \$1,500,000 of the national total of \$5,000,000, was opened with a mass meeting at Mecca Temple last evening, when the announcement was made of a total of \$581,000 in contributions already received. The Rev. Dr. Stephen S. Wise, National Chairman, presided, and Benjamin Winter was installed as Chairman of the New York drive, with Max Blumberg of Brooklyn as Treasurer. The speakers, in addition to Dr. Wise, were Dr. Abba Hillel Silver, Cleveland (Ohio) rabbi, and Dr. Nathan Sokolow, Chairman of the Executive Committee of the World Zionist Organization.

The meeting marked the return to active participation in the Zionist movement of Judge Julian W. Mark of Chicago, who had not appeared on the platform of a Zionist meeting since he was at odds with those in charge of the organization at a meeting held in Cleveland four years ago.

Judge Mark received an ovation when Dr. Wise said his unannounced appearance to address the gathering was a symbol that the Cleveland breach was finally healed.

### Wise Refers to Clash.

Dr. Wise, in his opening address, referred to the recent controversy in which he was the principal figure and which ended in the turning down of his resignation from the Zionist Organization, by saying: "In the light of the things that have been said and done within recent weeks it is not unfitting, though happily it is become almost unnecessary, to address to you the plea, 'Let us have peace.' It is not for me to affirm by any recital of creed that I am a Jew. After this occasion every allusion to the recent controversy must be accepted as a blow aimed at Zionism."

Outlining the purpose of the campaign, which is to aid 60,000 Jews from Eastern and Central Europe in settling in Palestine this year, Dr. Wise said: "We have nothing to commend to you but an old hope, an ancient dream, an eternal faith, the hope, the trust, the faith, the unalterable confidence of the Jewish people that a Jewish life may be resumed in the Jewish land, and that such Jewish life in the Jewish land is needed by and for the Jew, as Jewish life in the Jewish land has always blessed the world."

Dr. Silver, who delivered the principal address of the evening, made an appeal for unity in the Palestinian effort and said:

"Palestine is greater than any personality. It must eclipse every controversy. We may differ radically as to basic ideas, but in the great absorbing interest of our life—Palestine—we must be one and inseparable. "Zionism is not an artificially stimulated movement. Herzl did not originate it and propagandists have not kept it alive. It is the modern upthrust of an age-old hope. It is the newest expression of that unconquerable will of the Jewish people to re-establish itself into a complete nationhood."

"Palestine has done more for the Jew than the Jew has for Palestine. There have been our great tendencies in Jewish life through the ages—prophecy, legalism, mysticism and nationalism—and each received its consummate expression in Palestine."

"And with the wish to rediscover the ancient authentic voice and moods, the wish to regain the privilege of genuine creativity through the free and integrated life of the historically stimulating environment of Palestine, is the driving force of Zionism today. Men say this is impossible, that it is miracle-mongering. But our whole life has been one outstanding miracle. Our modern renaissance, no less than our incredible survival through the ages, is a miracle. The unbroken will to live triumphantly which manifests itself so gloriously in the fervor of enterprises, of Jewish settlements in Palestine today, is a miracle, the miracle of the ages—for what forces have not been employed to break that will."

## רבי הלל סילווער רעדט

רבי הלל סילווער, רעדן יונגער צייטן טישער טחול, האט מיט זיין קינסטלער רישער און פאעטישער רעדן אריינגעבראכט די פערזאנלעכע און הויכער בעדייטענע.

"איך אפעריר פאר איינציקים אין דער ארדישער ארבייט, האט דער רעדנער געזאגט. ארדישער שטעלט העכער פון אירענער וועלכער פערואן מיר וויינע זיך דאריקאל פאנאדענע נאנטע און גרינדליכע באגריפע, אבער אינ'ם גרעסטע פון אונזער לעבען—ארדישער— מוזען מיר זיין אייניג און נישט פאנאדענעטליט. קיין וואו מיר נישט שטעלען און סכנה יענע אייניקייט אין ארענטום וועלכע איז דער גרייכט געווארען דורך פילע יאהרען פון אנשטרינגונג און אהן וועלכער אונזער פרויע האפנונג וועט עבראכען ווערען. "ציינען איין נישט קיין קינסטליך סטימולירטע באוועגונג. נישט הערליך האט געשאפען דעם צייניג און נישט דא פאנאדענעטליטע האבען איהם גע'האלטען לעבעדיג. דאס איז בלויז א מאדערנע אויפגעבונג פון א טויזענדר יעהרונג האפנונג. דער צייניג איז נאטירליך מער רעאליסטיש, זיין אפאר דאס איז מאדערנע און וויסענשאפטליך. ער האט זיך צוגעפאסט צו די פאליטישע און עקאנאמישע וויקליכקייטען פון דער סיטואציע. אבער זיין באדייטענע און זיין אידעאלאגיע וויינע דעמאלט פון דורות צוריק."

"ארדישער האט געמאכט מער פאר אירע ווי אירע פאר ארדישער. עס וויינען געווען 4 טענדענצען אין ארדישע לעבען דורך אלע דורות: נבואה, גאון, מוסטיצים און נאציאנאליזם און יעדע פון זיי האט געקראנט איהר אויס'דרום אין ארדישער. די אלע 4 טענדענצען וויינען די גרויסע ביישטייערונג פונ'ם ארדישען פאלק צו דער וועלט, דער איר איז נישט געווען אומפראדוקטיוו טיין דורך די צוויי טויזענער יאהר וואס ער איז דערווייטערט פונ'ם לאנד. דער איר האט געשאפען פאר דער צייט און געגעבען דער וועלט א סך באשט ער האט א סך גענומען ביי דער וועלט. אבער עס איז שטארקוואדליך אז די נאנצע צייט מיט אירע דעם ארדישען נייטס דער שטעמפער פון ארדישער, די פינער אריינגעלעטע טענדענצען, וואס וויינען גע'האלטען געווארען אין לאנד."

"מיר ווילען צירע ענטדעקען אין זיך אונזער אריינגעלעטע שאפערע קראפט, וועלכע מיר האבען געהאט אין ארדישער, דאס וועלען מיר דערגרייכען דורך א פריי און אייגען לעבען אין אונזער לאנד, אונזער מאדערנער רענע סאנס אין א נס. דער גוואלדיגער וויי'טאט איז אונזער וועלכע וועט זיין אונזער קאמפאניע פאר דעם אויפבוי פון ארדישער נעווערדע וויסטיג און אלע אינאיינעם מוזען ארבייטען צו שאפען די פאלק סאנס."

רבי דאס, אבא הלל סילווער, דער געזעצטער דאסמאך, האט געהאלטען א געדאנקענדיקע רעדע און דערמאנט געווען אז וואסערע וויכטיגע מיינונגס פערשידענהייטען עס זאלען נישט עק'וויטירען, מאדען זיי אבער נישט אפ'שוואכען זיך ארבייט פאר בנין ארדישער, איהר וואס עס האבען געהאט אלע דורות פון טאג פון דערבן. דר. סילווער האט געענדיגט זיין רעדע אונטער שטורמישע אפלאודימענטן.   
JOURNAL 1-18-26

## אבא סילווער

א רעדע, וואס וועט לאנג נישט פאר'געסען ווערען פון די פארזאמלעטע נעכ'טען אין מעקל טעמפל, איז די רעדע, וואס ראבי אבא סילווער פון קליוולאנד האט געהאלטען. סילווער'ס רעדע איז געווען אנגעהויבט מיט פאעזיע, שארף וואו מיר דעמאלט ליבע צו דעם לאנד פון אונזערע אבות. פונקט ווי די פרייערדיגע רעדנער אפערירט ער פאר אהדות אין דער אר'בייט פון ארדישער און נישט דעגאנצ'א רעפליציע פון צייניגס.

דער צייניג איז נישט קיין קינסטליך סטימולירטע באוועגונג, עס איז די בא'דענע אויפגעבונג פון א האפנונג, וואס איז טויזענער יאהרען אלט. דער ציי'ניג האט זיך צוגעפאסט צו די פאלי'טישע און עקאנאמישע רעאליטעטען, אבער זיין אנטוויקלונג און זיין אידעאלא'גיע וועלען דעמאלט ווי מיט דורות צוריק. מיר טענדענצען האבען געלעבט אין די אירע און אלע צייטען, האט סילווער געזאגט. די ראזניגע טענדענ'צען זענען געווען: נבואה, דין און שפט, פבלה און נאציאנאליזם. די אלע פיער טענדענצען זענען די גרויסע ביי'שטייערונגען פונ'ם ארדישען פאלק צו דער וועלט. דער איר איז נישט געווען אומפראדוקטיוו דורך די צוויי טויזענער יאהר, וואס ער איז דערווייטערט פונ'ם לאנד. דער איר האט געשאפען פאר דער צייט און געגעבען דער וועלט א סך באשט ער האט א סך גענומען ביי דער וועלט. אבער עס איז שטארקוואדליך אז די נאנצע צייט מיט אירע דעם ארדישען נייטס דער שטעמפער פון ארדישער, די פינער אריינגעלעטע טענדענצען, וואס וויינען גע'האלטען געווארען אין לאנד. מיר ווילען צירע אנטדעקען אין זיך אונזער אריינגעלעטע שאפערע קראפט, וועלכע מיר האבען געהאט אין ארדישער, דאס וועלען מיר דערגרייכען דורך א פריי און אייגען לעבען אין אונזער לאנד, אונזער מאדערנער רענע סאנס אין א נס. דער גוואלדיגער וויי'טאט איז אונזער וועלכע וועט זיין אונזער קאמפאניע פאר דעם אויפבוי פון ארדישער נעווערדע וויסטיג און אלע אינאיינעם מוזען ארבייטען צו שאפען די פאלק סאנס. דער נס פון דורות."

Pay Jan 18 '26



## A CONSUMMATION

## PALESTINE AND THE JEWISH SPIRIT

By RABBI ABBA HILLEL SILVER

*In the subjoined characterization of the Jewish spirit, Rabbi Silver gives an eloquent epitome of the driving forces of the Jewish soul and of the compelling role of Palestine in bringing these forces to full flower. Rabbi Silver indicates how the impact of Palestine and the Jew brought the Jewish spirit to ripest fruition in all respects.*

THERE have been four great tendencies in Jewish life through the ages, Prophetism, Legalism, Mysticism and Nationalism, and each received its consummate expression in Palestine. Each an essential contribution to the culture of the world.

The first, Prophecy, was the protest. It was the cry of the human soul against wrong and injustice, against faith obscured by ritual, against life made desecrate by hate and war. It was a protest against the tyranny of priest and king, against all who dwelt at ease in Zion. It told of a God who is both exacting justice and forgiving love, whose worship is duty and compassion and suffering. Prophecy was a rod of anger, a scorpion whip against the proud and the oppressor and a healing balm to the broken in spirit. These mighty verities of life passed through the channel of the soul of Israel's prophets and poured into the social consciousness. And in Palestine prophecy uttered its mightiest phrases. Two thousand years of spiritual activity in the Diaspora added not one indispensable word to the message of the Prophets proclaimed on the hills of Judaea and in the cities of Samaria. In exile, Israel lacked that creative sense of freedom which is at the root of spiritual autonomy, which in turn is the very soul of prophecy. Some Rabbis even maintain that prophecy ceased in Israel after the first exile, the Babylonian, and thereafter only the "bath kol"—not the Living Word but the echo—was the portion of Israel. Israel had already tasted the restrictive influence of exile. With the decline in the fortunes of the people and the loss of their independence, prophecy degenerates into apocalypse, and still later goes to seed in Kabala.

The second great tendency in Jewish thought was Legalism, and it too received its fullest and healthiest expression in Palestine. Legalism was the people's program even as prophecy was the people's protest. It was the way of achieving the prophet's goal. It was the effort to give the prophet's vision "a local habitation and a name." Legalism in a sense was the technique of prophecy. Law is not opposed to ethics. It is its pedagogy. It becomes the enemy of morality only when it grows antiquated and no longer responds to the advancing needs of human life. Pharisaism, which created the Mishna, was the true heir of prophetism. In their consistent attempts to adjust the ancient law to the needs of the times, the Rabbis exercised prophetic prerogative, even if they sought for sanction not in revelation but in interpretation. The laws developed by the Rabbis in Palestine before the great political disasters were neither irksome nor unwelcome to the men of their era. And they represent nearly all the essential laws of Israel to this day. The Rabbis of the exile from the conclusion of the Mishna to this day pyramided law upon law, but mostly detail and minute regulations, evidencing little of the daring and the originality which characterized the early Tannaim. A free and secure people living on its own soil can make experiments in jurisprudence. The life of a scattered people, insecure and beset with dangers tends to a rigidity in thought and conduct.

Even Mysticism, which runs like a thread of gold through Jewish life, witnessed its fullest expression in Palestine.

## RABBI SAYS RACE OF LIFE IS UNFAIR

Silver, on Birthday, Urges Civilization to Aid Victims.

Rabbi A. H. Silver of the Temple celebrated his thirty-third birthday last night by addressing the annual meeting of the Jewish Social Service bureau at Euclid Avenue temple.

"Judaism, as distinguished from other religions, focuses itself on self-discipline and righteous conduct," he said. "Other religions teach a salvation by faith."

"A civilization is gauged by the care it gives to the weak, broken and disabled. The race of life is not fair and civilization must help certain individuals overcome the handicaps which civilization imposes."

Miss Violet Kltner, director of the bureau, reported that the staff of thirty workers assisted 922 families last year. The new information department has served the Big Brother and Big Sister associations, Montefiore Home for the Aged, Jewish Day nursery, National Jewish Hospital for Consumptives and Martha house.

Albert D. Levy reported expenditure during the year of \$128,328.46.

tine, whether it was the mysticism of spiritual intuition or that of theosophic speculation. The passionate out-reaching of the human soul for divine kinship and communion—the deep calling unto deep—is nowhere more completely revealed than in the Psalms.

Even the esoteric science of Theosophy finds its entire subject matter already defined in Palestinian literature. Suffering and exile turned this tender shoot of the spiritual life into a coarse weed, and the desperate emergencies of Israel's life in the Middle Ages transformed it into the sad thing which we call practical Kabala.

Also the completed definition of Jewish Nationalism was made in Palestine—and what a unique and exalted definition! Israel is to be a people, an eternal people, whose destiny is neither conquest nor mere survival, but service and spiritual leadership. A nation is a divinely ordained entity. It must safeguard its life. Like the individual it must employ its endowments, its corporate will for the advancement of the high purposes of mankind. So potent was this idea of nationalism developed in Palestine that it withstood the corrosion of two thousand years of the people's homelessness and wandering and the assimilative influences of many civilizations. Modern Zionism finds its inspiration in the nationalistic philosophy of the Bible.

These four "motifs" of Jewish life were Israel's gifts to the world and they were fashioned in Palestine. The Jew has not been unproductive in the last two thousand years. He gave much to mankind in these many centuries, even as he received much. But somehow the stamp of great originality and heroic pioneering one finds in the ideas which emanated from Palestine alone.

And the wish to rediscover the ancient, authentic voice and mood, and the privilege of genuine creativity through a free and integrated life in the historically stimulating environments of Palestine is the driving force of Zionism.

Men say this is impossible. It is miracle-mongering. But our whole life has been one astounding miracle. Our modern renaissance no less than our incredible survival through the ages is a miracle. The unbroken will to live triumphantly, which manifests itself so gloriously in the fervor and enterprise of Jewish settlements in Palestine today, is a miracle—the miracle of the ages; for what forces have not been employed to break that will!

## Mass Meeting Jewish Ushers In Big U. P. A. Drive

Thousands Will Attend Formal Opening of Greater New York Drive For \$1,500,000

Thousands of public-spirited Jews will fill Mecca Hall next Sunday evening, January 17th, on the occasion of the formal opening of the Greater New York United Palestine Appeal, which has set for itself the task of raising \$1,500,000 as its share in the \$5,000,000 Appeal throughout the United States.



Dr. Abba Hillel Silver, Principal Speaker at the Mecca Temple Meeting

This formally launches what is conceded to be the greatest appeal for the greatest sum of money in the largest Jewish center in the world. Never before in the history of the world has a community been called upon to make an equally heroic answer to the needs of thousands of colonists in the Homeland.

## Benjamin Winter is Chairman

Benjamin Winter, Chairman of the Greater New York campaign, is bending every resource at his command to make New York come through brilliantly with flying colors. This year, Mr. Winter has himself contributed \$50,000, making him one of the largest contributors of the fund. Max Blumberg is treasurer.

Despite the unprecedented quota, all indications point to a successful campaign. Each day sees new volunteers pouring in, offering their services for the appeal, and promising to give generously of time and energy to prosecute the work.

## Dr. Silver Principal Speaker

The Chairman of the opening event next Sunday is Stephen S. Wise, National Chairman of the Palestine Appeal. Rabbi Abba Hillel Silver, the famous orator and distinguished Jewish leader who will make the trip from Cleveland especially to address the meeting will be the principal speaker. Nahum Sokolow, President of the World Zionist Executive, will also deliver an address.



# FELLOWSHIP IS SOMETHING REAL AT TEMPLE CLUB

Jan 8, 1926  
Social, Religious, Physical  
Welfare in City Is Object  
of Members  
C. PRESS  
By HAM HOOK

The Temple Men's club is doing a good job promoting fellowship in Cleveland. And it means real fellowship with these chaps. The club held its first annual fellowship meeting last year. The Rev. Joel B. Hayden, pastor of the Fairmount Presbyterian church, and Rabbi A. H. Silver were the speakers.

**Held in February**  
This year's fellowship meeting will be held Feb. 3. Bishop Joseph Schrembs and the Rev. L. C. Wright, pastor of the Epworth-Euclid M. E. church, have been invited to speak at the meeting, with Rabbi Silver. At these fellowship meetings every member of the club brings a non-Jew with him.

As the name indicates, the Temple club is affiliated with the Temple, E. 105th street and Ansel road. The Temple has a membership of 1471 families. It is the largest Jewish temple in America. And the membership continues to increase under the leadership of Rabbi Silver.

**Musical Program**  
Sylvester W. Fleishman is president of the club. Other officials are Milton Altschul, first vice president; Sidney N. Weiss, second vice president.

Alvin Kingsbacher, secretary; Robert H. Gries, treasurer. Other members of the board of governors are: Alfred Baum, Herbert Eaton, W. E. Fertel, Albert S. Forach, Dr. M. B. Galvin, Godfrey Garson, Herman V. Haas, Myer Hexter, Bert Isaacs, William Keller, Bert Levine, Max J. Lindner, Bert Marks, George P. Nachman, Max Ozer, Camillo V. Tausky, with Rabbi Silver and Solomon Blum as honorary members.

At every meeting of the club a musical program of high type is given. The best known artists in the city appear. Among them have been Beryl Reubenstein, Nathan Fryer, Andre De Ribapierre, Miss Gussele Berkowitz, A. Kantor, Masters, Jacob Kas and Lionel Nowak, Miss Elizabeth Kumin, David A. Berger, Samuel Goldblum.

## Promotes Welfare

The object of the club is to promote intellectual, social, religious and physical welfare of its members. It has special study groups. Among these are the round table, dramatic, public speaking and Jewish history and literature groups.

Any member of the Temple in good standing is eligible to membership. Its membership includes many well-known business and professional men of Cleveland—men who are foremost in helping solve the city's problems and active in affairs that make Cleveland a better city to live in.

## They're Real Fellows



## UNIFIED GOD FOR WORLD IS URGED

1-8-26  
Pulpit Leaders of Three Denominations Urge World-Wide Brotherhood of Men.

A group of more than 600 Protestant, Catholic and Jewish men gathered at the annual fellowship dinner of the Temple Men's club Wednesday night in Mahler hall, Ansel rd. and E. 105th st., listened intently to the hope for a worldwide God and brotherhood as expressed by a Catholic priest, a Methodist minister and a Jewish rabbi.

Rev. Louis C. Wright, pastor of the Epworth-Euclid Methodist church, spoke on "The God of Today and Tomorrow." He pleaded that "children in school, who have the same needs and who are living in the same environment, should be taught the same truths about God instead of giving them different Gods by imposing upon them different types of religion."

### Men Made Before Religion

Rev. Wright stated that unless the world realizes that God made men before he made them a group of any particular religion, the world is liable to make religion less human and humanity less religious. He urged that instead of finding flaws with a religion different than one's own, one should endeavor to determine what has caused the follower of that religion to cling to it.

Rev. Wright characterized his "God of Today and Tomorrow" as "a God of the infinitely large and the infinitesimally small, an international and an interracial God, a God who will make us bigger and better men."

### Prelate Praises Plans

Mgr. Gilbert P. Jennings, of St. Agnes Catholic church, spoke in the absence of Bishop Schrembs, who was called to St. Paul to attend the consecration of Bishop Walsh, of Duluth.

Mgr. Jennings praised the fellowship plans because it brought people of different religions together and taught them to know each other. He stated that a practical way of bringing

out goodfellowship was to learn the real point of view and the intimate, close-in character of those with whom we are thrown together in every-day life.

Mgr. Jennings ended his talk by pointing out that in the schools children are taught that God is their common father and by expressing the faith that mankind is moving toward better understandings between racial and creedal groups.

### Rabbi Advocates Unity

Rabbi A. H. Silver, of the Temple, stated that the object of the meeting was to secure a fellowship not based on blood relationship or born of chance acquaintanceship, but on derived from common interests, services, and purposes.

He urged that the people of different creeds get together to solve their common problems—war, crime, lawlessness, juvenile delinquency, poverty, political and economic tyranny, materialism, ignorance, fear, and the common tendency toward sloppy morals.

Rabbi Silver said he did not wish the world to follow the same identical religion, but urged that it be united by the spirit of religion common to all and that mankind love one another.

Mayor Marshall, called upon at the end of the meeting, stated that fellowship of this type was a real contribution to the community and would do much toward removing religious considerations from the selection of political candidates and leaders.

# Protestant, Jew, Catholic in Plea For Brotherhood

By ROSE ELO.

The world is approaching a belief in an international God and a world brotherhood.

That was the keynote sounded last night by representatives of three religious beliefs who addressed the Temple Men's club in Mahler hall, the Temple, 105th street and Ansel road.

Once a year the club sets aside an evening when each member is asked to bring to the fellowship meeting a friend who is not a Jew.

About 700 thronged the hall last night, to hear from the leaders of a Catholic church, a Protestant church and a Jewish temple.

A hushed audience paid tribute to Dr. L. C. Wright, of the Epworth Euclid Methodist church when in his address he said that "God made us men before he made us members of separate beliefs" and that "religion is not truly religion unless men have a common attitude toward a living God who meets human needs. The world is leaning toward an international God to build a world brotherhood."

### Speaks for Bishop

Bishop Joseph Schrembs, who was scheduled to speak, was called to the consecration of a new bishop in Duluth and Mgr. Gilbert Jennings, pastor of St. Agnes' church, spoke in

his stead, expressing the sympathy and fellowship of the Catholic church.

A stir of enthusiasm swept the gathering when Rabbi Abba Hillel Silver, pastor of the Temple, rose to speak.

"I am not anxious for unity in belief," Rabbi Silver said. "What we are trying to discover is a higher form of meeting in which we attempt to solve problems that are common to all."

"Christians, Jews—yes, even Mohammedans, may retain their separate identities, their separate forms of services and rituals, but we all are reaching toward the common source, one God. It is our mission to teach man how to reach up to Gehenna, break his shackles of ignorance and prejudice and emancipate his spiritual self. When they have succeeded in this, the spirit of religion will unite them."

### Urges Common Goal

"We are trying to establish conditions in society so the soul of man can develop as God wished it. We want humble seekers after truth, not autocratic and monopolizing believers who declare that their religion is the best, the truest."

"There is much to do in this world for both Jew and Christian. Let us stop our quarrels and hatreds. Cannot the churches of the world unite in a zeal for peace, to eliminate crime? Instigators and victims of crime are not identified with one religion alone."

"Why can't the great churches unite to stem the rising tide of ugly influences—materialism, poverty, political and economical tyranny and mingle to work for a single common ethical purpose?"

Mayor John D. Marshall gave as a message from the people of Cleveland, that "a meeting such as the fellowship meeting is a real contribution to the community and an organization like the Temple men is significant of progress."

Sylvester Fleishman presided.

## URGE CHURCHES TO UNITE IN WAR ON COMMON FOE

1-8-26  
Leaders of Three Religious  
Creeds Plead for Aid in  
Fighting Crime Spread

An appeal for greater understanding and unified service was made when representatives of three religious creeds joined hands at the fellowship banquet Wednesday night of the central men's club at the Temple, E. 105th street and Ansel road.

The speakers were Rabbi Abba Hillel Silver of the Temple, Monsignor Gilbert Jennings of St. Agnes' church and the Rev. J. C. Wright of Epworth Euclid church. Silver appealed to the churches to unite in combatting common problems.

"War," he said, "is a common enemy. Cannot churches unite to crush it? Can they not unite to start a crusade for peace?"

### Lawlessness on Increase

"Calm is deluging our nation. There is an appalling spread of lawlessness and juvenile delinquency. Civilization is being undermined and all churches should unite in fighting this evil. Materialism is rampant, moral fibers are weakened, conduct is sloughing."

"The churches should correct the evil and stop the head-long rush toward perdition. Poverty, political and economic tyranny are other problems calling for united action."

"We must get together, not by mingling creeds and dogmas, to make civilization more beautiful. I am not anxious for the merging of Jew and non-Jew. Neither should lose their identity. That would be highly undesirable. But we must go beyond dogmas of our religions," Rabbi Silver said.

### Formed to End Freedom

Monsignor Jennings declared there were sects within the country, formed to end freedom of conscience.

"It seems impossible that in a nation like this there should be groups banded to deny freedom of conscience. We must believe that some are honest in their convictions, but charity demands that we believe they are misled."

"There is a fellowship, however, from which we derive strength. This is the proper authority. Why should men be discriminated against, because of race, religion or color?"

### Gain Better Concept

The Rev. Mr. Wright said that civilization is growing toward a better concept of a Supreme Being.

"We must have a real God, not the mechanics of religion. There is a growing demand for an international God, around whom we can build a world brotherhood."

Mayor John D. Marshall was called from the audience to make a short talk. Sylvester W. Fleishman, club president, presided.



# RABBI PLEADS FOR UNITY FOR GOOD OF CITY

PLAIN DEALER  
Silver Addresses Jewish, Protestant and Catholic Men on Joining Forces. 2-4-26

URGES COMMON CAUSE AGAINST WAR AND CRIME  
Msgr. Jennings and Rev. L. C. Wright Speak for Co-Operation.

An appeal to men of all creeds to forget their minor differences and unite against the social evils which he declared were undermining civilization was voiced by Rabbi Abba Hillel Silver last night before 500 men of Jewish, Catholic and Protestant churches at the Temple Men's Club fellowship dinner.

Rabbi Silver's address followed speeches by Rev. Louis C. Wright, pastor of Epworth-Euclid Methodist church and Msgr. Gilbert P. Jennings of St. Agnes Catholic church in which the pastor traced the developing sentiment for inter-creedal and inter-racial fellowship.

Mayor John D. Marshall, the last speaker, declared Cleveland needs all its moral resources in facing civic issues.

**Pleads for Union.**  
"Let us unite to crush our common enemies which threaten to undermine our civilization, builded upon the preachments of what is common in all our religion," the rabbi pleaded.

"We must dissipate no more our energies in the presence of gigantic tasks: War, crime, juvenile delinquency, lawlessness, materialism, poverty, political and economic tyranny, ignorance, fear, and the common tendency toward sloppy morals.

"I would not have us all worship under one roof. Our prayer books will be different, but our prayers will be one. Walls of churches will separate us, but we will be united by the spirit of religion common to all.

"We no longer claim superiority one over another, nor be monopolists of truth. Our respective zeal for service will illustrate the degree of our possession of truth.

**Vision Time of Peace.**  
Some of you worship the prince of peace. All of us reverence the vision of the prophet of the time when we will beat our swords into plowshares and our spears into pruning hooks.

"Shall we then do nothing to prevent war, when our youth will mingle their blood together as one while we remain separate in our endeavors?

## רבי סילווער'ס רעדע אפערירענדיג פאר רעליגיעזען שלום צווישען אלע קלאסען פון באפעלקערונג, ווערט געלויבט פון פרעסע

רבי אבא הילל סילווער, איז געבן געווען די צענטראלע פיגור אינעם שטאדטישען לעבען, צוליב א רעדע, וועלכע ער האט געהאלטען, רופענדיג אלע קלאסען פון דער באפעלקערונג צו פארנעמען ראסען האס, און לעבען צווישען זיך פרידליך. מיר גיבען דא אייניגע אויסצייגע פון זיין רעדע: „איז א צייט ווען די וועלט איז פול מיט סאציאלע איפאלען — האט רבי סילווער ערקלעהרט — ווי מלחמה, פארברעכען, אונגעזעצליכקייט, עקאנאמישע מיראנז, אונטערזענדיג און מורא — איז נישט קיין צייט פאר אינטעלענענטע מענשען צו פארשווערען זייער ענערגי אויף ראסען אונטערשיידען. מיר דארפען אלע געמינשאפטליך בא-

קעמפען די סאציאלע איפאלען, און זעהן צו ברענגען צו אן אמת פרידעליכען צוזאמענלעבען צווישען אלע קלאסען פון דער באפעלקערונג.

רבי סילווער האט ערקלערט אז אום מענטשן זאלען לעבען בשלום צווישען זיך, איז נישט נויטיג אז זיי זאלען דוקא אלע באלאנגען צו איין רעליגיעזן יידישען מענשן קען האבען זיין באזונדערע רעליגיעזן, און דאך ליבען און נישט האסען זיין נאכבאר.

ביים זעלבען מיטונג, איז מעכטע האבען אויך גערעדט מעיאר דזשאהן ד. מארשאל, מאנסיינאר דזשענינגס אין רעו. ווהייט. זיי האבען אלע אפערירט פאר פרידעליכען רעליגיעזען און פיר געליכען צוזאמענלעבען צווישען אלע קלאסען פון דער באפעלקערונג.

"I believe the time will come; but it will come only as we agree to conceive only one superiority, that of service; only one privilege, that of sacrifice; aspire to only one mastery, the mastery of self; and envy only each other's virtues," the young Jewish leader declared.

Rabbi Silver closed his address with a quotation from the prophet Micah, "What doth the Lord require of thee but to do justly, love mercy, and walk humbly with him?"

Mr. Wright, speaking on "The God of Today and Tomorrow," declared man is reaching out for a bigger God, and that religion will come into its own only when men find a conception of God which challenges them to be like that which they worship.

"The children in our schools, with the same needs and living in the same environment, should be taught the same truths about God, and not given different Gods through different faiths," he said.

"We are asking for an international and inter-racial God, who will help us establish a brotherhood deeper than color lines and credal lines."

**Speaks For Bishop.**  
Msgr. Jennings spoke in place of Bishop Joseph Schrembs, who was called to St. Paul to attend the consecration of Bishop Walsh of Duluth.

"It is surprising that among a people with enlightened and glorious traditions of liberty it should be possible at times that groups of men should be formed so forgetful of justice, charity and goodwill as to attack the very principle of freedom of conscience, and to deny the elementary rights of religious freedom," he said.

"One way for a good man to take his part is to try to learn the point of view and the intimate close-in character of those into whose society he is thrown in the business activities of daily life.

"In our schools, children are taught that God is their common father, and that there is no distinction of race or color or creed, and that our duty of love extends to all."

**Points to Co-Operation.**  
He expressed his faith that mankind is moving toward better understanding between racial and credal groups, and pointed to the service rendered by nuns, irrespective of color, creed or social station, as evidence of the co-operative spirit of the Catholic church.

Mayor Marshall declared the meeting was a distinct contribution to the city's life and that such movements would do much to eliminate religious considerations from the selection of political candidates and leaders.

### OHIO RABBI WILL SPEAK AT CIVIC FORUM TUESDAY

Rabbi Abba Hillel Silver of Cleveland, O., will speak on "Jew and Christian—Will They Ever Meet?" at the civic forum at the Jewish Community center Tuesday, Feb. 14, 1926.



Rabbi Silver is a member of the executive board of central conference of American rabbis, a member of the commission of Education Union of American Hebrew congregations; vice president, Zionist organization of America, and a member of international actions committee, Zionist organization of America.

During the world war Rabbi Silver served in France and was decorated by the French government for service.

Aaron Sapiro will speak on "The New Agrarian Leadership in America" at the civic forum on March 2.

**Classified.** 1926  
**HIGH BROW:**  
Playhouse; Rabbi Silver; Rolls-Royce; Case Library; Real Silk Lingerie; John Barrymore; Lionel Barrymore; Heywood Brown; Edna St. Vincent Millay; 8-tube radios; \$1.50 Movies; Hilltop Observatory.

**LOW HIGH-BROW:**  
Ted Robinson; 75c movies; Art Museum; Fannie Hurst; Kokoon Ball; Public Library; Psychology Lectures; Artificial Silk Stockings; Eugene O'Neill; X-Ray Dentistry; Auction Bridge; H. L. Mencken; Evolution dispute.

**HIGH LOW BROW:**  
Arthur Brisbane; 35c movies; bobbed hair; 1/2 of 1 per cent. beer; Benjamin Karr; knibbers; Judge Corlett; Jack Dempsey; Martha Lee ball; Zoo; City Council; Henry Ford; Sport Page.

**LOW-BROW:**  
9th and Superior; Fred Kohler; Saturday night; Earl of Craven; 15c movies; Gordon Park Beach; City Hall; 10c stores; Crystal sets.

**UNCLASSIFIABLE:**  
Contribs; Soviet Russia; colored scarf; 9th and Euclid; toasted sandwiches; European conferences; Public Square; Clarence Darrow; Cuyahoga River; the Charleston. **COMPLEX.**

\*The editor of this column is not to be held responsible for the classifications in this list. It represents Complex's personal opinion and prejudice.

### Des Moines - Tribune-News - Feb. 17th, 1926

#### A Rare Address.

The answer of Rabbi Silver last night to the question "Jew and Christian—Will They Ever Meet?" was unity in diversity.

The groups of the world, religious as well as political, will not lose their identity but they will gradually center all of them on the essentials and for those they will stand together.

The rabbi sees a world where diversity works for civilization as well as uniformity. We must unite on the things that are promoted by union, and we must be individualists where individualism tends to strength.

The address aside from the argument it carried has not been surpassed in many years in Des Moines. The rabbi is master of the eloquence of restraint. In a and where volubility counts for so much in the orator it was a rare treat to listen to his measured sentences of perfect form, delivered in resonant voice with intensity of feeling by a man of commanding presence.



# A NATION OF LAW BREAKERS

## Is the Indictment Passed by Rabbi Abba Hillel Silver

He says:

### America Today Is the PARADISE OF CRIMINALS

There are more criminals in the United States and there are more crimes committed in the United States than in any other country in the world.

Last year ten thousand people were murdered in this country and three hundred thousand robberies committed.

These figures speak unmistakably of a BREAKDOWN in the MORAL STANDARDS of our national life.

All of our national institutions, the government, the home, the church, and the school stand convicted of dereliction in the performance of their primary duties in the face of this APPALLING REGISTER of CRIME.

The MENACING INCREASE in the number of DIVORCES in this land likewise points unmistakably to MORAL DECADENCE.

The tidal wave of LAWLESSNESS which the prohibition law has set in motion is yet another indication of our GROWING DISREGARD of PUBLIC LAW.

We have grown TOO RICH and TOO EASY GOING.

We are fast losing our MORAL SENSITIVENESS.

We love luxuries too much and self-indulgence.

There are groups in our land today, especially among the cultivated and elite, among whom VIRTUE has come to be looked upon as rather OLD FASHIONED and a BORE.

Everywhere there is a WILD SCRAMBLE and CHASING AFTER PLEASURE.

Fathers are eating sour grapes and the teeth of the children are set on edge.

LATE HOURS, LOOSE TALK, WILD PARTIES, VULGAR PLAYS, VULGAR BOOKS—this is the daily curriculum of many of our older set and of many of our younger set.

People seldom speak these days of DUTY, OBEDIENCE, PURITY and SELF-RESTRAINT.



Rabbi Abba Hillel Silver.

Many solutions have been offered and many will be offered for this imminent problem.

There is no doubt but what the whole administration of CRIMINAL JUSTICE needs a COMPLETE REVAMPING.

But should not the responsibility be put squarely up to the American people themselves?

These are ANTIQUATED NOTIONS.

And so merrily we sow the wind and terribly we shall reap the whirlwind.

The ~~SAFETY~~ and PERMANENCE of our civilization reside in the VIGOROUS MORALITY and the ~~FAITH~~ SCIENCE of its citizenry and when this moral vigor wanes and in its place comes shabbiness and LAXITY and VULGARITY, that people is on the road to BABYLON.

I wonder whether the American people is not ready for a great MORAL RE-AWAKENING.

I wonder whether the good sense of our people, which has heretofore looked with indulgence and half-amusedly upon this national sowing of wild oats, is not already becoming restive under the license and abuse.

I wonder whether a good dose of OLD FASHIONED PURITANISM is not exactly the thing which the American people needs today.

## What Do Some of Our Other Ministers of the Gospel Think About This?

This campaign, made possible by public spirited citizens of the city, will continue from time to time to show the causes, extent and effect of crime on the United States and on the individual citizen, to emphasize things spiritual and to help rebuild American family life.



# DR. SILVER STIRS LARGE AUDIENCE IN BRILLIANT TALK Feb 19 1926 Says Jew and Christian Can Meet to Solve Common Problems

## EMANU-EL CROWDED AT MEN'S CLUB MEETING

A crowd that again filled the large auditorium of Temple Emanu-El to its capacity for the second time this year, heard the address of Rabbi Abba Hillel Silver of Cleveland on the subject, "Jew and Christian—Will They Ever Meet," on Monday evening, Feb. 15. The meeting was held under the auspices of the Men's Club of Temple Emanu-El and was the second of a series of public meetings under its educational program. Rabbi Louis Mann of Chicago delivered the address at the first meeting last month.

Rabbi Silver held his large audience spellbound by the force of his silver-tongued eloquence and the clear logic with which he developed his interesting topic. Jew and Christian will never meet in a merger of assimilation whereby one may lose his identity in the other, is the belief of Dr. Silver, but they can meet on a mutually friendly basis in overcoming evils and problems common to both. The most serious obstacle to any meeting, he stated, is the imperialism, religious, social and economic, by which men seek to force others to be subjected to their ideas on the assumption that they hold the key to the one and only eternal truth.

### High Lights of Address

Extracts of Dr. Silver's address follow:

Christian and Jew—will they ever meet? If by meeting one means assimilation, I would say no. Christianity is not dead, nor is it dying. Certain orthodox dogmas of Christianity may be undergoing change or may be losing their hold upon the disciples of the faith. Christianity itself is not a dying religion. A faith that can touch the lives of millions and sweeten and ennoble them, as Christianity is undoubtedly doing, is not a decadent faith.

Nor is Judaism dead or dying.

The number of Jews who are converted to Christianity is insignificant, and they are as little a loss to Judaism as they are a gain to Christianity. Those who are converted through pressure of untoward circumstance we pity. Those who through cowardice or love of place and preferment forsake their people we scorn. Neither is menacing.

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

Nor is the apathy and indifference which we find in certain sections of Jewry, an indication that Judaism is fast dying. On the calm seas of prosperity, the Jew is feign to drift lazily on, but when the storms come, and the dangerous winds of adversity, then the careless idler becomes the terribly serious, alert and anxious mariner. The Jew finds his soul, where most men find theirs, in struggle. "The

more he is oppressed," says the Book of Exodus, "the more he increases and the more he multiplies."

### Saving Remnant Seed of New Resurrection

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

And our strength has never been a numerical one. Not because we were many did the Lord choose us. . . . In physical warfare one needs hosts, corps, armies. In the war of spirit, just a few disciples in each generation, with glowing hearts and passionate hopes and faith, the sacrificial faith,—and victory is sure.

### Uniformity Undesirable

Even though assimilation were possible and imminent, it would not be desirable. The trend of life is away from uniformity. Civilization moves in the direction of diversity; the more civilized we become the more differentiated we become. The empire conception of government is gone. The universal church idea is dead. All attempts at formal uniformities have proved futile.

We move in the direction of greater definition, of individualization, of personality. The craving for uniformity, for a merging of all religions into one or of all peoples into one is very naive and primitive. Men formerly believed that the ideal society was the society before the Tower of Babel was built, when all people were of one family and all spoke one speech. But this is not true. Life began for the human race when the speech of men, to use Biblical imagery, was confused and they were scattered to the four corners of the earth.

True life is to be found not in a physical oneness, but in a vast complexity, in heterogeneity, in fullness, in colorfulness. This is how God meant life to be,—numerous species of infinite variety, and man himself divided as to race, color, religion, custom and culture. Not confusion, mind you, but complexity.

### Room for All

There is room upon earth for Jew and Christian, for Musselman and Buddhist; and there is room in Heaven for all of them, too. It is strange how every sect quickly takes an option on Heaven, and puts a "verboten" sign on it for all other people. . . . Really, there is no crowding in Heaven.

The task of civilization is not to attempt to join what God has kept asunder. The whole task of civilization is just this: to unite all the diversified elements of humanity into voluntary, co-operative effort for mutual benefit. Civilization means the recognition on the part of each group and each individual of fundamental needs common to all, and of the best means of satisfying these needs. That is all that civilization is. It is not a whitewashing of all peoples; it is not a forcing of all peoples into one preconceived mold, so that they all speak alike, and look alike, and act alike.

### The Common Task

When the man from India recognizes that disease is his enemy, and the man from Norway recognizes that disease is his enemy, too, and that their common task is to apply themselves to medical research, in order to eradicate disease, then the man from India and the man from Norway have met; they have absolutely met in an intellectual unity, by consecrating themselves to a common task and by uniting for a common purpose.

When the man from Moscow recognizes that education is his greatest concern, and the man from New York recognizes the very same fact, and both apply themselves constructively to the same problem, then the man from Moscow and the man from New York have truly, essentially met. One may continue to drink his national drink and the other may continue to drink whatever the law will permit him to drink; one may like one form of dress; one may use one speech and another another speech, but they have met perfectly on the basis of one embracing need and one unifying activity.

### Germany and France

When the German will realize that a beaten France means an imperialistic Germany, and when the Frenchman will realize that a bankrupt Germany means an impoverished France, then the Frenchman and the German will have met in one common understanding and they will be one. Their speech and their temperaments and their cultures will continue to be different, but their interests will be found to be essentially the same.

When Christianity and Judaism will realize that their source is one—God, that their mission is one—the Kingdom of God, and that their destiny is one—to make God's truth regnant, to make love and justice triumphant, then they will have met completely and perfectly. The one will continue to worship in church and cathedral, the other in temple and synagogue, but their walls will no longer be decisive and alienating. Their prayer will be one, though their prayer books be many. . . . When both reach down through their crusts of dogmas and theologies to the fundamental realities of human life and need, then they will find the rich soil—their common heritage and opportunity.

### What Keeps Them Apart

What keeps the Jew and Christian from meeting? What keeps all peoples from meeting? Three things that are really one. Imperialism. Religious imperialism, racial imperialism, economic imperialism.

Religious imperialism we sometimes call bigotry; another name for it is intolerance. Religious imperialism is as widespread in the world today as political imperialism. What is political imperialism? One nation attempts to impose its form of government and organization upon another nation for purposes of exploitation. What is religious imperialism? Why, the very same thing. One religion desires to impose, by persuasion or force, as the case may be, its own peculiar concept of religion, its own form of organization and its own creed, ceremonies and rites upon all other people for purposes of aggrandizement in prestige and glory, if not in material things. This despotic benevolence is nothing short of imperialism.

It invariably expresses itself in a devastating conceit. My religion is the true religion; your religion is superstition. I, because of my faith, am saved. You, because of your faith, are lost. You really should be saved from yourself. . . . By persuasion, preferably. By force, if necessary. Hence wars and inquisitions, and in modern times secret lodges and underground borings. . . .

### Propaganda of Imperialism

And just as political imperialism has its propaganda, so religious imperialism has its propaganda. We know what fine, respectable gentlemen political propagandists are, and how very zealous they are in the defense of truth. They are little cherubs compared with religious propagandists. The fanatic in religion, the zealot, has perfected the art of lying for truth and knifing for love. . . . It is almost heresy to be a gentleman in matters of religion. To speak respectfully of another man's faith, to recognize the truth that is in another man's religion, is heterodox in the extreme.

As long as men conceive of religion as ready-made, fully revealed, ultimate and absolute, the particular possession of one people or church, just so long will Jew and Christian, and all other men, fail to meet. As soon as they learn to think of religion as a pilgrimage, leading my many ways to the one sanctuary, as an outreaching after divine intimacies through regions of uncertainties, as a longing rather than an achievement, their ways will become ways of pleasantness and all their paths will be peace.

### Racial Hatred

There is racial imperialism. I am a Teuton, and, therefore, divinely appointed to be master of all other races. I am an Anglo-Saxon, and, therefore, preordained that I should bear the white man's burden. My race is pure, ancient, marvelously endowed. Your race is mongrel, decadent, unproductive. The blond hair and the blue eyes are indices of the masterful, creative races. Dark hair and dark eyes betray the weak, imitative races. And of all races the Semitic is the most decadent and detestible.

This racial chauvenism has been one of the most damning things that has crept into human society, and in the last 50 years it has gone on a wild rampage. One thinks of that simple saying of the rabbis—"God created Adam one man only, so that no one can say, 'I come from a nobler ancestry than you do,'" and one marvels at their incisive wisdom. . . .

I sometimes think it to be one of the supreme functions of Jewish life to show the inadequacy of the racial definition of nationalism, to prove by his life among many peoples the fallacy of it.

### Economic Imperialism

And lastly there is economic imperialism which has at all times allied itself with reaction and all forms of prejudice. The entrenched and privileged classes who live by exploitation keep alive the fires of superstition and hate. Economic imperialists here and everywhere prostitute all the basic human emotions of race, religion and patriotism to their own ulterior purposes. They hate the Jew and they will fan that hatred because the Jew by temperament and tradition and the necessities of his life, is a liberal. He is to be found in the ranks of the emancipators of the race, always like Heine, "a brave soldier in the wars for the liberation of mankind." By disposition, an individualist, by his religious tradition, a champion of social justice, and by the vital needs of his own life, a seeker after wider opportunities, political, social and economic, the Jew has been and is today the enemy of all privilege and reaction. Oftimes he is leader in the revolt against these dark forces. He has thus gained their lasting enmity. They will damn him because he is a liberal, even as they attempt to discredit all liberalism by calling it a Jewish conspiracy. . . . The well organized forces of economic imperialism which devastated European life in the last decade, are today the bitterest opponents of Christian-Jewish concord. They will yet wreak much havoc in the world before the day of universal reconciliation comes.

### Jew and Christian Will Meet

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

Let each man walk in the name of his God, but let each one likewise know that what God demands of him is "to do justice, to love mercy, and to walk humbly with Him." . . .



*Kansas City Jewish Chronicle*  
**Dr. Silver Thrills**  
**Large Audience at**  
**Temple Club Dinner**  
**A**

**Famous Orator Inspires Hearers**  
**With Discussion of Spiritual**  
**Needs of Human Life.**

Speaking on "The Fundamental Needs of Human Life" before the Men's Temple Club, Dr. Abba Hillel Silver of Cleveland proved again to the Kansas City community that he stands preeminent as an inspirational and powerful speaker.

The Men's Temple Club members and their guests who assembled in the auditorium of the Y. M. H. A. last Wednesday evening, were deeply stirred by Dr. Silver's thrilling address upon the theme "The Fundamental Needs of Human Life." Three hundred guests sat down to dinner and many more came in time for the address. Dr. Silver's topic was one that displayed those rare gifts of mind and of delivery which have won him universal recognition as an outstanding figure in the American rabbinate. At the conclusion of the lecture the audience arose en masse and tendered him a great ovation.

The meeting was presided over by Mr. Arthur A. Guettel, vice-president of the Men's Temple Club, who spoke briefly on the Men's Club program for the remainder of the year. Rabbi Berkowitz introduced the speaker.

Dr. Silver's address divided itself very definitely into four parts. He said at the outset that in speaking of the fundamental needs of human life one could discuss the physical, social, aesthetic or scientific needs which are so basic to the welfare of mankind but he desired to set forth the spiritual needs, namely, God, Prayer, Hope and Immortality.

Under the first heading, he showed that there was some basis of proof in the statement of Voltaire, that if there was no God man would have to invent one, for He is the greatest human need in the life of man. God gives man the ability to be at home in the universe as well as a sense of dignity and a sense of freedom. A knowledge of God also "underwrites human ideals." In discussing prayer, Dr. Silver analysed the psychological basis that makes prayer an absolute necessity. He said that if we knew that our prayers were never answered, we would still be compelled to exercise that inherent emotional capacity. Coming to his third point, namely, hope as a fundamental need, the speaker said that it is perfectly possible to make out a successful case against human progress. Quoting from Ecclesiastes, the Prophet Pessimism, he showed that unless hope were present in human life there would be nothing to keep mankind from being crushed beneath the weight of the vicious circle in which civilization seems to move. As an illustration of how man must aspire, he told very effectively the story of three men upon a highway who were breaking stone. When asked by a traveller what they were doing, the first said, "I am breaking stone." The second said, "I am earning three dollars a day," and the third answered, "I am building a cathedral."

In discussing immortality, Dr. Silver very convincingly showed that this last great need in human life was based upon the necessity of saving God the sanctity of his own personality, a part of which is implanted in every human being, and secondly, because the rationality of the world and its unified plan convinces us that life after death is more than a figment of the imagination. The summary of the address led up to a tremendous peroration which held the large audience breathless.

April 2, 1926

CANADIAN J

*B Canadian Jewish Review*



**Dr. Abba Hillel Silver**

Rabbi, the Temple, Cleveland, Ohio, who will speak at the Keren Hayesod Banquet, April 13.

Dr. Silver graduated from the Hebrew Union College and the University of Cincinnati in 1915.

The degree of doctor of divinity was conferred upon him by the Hebrew Union College in June, 1925.

He was rabbi of the Congregation L'Shom Shamayim, Wheeling, W. Va., from 1915 to 1917, and was called to

the rabbinate of the Temple, Cleveland, in 1917.

He is a member of the executive board of the Central Conference of American Rabbis; the commission of education, Union of American Hebrew Congregations; executive board, the Consumer's League of Ohio; director Intercollegiate Menorah Association; director of Jewish Publication Society of America; board of Federation of Jewish Charities, Cleveland; board of Cleveland Associated Charities; vice-president Zionist Organization of America and member of the International Actions' Committee of that organization; board of governors of the Hebrew Union College, Cincinnati.

Dr. Silver was in France during the world war at the request of the governments of the United States and France and was decorated by the French government for conspicuous service.

*Comes from Cleveland*  
*De To Help Campaign*



**RABBI A. H. SILVER**

Of The Temple, Cleveland, Ohio, who is to be the principal speaker at a dinner being given by local Zionists tonight, which is to be the official opening of the campaign for a contribution of \$50,000 from Toronto Jewry for the Palestine Foundation Fund. Rabbi Silver is regarded as an outstanding speaker.



# Declares Parents Owe A Freedom to Children

Plan Dealer Apr. 12, 1926

Rabbi Silver Urges Fathers and Mothers to  
Encourage Independent Thought and Action.

PARENTS should not form their children in their own likeness, but should encourage independence of thought and action, Rabbi A. H. Silver said in his sermon at the Temple yesterday morning. His subject was "What parents owe their children, and what children owe their parents."

"Parents owe their children first of all the power of example," Rabbi Silver declared. "Up to a certain age parents are the dominant factor in a child's life. In those years the parent's life, manner, speech, and attitudes react upon the child in a most decisive way. They are the materials out of which the child quite unconsciously builds his own world."

"Parents who wish their children to live beautiful lives must live beautiful lives themselves; there is no other way."

"Parents owe their children a home, not a boarding house, or an upholstered cave in some hotel, where doors are beds and tables are sleeping porches. Children need room in which to romp about and a place for friends to play with in the corners."

"Parents must provide their children with a spiritual environment compounded of comradeship, beauty, love, and happiness, which we call home."

"Parents owe their children freedom. They should not attempt to mold the child after their own image, but rather the child should be taught to develop his own life."

"Independence of thought should be encouraged. Children should be free to choose their own careers and their own friends."

"The sole duty of a parent is to guard the child against rashness in judgment and action and against morally subversive friendships."

"Children owe their parents co-operation. The home is a co-operative enterprise. Complete freedom is impossible in the home, and for that matter in any group life. Children often exploit their parents. There is all too much of taking, and

draining, and sapping among children today and too little of the obligation of reciprocity. This is not playing the game of life squarely. "Children owe their parents the pride of fulfillment. The only reward which parents ask of children is that they grow up into fine men and women."

Rev. L. C. Wright, speaking at the Epworth-Euclid Methodist Episcopal church last night, declared that many persons were Christians by heredity rather than because of personal conviction.

"Many seem to have a vague idea why they are Christians," he said. "It seems to be a standard of living. There is need for a Christianity based on personal conviction."

He cited as examples of persons who knew why they were Christians the Apostle Paul, Wesley and Sherwood Eddy.

"We are coming to realize," he said, "that Christians are not simply trying to conform to the past, or to compete with other religions; they believe that Christianity produces superior human life."

"I am a Christian because I require an active religion, and because I believe that the world needs my kind of a god," he said.

# Silver Assails Imperial Italy Under Mussolini

Fascism is but Bolshevism of Interests and Both  
Throttle Democracy, Declares Rabbi.

ATTACKING Imperialist rule in Italy, Rabbi A. H. Silver yesterday morning declared that man's attitude toward forms of government depends on capitalistic interest.

"The evils of bolshevism have been loudly proclaimed," he said, "but no such universal condemnation has been visited upon fascism, although fascism is but another form of bolshevism—the bolshevism of the right."

"Americans who denounced Lenin are now applauding Mussolini. It is clear that these gentlemen attack bolshevism not because it destroyed human liberty, but because it interfered with vested interests."

"They shed tears not for principles but for capital. There are Americans today who are more enamored of the spirit of Mussolini than of the spirit of Lincoln."

"The true democrat who believes in democracy not because it permits him to make money, but because it permits him to be a free man, will recoil both from bolshevism and fascism. They are both reactionary movements. Their philosophy is primitive; their methods are archaic; they can bring nothing but sorrow to the world."

"Autocracy in government leads to internal rivalry and unbridled ambition. The rule of the one or the few soon raises the questions: Which one? and What few? And only force can decide this question."

"Under autocracy, the masses have no way of expressing their dissatisfaction with conditions except through revolution. In a democracy a dissatisfied people voices itself as an electorate, in an autocracy as a mob."

"There is a certain early efficiency which goes with a dictatorship, a swiftness and dispatch which beguiles the thoughtless into hasty commendation. The mandate of a duce is swifter than that of the people, but in the long run autocracy through over-centralization becomes the most bureaucratic and cumbersome of governments."

"Honeycombed with intrigues and nepotism, the machinery of democracy may in a few critical moments seem slow, but in the long run it is the most efficient and flexible."

"A dictator must be either an honest imperialist or a strutting buffoon; he must compensate the people for the liberties which he compels them to surrender. Mussolini may not be serious in his imperious intentions, but the Italian people may be aroused by them and some day stampede into war."

"True lovers of democracy should rediscover the crusading fields which characterize the early democrats of America. Democracy must today reaffirm its faith in the priority of the individual to the state, in patient progress through the education of the masses and their participation in government."

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ISH REVIEW

Canadian Jewish Review.

19

# HEAR

## Rabbi

# Abba Hillel Silver

America's  
Foremost  
Orator

At the Banquet tendered in  
his honor on

# Tuesday Eve., April 13th

At 7 P.M.

## CRYSTAL BALLROOM

## King Edward Hotel

Subscription Double Ticket \$3.00

Tickets Obtainable at Zionist Institute  
206 BEVERLEY STREET



## Men's Club Hears Stirring Address

Rabbi Abba Hillel Silver Talks  
on Four Major Tendencies  
In Judaism.

At the meeting of the Men's Temple Club on Tuesday, April 20, which taxed the capacity of the dining hall of Temple Beth El, Rabbi Abba Hillel Silver of Cleveland, Ohio, delivered one of the most stirring and inspiring addresses ever heard by the members of the club. He chose as his subject "The Four Major Tendencies in Judaism." These tendencies are prophecy, legalism, mysticism and nationalism.

By prophecy he meant the passion for righteousness, which had its supreme expression in the words and the activities of the prophets of Israel, but which has always found prominent manifestation throughout Jewish history. Wherever Jews are consciously Jewish, they act and live upon the dogma that human life is infinitely perfectible, that wrong and injustice are ugly sores upon the body of life—but curable and preventable, that human brotherhood and permanent peace are attainable.

Legalism he defined as a device for keeping the Jewish people distinct in order that its idealism might not be prematurely dissipated in the process of blending with the other peoples of the earth. He urged the value of distinctly Jewish ceremonialisms and symbolisms in order to maintain the integrity of the Jewish religion. He admitted frankly that Reform Judaism had gone too far in its rejection of the legalistic interpretation of Judaism. Without some authoritative laws regulating Jewish life, he feared that intermarriage and assimilation would bring Jewish history to an end.

It was in his discussion of mysticism that he raised his audience to heights of inspiration. He described the Chassidic movement as a seeking for intimate companionship with God and declared this tendency to be the legitimate heritage of even the most modern Jews. He declared that putting aside the grotesqueries and superstitions with which the movement has heretofore been associated, its essential aim is a great one. We of today need the grace and the exaltation that comes from a sense of the presence of God within our own hearts and in the air we breathe.

He concluded with a definition of nationalism, which Dr. Leo M. Franklin later remarked was the most acceptable definition of Jewish nationalism that he had ever heard. Jewish nationalism to Rabbi Silver was simply the will of the Jewish people to continue to live as a distinct people and to continue to create for mankind—as well as for itself—things of spiritual beauty. Jewish nationalism was the conviction that the national soul which created the prophets and the Psalms is still productive and still capable of yielding rich fruit to satisfy the soul-hungers of men. This will to live can be completely realized only in a Jewish land—in the ancient homeland of Palestine.

## Noted Orator Speaks At Men's Club Dinner



RABBI ABBA HILLEL SILVER

## Rabbi Silver Will Address Men's Club

Dinner Meeting to Be Held at  
Temple April 20 Will Be  
Ladies Night.

Rabbi Abba Hillel Silver of Cleveland, Ohio, will be the speaker of the Men's Temple Club at Temple Beth El on Tuesday evening, April 20, at 6:30. He has chosen as his subject "The Four Major Tendencies in Jewish Thought."

Rabbi Silver is one of the best known of the younger rabbis in the United States. As an orator his eloquence and intensity have won him a place of high regard and his intense Zionist fervor has stamped him with a mark of Jewishness. The last time Rabbi Silver spoke for the Men's Temple Club he addressed one of the largest audiences that ever greeted a speaker of the Men's Club.

Rabbi Silver is one of the vice-presidents of the Zionist Organization of America and is also one of the vice-presidents of the United Palestine Appeal which is now making a drive for \$5,000,000 for the various organizations participating in the up-building and settlement of Palestine. During his stay in Detroit, the United Palestine Appeal committee, which is now conducting a drive in the city of Detroit, expects to meet with Rabbi Silver in an informal way.

The dinner meeting of April 20 is the last to be held by the Men's Club for this season and, as has been the custom in the past, the members are urged to bring their wives, as this is to be a ladies' night.

In addition to the speaker, the Men's Temple Club will have a soloist for the evening, Stanislaw Shapero, a noted violinist who is now a member of the Detroit Symphony Orchestra. Miss Margaret Mannebach will accompany him at the piano.

Milford Stern, president of Congregation Temple Beth El, and his family are expected to arrive in the city, after an extended European trip, in time to attend the dinner.

*You are cordially invited to attend a  
Dinner  
in honor of  
Chaim Nachman Bialik  
and  
Rabbi Abba Hillel Silver  
Thursday, April the eighth  
Nineteen hundred and twenty six  
at half past six o'clock  
at the  
Ballroom, Palmer House  
Chicago*



## IN SOCIAL WORKER

Rabbi Silver Tells of New  
Field for Associated  
Charities.

Priestess of modern religion.  
Such was the characterization given to the social worker yesterday by Rabbi Abba Hillel Silver when he addressed the annual meeting of Associated Charities in Hotel Cleveland ball room.

Charity, he said, has embarked upon the third great phase of its development—the phase of adjustment.

"The first phase was material relief," he said. "The second was prevention. We found it more charitable and less costly to save health than to heal the sick; to provide wholesome recreation than to handle delinquency; to teach home building, sanitation and thrift than to mend broken homes."

"That we are fairly embarked upon the third phase is indicated by the report of associated charities for 1925, when 5,000 of the 7,500 families who turned to the organization did not wish or require material relief but guidance."

Most unhappiness is due to maladjustment, Rabbi Silver said, and the problem is growing as society becomes more and more complex.

Living Grows Complex.

"Big scale industry has increased congestion. Urban living has succeeded rural life. The tempo of existence has become so accelerated relationships have altered and old standards are crumbling. Mental diseases and delinquency have enormously increased."

"The social worker enters as a

spiritual diagnostician, calling to her assistance the physician, the psychiatrist and the judge that the home may be rehabilitated.

"Thus the social worker becomes the priestess who makes good the aspiration for a new social order, who makes real the exalted vision of the prophet."

Henry E. Sheffield, president, presided. At the speakers' table were Rev. Millard Brelsford, pastor of East Cleveland Baptist church; James F. Jackson, general secretary of Associated Charities; Edward D. Lynde, associate general secretary; Robert M. Caffee, vice president; J. W. Walton, Charles K. Arter and Miley H. Chase, trustees.

Honorees included Mrs. John G. Oliver, Mrs. Amos Burt Thompson, Mrs. Owen Locke, Miss Helen Burdons, Mrs. Ardelle S. Nutting, Mrs. Brooks Sheppard, Mrs. Dora Brobst, Mrs. C. M. Mattingly, Mrs. Samuel Milder, Mrs. Eleanor Ledbetter, Mrs. C. E. Cutler, Miss Laura Wise and Miss Mildred Geist.

(INC) CLEVELAND P

**SOCIAL SERVICE TO  
BE SILVER'S TOPIC**  
P. D.  
Rabbi Will Address Annual  
Associated Charities  
Session.

"The Widening Horizons of Social Service" will be Rabbi Abba Hillel Silver's topic before the annual meeting of the Associated Charities next Wednesday, in Hotel Cleveland ballroom.

Social workers will gather to discuss the year's progress. Tables and graphs illustrating the recent annual report show that personal service, has almost doubled in the last ten years, jumping from 27 per cent. of expenditures in 1916 to 40 per cent. last year.

"The more constructive work we do through our trained workers, teaching the housewife how to man-



## Invitation Committee

M. E. Greenebaum	Benjamin M. Engelhard
Hon. Henry Horner	James Davis
S. J. Rosenblatt	B. Horwich
William Sultan	Max Shulman
David Labowitch	Hon. Julian W. Mack
Hon. Hugo Pam	Adolf Kraus
Max Conheim	Hon. Samuel Alschuler
Hon. Michael Rosenberg	Samuel Phillipson
Hon. Harry M. Fisher	

## Reception Committee

B. Abrahamson	M. Ph. Ginzburg	H. H. Newberger
Meyer Abrams	Samuel Greenberg	Louis B. Olin
Nathan Alexander	Isadore Grawoig	Benjamin Perlstein
B. A. Antonow	Max M. Grossman	Samuel P. Platt
Morris Augustus	A. Z. Halperin	John Rissman
Sam Bach	Louis H. Harrison	Maurice B. Rissman
Nathan W. Baumgarten	Charles I. Herron	N. M. Rosenthal
Louis E. Berger	A. Himmelblau	Dr. George K. Rosenzweig
Charles Bierman	Barnet Hodes	Hon. A. J. Sabbath
Emil Braude	Morris Joseph	Hon. Joseph Sabbath
Milton H. Callner	Louis Kahn	Julius Savit
Hon. Joseph B. David	Nathan D. Kaplan	B. J. Schiff
William Durchslag	Hyman N. Kohn	Leo Shafon
B. Edidin	S. B. Komaiko	Bernard Shulman
I. T. Feingold	David Komiss	H. S. Seiberg
Martin Fox	Dr. M. H. Lebensohn	David Weinberg
Dr. Herman L. Frankel	Harry A. Lipsky	John Wineberg
Samuel Ginsburg	Benjamin I. Morris	Dr. A. B. Yudelsohn



## K. H. WOMEN'S LEAGUE HOLDS SUCCESSFUL PALESTINE AFFAIR



Mrs. Richard Gottheil The Women's League of the Keren Hayesod gave a Palestine Afternoon in the Grand Ball Room of the Hotel Pennsylvania on April 26th. Fully two thousand women participated in the celebration and evidenced the greatest enthusiasm and interest in the latest Palestine motion pictures which were exhibited for the first time. The film is replete with interesting activities that the Chaluzim are carrying on in Palestine. It depicts with graphic realism the ardour and the energy with which they are rebuilding the National Homeland. Agriculture, industry, building activities, educational institutions and their work, have a prominent place in the film.

### Rabbi Silver Speaks

Rabbi Abba Hillel Silver of Cleveland, traced with dramatic force the historical source for the urge to Palestine among the Jews of the Diaspora. "Palestine," he declared, "has never deserted the Jewish people, although the Jewish people has often deserted and forgotten Palestine. Palestine has given to it its rich heritage of religion and wisdom of living, has moulded its culture and has colored its literature, music and art."

In his recent journey to Europe, Rabbi Silver found hundred of thousands of Jews who were prayerfully waiting for financial assistance to aid them in settling in Palestine. He declared that in his opinion Palestine has never meant to American Jewry what it means to them now. He exhorted the audience not only to continue their efforts for the collection of funds for the United Palestine Appeal but to bring still greater sacrifices so that the hope of the eternal wanderer might be sooner fulfilled.

Mrs. Richard Gottheil, the President of the Women's League, made a strong plea to all the women to continue their support for Palestine. She also announced that during the lull between the campaigns the Women's League will make all efforts to erect in the large Palestine cities, such as Haifa and Tel Aviv, social centres of the American type of Y. W. H. A.'s. The centres will house the Chaluzoth and will attempt to develop her mentally, physically, spiritually and morally.

## Universe is Personality, Not Machine, Rabbi Says

Silver Declares Solar System is Manifestation  
of Infinite Mind and Will. May 3-26

THE universe is not a mechanism, but a personality," said Rabbi A. H. Silver yesterday morning in his sermon at the Temple on the doctrines of Judaism. The practices of Judaism will be the subject of the final Sunday sermon of the season next week.

"Judaism is a mode of living rather than a theology," Rabbi Silver said.

"It is a code of moral laws grounded in Godliness, an ethical idealism rather than a set of creeds. Salvation in Judaism is based not on acceptance of a belief but on moral conduct. Hence the dislike of Judaism for definition.

"Where you define, you are likely to confine. Dogmas are only tentative formulations of truth. When you attempt to invest them with eternal validity, you stifle religious progress.

"There are, however, strong convictions underlying the moral code of Judaism. First among these is God. The universe is not a mechanism but a personality, and all its infinite variety are the manifestations of an infinite mind and will.

"There is no place, be it as small as the heart of a child, where God is not. There is no place, be it as vast as a solar system, which quite exhausts the fulness of him.

"God is one. One in the sense that all things radiate from him and tend toward him, one in the unity of the designing mind, one in the constancy of his laws and in the harmony of his world.

"God is the source of all morality. He is both just and compassionate, ruler and friend.

"Man is the child of God, fash-

ioned in his image. Man's spiritual aspirations are God's revelations within him. Man most nearly approaches God when he imitates God's moral qualities.

"The highest type of worship is the perfection of beauty, of service, and of love. The doctrine of the unity of God leads to the doctrine of the unity of men, and Judaism stresses the magnificent idealism of human brotherhood and universal peace."

the pledges. Doubt existed when Nathan Neshkes, reporting for the Jewish carpenters, called out \$10,070. After Neshkes had convinced the man at the board that he hadn't included any previous report in the amount, a great cheer went up. Neshkes beamed. So did everyone else.

Previously Rabbi Silver had spoken. He stood a prophet among his people.

### Silver Calls Drive Holiday.

"These have been a marvelous eight days," he said, "a holiday lasting eight days. I never saw a community so joyous and exultant as you. You're all as glad as if someone had given the fund to you."

"If you were to ask me what to call this new holiday, I would call it a festival of ingathering. You have gathered in not only the bountiful yield of generous hearts—gold, silver and copper soon to be turned into bread, raiment and shelter for those whom fortune has cast into tribulation. You have reaped a rich harvest of beneficence."

"Perhaps a new morning will dawn for those who for long years have dwelt in the shadow and near death. I fear their lot will continue to be a hard one. Even now a revolution is sweeping Poland. I'm afraid life will not be kind to them. But you have eased their burdens and relieved their troubled hearts with bread and physical warmth."

Other speakers last night were: Mrs. Siegmund Herzog, chairman of the women's division; Irwin Loesser, campaign chairman; Eugene Halle, campaign treasurer; Samuel Hartman, head of the organization committee; Max Myers, chairman of the publicity committee, and Samuel Goldhammer, secretary of the drive.

E. M. Baker, president of the Federation of Jewish Charities, read a note from Newton D. Baker, former secretary of war, praising the work of the drive and enclosing a check for \$500.

## Fears Effect of Chest Funds on Jewish Life

Community funds, which collect in one campaign once a year all money for all charitable enterprises, are a disruptive factor in the development of Jewish community life, according to Dr. Maurice B. Hexter, executive director of the Federation of Jewish Philanthropies of Boston.

Dr. Hexter was the principal speaker last night in the Temple, E. 105th street and Ansel road N. E., at the opening of the National Conference of Jewish Social Service, which has drawn to Cleveland 600 delegates from 210 Jewish social service agencies throughout the country.

Dr. Hexter made it clear that he spoke only his own conviction.

"I have no mandate from my colleagues," he told a gathering of 1,200, "but Jewish federations in the larger cities not now affiliated with community chests probably will not join such general financial federation."

"I believe this because of the discontent into which the Jewish community is cast by reason of such jolinder, which diverts the activity of the Jews, as Jews, from their philanthropic impulses."

### Forced to Diplomacy.

Among conclusions drawn by Dr. Hexter was the belief that federations have not yet been able to recreate lay interest in philanthropy, and that federation leaders have been forced to be diplomatic officials among all sections of the community in the social field and in the province of club life.

Federations, he pointed out, are taking the lead in many communities in international campaigns because of their command over the leaders of the community. However, while still far from being managed democratically, federations have moved tremendous distances from their former oligarchical control, Dr. Hexter said.

## OPPOSES JOINING COMMUNITY CHESTS

Speaker at Cleveland Conference  
Says Such Funds Disrupt  
Jewish Community Life.

Special to The New York Times.

CLEVELAND, May 23.—The Community Fund, which collects in one campaign once a year all money for all charitable enterprises, is a disruptive factor in the development of Jewish community life, according to Dr. Maurice B. Hexter, executive director of the Federation of Jewish Philanthropies of Boston.

Dr. Hexter was the principal speaker tonight in the temple here at the opening of the national conference of Jewish social service, which has drawn to Cleveland 600 delegates from 210 Jewish social service agencies throughout the country.

Dr. Hexter made it clear that he spoke only his own conviction.

"I have no mandate from my colleagues," he said, "but Jewish federations in the larger cities not now affiliated with community chests probably will not join such general financial federation. I believe this will be done because of the discontent into which the Jewish community is cast by reason of such jolinder, which diverts the activity of the Jews, as Jews, from their philanthropic impulses."

Rabbi A. H. Silver said he thought Dr. Hexter mentioned were not insurmountable.

"The one clear gain which the chest yields is that of drawing the community together in fraternal cooperation, making for better understanding and good-will between the Jew and the non-Jew," he said.

Rabbi Silver joined Louis M. Cahn of Chicago, President of the conference, in warning against overprofessionalization in social work.

"You must not only tolerate the layman," he said, "but you must cultivate and stimulate him to participate directly in both the theory and the practice of progressive social work. The layman must not be permitted to discharge his social obligations merely with a check."

Edward M. Baker, President of the Cleveland Federation of Jewish Charities, welcomed the conference, after the opening prayer by Rabbi Solomon Goldman.

General sessions of the conference will be held at the Hotel Cleveland today.

## \$701,076 IN COFFERS AS JEWS END DRIVE

Rabbi Silver Tells Workers Result is Monument  
to Spirit of Israel.

Cleveland Jews last night build a monument to the "unquenchable and indestructible spirit of Israel."

Meeting in Hotel Statler they reported a total of \$701,076—their part of the United Jewish campaign to save the lives of Jews in Europe and care for their own in Cleveland. "They that were cold will now be warmed with your love."

"They that are sick at heart now will be cheered and sustained."

"You have taken gold and silver and copper, wrapped it in a prayer, and sent it with a heart sob."

Thus spoke Rabbi Abba Hillel Silver, when the job was done.

When the campaign started ten days ago Cleveland Jews were given a heavy load to carry. They were asked to raise \$550,000. Of this amount \$370,000 was for overseas,

\$180,000 for local needs. They went out and raised \$582,243 in six days. Goal Boosted to \$750,000.

Then the national goal was boosted from \$15,000,000 to \$25,000,000. Cleveland was asked to give \$500,000 for suffering Jews abroad. The amount needed here remained at \$180,000, making the new total necessary \$680,000. A new goal of \$730,000 was fixed arbitrarily by campaign leaders.

Last night's report puts the campaign over the necessary \$680,000 top by \$21,078. Officials predict that when several hundred cards yet unreported are turned in, the amount will total the \$730,000 arbitrary goal.

The meeting was tense when a battery of adding machines totaled

(Continued on Page 12, Column 3)



# סריוולאנדער אידען פייערען יחושע ראסער'ס

## 60 יעריגען יובילעאום אויף פראנצאזישע אומן

Jewish World May 17, 1924

איבער פיער הונדערט מענער און פרויען פון בעסטען קליוולאנדער אידענטהיט קומען אין אידישען צענטער עהרען דעם דען פון דער אידישער זשורנאליסטיק אין קליוולאנד. — רבי אבא הילל סילווער הארט א גלע-צענדע רעדע און באגייסטערט דעם גרויסען עולם. — רבי נאדמאן שטעלט פאר אלע רעדנער און האלט צום שום אריין א גלענצענדע רעדע. — יעקב קירשע-בוים רופט ארויס א שטורם פון אפלאדיסמענטען. — אלע רבנים פון שטאט באגריסען דעם יובילאָר.

### מר. ראסער, שטארק געריהרט, קאן נישט רעדען לאנג און דריקט אויס טיפסטען דאנק אלעמען.

שעהן, רייך, פראכטפול אין פולסטען זין און וואָרט איז געווען די נעכטיגע זעכציג יערהיינע יובילעאום פיערונג פון יחושע ראסער אין דעם גרויסען אוי-טאָרום פון אידישען צענטער. ארום 450 מענער און פרויען פון בעסטען קליוולאנדער אידענטהיט האָט זיך פאר-זאמלט אין צענטער כרי אויסצורדיקען די מעסטע געמיהלעך צום יובילאָר, דעם פריינד פון אלעמען און פאונדערס פון דער קליוולאנדער אידישער קהלה.

דער יובילעאום איז געפייערט געוואָרן דעם אויף דעם איינפאכסטען אופן מיט א גאנצן געוועהנליכען באנקעט, אָבער די פיערונג איז געווען אזוי ערהאפען, אזוי איינדרוקספול און אימפאָזאנט, אז זי האָט ארויסגערופען די באוואונדערונג פון אלעמען. די עלטסטע איינוואוינער פון שטאט און אפילו די קריסטליכע געסט, וואָס האָבען זיך דאָרטען געפונען, האָבען אויסגעריקט די מיינונג, אז דער באנקעט נעכטען לכבוד יחושע ראסער, איז געווען דער שענסטער און הארציגסטער טעג באנקעט, וואָס איז דאָ געזעהן גע-וואָרן זייט פילע יאהרען.

אויף דעם באנקעט האָט מען געקאָנט זעהן ווי לעב די היגע אידען האָבען דעם רעדאקטאר פון דער „אידישער וועלט“ אלע קלאסען אידען זיינען דאָרטען גע-ווען: אַרטאדאקסען, דעפארמער, קאָנ-סערוואטיווען, ראדיקאלען און מענטשן מיט אלטע אנשויאונגען, ציוניסטען און געגנער פון ציוניזם, פערלוציוניסטען און סאָציאליסטען, פארטרעטער פון אלע אי-דישע אָרגאניזאציעס, אַריינגעכענדיג די גרעסטע און חשוב'סטע אידישע יוני-יאנס. אלע זיינען זיך צוזאמענגעקומען עהרע דעם מענטשן וואָס האָט אָפגעגע-בען פיער און דרייסיג יאהר פון זיין לע-בען פאר דעם וואוילזיין פון דער קליוולא-לאנדער קהלה.

רבי אבא הילל סילווער איז געווען דער הויפט רעדנער און זיין רעדע איז ווירק-ליך געווען אזא, אז זי קאן פאררעכענען ווערען צו די גלענצענדסטע רעדעס וואָס דער דאָזיגער באריכטער און פאליטישער אָראטאָר האָט ווען עס איז געהאלטען.

רבי סילווער האָט געזעען א קורצען איבערבליק איבער ראסער'ס מעסיגקייט און האָט איהם געשילדערט אלס אן ער-ליכען מענטשן מיט א וואונדערבארען כאראקטער, וואָס האָט קיינמאל נישט פארקויפט זיין מעדער פאר געלט. א טיפער איינדרוק האָבען געמאכט די ווער-טער פון דעם סילווער ווען ער האָט גע-זאָגט, אז מענטשן פארוואנדערן געוועהני-ליך זייערען א מיטגלידען פאר וואָס ער טהוט, אָבער זיי לעבן איהם פאר דאָס, וואָס ער איז. און ראסער ווערט

פני ישראל, ב. באַטווי, אין נאָמען פון דעם מוזיק, א. י. האַזאָנא, אין נאָמען פון די אידישע מלחמה וועטערענען, און בערנארד לייקנער, אין נאָמען פון די שריפטזעצער פון דער „אידישער וועלט“. א שטארקער מאַמענט איז געווען דער ווען מר. לייקנער האָט דעם יובילאָר פּרעזענטירט מיט א שרייב-געצייג אין הערליכער אויסאָרפייטונג. „מיר זיינען אָנגעשטעלטע פון דער צייטונג און מר. ראסער איז אונזער בעלה-בית — האָט מר. לייקנער געזאָגט — אָבער דאָס וואָרט בעלה-בית קאן דאָ נור באַנוצט ווערען טעאָרעטיש, ווייל ראסער איז קיינמאל נישט געווען קיין באַס. ער איז שטענ-דיג געווען א חבר און א פריינד, און אַמאָל נאָך מעהר ווי דאָס — א פאָטער. זיינע ווערטער זיינען אויפגענומען גע-וואָרען מיט א שטארקען בייפאל.

ע. בייקער פרעז. פון דער פּערעריישאָן און דזשואיש טשארטיס, האָט געבראכט צו דער פיערונג די בעסטע וואונשען פון זיין אָרגאניזאציע. „ער איז פאליכט האָט מר. בייקער געזאָגט, ווייל ער האָט א גרויסע, ערלע, אידישע נשמה“. סאל אולמער האָט באגריסט אלס פריינד און מיטאָרפייטער אויף פילע געפיטען. א זעהר הארציגע באַגריסונג, וועלכע איז אויפגענומען געוואָרען מיט שטורם, האָט דאָ געהאלטען רבי י. גרינוואַלד, פון קאָלאמבוס. „ראסער האָט זיך געמאכט אונשטערבליך און זיין נאָמען וועט שטענדיג לייכטען אין דער אידישער גע-שיכטע — האָט מר. גרינוואַלד געזאָגט.

דער נייער רב פון דער בני יעקב אנשי מאַראַטש שוהל, וועלכער איז ערשט געכטען אָנגעקומען קיין קליוולאנד, האָט געהאלטען א קורצע, אָבער זעהר הארצי-גע רעדע. וויליאם גאלדבערג, מענע-דישער פון דער אידישער קארפּענעטערס יוניאָן, האָט דערזעהלט ווי זיין יוניאָן האָט שטענדיג באקומען די גרעסטע און בעסטע אונטערשטיצונג פון מר. ראסער און ער האָט דערפאר געבראכט צו דער פיערונג די ווינשען פון אלע אידישע קארפּענעטער ארבייטער אין שטאָט.

א שטארקען איינדרוק האָט געמאכט די זעהר איינדרוקספולע רעדע פון מר. ראסער'ס אלטען פריינד און זיין מיט-ארבייטער, דעם באַקאנטען אידישען זשורנאליסט און סיסטאָפייטער פון נר-יאָרסער „אידישען מאָרגען זשורנאַל“, יעקב קירשענבאָים, וועלכער איז אהערגע-קומען באַגריסען דעם יובילאָר אין גאָ-מען פון דעם גאליציאנער פארבאנד אין אמעריקא. מר. קירשענבאָים האָט זיך אָפגעשטעלט אויף מר. ראסער'ס פערזענ-ליכקייט און איז דאָן איבערגעגאנגען צו זיין מעסיגקייט אלס זשורנאליסט, אויף וועלכען געפיט ראסער פארנעמט א זעהר גרויסען פלאץ.

קירשענבאָים האָט דערזעהלט ווי דאָ קער האָט ארויסגעגעבען פילע שרייבער, צווישען וועלכע עס געפינען זיך ער אליין, דוד איידעלסבערג, צ. ה. רובינ-שטיין, סימי עדימאָר פון „טאָג“, יוסף באַנק, פון „מאָרגען זשורנאַל“, חנן נאָ-טעסער, פון „פאָרווערטס“ און פילע אנדערע. זיי אלע האָבען געלערנט אין דער ראסער שולע און פארנעמען היינט א גרויסען אָרט אין דער ניויאָרסער אי-דישער פרעסע.

ער האָט באגריסט דעם יובילאָר אלס געפאָרענעם גאליציאנער, אין דעם לאַנד וואו די אידישע השכלה האָט זיך צו-ערשט אָנגעפאנגען. ער האָט דערזעהלט

ווי בערנארד זעמל, דער פרעזידענט פון דעם אידישען ערזיהונגס בוראָ אין נר-יאָרס, פיליפ וואטענבערג, פרעזידענט פון גאליציאנער פארבאנד, ישישכר טהוי, איינער פון די מיכטיגסטע אידישע כלל-טהווער אין ניויאָרס, פריץ ווערניק, רעד-דאָקטאָר פון „מאָרגען זשורנאַל“, יעקב פישטאָן, מענעדזשינג עדיטאָר פון „מאָרגען זשורנאַל“, ס. דינגאָל, מענע-דזשינג עדיטאָר פון „טאָג“, און א גאנ-צע רייכע באַקאנטע שרייבער און שריפטשטעלער האָבען איהם געזעען אז ער זאָל איבערגעבען די בעסטע גרו-סען צו מר. ראסער און איהם אויסדרי-קען די בעסטע וואונשען אין זייער גאָ-מען.

סעמיועל קאפלאן, דער שליח פון דעם אמעריקאנער אידישען קאָנגרעס, האָט דאָן אין זעהר הארציגע ווערטער באַ-גריסט דעם יובילאָר אין נאָמען פון זיין אָרגאניזאציע. דזשארזש ס. זילבערס, דזשארזש סטייטסל און דזשארזש הער-ריס יואינג האָבען געהאלטען קורצע באַגריסונגס-אנשפראכען.

אן איינדרוקספולע רעדע האָט גע-האלטען הרב ישראל פורת, וועלכער האָט גראַטולירט מר. ראסער'ן צו דעם וואָס ער איז געוואָרען דאָס, וואָס מען רופט אַן אלטער מאַן. אלטקייט איז ביי אים דען א צייכען פון חכמה, האָט הרב פורת געזאָגט, און דערפאר גלויבט ער, אז מען דארף זיך נישט שעהמען ווען מען ווערט אלט. זיין רעדע האָט געמאכט א זעהר טיפערן איינדרוק. הרב זאָס און געווען איינער פון די עלטסטע פריינד פון מר. ראסער וועלכער האָט איהם באַגריסט.

א שעהע, גייסטריכע רעדע האָט גע-האלטען הרב חיים פישל עפשטיין. ער האָט זיך אָפגעשטעלט אויף דעם פאר-זיך וואָס ראסער האָט געמאכט אויסצו-וועקען דאָס געוויסען פון דעם אָרטא-דאָקסישען אירענטום אין אמעריקא, אָבער וועלכעס עס איז איהם נור וועניג געלונגען. הרב עפשטיין האָט אויסגע-דריקט די האַפנונג, אז צום צווייטן יר-פילעאום פון מר. ראסער וועלען די אר-טאָדאָקסישע אידען אין אמעריקא זיין שוין אזוי ווייט פאָרטגעשריטען אין זי-ער אָרגאניזאציע-אָנשפּעטיגקייט, אז דאָס קאָלס וועלען אויך זיי האָבען געזען פאר-וואָס צו ראַנקען מר. ראסער.

מאָס סיימאן, וועלכער האָט באַ-גריסט דעם יובילאָר אין נאָמען פון קרן היסוד קאָמיטע, האָט געהאלטען א קורצע אָבער אמת הארציגע רעדע, וואָס איז גע-ווען דורכגעדרונגען מיט געמיהלעך פון אמת'ער פריינדשאפט.

א קורצע אָבער זעהר הארציגע באַגרי-סונגס-רעדע האָט אויך געהאלטען לעאָן וויעזענפער, אַסאָשיאט עדיטאָר פון דער „אידישער וועלט“.

אין נאָמען פון דער ציוניסטישער אָר-גאניזאציע אין אמעריקא האָט דער באַ-קאנטער פאָלקס-רעדנער יצחק כרמל גע-האלטען א וואונדערבארע רעדע. ער האָט אויסגעדרוקט זיין באדויערען וואָס אין דער צייט ווען ראסער שרייבט ווע-גען אלע אידישע און באוונדערט ציו-ניסטישע פראגען, איז ער אָבער נאָך ביז איצט נישט געווען אין ארץ ישראל. ער האָט געוואונשען אז מר. ראסער זאָל פאלד אָפפאהרען אויף א ווילע קיין ארץ ישראל און זאָל זיך באַקענען מיט דעם נייעם אידישען לעבען וואָס ווערט

דארטען געבויט אזוי שעהן און פראכט-פול. רבי שלמה גאלדמאן האָט דאָן אליין גענומען דאָס וואָרט. אין א גלענצענ-דער און הארציגער אנשפראכע האָט ער גערעדט וועגען יחושע ראסער דעם מענטש און שרייבער וועמעס אויפריכ-טיגסטער פארעהרער, פריינד און לעזער ער איז. ער האָט געשילדערט ראסער'ן אלס דעם גרויסען תלמיד חכם, וועלכער איז געקומען קיין אמעריקא אָנגעוואַפּט מיט אידישען וויסען און האָט קיינמאל נישט אפגעטראטען פון אידישקייט און אידענטהיט. אין געזענאָז צו אנדערע, וועלכע זיינען געקומען פונסט ווי ער מיט וויסען און חכמה און האָבען זיך אפגעקעהרט פון זייערע געלעהרזאמקיי-טען און האָבען זיך געווינדעט צו מאַ-כען געלט. ראסער אָבער איז פארבליבען ראסער. ער האָט זיין ענערגיע, זיין געלעהרזאמקייט געגעבען זיין פאלק און דערפאר פארדיענט ער צו פארנעמען דעם גרויסען פלאץ, וועלכען ער פאר-נעמט.

פאראן מענטשען, וועלכע האָבען גע-גלויבט, אז די ציוויליזאציען פון דער וועלט וועט אויך פרענען די ישיבה פאר אידען. ראסער האָט אין דעם קיינמאל נישט געלויבט. ער איז גע-שטאנען אויף דער וואָך און פארטיי-דיגט די אידישע אינטערעסען, אָבער אין דערזעלבער צייט האָט ער נישט פארזעהען אז די אידען שטעהען פאר געפאהרען און ער האָט דערפאר געהאלטען אין איין וועקען זייער גע-צום שלום פון זיין פראכטפולער רעד-דע האָט רבי גאלדמאן איבערגעגעבען דעם יובילאָר א פרעזענט פון דער קא-מיטע, וועלכע איז באשטאנען פון דער נייעסטער אויסגאבע פון אחר העס'ס ווערט.

מר. ראסער האָט דאָן אין זעהר האר-ציגע ווערטער געדאנקט פאר דעם כבוד וואָס מען האָט איהם אָנגעמאָן. ער איז געווען אזוי טיפער געריהרט, אז ער האָט נישט געקאנט לאנג רעדען און האָט זיך פאנגענומען צו געבען א קורצען אי-בערבליק איבער זיין מעסיגקייט אין שטאָט, וועלכע ער האָט אויף זיין פאר-שיידענעם אופן, גאטירליך, פילע פאר-קלענערט. מר. ראסער איז אויפגע-קומען געווארען מיט א שטורם פון אפ-לאָריסמענטען.

רבי גאלדמאן האָט זיך צום שלום אנטשולדיגט וואָס ער האָט פאָרגעסען אויפצערופען אלס רעדנער יוסף נעש-קעס, דעם פרעזידענט פון בית מחסה ליתומים, ב. ארשאם פון בית מושב זקנים און ישראל ב. ראָבב און אנדערע. באַגריסונגען און טעלעגראמען זיינען דערהאלטען געוואָרען פון פאלגענדי-גע. סאָראַוואָה, אגודת ישראל פון קליוולאנד, דוד איידעלסבערג פון ניו-יאָרסער „טאָג-בלאט“, פיליפ וואטענ-בערג, פרעזידענט פון „גאליציאנער פארבאנד“, בערנארד זעמל, אליאזי-אנער כלל-טהווער, דזשואיש קאָנסאָפּ-טיוו רעליגע סאָסייעטי, רבי זילבער, הערי גאלדפארב, איזידאָר האַראַוויטץ, גדליה בובליק, דעראקטאר פון „טאָג-בלאט“, מרדכי דאָנציס, אהרן נאָרבער, אברהם רענעלסאָן, צ. ה. רובינשטיין, סאל ריינטהאל, רעז. מאָרקוס עפשטיין, ס. דינגאָל, מענעדזשינג עדיטאָר פון „טאָג“, ר. ש. מאָרגא-שעס, דעראקטאר פון „טאָג“, מר. און מרס. שעהנמאן, מאָס מאַגנישעוויטץ, מרדכי מדיני, רעז. פרידמאן, רבי דב, פיליפ ראזענבערג, אן אייניקעל פון מר. ראסער, פאָרענס. ל. טאָקער, פעליקס און הענרי דאלינסקי הענרי דאָונער און פאמיליע, ס. פריעדמאן, מאָס חערמאן, ע. ה. זעלמאנאוויטץ, דזשוליוס מ. נאָר-וויין, מאָרקוס פרידמאן, מר. און מרס. פרידמאן און פאמיליע, סעמיועל וואהל, רבי באַרגעט ב. ברינסער, מ. אַרנאָבא



CHAIM NACHMAN BIALIK is the acclaimed poet laureate of our time. He has written many nature poems, and his writings on the Talmud and its scholars are widely known. His assured place in letters, however, rests chiefly on his poems on Jewish suffering. In these he depicts the travail of his race with a sublime genius. His works have been translated into many languages. Recent translations into English have elicited the highest admiration of critic and layman alike.

In addition to his poetic gift, he is possessed of a magnetic charm, great energy, and a thoroughly practical mind, all of which he is devoting to the service of his people. He comes to America in the interest of the United Palestine Appeal.

ABBA HILLEL SILVER, though a young man, is one of the leading Reform Rabbis of the United States. In the pulpit of The Temple, Cleveland, he has won a foremost place as a scholar, educator, and orator. His surpassing eloquence has stirred audiences throughout the country and is constantly called into service for the Jewish cause.

<b>A</b> VERY RARE TREAT ADMIT BEARER FAMILY AND FRIENDS GOOD ONLY ON SUNDAY EVENING 8:00 P.M. MAY 30	<b>PUBLIC AUDITORIUM</b> 6TH STREET AND LAKESIDE AVENUE <b>MEMORIAL DAY MASS MEETING</b>
	 <b>ORGAN RECITAL</b> VINCENT PERCY
	<b>ADDRESSES:</b> REV. J. A. RYAN BISHOP F. J. McCONNELL RABBI A. H. SILVER
	1926

**SEES JEWS' HOPE IN ZIONISM**  
*N.Y. Times Apr. 27-28*  
 Rabbi Silver Thinks That Will Give  
 Rebirth to Creative Genius.

The fulfillment of Zionist aspirations will give the Jews a chance "to be reborn as a creative people," Rabbi Abba Hillel Silver of Cleveland told members of the Keren Hayesod Women's League at the Hotel Pennsylvania yesterday afternoon.

"There is a difference between Israel rehabilitating itself in its own homeland and trying to exist in a foreign country," said Rabbi Silver, comparing conditions in Palestine with those of Eastern Europe. "Back of the entire Zionist movement is the hope of rediscovering that ancient authentic voice and mood which was ours in Palestine. The Jewish people feel that their creative genius still has much it can give the world."

Dr. Silver declared that "the four great gifts of the Jews to the world were developed in Palestine." These four, he said, were Prophecy; Legalism, or the authority of the law; Mysticism, which he defined as "a yearning for communion with God"; and Nationalism, which Dr. Silver said had kept the Jewish people alive for 2,000 years.

"A man is worth only as much as he is worth to his fellow-men."

## CLEVELAND RED TRIANGLE

# Three Great Speakers In Public Auditorium, May 30

## National Conference on Social Work Invites the General Public

Three great leaders in three great religions will be speakers at a Sunday evening mass meeting in the Public Auditorium May 30, in the largest session of the National Conference of Social Work, meeting here May 26 to June 2. The evening meeting in the Auditorium is scheduled to begin at 8 o'clock.

Bishop Francis J. McConnell of the Methodist Episcopal Church comes from Pittsburgh, Pa., to give a special Memorial Day address at the meeting, one of the outstanding features of the city's plans for observance of this day, sacred to the memory of those who have given their lives for American freedom.

Rabbi Abba Hillel Silver of The Temple, Cleveland, is known far and wide for the keenness of his intellect, for his social consciousness, his deep spirituality, and his power in public speaking.

Rev. John A. Ryan, director of the social action department of the National Catholic Welfare Council, and formerly on the faculty of the Catholic University, is an author, lecturer, and authority on social problems of note. He will speak on the "Spiritual Side of Social Work."

This mass meeting, although one of the high spots of the

National Conference, which will attract between 4,000 and 5,000 delegates here, lay and professional social workers, is only one in a series arranged for the eight-day program. All the sessions will be open to the public.

Fred W. Ramsey, president of the Y, is chairman of the general committee planning the entertainment of this convention, which, with its twenty-nine allied organizations having for their object the study of very specialized phases of social work, will be one of the largest scheduled for this year, according to the convention board of the Chamber of Commerce.

Executives and workers in the welfare field from all parts of the United States, Canada, and even abroad, will come to the conference. It has been styled a "university for a week" in social problems, because of the great scope of the topics which will be covered, the reputation of the people who will address it, and the detailed manner in which the different subjects will be treated.

The Conference itself is divided into twelve divisions, each dealing with the following parts of the social field: child care, delinquents and correction, health, the family as a social unit, industrial and economic problems, neighborhood and community life, mental hygiene, organization of social forces, public officials and administration, problems of the immigrant, professional standards and education, and educational publicity.

"Most of the citizens of Cleveland are more or less familiar with the general type of service which these subjects represent, through the Community Fund which supports them here, but a more intimate and detailed knowledge of this work can be gained by attendance at the Conference sessions, which can be obtained in almost no other way," said Mr. Ramsey.

Among others of prominence on the program are: Dame Rachel Crowdy of England, chief of the division of social ques-

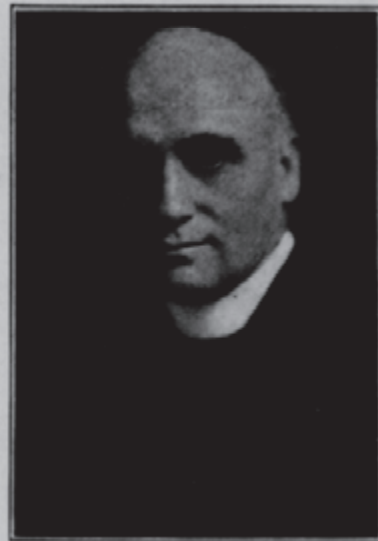


RABBI SILVER

tions for the League of Nations; Dr. Richard C. Cabot, professor of social ethics at Harvard, and a well-known author; Edward T. Devine, lecturer; Miss Jane Addams, author and foremost authority on social settlement work, known the world over for her work at Hull House, Chicago; and Porter R. Lee, director of the New York School of Social Work.



BISHOP McCONNELL



FATHER RYAN

"That man serves his community best who serves with inconvenient devotion."

## THE PRESIDENT'S RECEPTION

The Art Museum will welcome all Conference delegates on Saturday evening, May 29th, from 8 to 11 o'clock. In the receiving line will be: Miss Gertrude Vaile, F. W. Ramsey, Msgr. Francis T. Moran, Mrs. John Glenn, City Manager William R. Hopkins, Rabbi A. H. Silver, Mrs. W. H. Merriam, Miss Jane Addams.

During the evening there will be an arranged musical program in the auditorium—dancing in a pavilion, and a group of hosts, hostesses and ushers will extend Cleveland's welcome.



# DAILY BULLETIN



of the

*National Conference of Social Work*



53rd Year

CLEVELAND, SUNDAY, MAY 30

Number 4.

## Memorial Day Mass Meeting

Memorial Day! At once a national holiday and the one great occasion when we pause in the busy cares of every-day living to remember those who have gone from this life, borne down in the cause of freedom and love for their country.

The one great city-wide observance of this day on Sunday, May 30, will be the public mass meeting in Public Hall, held in connection with the 53rd annual meeting of the National Conference of Social Work.

United in the one cause for social betterment, leaders in three religions will participate in the program. Doors will be open at 7 p. m. Come and enjoy the highest spot in what is called "the greatest meeting of social service leaders ever held."

Music, inspiring Memorial Day addresses, a broader outlook on social work done on a national scale.

### Program

1. Organ Recital—Vincent H. Percy, 7 p. m. to 8 p. m.
2. Community Singing—America, the Beautiful, 8 p. m.
3. Invocation—
4. Address—Rabbi Abba Hillel Silver, The Temple, Cleveland
5. Bass Solos—Francis J. Sadlier—I.  
(a) The Sacrament—MacDermid; (b) Invictus—  
Accompanied by Vincent H. Percy
6. Address—Dr. John A. Ryan, director of the Social Action Department, National Catholic Welfare Council, Washington, D. C., "The Spiritual Element in Social Work"
7. Bass Solos—Francis J. Sadlier—II.  
(a) The Blind Ploughman—Clarke; (b) Creation's Hymn—Beethoven
8. Address—Bishop Francis J. McConnell, of the Methodist Episcopal Church, Pittsburgh, Pa.
9. Song—America



# HOLD WARS FAIL TO BETTER WORLD

Leaders in Three Religions  
Call Social Workers  
to Save Ideals.

McConnell, Silver and Ryan  
Address 5,000 in  
Hall. *May 31 '26*

BY FRED CHARLES.

Leaders of three great religions called upon 5,000 members of the National Conference of Social Work in Public hall last night to carry forward the ideals which the deaths of American soldiers in battle have failed to achieve.

Two speakers—Bishop Francis J. McConnell of the Pittsburgh area of the Methodist church and Rabbi Abba Hillel Silver of Cleveland—found their texts in Memorial Day, which the mass meeting was called in part to observe.

The third, Rev. John A. Ryan, director of the social action department of the National Catholic Welfare Council, urged the social workers not to forget the spiritual nature of man in their ministrations.

Rabbi Silver and Bishop McConnell confessed disillusionment as to the World War—and all wars—as to the value of force in building a better civilization.

"No Aim Realized."  
"Not one aim of the World War has been realized," Rabbi Silver said. "The world was made safe for autocracy, not for democracy. The social worker must make real those things for which 10,000,000 men gave their lives."

"There is one war to which these heroic dead summon us, a war that began with civilization, whose weapons are love, whose soldiers are meek and humble, the only holy war of mankind—the war against poverty, ignorance, superstition, oppression. May this be a relentless war, and may we never falter."

"No doubt great good will come from the World War," Bishop McConnell said, "but it hasn't appeared yet."

The Pittsburgh churchman pleaded for free speech and tolerance, and denounced 100 per cent. Americans as "the worst force in this land when it comes to making for union."

He declared that a period of radicalism followed the American Revolution, and said he was amused to hear Thomas Jefferson referred to as a bulwark of conservatism. Jefferson, he added, was one of the great radicals of all time.

The movement for liberty "hard-

(Continued on Page 7, Column 3)

(inc)

*ings. Social Service Bulletin*  
This Conference did not, I think, deal so largely with broad social problems and causes as have some previous Conferences, yet underlying philosophical issues were repeatedly raised and it was said to me a number of times that there was a strongly spiritual undertone. I heard one worker say that Rabbi Silver's address on the religious backgrounds of family life was worth the whole trip to the Conference. Dr. Cabot made us feel

## *May 30, 1926* Mass Meeting on Sunday

Mass meeting of social workers and Cleveland people will be held Sunday night at Public Auditorium, E. Sixth street and Lakeside avenue. This will be the first chance for all who come to get into one of the main meetings of the National Conference of Social Work.

A feature of the occasion will be the fact that the three speakers represent three great divisions of religious work. Rabbi Abba Hillel Silver of the Temple, Cleveland; Dr. John A. Ryan of the National Catholic Welfare Council, and Bishop Francis McConnell of the Pittsburgh area of the Methodist Episcopal Church, will give their views on the spiritual element in social work.

The program, which begins at 7 p. m., is as follows:

Organ recital: Vincent H. Percy, 7 p. m. to 8 p. m.

Community singing: "America, the Beautiful," 8 p. m.

Invocation.

Address: Rabbi Abba Hillel Silver, the Temple, Cleveland.

Base solos: Francis J. Sadler:

(a) "The Sacrament".....McDermid

(b) "Incipit".....Huhn

Accompanied by Vincent E. Percy.

Address: Dr. John A. Ryan, director of the Social Action department, National Catholic Welfare Council, Washington, D. C.

(c) "The Spiritual Element in Social Work."

Base solos: Francis J. Sadler:

(a) "The Blind Ploughman".....Clarke

(b) "Creation's Hymn".....Beethoven

Address: Bishop Francis J. McConnell of the Methodist Episcopal Church, Pittsburgh, Pa.

Song: "America."

One of the outstanding meetings of the entire Conference was that addressed by Mrs. John M. Glenn and Rabbi Abba Hillel Silver on a subject which avowedly deserves more consideration than it has received—that of Religious Experience and Social Case Work. Mrs. Glenn beautifully developed her theme, showing the necessity of using a family's religious experience in the building up of all that should go into the development of that family's life. Miss Lucille K. Corbett and Miss Rose J. McHugh then contributed immensely to the meeting and its subject in well prepared papers in discussion of Mrs. Glenn's address. Rabbi Silver spoke on "The Development of Personality Through Religious Experience" and in a masterly address of the kind that only he can give, convinced his hearers of the supreme need of religious experience and religious adherence in the lives of normal individuals and the power of such religious experience in the development of personality. *Conference Aug 1926 Bulletin*



## F Volunteer Dinner

A dinner for volunteers in Family Social Work and interested people will be held at the Women's Club, 3535 Euclid Ave., at 5:30 Thursday evening. The charge will be \$1.50.

Rabbi A. H. Silver of The Temple will speak and there will be discussion by representatives of other cities.

The dinner is held under the auspices of the Associated Charities Committee on Volunteer Service, Mrs. John G. Oliver, chairman.

## Come to This Service

Rabbi Abba Hillel Silver of The Temple, will be one of three prominent religious leaders who will speak at the public mass meeting in Public Hall, Sunday, May 30, at 8 p. m., as one of the high spots in the National Conference of Social Work.

Others will be Bishop Francis J. McConnell of the Methodist Episcopal Church, Pittsburgh, Pa., and Rev. John A. Ryan, head of the social action department of the National Catholic Welfare Council.

The meeting has been arranged as a part of the city's observance of Memorial Day.



Rynald Krumhar Studio  
Rabbi A. H. Silver

*6-26 Bndi Barth Magazine*  
ONE of the highlights of the Conference of Jewish Social Service in Cleveland, was the discussion by Rabbi Abba Hillel Silver, of the paper on "Evolutionary Tendencies in Community Organization," delivered by Dr. Maurice B. Hexter, of Boston, at the opening session.

Speaking on the recommendation of Dr. Hexter that labor be represented in community federations, and that these organizations deal with labor problems, Rabbi Silver said:

"Where is the Jewish workingman? Have we no place for him in the social service system, except as a recipient of philanthropy? Has he nothing to give us? Jewish social service is in danger of becoming as bourgeois as the Jewish religion in the United States.

"But, is a Federation which derives its authority from constituent agencies of which industrial problems are not a part, justified in taking up labor problems? Can a Federation board, often

composed of the upper crust of our social structure, speak impartially in labor disputes?"

Rabbi Silver agreed with Dr. Hexter that Community Chests are negating the Jewish leadership developed through Jewish Federations, and added:

"While we shall miss Jewish leadership needed in national and international drives, Community Chests are awakening a general community spirit of service. They are based on mutual respect, community integrity. Such movements must result in a great good.

"In many cities, community chests are the only means for Jews and non-Jews to merge in a common good.

"The situation whereby Jewish Federations are shorn of their individuality can be met if the Federations will supplement the work of the Community Chest. To replace the tasks that the Community Chest takes from the Federation, there are other distinctly Jewish duties to which the Jewish organizations, relieved of some of their burdens, may find time to devote themselves. For instance, the problem of giving a Jewish education to 800,000 children in the country who are without this training.

"If, as Dr. Hexter says, Community Chests reduce the size of financial contributions by Jews, the Federations must go after these individuals. Federations must assume the leadership of the Community Chest. It is their duty to remain in the Community Chest and lend the benefit of their training." \* \* \*



Phila. Inquirer  
June 4-26

THE

## JEWIS WILL HONOR A CHARITY WORKERS

Federation Board Will Be  
Composed of Those Mak-  
ing Way From Ranks

Rabbi Silver and Judge Stern  
Speak at Twenty-fifth An-  
niversary Dinner

Plans for the recognition of the ac-  
tive worker in the movements of the  
Federation of Jewish Charities to re-  
lieve the suffering of unfortunates  
among the faith, were made last night  
at the twenty-fifth anniversary of the  
organization in the Benjamin Franklin  
Hotel.

Rabbi Abba Hillel Silver, of Cleve-  
land, long prominent in Jewish philan-  
thropic activities, delivered an elo-  
quent appeal for democratization of  
Jewish social service, and Common  
Pleas Court Judge Horace Stern, presi-  
dent of the federation, resolved his  
plea into practical form by submitting  
a programme of reorganization looking  
to advancement of the active worker in  
the charitable organization. This pro-  
gramme was approved by the federa-  
tion's fifty-three constituent organiza-  
tions of the federation.

Frank A. Pfaelzer, who served as  
chairman of the women's division in  
the federation's recent building fund  
campaign, and who was chairman of  
last night's anniversary dinner, joined  
with Rabbi Silver in appealing for  
democratization of social service work  
among the Jews.

### Heard by Large Audience

Fifteen hundred persons attended the  
dinner and the balcony of the Benjamin  
Franklin ballroom was thrown open to  
the overflow after every seat in the  
ballroom proper had been filled. Rabbi  
Silver's address, which was featured by  
impassioned appeals for solidification  
of the Jewish community here and  
throughout the country, provoked con-  
stant ovations from the audience of  
representative Philadelphia Jews.

The programme of reorganization an-  
nounced by Judge Stern is expected to  
revolutionize the methods of procedure  
in vogue among similar units through-  
out the country, as the local federation  
is regarded as the model for all the  
others.

In composite, the results of the plan  
sponsored by Judge Stern will be:

In order to obtain a place on the  
Central Board of the Federation it will  
be essential that the candidate shall  
first have served on an institutional  
board; that to become a member of an  
institutional board he must first have  
become a member of the Council; that  
to become a member of the Council he  
must first have been selected by a team  
of active workers in a campaign of the  
federation; that to be selected by a team  
he must first have been a worker.

"The result will be," said Judge  
Stern, in announcing his programme,  
"that those entering the board will be  
imbued with the spirit of the Federa-  
tion. In the last analysis, the election  
to all the boards will have to be made  
by the workers, and will therefore be  
a Democratic agency."

### Doesn't Want Re-Election

Judge Stern also announced that while  
accepting the presidency of the Federa-  
tion this year, he will under no circum-  
stances be a candidate for re-election  
next year.

His plan was predicated upon the be-  
lief that the Federation should be con-  
trolled by a central board invested with  
supreme authority by the community  
it represents. In this connection, he  
advanced the belief that "the public  
which supports the controlling boards  
should have the sole discretion as to  
their management."

### Advisory Council Desired

Under his plan multiple directorships  
will be abolished, and no person shall  
hold the position of director or officer  
in more than two of the constituent  
institutions at any one time. He may  
be on the board of the Federation in  
addition, however. The integral units  
of the Federation will in their new by-  
laws limit the service of their directors  
and officers to a maximum of ten years,  
with the provision that they may be

elevated to honorary directorships after  
five years of service, with advisory pre-  
rogatives.

The plan stipulates no one shall be  
elected a director of the Federation un-  
less he shall have served as a director  
of one of the constituents for at least  
a year. The fourth point of Judge  
Stern's plan called for the organiza-  
tion of a council of one hundred to  
serve as a deliberative and advisory  
body. In conjunction with the Federa-  
tion board it will plan all campaigns for  
funds; work to stimulate public sup-  
port of the Federation, and hold four  
meetings each year for the discussion  
of the medical work of the Federation,  
its child welfare work, its educational  
work and its general relief work, in  
that sequence.

The council thus formed is to be  
the direct representative of the Jewish  
community. To insure the democratiza-  
tion which was the keynote of last  
night's meeting, it is to be formed by  
the selection of seventy-five active  
workers designated by the teams with  
which they function and the appoint-  
ment of twenty-five persons by the pres-  
ident of the Federation. The president  
of the Federation is to be the presi-  
dent of the council, but the 100 mem-  
bers will choose the other officers. In  
this way, it is intended, a representa-  
tive group will be placed in charge of  
Federation activities.

### Urges Instruction for Youth

Rabbi Silver in his plea for demo-  
cratization of Jewish social service  
work said:

"Are we to let Jewish social service  
work become as utterly bourgeois as the  
Jewish religion has become in America,  
or are we to imbue it with the true  
spirit of welfare, as exemplified by ten-  
der care of the necessities of all un-  
fortunates, administered by Jews of  
all classes, with the professional man  
and woman working hand in hand with  
the Jew or Jewess whose vocation is  
more commonplace?"

"To me the work of the social ser-  
vice worker is the work of the priest,  
and the order of the social service is  
the order of the priesthood. There is  
nothing finer in Jewish life. Let us,  
then, make it reflect the minds, the  
hands and the hearts of all the Jews,  
not those of a select few."

Rabbi Silver stressed his belief that  
steps should be taken to arrange for  
the instruction of the 600,000 Jews of  
public school age in the faith, the ideals  
and the ethics of Judaism. He pointed  
out that these boys and girls are ap-  
proaching maturity without any in-  
struction in the fundamentals of the re-  
ligion of their parents.

## JEWISH FEDERATION HAS SILVER JUBILEE

Plula Record-June 4-26  
Cleveland Rabbi Deplores

Scarcity of Workmen on  
Philanthropic Boards.

OVER 2000 ATTEND DINNER

Judge Stern Announces His Re-  
tirement From Presidency  
After This Year.

The fact that Jewish workmen are  
not represented more largely in the ac-  
tive work of Jewish philanthropy and  
that there are no representatives of the  
workmen on the boards of these asso-  
ciations, was deplored by Rabbi Hillel  
Silver, of Cleveland, in an address at  
the twenty-fifth anniversary dinner of  
the Federation of Jewish Charities, in  
the Benjamin Franklin Hotel last night.

More than 2000 persons crowded the  
spacious banquet hall, among them most  
of the leaders in the Jewish community  
of Philadelphia and a large number of  
prominent Jews from New York and  
other large cities. Judge Horace Stern,  
president of the Federation, was greeted  
with rising enthusiasm when he read his  
annual report, which showed the sound  
financial condition of the Federation.

He announced that he would retire  
from the presidency of the Federation

### Rabbi Lauds Federation.

Rabbi Silver, after paying a high  
tribute to the Jewish Federation of  
Philadelphia, which, he said, serves as  
an inspiration and as a guide to the  
Jewish communities of other cities, said,  
in part: "I ask you where are the  
Jewish workmen? Have we no room  
in our scheme of social service for the  
Jewish workman except as a pros-  
pective recipient of alms?"

"Are you going to let Jewish social  
service become as utterly bourgeois as  
Jewish religion in America? I know  
we must have experts in charge of our  
social service organizations, but it would  
be a serious mistake if we were to let  
the professional social worker crowd  
out the capable layman entirely. At  
present it would seem as if the laymen  
cannot be used in any other capacity  
but that of contributors. In Jewish tra-  
dition personal service is infinitely su-  
perior to the giving of alms."

Rabbi Silver also called attention to  
the fact that there are 600,000 Jewish  
children in this country who attend no  
religious schools of any kind and are  
growing up without training and in-  
struction in the religion of their fore-  
fathers.

### Reviews Charitable Work.

Referring to the silver jubilee of the  
Federation and the enthusiastic spirit  
manifested among the guests, the speaker  
reviewed the progressive development of  
Jewish charitable work and organiza-  
tional work during the past 25 years.

"It was the vision and ability of your  
leaders that made your Federation what  
it is," he said. "The Philadelphia Fed-  
eration stands in the forefront of Jewish  
philanthropic work in this country. We  
all look to Philadelphia for guidance  
and inspiration. During our last cam-  
paign in Cleveland, we held you up as  
an inspiring example worthy of emula-  
tion. Such enthusiasm as I witness here  
is not accidental or sporadic. It is de-  
rived from a central source of social  
soundness and capable leadership."

The speaker also paid a glowing  
tribute to Judge Stern, whom he char-  
acterized as "a dynamic force for good  
and a genius for organization." Justin  
P. Allman, vice president of the Federa-  
tion, was toastmaster.

Dayton Herald

Rabbi A. H. Silver  
to Be Honor Guest  
at Drive Banquet

June 14 1926



RABBI A. H. SILVER.

Rabbi Abba Hillel Silver, of the  
Temple, of Cleveland, O., will be  
the guest of honor at a banquet  
given by the United Palestine Appeal  
committee of Dayton Monday eve-  
ning at the Miami hotel. The ban-  
quet is to wind up affairs of the  
drive during the last week to raise  
\$10,000 in Dayton. This is Dayton's  
quota of the \$5,000,000 to be raised  
throughout the United States.

Rabbi Silver has been very active  
in the work of the United Palestine  
Appeal during the last year. At the  
present time he is president of the  
Zionist Organization of America. He  
will be presented with a check for  
\$5,000, representing half of Dayton's  
quota.

A. Ellman, chairman of the local  
Appeal, stated that in an interview  
with Mayor A. C. McDonald, the  
mayor said that he would be present  
at the banquet. Rabbi S. S. Mayer-  
berg will act as chairman and the  
committee in charge of the arrange-  
ments is: M. K. Margolis, Mrs. A.  
M. Osness and A. Ellman.

From all indications and from the  
number of contributions received,  
the quota of \$10,000 will be over-  
subscribed.

## ZIONISTS CENSURE DISSENTING GROUP

Convention Reprimands Sons of  
Zion for Adoption of

Militarist Policy

110954  
JEWISH LOAN IS PROPOSED

Issue of \$1,000,000 Palestine

Bonds Also Announced

WORLD

Special Despatch to The World

BUFFALO, June 29.—Unity of the  
Zionist ranks was strengthened to-day  
at the twenty-ninth annual conven-  
tion of the Zionist Organization of  
America here by a resolution which  
reprimanded the Order of Sons of  
Zion, one of the constituent societies,  
for adopting a program proposed to  
policies of the Zionist organization  
of America, and allied with the mili-  
tarist policy advocated by the Re-  
visionist Zion under the leadership  
of Vladimir Zolotarevsky. A resolution  
to read out the Order of Sons of Zion,  
however, was rejected.

Rabbi Abba Hillel Silver of Cleve-  
land spoke in favor of the Revisionist  
Party (black sheep of the Zionist  
cause), recalling the good effect of  
several Revisionist strategies.

The convention closed to-night with  
the re-election of Louis Lipsky as  
President and passage of a resolution  
condemning the Russian colonization  
project.

The Keren Hayesod of America was  
requested to urge its Women's League  
to become affiliated with the Hadassah  
Women's Zionist organization, whose  
twelfth convention will open at the  
Hotel Statler to-morrow.

### Report on Colonization.

American Jews have invested more  
than \$2,000,000 in developing impor-  
tant tracts of land for colonization  
purposes in Palestine through the  
American Zion Commonwealth, and  
have spent an equal amount in set-  
tling European relatives on the land  
purchased, according to the annual  
report of Harry Kattler, Vice Presi-  
dent and director of the Zionist col-  
onization agency.

Ten million dollars has been con-  
tributed by American Jewry to the  
Palestine Foundation Fund (Keren  
Hayesod) since its establishment five  
years ago as the chief colonization  
agency of the Zionist organization,  
said Morris Rothenberg, Chairman.

The fund has established and sup-  
ports forty-three agricultural settle-  
ments in Palestine, maintains a  
complete system of Hebrew educa-  
tion from kindergartens to the He-  
brew University, assists immigrants  
in coming to Palestine, settles them  
in productive enterprises, and en-  
gages in other extensive colonization  
projects.

### Bonds to Be Sold Here

"One million dollars in first mort-  
gage bonds issued in Palestine will  
be sold here by the end of 1926," said  
Judge Bernard A. Hassenblatt, Presi-  
dent of the Palestine Securities Cor-  
poration. "Through this million dol-  
lars 1,000 homes can be built to meet  
the housing shortage in Palestine and  
help solve the present unemployment  
problem," he added.

A \$5,000,000 national Jewish loan,  
to be floated in this country, to pro-  
vide funds for the purchase and im-  
provement of lands in Palestine for  
colonization purposes, was proposed  
in the annual report of the Jewish  
National Fund, oldest Zionist coloni-  
zation agency, submitted by I. H.  
Rubin, secretary.

Creation of a school for Jew-  
ish Culture and Education was in-  
dorsed by the convention.

JUN 30 1926



# IMPRESSIVE RITES MARK DEDICATION OF NEW SYNAGOGUE

Beautiful \$250,000 Home of  
Ohev Sholom Congregation  
Formally Dedicated Friday  
*June 4, 1926*  
RABBI DAVID PHILLIPSON  
PRONOUNCES DEDICATION

Rabbi Abba Hillel Silver Speaks  
—Prominent Jewish Leaders  
Take Part In Ceremonies

*Huntington*  
With impressively solemn ritual and eloquent exposition of the significance of the occasion, the new \$250,000 home of Ohev Sholom congregation, at Tenth avenue and Tenth street was formally dedicated last night. Rabbi David Phillipson, of Cincinnati, preached the dedicatory sermon and at the close pronounced the words of dedication. Rabbi Phillipson characterized the synagogue as the symbol of Israel's eternal youth, and gave rejuvenation and regeneration as the spiritual interpretation of this and every other dedicatory service.

Rabbi Abba Hillel Silver, of Cleveland, one of the most brilliant young leaders of Judaism in America, delivered an address in which he stressed the idea that in completing

the physical temple, the congregation had only begun its work, the completion of which he described as the building of the spiritual temple which must dwell within.

## Auditorium Filled

The beautiful auditorium was filled to capacity when the service opened with the organ prelude, with Julian Williams at the console of the magnificent organ which was dedicated formally on Thursday night by Dr. Charles Heinroth of Pittsburgh.

This was followed by the processional, the lines proceeding down either side of the auditorium, headed on the one hand by Julius Friedman and on the other by Samuel Oppenheim, the two oldest members of the congregation who bore the Scrolls of the Torah. Behind these venerable leaders came officials of the congregation, the Rabbis and other participants in the ceremonies.

Rabbi Abraham Feinstein, the leader of the congregation received the scrolls from their bearers, and, in course of the ritualistic service, placed them within the ark.

The musical portion of the service was rendered by an augmented choir, under the direction of Hoxford Plowe, the congregation joining at certain periods.

Lighting of the Perpetual Light, given by a group of the women of the congregation as a memorial to Mr. and Mrs. Sam Gideon, followed the placing of the scroll. The lights were lighted by Dave Gideon, elder son of the late Mr. and Mrs. Gideon.

At the conclusion of this ceremonial, Mrs. Louis Goodman sang "The Lord Is My Light."

## Key Given To Schonthal

Samuel Biern, chairman of the building committee, then presented to Dez C. Schonthal, president of the congregation, the key to the completed temple. In accepting the key Mr. Schonthal expressed regret for the absence of members of the congregation whose enthusiasm and spirit

made the building of the temple possible, but who were removed by death ere their dream was realized.

"We all feel," he said, "that Mr. Gideon and Mr. Biern should be with us in person, and we feel that their spirits are hovering over this temple."

Mr. Schonthal explained that the building had been designed to fulfill the three fold purpose of the synagogue, to provide a place for worship and prayer, for study and learning, and a community center for social and physical activities.

In extending greetings to the visiting dignitaries and to the public, Rabbi Feinstein declared that the Temple was to be dedicated to Israel's providential purpose — to the service of humanity's highest ideal.

Rabbi Feinstein paid tribute to the earnest zeal of President Schonthal and Chairman Biern and the building committee in bringing the project to completion, and spoke also of his own deep appreciation of the honor and privilege of serving the congregation as its Rabbi. He ex-

(Continued on Page Two)



# CORNERSTONE OF TELEPHONE BUILDING LAID

**A** Thousands Throng Site as  
City's Leaders Join  
Ceremonies

Final flash of a silver-bladed trowel—a creak of pulleys, as ropes lowered their burden, and the cornerstone of the Ohio Bell Telephone company's latest contribution to Cleveland's progress slipped into place, yesterday afternoon.

Thousands thronged Huron road, near E. 9th street, to watch City Manager Hopkins pat the last dab of mortar into place, and to hear the speeches attendant with the ceremonies that dedicated the 22-story structure, built to house the company's downtown exchanges.

Calling attention to the fact the public permits no competition in the telephone business, Manager Hopkins said, "We are willing that the telephone company should have this outstanding position. The company's experience has proved it is possible for one utility corporation to serve the people and be assured of their co-operation."

"We are anxious to render a service that will merit the high praise the people of this city have bestowed upon us," replied G. P. Cooper, president of the company, as he presented Hopkins with the silver trowel.

Speaking for business interests of the city, William B. Stewart, president of the chamber of commerce, compared Alexander Graham Bell's work in connection with the telephone to that of geniuses of commerce, medicine and science. Bishop Joseph Schrembs pronounced invocation. Benediction was given by Rabbi Abba H. Silver. Bishop Warren L. Rogers offered a prayer. Amplifiers carried the speeches to those out of hearing.

In the cornerstone were placed copies of the Cleveland Telephone directory, the private branch exchange directory of the company, the Cleveland rate schedule and the four Cleveland newspapers and other data.

Officials of the company said work on the building would be completed by Sept. 1.

## PROMINENT CLEVELANDERS TAKE PART IN CORNERSTONE'S LAYING



—TUESDAY, JUNE 15, 1926

### Cornerstone Will Be Laid

PROVISIONS MADE FOR CEREMONY AT  
TELEPHONE BUILDING



City Manager  
WM. R. HOPKINS



C. P. COOPER, President  
Ohio Bell Telephone Co.



Rev. W. L.  
ROGERS



Bishop  
SCHREMBES



W. B. STEWART,  
Pres of Chamber  
of Commerce



Rabbi A. H.  
SILVER

Ceremonies in connection with the laying of the cornerstone of the new Ohio Bell Telephone building in Huron rd. are to take place at 3 o'clock Tuesday afternoon. Preparations for the event were completed during the morning.

The first two stories of the building were gaily decorated during the night with flags, pennants and bunting, and the platform has been draped with bunting.

C. P. Cooper, president of the Ohio Bell Telephone Company, will act as master of ceremonies and will be assisted by W. R. Hopkins, city manager. Cooper will deliver a short address as will City Manager Hopkins. W. B. Stewart, president of the Chamber of Commerce, is also on the program for an address.

Bishop Joseph Schrembs, of the Cleveland Catholic diocese, will ask the invocation. Bishop Warren L. Rogers, of the Episcopal church, will offer the prayer at the laying of the cornerstone, and Rabbi A. H. Silver will ask the benediction.

#### Street Will Be Closed.

Preparations to care for several hundred invited guests on the stage have been made. The super-structure, which has hidden the building from the street, has been torn away to per-

mit a clear view of the proceedings from the street. Traffic Commissioner Donahue has announced that the street will be closed during the program. The street will provide enough space for 6,000 or 7,000 spectators.

In order that the general public may hear the addresses, the Ohio Bell has installed an amplifier, which will carry the speakers' voices nearly a block from the platform. The amplifier was tested Tuesday morning and demonstrated that voices could be easily heard, even above the regular street noises.

A copper box to be placed inside the stone will contain a copy of the Cleveland telephone directory, a copy of the private branch exchange directory of the telephone company, the Cleveland rate schedule, a copy of the last issue of the Ohio Bell, the company magazine, an organization chart of the company, copies of the four Cleveland newspapers, a sample of the common and preferred stock certificates, cards of representative Cleveland citizens, a picture of Cooper, a picture of Randolph Eide, vice president and general manager of The Ohio Bell; a picture of John Uprichard, vice president and general auditor of the Ohio Bell; a picture of the site of the building before work was begun, and a picture of the building as it now appears.

The new building, the highest in

Cleveland, stands approximately 370 feet in the air and will house the Main, Cherry, Prospect and Superior central offices, the long distance toll board, the general offices of the company, and the division and local telephone offices. The Cleveland commercial office will occupy space on the ground floor.

The cornerstone itself will be placed nearly sixty feet above the lowest level of the building. The sub-basement is fifty-five feet beneath the surface of the street. The steel work of the building, which weighs approximately 7,600 tons, rests on a five-foot concrete base, which is the sub-basement floor.

Stone work on the building is to begin immediately and is to be completed by September 1. It is expected that the new structure will be ready for occupancy about the first of next year.

### PLANNED DEALER Rabbi Silver Urges New Citizens to Forget Old World Prejudices.

July 6, 1926

Italian and Yugoslav, Frenchman and German, Greek and Turk, Irishman and Ulsterman touched shoulders yesterday at Luna Park.

Four thousand entered as adventurers in a new world from an old one. They mingled twenty-three separate accents in "The Star Spangled Banner," and they sang it with a fervor that descendants of Mayflower stock, the first immigrants, often lack.

And they left the park as American citizens, sworn to defend the Stars and Stripes, forswearing allegiance to all foreign kings, princes and potentates forever.

The occasion was the annual graduation exercises of the citizenship classes of the Citizens' Bureau. The new citizens came in their best attire—both men and women—many of them accompanied by their children who beamed with pride because their parents at last "belonged."

#### Tells of Three Duties.

Three duties were laid on the new citizens by Rabbi Abba Hillel Silver, principal speaker.

"Your first duty as citizens is to

## 4,000 WILL JOIN CITIZENS' RANKS

July 5, 1926  
Rabbi Silver and Hopkins to Address Bureau's Largest Class at Luna Park.

The largest Americanization class in the history of the Citizens' bureau was to celebrate the 150th anniversary of the signing of the Declaration of Independence Monday in Luna park when citizenship papers were to be given to more than 4,000 men and women.

Presentation of the papers was to be made by Appellate Judge Manuel Levine. Mrs. E. C. T. Miller, director of the citizenship classes of the American citizenship department of the Federation of Women's clubs, was to deliver an address of welcome.

Rabbi Abba Hillel Silver, of The Temple, E. 105th st. and Ansel rd., was to give the Independence day address, pointing out to the new citizens of this country their privileges and responsibilities. City Manager Hopkins was to extend congratulations to each member of the class.

Copies of the Declaration of Independence, the U. S. Constitution and Lincoln's Gettysburg address were to be given each new citizen.

acquaint yourselves with this land whose sons and daughters you have now become," he said. "Try to understand the life, the history and the literature of America, for the more you know of America, the more you will come to love it."

"America does not ask you to obliterate yourselves, to destroy your past or to deny the traditions of the people from which you came. It does not ask for conformity. If you come from a country rich in traditions, cherish them and make them a part of America."

"But remember that this is a new world and that America has a tradition of her own. Try to blend the best of the old culture with the best of the new."

"Your second duty is to exercise the right of suffrage. People died to win the right to vote; use that right. Familiarize yourselves with the issues in political life and with the candidates."

"Don't vote in herds or in groups. Vote as a free citizen. Don't let any ward heeler drag you into voting for any candidate. Ward heelers do not represent America—they are the scavengers of America."

#### Forget Prejudices.

"Third, forget the prejudices of the old world. America has no place for racial or religious prejudices."

"America does not ask you to forget your race or your religion. From its inception it has been blended of many nations, races and creeds, but we cannot permit America to become a crazy quilt of races fighting among themselves for imaginary supremacy. We must try to find our common needs, to pool our loyalties and our ideals."

"This is a new, free and fresh land. Spiritually you've got to start anew. We must seek out our brothers and work with them."

Mrs. E. C. T. Miller welcomed the new women citizens. Appellate Judge Manuel Levine presided as chairman. Harry L. Vall was chairman.

W. J. Quilliam and Attilio D'Amico sang solos. Other music was by Gugliotta's Concert band.



# דער טאג

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## רוסישע קאלאניזאציע און אידישע פלפול

צוויי ווייט-פרעזידענטען פון דער ציוניסטישער ארגאניזאציע אין אמעריקע האבען נעכטען ארויסגעזאגט זייער מיינונג וועגן דער אידישער קאלאניזאציע אין רוסלאנד:

ראובן בריינין און רבי סילווער, פון קליוולאנד.  
ראובן בריינין, אין זיין דעפעיטש, וואס איז נעכטען געווען געדרוקט אין „טאג“, דערצעהלט, אז ער אליין האט באזוכט די אידישע קאלאניעס אין קערסאן און קרים און לויבט זעהר שטארק די אידישע קאלאניזאציע אין רוסלאנד. ער דריקט אויס זיין „איבערגעזונג איבער דעם מערקוויר-דיגען ערפאלג פון די אידישע קאלאניסטען אין דער פארהעלטניסמעסיג קורצער צייט“.

רבי סילווער האט באזוכט — ניו יארק, און פאר'ן אפפאהרען פון דאנען נאך אייראפע האט ער, פון דעם אפיס פון דער ציוניסטישער ארגאניזאציע ארויסגעגעבען אן אינטערוויו, אין וועלכען ער האט געזאגט, אז „קאלאניזאציע סטייטמענט בארעכטיגט אידישע געגענטשאפט צו דער קרים-קאלאניזאציע“, ערקלערענדיג, אז די אידישע קאלאניזאציע איז „פול מיט אומזיכערקייט און געפאהר“. און דאס בלויז שטיצענדיג זיך אויף קאלע-ניג'ס סטייטמענט, וואס איז געווען געדרוקט מיט א טאג פריהער אין דער פרעסע.

וועמען פון די צוויי ווייט-פרעזידענטען פון דער ציוניסטישער ארגאניזאציע זאל דער אידישער לעזער גלויבען? און ווי אזוי זאל ער זיך צו דער רוסישער קאלאניזאציע באציהען?

זאל ער גלויבען דעם אלטען גומ-באקאנטען ציוניסטישען מוער און שריפטשטעלער ראובן בריינין, וועלכער געפינט זיך דארטען אויפ'ן ארץ און האט פערזענליך באזוכט די אידישע קאלאניעס פון קערסאן און קרים און באוואונדערט די איבערגעגענקייט פון די אידישע קאלאניסטען און פון די אנגראממען, וועלכע ארבייטען צו העלפען און אנטוויקלען די קאלאניזאציע-ארבייט —

אדער זאל ער גלויבען דעם יונגען ראבאי פון קליוולאנד, וועלכער לייגעט א סטייטמענט אין דער „מיימו“ און פלפול'ט דערפון אויס, אז די קאלאניזאציע אין רוסלאנד איז פול מיט אומזיכערקייט און געפאהר? מיר גלויבען, אז אויף דער פראגע וועט יעדען לעזער זיין זעהר לייכט צו געבען אן ענטפער.

אבער דא איז גיט אזוי וויכטיג דער פאקט פון פלפול ווי די לאגיק וואס שטעקט הינטער דעם פלפול. לייגענדיג קאלעניזאציע סטייטמענט קאן מען פונקט אזוי גוט אויסמישען דעם היפוך פון וואס ראבאי סילווער וויל זעהן אין דעם סטייטמענט. מען קאן, למשל, פון קאלעניזאציע סטייטמענט ארויסזעהן, אז די סאוועט רעגירונג זוכט ערנסט צו באקעמפען דעם אנטוויקעלונג פון איהם אויך זעהן, אז די רוסישע רעגירונג זוכט אויפצוקלערען דאס רוסישע פויערמוס, אז די רוסישע אידען זיינען קרבנות פון אלטען צארים, פון פאגראמען, און זיי זיינען בארעכטיגט צום לאנד פונקט אזוי ווי אלע אנדערע טיילען פון רוסישען פאלק. מען קאן אויס'פלפול'ען נאך א סך זעהר גוטע און גינסטיגע פונקטען פאר אידען אין דעם זעלבען קאלעניזאציע סטייטמענט.

ראבאי סילווער'ס פלפול איז דעריבער דא גיט וויכטיג. וויכטיג איז, אז אידען אין אמעריקע זאלען קלאר פארשטעהן, אז די רוסישע קאלאניזאציע דארף און מוז געהאלפען ווערען. פאר די מיליאנען אידען, וועלכע וואוינען אין רוסלאנד און האבען גיט קיינע וועגען און מיטלען צו עמיגרירען קיין פאלעסטינע, מוז געפונען ווערען א רעסונג אויפ'ן פלאץ, און די רוסישע קאלאניזאציע איז איינע פון די וויכטיגסטע מיטלען אין דער דאזיגער ריכטונג.

עס מוז אויך קלאר פארשטאנען ווערען, אז די הילף צו דער רוסישער קאלאניזאציע טאר בשום אופן גיט געהן אויפ'ן חשבון פון פאלעסטינע, ווייל ארץ ישראל איז די ערשטע און די וויכטיגסטע פון די נייע פאזיציעס, וואס אידען האבען געוואונען זינט נאך דער מלחמה. עס איז דעריבער גיט געוונט פאר פאלעסטינע און גיט געוונט פאר דער רוסישער קאלאניזאציע. אז א ווייט-פרעזידענט פון דער ציוניסטישער ארגאניזאציע זאל אויסנוצען א סטייטמענט פון א רוסישען באאמטען צו אמאקירען די קרים-קאלאניזאציע, פונקט אזוי ווי עס איז גיט געוונט פאר ארץ ישראל, ווען באאמטען פון דער דזשיאנט דיסטריכטשאן קאמיטע זאלען אמאקירען די ציוניסטען. דאס וועט-סטייטמענט, די „גובערנאמאנטען אין ווייט“ העלפען קיינעם גיט. מער מאלעראנץ און מער הארמאניע אין די ריזען פון אמעריקאנער אידענטום וועט העלפען ביידע פלענער, וועלכע זיינען פון גרויס וויכטיג-קייט אין דעם איצטיגען קריטישען מאמענט פאר'ן אידענטום אין אייראפע.

רעדט מיינען דאס באמאנט

דער „מנורה“ זשורנאל, דער אר-  
נאן פון דער אמעריקאנער אידישער  
סמודענטען ארגאניזאציע, האט אפגע-  
דרוקט א סעריע ארטיקלען וועגען דער  
פראגע אויב מען קען ערווארטען אז  
אמעריקא זאל שאפען א אידישע פיהר-  
רעזשאפט, וואס זאל שטעהן אויף דער  
זעלבער הויך ווי אין די מעהרסטע  
איראפעאישע לענדער? אין די אר-  
טיקלען ווערט גערעדט וועגען דעם  
אמריקאנער ראביי. זיי ווייזען אן אז  
זעהר וועניג גייסטיגעס איז געשאפען  
געווארען אין אמעריקא, גיט קוקענדיג  
דארויף, וואס עס ווערען געבויט אזוי  
פיעל שוהלען, טעמפלען, קאמיוניטי  
סענטערס, „וואיס“ און אזוי ווייטער.  
זיי פארשולדיגען אין דעם דעם ראביי.  
זיי זאגען אז עס פעהלט איהם קענטע-  
ניס, אידישע וויסענשאפט, טראדי-  
ציען, אידעאלאזיעס. און די שרייבער  
שטעלען די פראגע: און ווען דער גייס-  
טיגער פיהרער באזיצט דאס ניס, וואס  
קענען מיר ערווארטען פון די וועלכע  
ער דארף פיהרען?

אויף דאס ארטיקלען איז געקומען אן  
ענטפער פון רבי אבא הלל סילווער,  
פון קליוולאנד, איינער פון די רבנים  
וועמען מען קען גראדע גיט באשולדי-  
גען אז ער האט וועניג אידישע וויסענ-  
שאפט און אידעאלאזיעס, אין „דזשיאני-  
טריביון“ (ווארום דער ענטפער איז  
גיט געווען געדרוקט אין „מנורה“  
זשורנאל פארשטעהן מיר גיט — איז  
מעגליך אז דער רעדאקטאר פון אזא  
ערנסטען זשורנאל ווי דער „מנורה“  
האט זיך ענטזאגט צו דרוקען דעם  
ענטפער?). רבי סילווער פארטיידיגט  
זיינע קאלעגען. ער צייגט אן אז דאס  
אידישע לעבען אין אמעריקא איז נאך  
יונג, האלט ערשט אין ווערען. די  
רבנים מוזען העלפען שאפען די ארגא-  
ניזאציע, העלפען בויען די צענטערס  
און די טעמפלען און האבען דארום  
ווייניג צייט זיך צו פארטיפען אין  
תורה און אין לומדות, און ער זאגט  
ארויס זיין האפענונג, אז א צייט וועט  
קומען ווען אמעריקא וועט ענטוויקלען  
אז ערשטענס פון געזעלשאפטליך בא-  
וואוסן זיינע בעלזחבתים וועלכע ווע-  
לען איבערנעמען די פיהרערשאפט  
פון די געזעלשאפטליכע ארגאניזא-  
ציעס, דאן וועלען זיך די ראביים קע-  
נען אפגעבען מיט זייער אלטער אויפ-  
גאבע ללמוד וללמד, אליין און מיט  
אנדערע צו לערנען.

עס איז זעלבסטפארשטענדליך, אז  
עס איז שווער צו ארטיקלען ווער עס  
איז גערעכט, די שרייבער פון די אר-  
טיקלען אין דער מנורה, וועלכע פאר-  
שולדיגען די ראביים, אדער רבי סיל-  
ווער, וועלכער גיט אן אזעלכע לאגישע  
און אויפריכטיגע ארגומענטען, ווארום  
דער ראביי איז גיט דאס וואס ער  
דארף זיין. יעדענפאלס איז דאס א  
פרייהליכע ערשיינונג, וואס אזא פרא-  
גע ווערט דעפאסירט און זי וועט זיכער  
ברענגען דערצו אז די געזעלשאפטליכע  
און גייסטיגע פיהרער זאלען זיך אריין-  
טראכטען אין דאזיגער וויכטיגער פראג-  
עס: וואו האלט דאס מיט גייסטיגע  
פיהרער אין אמעריקאנער אידענטום?

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## ראבי סילווער וועגען קאלעניזאציע סטייטמענט

אז דער סטייטמענט פון קאלעניז-  
פרעזידענט פון סאוועט רוסלאנד, וואס  
איז דענסטאן ערשינען אין דער פרעסע,  
איז אן אפיציעלע בעשטעטיגונג, אז די  
אידישע קאלאניזאציע אין רוסלאנד רופט  
ארויס אן אנטוויקעלונג פון סאוועטען  
צווישען די רוסישע פויערים, אז דער  
נאנצער פראיעקט איז געזעלעס געגען  
דער אידישער קאלאניזאציע אין ארץ  
ישראל און געגען ענגלאנד, האט ראבי  
אבא הלל סילווער, נעכטען אנגעוויזען  
אין אן אינטערוויו צו פארשטעהן פון  
דער פרעסע.

ראבי סילווער, ווייט-פרעזידענט פון  
דער אמעריקאנער ציוניסטישער ארגא-  
ניזאציע, איינער פון די לייטענדע פיהר-  
ער אין אמעריקאנער אידענטום, וויכ-  
טיגער נאציאנאלער עסקן אין ציוניזם  
און אין רעליגיע ארבייט, איז נעכטען  
מיטוואך, אפגעפאהרען מיט דער שיף  
„בערענגאריא“ קיין לאנדאן, כדי „אין  
וועגער צו זיין ביי דער קאנפערענץ  
פון דער ציוניסטישער אקציאנסקא-  
מיטע, פון וועלכער ער איז א מיט-  
גליעד.“

אין דעם אינטערוויו וואס ראבי סיל-  
ווער האט פאר זיין אפפאהרען געגעבען  
צו די פרעסע פארשטעהער, ציהט ער  
אויך די אויפמערקזאמקייט צו דעם  
פונקט אין קאלעניזאציע סטייטמענט, וואו  
דער סאוועט פרעזידענט איז אפגען מודה  
אז דאס לאנד וואס איז אין „קרים אפ-  
געגעבען געווארען פאר אידישע קאלא-  
ניזאציע, איז גיט טוינבאר, ליידיג פון  
וואסער-מאנגעל און פון אנדערע אונ-  
גייסטיגע בעדינגונגען, וואס מאכט עס  
אונמעגליך פאר רוסישע פויערים צו  
קולטיווירען, אבער פאר אידישע קאל-  
אניזאציע איז עס בעשטימט געווארען  
מיט דער אויסזיכט, אז מיט די מיליאנען  
דאלערס וואס מען וועט פאר דעם צוועק  
קריגען פון די אמעריקאנער אידען, וועט  
מען ווי עס איז בעווייזען די שוועריג-  
קייטען...

אין זיין אינטערוויו זאגט ראבי סיל-  
ווער:

„די קאלעניזאציע-ערסלעהרונג, וואס איז  
ערשינען אין דער פרעסע פון לעצטען  
דיענסטאג און וועלכע קאלעניזאציע  
ארויסגעגעבען אלס ענטפער אויף דעם  
שארפען פראטעסט פון די רוסישע פויער-  
רים געגען דער אידישער קאלאניזאציע,  
איז א בארעכטיגט פאר דער קריטיק,  
מיט וועלכע פיעלע זיינען ארויסגעטראג-  
טען געגען דעם רוסישען קאלאניזאציעס  
פראיעקט. צו פיעלע פאקטען, וואס זיי  
נען איצט אפיציעל ארויסגעבראכט גע-  
ווארען פון דעם סאוועט-פרעזידענט,  
האבען שוין פיעלע אידען, ווי אויך גיט  
אידען, פריהער געצויגען די אויפמערק-  
זאמקייט.“

אזוי האט מען פריהער פאראויסגע-  
זאגט, אז די אידישע קאלאניזאציע אין  
קרים וועט בעשאפען א געפעהרליכע  
אנטי-אידישע בעוועגונג צווישען די רו-  
סישע פויערים. איצט באשטעטיגט דאס  
אפיציעל דער פרעזידענט פון סאוועטען  
פערבאנד און ער האט אויסגעפונען פאר  
גאנצען פראיעקט איז געזעלעס געגען  
דער אידישער קאלאניזאציע אין ארץ  
ישראל און געגען ענגלאנד, האט ראבי  
אבא הלל סילווער, נעכטען אנגעוויזען  
אין אן אינטערוויו צו פארשטעהן פון  
דער פרעסע.

ראבי סילווער, ווייט-פרעזידענט פון  
דער אמעריקאנער ציוניסטישער ארגא-  
ניזאציע, איינער פון די לייטענדע פיהר-  
ער אין אמעריקאנער אידענטום, וויכ-  
טיגער נאציאנאלער עסקן אין ציוניזם  
און אין רעליגיע ארבייט, איז נעכטען  
מיטוואך, אפגעפאהרען מיט דער שיף  
„בערענגאריא“ קיין לאנדאן, כדי „אין  
וועגער צו זיין ביי דער קאנפערענץ  
פון דער ציוניסטישער אקציאנסקא-  
מיטע, פון וועלכער ער איז א מיט-  
גליעד.“

אין דעם אינטערוויו וואס ראבי סיל-  
ווער האט פאר זיין אפפאהרען געגעבען  
צו די פרעסע פארשטעהער, ציהט ער  
אויך די אויפמערקזאמקייט צו דעם  
פונקט אין קאלעניזאציע סטייטמענט, וואו  
דער סאוועט פרעזידענט איז אפגען מודה  
אז דאס לאנד וואס איז אין „קרים אפ-  
געגעבען געווארען פאר אידישע קאלא-  
ניזאציע, איז גיט טוינבאר, ליידיג פון  
וואסער-מאנגעל און פון אנדערע אונ-  
גייסטיגע בעדינגונגען, וואס מאכט עס  
אונמעגליך פאר רוסישע פויערים צו  
קולטיווירען, אבער פאר אידישע קאל-  
אניזאציע איז עס בעשטימט געווארען  
מיט דער אויסזיכט, אז מיט די מיליאנען  
דאלערס וואס מען וועט פאר דעם צוועק  
קריגען פון די אמעריקאנער אידען, וועט  
מען ווי עס איז בעווייזען די שוועריג-  
קייטען...

אין זיין אינטערוויו זאגט ראבי סיל-  
ווער:

„די קאלעניזאציע-ערסלעהרונג, וואס איז  
ערשינען אין דער פרעסע פון לעצטען  
דיענסטאג און וועלכע קאלעניזאציע  
ארויסגעגעבען אלס ענטפער אויף דעם  
שארפען פראטעסט פון די רוסישע פויער-  
רים געגען דער אידישער קאלאניזאציע,  
איז א בארעכטיגט פאר דער קריטיק,  
מיט וועלכע פיעלע זיינען ארויסגעטראג-  
טען געגען דעם רוסישען קאלאניזאציעס  
פראיעקט. צו פיעלע פאקטען, וואס זיי  
נען איצט אפיציעל ארויסגעבראכט גע-  
ווארען פון דעם סאוועט-פרעזידענט,  
האבען שוין פיעלע אידען, ווי אויך גיט  
אידען, פריהער געצויגען די אויפמערק-  
זאמקייט.“



high level.  
New Palestine Tuesdays



FOUR ministers of different sects, talking in Cleveland on the same day, appear to agree that the World War was a political failure, and one of them puts it down flatly that "not one aim of the World War has been realized." This last was Rabbi Silver and he is in the main right. The plain fact is that this country has not yet recovered from the spiritual sickness which our participation in and disappointments from the war caused us. We know now more about the reasons why our people chose America, and passed up European soldier countries.

The distinguished preacher shows the typical American re-action of the war, and in a pronounced way—perhaps because he had dreamed more colorful visions on entering the war than did the less imaginative rest of us, and his awakening was, therefore, the greater shock to him. Nor has he yet recovered from a certain healthy indignation of his disillusionment. "Make the world safe for democracy," the rally cry of Americans, which he pronounces to have been a mockery, was mostly a phrase. As Rabbi Silver says, with force, truth, and just enough indignation, the war did not make the world safe for democracy.

We do not entirely share this form of extreme cynicism of opinion on the Great War. We choose to center all our feelings on war itself. The world was, in truth, waging a war solely of self-protection against a nation that had gone war crazy under a military machine. It was for physical self-protection eventually necessary that the world formed an alliance to defeat Germany. Germany had declared war on the world and the world had to fight for its physical and political life. There was no involved reasoning to it.

The shock of disillusionment is to us slight because we did not respond to the mental illusions of the transaction in the first place. It would have been the same if Germany had been genuinely in the right of it, and the rest of us in the wrong—Germany moved her armies against the world and, regardless of the justice or injustice of her cause, the truth or falseness of the war stuff which she peddled to her people to "sell" them on the proposition, and with all abstract principles of democracy, race advancement, etc., etc., entirely out of it, the world had to fight back.

The only moral issue involved in the Great War was militarism. Democracy was not involved except, and perhaps importantly, to the degree that militarism menaces democracy. Yet democracies can go crazy over militarism the same as monarchies, and do go crazy. Hence we were chattering a more or less empty "slogan" to ourselves in the "world safe for democracy" warcry. Rabbi Silver is right in declaring that not one aim of the war was accomplished, if by aims he means moral aims, as he does, undoubtedly. The Great War had no moral aims. The Germans were told by the Kaiser that the rest of the world "picked on" them, which was bunk, to be sure. But the Germans gobbled it up. The German war machine was launched into a war and the people had to be told something to back it up. We were told, and justifiably (by war standards) to emotionally anesthetize ourselves, that we were "helping to make the world safe for democracy." All this, on both sides, is no more than war. Hate war, therefore, and soldier machines. Every large standing army is a war machine.

Brass bands, martial music, pretty girls strewing roses along the line of march, stirring speeches denouncing the enemy (the

*"The Voice against War" Cleveland Topics, 8-21-26*  
enemy is always the party trying to enslave mankind, and liberty is believed one hundred per cent the sole motive and genius of each side, regardless) rousing slogans—all this stuff is war. The best—and a good best—that can be said for it is that it is necessary nowadays, a fateful recognition, however wrong the methods, that the people are parties to war, and therein is the star of hope that cheers us optimists to a belief that war is slowly but surely being outlawed. Men will no longer fight in wars because they are ordered to. We say again it is a cheering thing, even against the miserable background of the Great War, that the German war machine appreciated the growing social necessity of making the German people willing to fight. Cheering because only the people will stop wars—governments never will. Two hundred years ago, a military government would have contemptuously denied this popular interest in war. Now the next step is that advance in social and economic education which will enable the people to discern whether they are being told the truth, when told a war is necessary. The cure of war has, however, started.

But there was no escaping our participation in the war. We may denounce and hate the necessity of it all we please, but we can not deny the necessity. Germany was at war with us: we had to fight. Our economic lot had been cast by natural and unpreventable causes with the allies against her. It does no good to quarrel with these facts. They are Destiny. Their cure is not in denunciation of one side or the other. We think no less today of the German people because they, like ourselves, became the victims of a war mania which had seized on their government. The issue, and the only issue, was whether Germany should be allowed to tip over our apple cart along with the others. On that one issue, and with entire justification, we entered the World War. Germany caused the war.

Our aim, and properly, was to defeat Germany and break her war machine. This aim was accomplished and the United States helped to accomplish it. As long as militarism is sanctioned by ignorant patriotism, we and the other civilized nations (civilized in this respect) face this danger.

The moral aims were not accomplished, because there weren't any. Unless militarism constituted a moral issue, as we believe it did. We can not answer the question why this was not set up before the world as the one great issue of the war. We believe that it was a mistake to fall into the "safe for democracy" delusion, which may have been, after all, no more than an accident. As Rabbi Silver illustrates, the disillusionment was discouraging to many.

Because the war, and all of its phases, stressed the enormity and immorality of war itself, because the war may have impressed the world with the wrongfulness of war, it may have done good, but not good that it was intended to accomplish. Its very enormity of evil may have influenced the world for good. If it stirred up greater and more general hatred of militarism, however disguised as patriotism, and hatred of war makers, however bedecked up with medals and gold-braided uniforms, if it taught the people to hate large standing armies, which are militarism, then the Great War will not have been fought in vain.

If beside the portrait of Napoleon, the world will hang in its sanctuaries of hate the picture of that other and modern butcher,

the bewhiskered, uxorious old devil at Doorn, the war will have been a good investment.

But not because anybody intended it to be. Destiny will alone utilize the war morally.

The men who will make the world safe for democracy are not the warriors who make war—these can only attack other governments and protect their own. The men who will make war safe for democracy, for peace, for good will, both political and social, are its teachers, its voice, its Rabbi Silvers and others, clerical and lay, who preach God in its temples, and who with courage denounce the war-makers. The victory over war will be a spiritual one, a victory of the people's spirit.

הרב סילבר אמר, שהוא השתתף בנאומו־הנעילה גם לפני שש שנים בלונדון. הוא התבונן למחלף המשאומותן במשך שני השבועות האחרונים ומצא, שרגש־המשמחה נתגלגל בתוכו, וכן גם הרגשת הכמחון והאסון באלה שכידיהם הופקדה ההנהגה. זה היה הדבר שנתן את ספוק־הנפש היותר גדול—הכרת המטרה היתה עתה חרבה יותר גדולה מאשר עד כה, והכרה זו הרימה את המושב מעל לחלוקי־דעות סלגניות ופרטיים ואחרת אותו לפעולה משותפת. באמריקה יגשו עתה לעבודה ביתר־עוז ויתאמצו לעשות את השנה הבאה לשנתי־מופת בעבודתם. "תקיעת־השופר" הנהוגה ב"נעילה" היא עתה—קריאה גדולה לכל הציונים, לכל היהודים, שיתאחדו בהקמתם של החיים היהודיים בארץ־ישראל.