



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.

Reel
226

Box
87

Folder
6

Clipping scrapbook, 1926-1927.

Page	Letter	Date	Source	Item/article on
2	A	Sept 3, 1926	Jewish World (Yid)	AHS
	B	Sept 10, 1926	P.D.	N. Y. sermon
	C	Sept 19, 1926	"	J. K. sermon
3	A.	Oct 3, 1926	(")	Sermon, Oct 3, war debts
	B	Oct 18, 1926	Times	" " 17, Zammell
	C	Oct 11, 1926	P.D.	Sermon, Oct 10, Moderns
	D.	Nov. 8, 1926	Jewish Center Bulletin (Bklyn)	Address an act. 4 mgj land
	E.	Nov. 3, 1926	The City	Address, Remat Crossroads
	F	(Nov. 10, 1926)	(" ")	" " " "
4	A.	Nov. 1, 1926	—	Sermon, Oct 31, On Monday
	B	Nov. 1, 1926	News	" " " "
	C	Nov. 1, 1926	P.D.	" " " "
	D.	Nov. 25, 1926	Flyer	Thanksgiving service
5	A	Nov 1926	—	annet, reception ^{Boston} Weyman
	B	1926	—	AHS on Young Judea
6	A	Nov. 16, 1926	P.D.(?)	Community Fund
	B.	" " "	P.D.	" "
7	A	Dec 13, 1926	P.D.	Sermon, 12-12, The guest of God
	B.	Dec. 27, 1926	P.D.	" Dec 26, Dollar scandal
	C	Dec 27, 1926	—	" " "
	D	Dec. 28, 1926	P.D.	Salute to Theodore E. Benton ^{at 75}
8	A	Dec Jan 1, 1927	(Canton) News	address, Canton, Jan. 25
	B.	Jan 14, 1927	Pgh. Indicator	" Pgh. Rising Tide
	C	Jan 31, 1927	P.D.	Sermon, 1-30, Trial marriage
	D.	Jan. 31, 1927	—	" " " "
9	A	Jan 26, 1927	(Canton) Rep.	address, Canton, Jan 25 ^{at 8-A}
	B.	Jan 26, 1927	(Canton) News	" " "
10	A	Feb 7, 1927	Times	Sermon, Feb 6, Women
	B	Feb 4, 1927	Detroit Jewish Chronicle	opening of UPA, Feb 2
	C	Feb 1927	—	(Chairs) attacks
	C	Feb 18, 1927	Press	AHS 4 th term head of Boy JE
	D	Feb 18, 1927	P.D.	" " " "
11	A	Feb 21, 1927	P.D.	Sermon, Feb 20 Spring
	B	Feb 28, 1927	N.Y. Times	Silver Jubilee of JNF, N.Y.C.
	C	Feb 25, 1927	New Palestine	" " " "

Page	Letter	Date	Source	Item
12	A	Mar. 1927	Yngston Jew. Review	address, Yngston, Feb. 14
	B	Mar. 29, 1927	P.D.	Sermos, Mar. 29 Kuty, Ford
	C	Feb 29, 1927	Press	" Feb 28 Youth
	D	Mar. 22, 1927	P.D.	" Mar. 20, Kuty Ford
	E	Mar. 22, 1927	News	" " " "
	F	Mar. 28, 1927	Press	" Mar. 27, 1927 " " "
	G.	Mar. 28, 1927	News.	" " " " " "
	H	Mar. 7, 1927	P.D.	" Mar. 8, 1927 - Belg.
	I	Mar. 28, 1927	P.D.	" Mar. 27 " Elmer J."
13	A	Mar. 1927	U.P.A. section of Palest. Pict.	INT. pub. ltr 20-11-28
14	A	Feb Apr. 5, 1927	Des Moines Tribune	Churches ag AHS on Valstead
	B.	Apr. 6, 1927	P.D.	AHS demands retraction
	C.	Apr. 6, 1927	— (D.M.)	Pastor retracts
15	A	Apr. 3, 1927	Boston Post	meeting, protest Antisemitism
	B	Apr. 11, 1927	—	Sermon, Apr. 10 - 1927
	C.	April 11, 1927	News	" " " "
	D	April 11, 1927	—	" " " "
	E	Apr. (12), 1927	— (Peoria)	Address, Peoria, Antisemitism
	F.	Apr. 12, 1927	Peoria Journal	" " " "
	G.	Apr. 3, 1927	— (Boston)	add, Fard Hall - Demat Xmas
16	A	Apr. 10, 1927	(Chicago) —	" Mid-Day Club " " "
	B.	Apr. 12, 1927	Ill. State Journal	- on AHS addresses
	C.	Apr. 12, 1927	" " "	add, Mid Day Club " "
	D.	Apr. 13, 1927	" " Register	" " " " " "
17	A	Apr. 25, 1927	P.D.	Sermon, Apr. 24, Morality
	B.	May 1, 1927	—	Relief funds, ^{Miss. SW} flood victims
	C	Apr. 30, 1927	—	add, New Phila, Ohio, Demat X
	D	Apr. 30, 1927	P.D.	AHS To address ^{Congreg.} ^{Union} ^{Union}
	E.	April 25, 1927	Press	Sermon, Apr. 24, Morality
	F	May 2, 1927	P.D.	Relief Funds, ^{see L.C.} WTAM address
	G	Apr. 13, 1927	—	<u>America</u>
	H	Apr May 2, 1927	Press	AHS to address N. C. of Socw
	I	April 18, 1927	Press	Sermon, April 17, Passover
	J	April 18, 1927	P.D.	" " " "
	K	Apr. 16, 1927	News.	" " " "

MICROFILM EDITION
SCRAPBOOK 6

[Scrapbook v. 5]
page 3

Page	Letter	Date	Source	Item	see also 17-H
18	A	May 16, 1927	P.O.	Address, NCSW, Des Moines	
	B	May 16, 1927	The Tribune ^{Des Moines} Capital	" " " "	
	C	May 9, 1927	—	Sermon, May 8, 1927, ^{Citizenship}	
	D	May 15, 1927	Des Moines Register	Address, NCSW, D.M.	
	E	May 1927	P.O.	" " " "	
	F	May 16, 1927	—	" " " "	
	G	May 3, 1927	News	address Temple H.S. graduation	
	H	May 3, 1927	News	address, Mays, Arutah	
19	A	May 16, 1927	D.M. Register	Address, NCSW, D.M.	
	B	May '27	(edit)	" " " "	
	C	May 2, 1927	Press	sermon May 1, Religion	
20	A	May 16, 1927	D.M.	—	
	D	—	—	Address, NCSW.	
	E	May 17, 1927	J.D.B.	Blacklist	
	F	—	—	"	
	G	—	—	support by Pythians - Blacklist	
	H	May 6, 1927	—	" " " "	
20	A	May 18, 1927	P.D.	(Yid) AHS "Tenth anniversary" tribute	
	B	May 1927	(edit)	" " " "	
	C	May 1927	(edit)	" " " "	
21	A	May 26, 1927	P.D.	" " " "	
	B	May 30, 1927	—	Sermon, May 29, Sacco & Vanzetti	
	C	June 3, 1927	Jewish Guardian (Eng)	AHS 10 answer	
	D	(June) 1927	Amer. Hebrew	AHS to leave for Europe	
22	A	June 3, 1927	P.D.	Dedication of Mt Sinai ^{Nurses} School	
	B	June 11, 1927	P.D.	AHS address, Mt Zion Church	
	C	June 12, 1927	Anti Enquirer	address, Bacca, U of C	
23	A	June 13, 1927	" Comm. Trib.	" " " "	
	B	June 15, 1927	The Survey	AHS address, prob. NCSW ^{see 17-H, 18A}	
	C	June 13, 1927	Anti Enquirer	add, Bacca, U of C.	
	D	June 15, 1927	P.D.	AHS chosen editor of World Union	
	E	July 31, 1927	NYJ.	Delegates to WZO, Basle	
24	A	Aug, 1927	(Russian)	—	
	B	Sept. 12, 1927	Jewish World (Yid)	AHS returned from Europe	

Page	Letter	Date	Source	Item
24	C	Sept 8, 1927	News	AHS return from Europe
	D	Sept. 10, 1927	P.O.	" " " "
	E	—	— (Yid)	" "on Palestine
	F	Sept. 9, 1927	Day (Yid)	" return from Europe
25	A	Sept. 14, 1927	News (Edit)	AHS on Europe
	B	Sept '27	P.O.	" " Trade w/ Russia
	C	"	News	" " " " "
	D	Sept. 30, 1927	Press	AHS pub. Mess Spec in Best Sermon
	E	Sept. 16, 1927	J. Tribune	" on Palestine
	F	Sept 1927	Press	AHS on Europe
26	A	Sept 27, 1927	Press	" in Best Sermons
	B	Sept 30, 1927	P.O.	AHS address City Club
	C	Sept 30, 1927	Press	" " " "
	D	Oct 1, 1927	News	" " " "
	E	Oct 1, 1927	Press	" " " "
	F	Oct 5, 1927	The City	" " " "
	G	Oct 5, 1927	The City	" " " "
	H	Oct 15, 1927	P.O.	AHS to resume sermon
27	A	Oct 14, 1927	Jewish World	Rabbi Silver revisits AHS
	B	Oct 18, 1927	News	AHS to address UPA, Cleve.
	C	Oct 21, 1927	P.O.	" " " "
	D	Oct 21, 1927	Press	" " " "
	E	Oct. 21, 1927	News	" " " "
28	A	Oct 21, 1927	— (Yid.)	" " " "
	B	Oct 13, 1927	P.O.	AHS vs. City Mgr. Plan
	C	Oct 13, 1927	News	" " " "
	D	Oct 18, 1927	News	" " " "
	E	Oct 18, 1927	Press	" " " "
29	F	Oct. 19, 1927	P.O.	" " " "
30	BA	Oct 19, 1927	News	" " " "
31	BA	Oct. 19, 1927	Press	" " " "
	B	Oct. 20, 1927	P.O.	Davis answers Silver
	C	Oct 20, 1927	P.O.	Labor " "
	D	—	—	heckling a speaker re AHS
32	A	Oct 20, 1927	P.O.	Churches join fight re Davis

Page	Letter	Date	Source	Item
32	B	Oct 21, 1927	— (Yid)	Labor answers AHS
	C	—	—	" " "
	D	Oct 30, 1927	Jew. World	UPA greeting from "
	E	Oct 31, 1927	Press	Letter to ed. Re AHS ^{Oct 18} speech
	F	Nov. 7, 1927	P.D.	Sermon, Nov 6, Xh in politics
	G	Nov. 5, 1927	P.D.	UPA funds; AHS to preach
33	A	Nov. 6, 1927	(Commercial?)	AHS to give Armistice Day add
	B	Nov. 11, 1927	P.D.	" " " " " "
	C	Nov. 11, 1927	flyer	" " " " " "
	D	Nov. 12, 1927	(P.D.?)	" gives " " "
	E	Nov. 5, 1927	P.D.	" " give " " "
	F	Nov. 11, 1927	(Press?)	" gives " " "
34	A	Nov. 13, 1927	adv	Community Fund address
	B	Nov. 13, 1927	(photodogub)	" " " "
	C	Nov. 13, 1927	" (P.D.?)	" " " "
	D	Nov. 21, 1927	P.D.	Sermon, Nov. 20, Anc. Israel
35	A	Nov. 13, 1927	B Program	Community Fund address
	B.	Nov. 14, 1927	—	" " appeal
36	A	Nov. 1927	— (Yid)	AHS for unemp. ^{aid to} ⁱⁿ needy
	B.	Nov. 1927	Press	" " " " "
	C	Dec 1, 1927	Press (edit)	" " " " "
37	A	(Nov. 1927)	"Better Times"	AHS to address B.D. dinner ^{N.Y.C.}
	B.	Nov. 1927	—	" " " " "
	C	Nov. 30, 1927	(Newark ^{Defaware} Eve. Jnl)	" " " , on Jew life
	D.	Dec. 5, 1927	P.D.	Sermon, Dec. 4, Is. & Mohamism
	E.	Dec. 12, 1927	" (?)	" Dec. 11, Ancient world
	F	Dec 12, 1927	—	" " " "
38	A	Dec. 9, 1927	Ohio Jew. Chron.	AHS to address ^{Hillel, OS. U.} B.B. Columbus
	B.	Dec. 10, 1927	Hillel Scroll	" " " " "
	C	Dec. 13, 1927	—	" address " " "
	D.	Dec. 16, 1927	—	AHS address, Mt Zion ^(Minnes) Temple
	E	Dec. 9, 1927	Columbus Citizen	" " Hillel. See A
	F	Dec. 9, 1927	Ame. Jew World	" " Mt Zion ¹²²⁰ Temple ^(Minnes)
39	A	Dec 16, 1927	Ohio Jew Chron	AHS address, Hillel

40

A Dec 19, 1927

B Dec. 1927

C Dec. 16, 1927

D Dec 26, 1927

E Dec. 16, 1927

~~DEF~~ 1927

News

Sermon Dec 18 Amer Home

AHS to give goodwill Xmas

" praise for Bishop O'Reilly

AHS writes sermon - Goodwill 12-14

AHS appae. Letter re Kar

Installation of Rabbi

Wohl, R R Jany 4

Cinti

~~G 1927~~

G 1927

(Yid) AHS on Jewish educ;
funds.



רבי אבא הירל סילווער איבער ציוניזם און אנדערע ענינים

יענע פיהרער, וואס מעלען היינט, קיינמאל נישט ארויסוואקסען. די פארשידענע ארגאניזאציעס אין שטאדט און באזונדערס די ציוניסטישע באוועגונג, זיי שטעלן זיך אויף ארויסצוויינגען די פיהרערשאפט אויף די מעהר סעיהנע צווישען זיי, און די רבנים וועלען זיי העלפען אין אלע וועגן אונטערנעמענען.

„אזוי לאנג ווי דאס וועט נישט זיין אזוי, וועט זיין אונמעגליך צו ערווארן מען, אז דאס זאלען קאנען נעממאן ווערן נענט פראקטישע ארבייטער. א דאנק דעם מאנעל פון פיהרער איז עס מעגליך געווארען, אז דער ציוניזם אין אמעריקא זאל ווערן א צדקה ציוניזם און זאל כמעט פארלירען זיין אורשפרינגליכען אידעאל און באראשט טער. א דאנק דעם מעלענען אומשטאנד שטעהן נאך פילע אנדערע זאכען אין דעם קלויאלאנדער יודענטיזם. מהום אויף דעם מעלענען אומשטאנד מיט יאהרען צוריק, און עס ווערט דאס קיין זאך נישט געמאכט. פיהרער וועלען מיר זען נעשטאפען ווערען אין דער גאר נאך הענטער צוקוממט, אבער דאס וועט פילע לייכטער מעגליך ווערען ווען די רבנים וועלען זיך אונטערנעמען באטייליגן נען אין פראקטישע ענינים.“

רבי סילווער האט אויך נאך אנגעוויזען אויף דער ערציהונגס-ארגיניזאציע, וועלכע וועט האבן יאָהר מוען נעממאן ווערען אין קלויאלאנד און דערמיט האט זיך אונזער אינטערעס געענדיגט. צום שלום וועלען מיר נאך זאגען עטליכע ווערטער וועגען רבי סילווער'ס באמערקונגען אין שייכות מיט דער היגער ציוניסטישער ארגאניזאציע:

דער שרייבער פון די דאזיגע שורות האט רבי סילווער נישט געוואלט וועסן קיין קריטיק דעמאלט ווען ער האט גענומען, אז די דאזיגע קריטיק איז נויטיג. פונקט אזוי וועט ער נישט וואלטענען צוצונעמען, אז רבי סילווער איז געווען מיט זיין קריטיק אויף די היגע ציוניסטישע פיהרער, וועלכע האבן בען זיך געשטאפען א מאדענע באציהונג צו איהם. ווען רבי סילווער איז זיך לויט מיטצוארבייטען מיט די היגע ציוניסטישע פיהרער, וועלכע האבן נישט ריכטיג פון זיי איהם נישט איינגעלארען און אויפצופאדערן צו קומען צו זייערע מיטגינגען און זיך מיט איהם וויכטיגע ענינים.

לאמיר האפען, אז אין דער צוקונפט וועלען אונזערע ציוניסטישע פיהרער פארשטענען בעסער ווי אזוי צו טוען די פראקטישע ארבייטער, וועלען

אויף דעם האט רבי סילווער גענומען דעם פאלגענדען, ווי מיר גלויבען זעהר גענומען, ענטפער:

„ס'איז נישט אמת, אז מיר איבערנעמען די ציוניסטישע ארגאניזאציע, אלס ווייס פרייז וועלען פון דער אסעריאציע ציוניסטישער ארגאניזאציע ווייל איד, אז יעדע שטאדט און באזונדערס די שטאדט אין וועלכער איד'ס לעבן זאל האבען א גרויסע און מעכטיגע, א שעהנע און איינפלוסרייכע ציוניסטישע ארגאניזאציע. אבער איז עס דען מין שולד ווען אייערע באאמטע האלטען עס נישט פאר וויכטיג מיך אסאך איינצולאזען צו א מיטגליד און זיך מיט מיר צו בארעכענען אין ציוניסטישע ארגאניזאציע צאמם פראגען?“

„מען באשולדיגט מיר, אז איך קיינער זיך נישט וועגען די היגע ציוניסטישע טען. דער אמת אבער איז, אז די היגע ציוניסטישע קומען זיך נישט וועגען מיר. זיי פרעגען מיך נישט און בארעכענען זיך מיט מיר נישט אין קיין שום זאך, און ערשט דעמאלט ווען עס געהט מיט דער פונקט ארגאניזאציע, ווי מענטש צו מיר. איך בין וויליג מיטצוארבייטען מיט די היגע ציוניסטישע טען ווען נור זיי וועלען דאס פון מיר פארלאזען; אדרבא, זאלען זיי קומען און מיר שטעלען זייערע פארעברונגען. „מיר וועלען באדן האבען א קיין היסור קאמפין. איך בין זיכער, אז דעמאלט וועט מען קומען צו מיר און צו מייער קאלענען רבנים און פאדערן, אז מיר זאלען העלפען און אפמאכען, אז מיר זאלען טהאן די נאנצע ארבייט; אז מיר זאלען ארויסנעמען נעלם זאכען לען און נאך אזעלכע זאכען. נאמיר ליד, קאנען מיר דאס נישט טהאן, ווען אפילו מיר זענען זיך דעבאטירט אויס צו די שארפסטע קריטיקער. א רבי אין א נעמיידע דארף נישט טהאן אעלעכע ארבייטער; דאס וועלען אונזערע וועלכע די אידשע ביירער און ציר נישטען דארפן אויף זיך נעמען. מיר וועלען זיי העלפען; מיר וועלען טהאן אלץ, וואס מענטשען אין אונזער קאפאציעס קאנען טהאן, אבער איר בערטיגענע פארעברונגען מאדען אונז נישט געשטעלט ווערען.“

„קלויאלאנד איז א נעמיידע מיט חונדערט טויזענט אידען. אין אזא שטאדט איז זעהר לייכט צו ערציהען עטליכע פיהרער, נישט קיין רבנים נור איינפאכע פירער, וועלכע זאלען איר בערעכענען די פיהרערשאפט אין אונזערע ענינים. ווען די רבנים וועלען טהאן די פראקטישע ארבייטער, וועלען

אן אינטערעס מיט דעם בארייכטען מען רבי נאך זיין צוריקקעהר פון איראקא

פון לעבן וועגענעכער

שטאדטפונקט און ווארט זיך אויף אלע זייטען, האט ער געזאגט. דאס איז נישט ריכטיג, אבער ווען די רעדאקטארען פון יענער צייטונג געפינען דאס פאר נויטיג צו טהאן, איז דאס זייער אייגענע זאך.

רבי סילווער איז איבערצייגט (און געהט טאקע קאלענינג'ס ארטיקל אלס באווייז) אז דער אנטוויקעלונג אין רוסלאנד וואקסט א דאנק דער דאזיגער קאלאניזאציע. קאלענינג'ס וואלט קיינמאל נישט געווען געשריבען דעם ארטיקל ווען דאס וואלט נישט געווען אזוי, און דערפאר איז שוין דאס נישט קיין פראגע פון זיין פאר אדער גענען דער קאלאניזאציע, נור עס ווערט שוין א פראגע פון געפאדערן פאר דעם רוישישען אידענטיזם. רבי סילווער איז נישט געגען דער קאלאניזאציע אלס אזעלכער, נור געגען דער קאלאניזאציע וועלכע איז געווען געגען און נישט ישראל און געגען יענער, וועלכער ברענגט געפאדערן אויף די דריי מי-ליאן אידען אין רוסלאנד.

אויף דער פראגע ווארום ער האט זיך אריינגעווארפען אין דעם לעצטען דושאניס קאמפין און האט איהם אזוי שטארק געהאלפן, טראצדעם וואס ער איז געגען דער קאלאניזאציע, האט רבי סילווער געענטפערט, אז דער נאנצע ארבייט פון דער פראגע איז אונזערע וועלכע האבן אין גארנישט נישט איבערצייגט. „נאך אלעמען איז דאך דאס נאך קיין פראגע פון פערזאנען אדער פערזענליכע זאכען. — „עס איז נישט קיין פראגע פון ליפסטי אדער בראון, פון מאר שאל אדער אן אנדערן ציוניסטישען פיהרער.“

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ציוניסטישע ארגאניזאציע באקומט נישט גענוג געלט פון די אידשע מאסען. ער האט געלויבט די ענטוויקלונגען אין ארץ ישראל און האט באזונדערס אויסגעדריקט זיין העכסטען לויב צו די העראאישע אנטווערענונגען פון די חלוצים און ארבייטער אין דעם איד-ישען לאנד. זייער ארבייט ווערט אבער נישט גענוג אנערקענט — האט רבי סילווער פארטענעצט — די אידשע מאסען וועלען מווען מעהר פאראני-טערעסירט ווערען אין ארץ ישראל און די רייכע וועלען מווען געבראכט ווערען צום באוואוסטזיין, אז זיי מווען געבען געלט פאר דעם אידשען לאנד כדי די פורעשטען זאלען מעהר נישט דארפן געשניטען ווערען.

אויף דער פראגע וואס מען דענקט אין איראקא ווענען דער קאלאניזא-ציע פון אידשע מאסען אויף די פעל-דער פון רוסלאנד, האט רבי סילווער געענטפערט, אז אין איראקא איבער-רעסירען זיך די אידען מיט דער דאזי-גער פראגע אויף אזויסעל ווי זי האט אן אינטערעס פון א טעאָרעטישען שטאדטפונקט. די איראקאישע איד-דען גיבען נישט קיין געלט, האט ער געזאגט, און דערפאר געהען זיי נישט אריין טיער אין דער גאנצער פראגע.

רבי סילווער איז היינט פונקט אזא גענער פון א אידשער מאסענ-קאלא-ניזאציע אין רוסלאנד ווי ער איז דאס געווען פריער, די דיסקוסיעס אין די צייטונגען, וועלכע זיינען פארגעקומען מיט א צייט צוריק, און אויף די ער-קלערונגען פון דיוויד א. בראון און אנדערע דושאניס פיהרער, האבען איהם אין גארנישט נישט איבערצייגט. „נאך אלעמען איז דאך דאס נאך קיין פראגע פון פערזאנען אדער פערזענליכע זאכען. — „עס איז נישט קיין פראגע פון ליפסטי אדער בראון, פון מאר שאל אדער אן אנדערן ציוניסטישען פיהרער.“

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RECORDS LIVING...
BENEFIT OTHERS
Rabbi Silver, New Year
Message, Sp... on
Forming Career.
C.P.D. 9-10-26
"Death completely obliterates our little selves, but never our social selves," said Rabbi Abba Hillel Silver yesterday morning at New Year services in the temple, Ansel road N. E. and E. 105th street.
"To help the needy is service, to be sure, but only the first stage in service," he said.
"The next step is the fashioning of one's entire career—not the spare hours or the surplus energy but one's whole essential life—so that it will count in the lives of other men for growth and advancement."
New Year services will be continued a second day at the Jewish Center, E. 105th street and Grantwood avenue N. E., and the Temple on the Heights, Lee and Mayfield roads, Cleveland Heights.
The "shofar," a trumpet made of a ram's horn, will be blown, symbolical of the annual day of judgment, for, in compliance with Leviticus xlii: 24, "ye shall have a memorial of blowing trumpets, an holy convocation."
Tomorrow is the Sabbath of Repentance. Services for the Day of Atonement, or Yom Kippur, will be held Friday night and Saturday, Sept. 17 and 18.
Members of the B'nai Jeshurun congregation, Temple on the Heights, will gather at Glenville cemetery Sunday at 3 p. m. for their annual memorial service, a tradition with the congregation.

TEMPLES FILLED FOR YOM KIPPUR

Plain Dealer
Silver Says All Sin Can be Atoned; Brickner Stresses Eternity.
Sept. 14 1926
Record attendance for children, junior congregations, and senior congregations marked yesterday's Yom Kippur observances in Cleveland Jewish synagogues and temples.
At the Temple, where 1,500 children attended special afternoon services and 3,000 worshippers heard memorial services, automobiles lined both sides of two streets for nearly half a mile.
Rabbi A. H. Silver, speaking yesterday morning at the Temple, defined sin as missing the mark. Any shortcoming, he said, was a sin, and no sin was so great it could not be atoned.
Yom Kippur is the annual day of atonement, the most sacred of the Jewish calendar.
Reminding his congregation that atonement does not mean merely bowing low before the Lord, Rabbi Silver said the acknowledgment of one's own shortcomings to his higher spiritual self was sufficient to insure forgiveness.

SILVER RAPS MOVE TO CANCEL DEBTS

Sees Finances, Not Human Lives, as Determining Factor in War.

"Cancel the allied debts, make war inexpensive for the belligerents and you will be facilitating future conflicts," Rabbi Abba H. Silver said yesterday in the first fall Sunday service at the Temple.

"Finances, not human lives, are the determining factors in modern civilized warfare. All that belligerent nations in the future will have to do will be to borrow the money which they need from some neutral, inveigle it into the struggle a little later by systematic propaganda, and at the close of the war ask for the cancellation of the debts in the name of humanity."

"The erstwhile neutral will pay the bill and the belligerents will be left with all the booty of war. Thus the thieving diplomats, who in the first place were responsible for the war, will be vindicated and active preparations will then be begun for the next war. This is exactly what is happening in Europe today."

"The allied nations are conducting an intensive campaign to stampede us into debt cancellation, in order to place the financial burdens of the last war upon the shoulders of American taxpayers. They then will be free to pursue their imperialistic policies in every corner of the earth."

"It is seemingly more honorable in the eyes of these debtor nations, to carry on costly wars of aggression in Morocco, in Syria and in China to squander national wealth upon military establishments at home and abroad, greater than in pre-war times, than it is to pay just national obligations."

"America is unpopular in Europe today. That is unfortunate, but not very serious. National popularities

suddenly, unpopular during the peace conference, when we began to ask—not for ourselves but for the cause—of justice and permanent peace."

RABBI SILVER HITS MODERNS

"New Ideas Have Accelerated Pace of Those Seeking

Pleasure'
Plain Dealer
Oct 11 1926
REVOLUTION IS NEEDED

Speaker Says Young People Should Be Free to Live Cultured Life

Revolt of modern youth against the restraint of the older generation was scored in an address delivered yesterday morning by Rabbi Abba Hillel Silver at the Temple, Ansel road and 105th street.

"New ideas have only accelerated the pace of those seeking pleasure," the speaker declared. "Young people today believe themselves to be modern. But to be modern means to belong to a new school of thought instead of a new school of dancing."

"A modern man is one who not only lives in 1927, but one who thinks in terms of 1927. To be a modern is to be identified with the newer movements in literature, art, politics and religion."

"The world today needs a bloodless revolution, not a revolution in manners but in ideas. Young people should strive to be free but not free to waste themselves. They should be free to live the richer and fuller life of cultured men and women."

The sermon marked the beginning of Rabbi Silver's tenth year as spiritual head of the Temple.

After the address a dinner was held in Mahler hall for the Alumni association of the Temple. Rabbi Solomon Goldman of the Jewish Center gave a brief talk on the problems that confront the modern youth.

SILVER LAUDS JEWISH AUTHOR

James - 10-18-26
Zangwill Discovered Voice of the Ghetto, Rabbi Explains

WAS FOE OF HYPOCRISY
Writer Defended His People But Never Condoned Their Faults

Calling Israel Zangwill one of the "great dreamers of the Ghetto," Rabbi Abba Hillel Silver pictured the late Jewish leader as a fearless foe of hypocrisy and an ardent advocate of truth, in his sermon yesterday morning at the Temple, Ansel road and 105th street.

"Indeed," explained Rabbi Silver, "Zangwill's career was as colorful and as full of lights and shadows as the Ghetto itself. Until Zangwill came, the Ghetto was mute. He discovered its voice. That self contained world wherein the children of Israel lived their lives of tragedy and comedy. That world of drabness and beauty of squalor

and grandeur, was revealed by Zangwill's magic pen.

"Zangwill was a great champion and defender of his people, but he was no partisan or apologist. He never condoned the faults of his own race. Throughout his life he chastised his people with love. In the name of justice and truth he faced the world in his denunciation of wrong and oppression."

"His sympathies embraced all humanitarian causes. In the dark days of the war he was courageous enough to call for peace and international conciliation. When he raised his voice in behalf of peace he was called an alien and traitor, despite the fact that he was one of England's greatest men of letters."

"Zangwill loved America. He hoped for a new type of nation and a new type of manhood to emerge out of the co-mingling of peoples and races in this country."

Rabbi Silver at the Center on Monday Evening, November 8th



Rabbi Abba Hillel Silver

The Forum and Education Committee takes pleasure in announcing that the brilliant young orator, Rabbi ABBA HILLEL SILVER, of Cleveland, will make his annual visit to the Center on Monday evening, November 8th, at 8:15 o'clock. He will speak on the subject: "Four Major Tendencies in Jewish Life."

To the members of the Center it is hardly necessary to introduce Rabbi Silver, since his lectures have always drawn tremendously large audiences.

The lecture will be given in the Synagogue, where all seats will be reserved. Seats will be sold at fifty cents to Center members. To all others, an admission of one dollar on the main floor and fifty cents on the balcony will be charged.

RESERVE YOUR TICKETS AT ONCE.

RABBI A.H. SILVER,
THE TEMPLE,
E. 105TH & ANSEL RD.,
CLEVELAND, OHIO.

THE CITY

Vol. XII CLEVELAND / NOVEMBER 3, 1926 No. 7

HEAR YE!

Next Saturday, November 6

HEAR YE!

Cityzen Rabbi Abba Hillel Silver

Subject: "Democracy at the Crossroads"

Hollenden Ball Room 12:00 o'Clock Noon

Notice

This will be a capacity meeting. Make your reservations in advance today. Phone, Main 82.

Rabbi A. H. Silver to Speak Upon "Democracy at the Crossroads" Next Saturday

Appearance of Forum Favorite Hailed by Cityzens and Heavy Ticket Demand is On

Now that your attention for the past month, more or less, has been sought or secured by office seekers and political parties with their various devices that either won or alienated voters who, last Tuesday, did or did not employ that device of democracy, the ballot, the forum offers, just as the curtain has fallen upon campaign methods and election results, a critical analysis of the democracy of which (at least in these United States) the recent political drama and trappings are a by-product.

That profound analyst of human affairs, Cityzen Rabbi Abba Hillel Silver, whose great civic and religious leadership, combined with his intellectual attainments and stirring eloquence, stamp him as a foremost forum favorite, will speak next Saturday to a vast forum audience upon the subject: "Democracy at the Crossroads."

And make no mistake, Cityzens, here will be a discussion that you cannot afford to miss. It will be a rare treat and a capacity audience, as on all occasions when Rabbi Silver comes to us, will fill the huge Hollenden Ballroom.

The title of the topic, as you will observe, suggests a crisis—not for the Democrats, we would remind you, nor for the Repub-

licans. Not especially. But for the democratic firm. The address will be a discussion of the recent trends toward autocracy in government. These and present-day criticisms directed toward democracy will come in for analysis that will embody striking originality in thought and treatment.

And what will be Rabbi Silver's prophecy for the future of democracy in the light of the trend toward autocracy in it and the statements of critics of the form? Well, come and hear him deliver his prophecies. You cannot obtain them from newspaper accounts or from your friends.

As we told you before, and we repeat it, this will be a capacity meeting. Already a big advance sale has taken place. But we shall have plenty of tickets, so get your order in today. Best locations, you know go to those who order first, and these in the exact order in which they are received.

All places at luncheon tables are reserved. Luncheon tickets are \$1.00 each. Luncheon service begins at 12 and stops at 12:30 sharp. The doors will be re-opened at 12:45 to admit members who did not attend luncheon. Speaking begins shortly before 1 o'clock. Phone Main 82 and make your advance reservations at once.

Cityzen Harry Vail said it—incidentally violating the rules—at last Saturday's meeting addressed by Rabbi Silver, "I can't leave here without asking a standing vote of appreciation for the best speech I ever heard." Unanimous.

Says U. S. 'Fell' Because Marie Offers Good Show

Rabbi Silver Laments Lack of Moral Indignation Over Roumanian Atrocities. **Nov. 1926**

"The great homage which the American people are paying to visiting royalty—a homage which has so thoroughly amused our European brethren—ought not to be taken too seriously," said Rabbi Abba H. Silver at the Temple yesterday morning.

"The American people enjoy a good show, whether it is a circus, the funeral of a movie star, the Prince of Wales, or Billy Sunday. Queen Marie is giving them a good show, for the wise queen knows all the tricks of a shrewd producer.

"Roumania is today ruled by a corrupt and selfish oligarchy which exploits both peasant and working man. There is no free press there, and no free elections.

"As a result of joining the allies after two years of cool cynical calculation and double-dealing, Roumania was given territories which do not belong to her, and she now rules over millions of people who do not acknowledge her sovereignty.

"In Bessarabia, Roumania has instituted a hideous reign of terror in an attempt to stamp out all local national sentiment. In Transylvania she is playing the role which Germany played in Alsace-Lorraine. The rights of the racial minorities, which she guaranteed, are being violated daily.

"The queen of the ruling house of this country now visits the greatest democracy on earth, and the people which in the past waged three wars for freedom and the rights of men, now do not feel impelled even to express a moral indignation."

SILVER PICTURES QUEEN MARIE AS C. PLAIN DEALER GOOD SHOWMAN

Queen Marie of Roumania not only is a good show, but she knows how to put on a good show.

The American people are interested in good shows—whether they be "the funeral of a great movie actor, an eminent evangelist, the Prince of Wales or Queen Marie."

Yet this tendency of the American public is an example of the "slump in democratic enthusiasm," Rabbi Abba Hillel Silver told the City Club yesterday noon, and called for a renewed faith and crusading zeal for democracy.

"Queen Marie herself is a gracious and charming woman, entitled to the hospitality of any country with which Roumania is at peace," Silver declared.

"But she is the representative of the most feudal and reactionary country in the Balkans and that's saying a lot. The extent of their cynicism is shown in their wait of two years to join in the World War, and then they joined the allies because they were promised more booty and swag.

"Roumania is guilty of the most hideous form of oppression in Bessarabia and Transylvania, and is blackest in its treatment of racial minorities, yet there is not a word of indignation expressed, and crowds are rushing to do obeisance to her. As long as there is more interest in the way she bobs her hair than in her country's govern-

duly condemned and broadcast," he declared. "But there is much open and covert approval of fascism. The two are one in technique: Fascism is the lackey of predatory capitalists and bolshevism the vehicle of fantastic communism. Both depend on class domination, their mode of survival is force, and their victim is democracy.

"Both were established through revolution. Both have suppressed freedom and muzzled the press. Our government will not deal with Russia, but Secretary of the Treasury Mellon bursts into a panegyric on Mussolini. Questioned about the brutal methods employed, he declared that while they were "unique, they were effective."

Silver scathed, "diluted, timid, expurgated democrats" and called the debt settlement with Italy "as generous as it is astounding." He was skeptical that real prosperity was taking place in Italy.

"I'd like to know more about the condition of labor. That's the sole criterion of a people's prosperity," he said. "We know that old age pensions and medicinal aid have been abolished, that the eight-hour day has been abrogated, that wages have dropped 30 per cent. We know children are employed for ten hours a day at 20 to 30 cents wages. We know women are working ten hours a day at starvation wages. Who is prosperous—the industrialists and bankers, or the peasants and day laborers?"

Says Mob Will Turn.

"One fatal blunder, and the men closest to Mussolini and the mob now singing his praises would turn on him and rend him. A president is responsible to an electorate, a

dictator to a mob. How can Mussolini insure a peaceful dynasty to follow him? Blood and revolution always follows—that's history, all else is fiction. When there is no resort to the ballot, there is resort to the bullet.

"Maybe he is only acting. But maybe the people will some day take him seriously and he will be stamped into another European conflict by those whose imagination he has inflamed.

"I quote from some of the rules of a recent book entitled 'The Perfect Facist.' One says the sword and bayonet were not made to lie in rust. Another is this: 'War is bread.' A third is that the recent war was not the last great, but the first.

"Here are Treitschke and Bernhardi reborn. It reminds of the mailed fist of the kaiser. He is playing the tragic comedy in cruder form than the Prussians did, and junkerdom swaggers in big to go down to shame and defeat in the end.

"Under democracy, we have produced an Abraham Lincoln, a Theodore Roosevelt and a Woodrow Wilson, and I challenge anyone to say they are not the equals of Primo De Rivera or Admiral Horthy."

Hopes Dictatorship.

A questioner asked Silver which was worse, "the dictatorship of Mussolini or that of Wayne H. Wheeler."

"In either instance," he replied, "a dictatorship is vicious only as long as people let it last. Under democracy we have the power to change, and if we don't, we have no one to blame but ourselves."

"What about democracy in Mexico?"

"There ain't no sech animal," Silver quoted. "But the Mexican people are struggling for freedom and making remarkable strides, and if let alone by scheming foreigners, including those from our own country, would go much further."

The club paid Silver an unusual tribute. In the midst of questions, a listener arose and said, "I think what we have heard Rabbi Silver say is the most magnificent speech I've ever listened to. I want to get away while it's still in my mind."

With cheers and applause, the audience automatically adjourned.

SAYS U. S. SEES MARIE AS SHOW

Rabbi Silver Declares Rumanian Government Is Most Reactionary in Balkans. **Nov. 26**

The American people are interested in Queen Marie "just as they are interested in any good show," and the queen as a good showman as striving to keep their attention, Rabbi A. H. Silver declared in a talk before the City club yesterday.

The Queen of Rumania may be a very charming woman, but the government of that state is the most reactionary in the Balkans, he added.

"Rumania is guilty of the most hideous oppression in Bessarabia and Transylvania and the blackest treatment of racial minorities. Yet there is not a word of indignation expressed in America and crowds are breaking their necks to get a sight of Queen Marie."

Rabbi Silver said that while this illustrated the interest American people take in dramatic news events, none the less it was indicative of a dangerous decline in enthusiasm for democracy.

"Under democracy we have produced an Abraham Lincoln, a Theodore Roosevelt and a Woodrow Wilson, and I challenge anyone to say that they are equaled by Primo De Rivera or Admiral Horthy," he said.

Going on to describe European dictatorships further, the rabbi flayed the attitude of the fascists as "diluted, expurgated democrats."

CITIZENS THANKSGIVING SERVICE

B. F. Keith's Palace Theatre

Euclid Ave. and E. 17th St.

THURSDAY, NOVEMBER 25th, 1926

10:30 A. M.

Song Service Conducted by Chas. J. Theuer

PROGRAM

Scripture Lesson REV. FRANK BARRY

Thanksgiving Prayer DR. JOHN SNAPE

Songs by the Choir
The Long Day Closes Sullivan
Prayer of Thanksgiving Folk Song
The Lost Chord Sullivan

The President's Proclamation
REV. ROWLIN GOODFELLOW

Offering

Address REV. JOEL B. HAYDEN

America

Sung by the Congregation

Benediction REV. W. R. KEDZIE

The Citizens' Thanksgiving Committee desires to express its great appreciation of the generous assistance given by the Orpheus Choir of Cleveland in this service. Mr. Chas. D. Dawe is the Conductor, Mr. Ben Burt the accompanist.

BOSTON JEWRY TO HONOR DR. WEIZMANN AT A RECEPTION-BANQUET AT CHAMBER OF COMMERCE, NOVEMBER 18th

Hundreds Eagerly Apply for Reservations—Acting Governor Allen to Receive Jewish Statesman at a State Dinner—Mayor Nichols to Breakfast Guest—Leading Rabbis Join in Warm Welcome—\$300,000 Palestine Drive to Be Launched

Judge Lourie Toastmaster at Dinner—Nathan H. Gordon to Make Appeal for Funds—Notable Leaders to Accompany Zionist Head — New Century Club Event Saturday Night — Jacob Rabinovitz Organizes Leading Merchants for Greatest Campaign — Delegates from All New England to Take Part in Reception



A DYNAMIC JEWISH INFLUENCE By DR. ABBA HILLEL SILVER

"I RECOMMEND most heartily to the men and women of Israel in America the program of YOUNG JUDAEA. This organization supplies a great need in American Jewish life. It applies itself thoughtfully and aggressively to the work of Judaizing our youth and inculcating in them a love of Jewish life and an appreciation of the religious and cultural values of our race.



"The leaders of the YOUNG JUDAEA movement are a group of earnest devoted young men and women who are deserving of our support and cooperation."

1

- 1 All people that on earth do dwell,
Sing to the Lord with cheerful voice;
Him serve with fear, His praise forth tell,
Come ye before Him, and rejoice.
- 2 The Lord ye know is God indeed;
Without our aid He did us make;
We are His folk, He doth us feed,
And for His sheep He doth us take.
- 3 O enter then His gates with praise,
Approach with joy His courts unto.
Praise, laud, and bless His name always,
For it is seemly so to do.
- 4 For why, the Lord our God is good;
His mercy is for ever sure;
His truth at all times firmly stood,
And shall from age to age endure.

2

- 1 O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home!
- 2 Under the shadow of Thy throne
Thy saints have dwelt secure;
Sufficient is Thine arm alone,
And our defence is sure.
- 3 Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the same.
- 4 Our God, our help in ages past,
Our hope for years to come,
Be Thou our guard while life shall last,
And our eternal home.

3

- 1 O God, beneath Thy guiding hand,
Our exiled fathers cross'd the sea;
And when they trod the wintry strand,
With pray'r and psalm they worship'd Thee.
- 2 Thou heard'st, well pleased, the song, the prayer:
Thy blessing came; and still its power
Shall onward, through all ages, bear
The memory of that holy hour.
- 3 And here Thy name, O God of love,
Their children's children shall adore,
Till these eternal hills remove,
And spring adorns the earth no more.

4

- 1 My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing;
Land where my fathers died,
Land of the pilgrim's pride,
From ev'ry mountain side
Let freedom ring.
- 2 My native country, thee,
Land of the noble free,
Thy name I love;
I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills
Like that above.
3. Let music swell the breeze,
And ring from all the trees
Sweet freedom's song;
Let mortal tongues awake;
Let all that breathe partake;
Let rocks their silence break,
The sound prolong.

POUR FIRST CASH INTO CHEST TODAY

10,000 Workers Undertake
to Raise \$4,600,000 for
City's Poor. Nov 16 1926

(Continued From First Page)

of the Cleveland Hardware Co. subscribed \$5,000. This is the firm of which Charles E. Adams, general fund chairman, is president. Five employees of the Catholic Charities gave \$146. One hundred fifty-nine employees of the Central National bank signed up for \$862.

No other enterprise in the city, probably, could induce so many persons who gathered at the dinner to leave their homes on a rainy evening. Punctual and consistent attendance at every Community Fund function is considered the very best form in the very best circles.

The Moses Cleaveland quartet of Public hall, Blue room broadcasters, furnished entertainment. At today's luncheon the Kuban Cossacks' orchestra from the Allen theater will entertain.

Bishop Warren Lincoln Rogers, Bishop Joseph Schrembs and Rabbi A. H. Silver spoke on a rather parsimonious time allotment for each. Samuel Mather, the largest single contributor, urged to talk, was as sparing with words as he is generous with money.

"If we all work together," he said, "we'll win."

Bishop Rogers cataloged the disadvantages of the fund, and listed against them the marked advantages.

"People who object to this scheme," he said, "are of three types: The man who has suffered business reverses and doesn't want the whole town to know about it; the man who has a pet charity and wants to put all his eggs in one basket, and the common shirk."

"With the first two, I am in sympathy. The common shirk is the fellow we want to get. What he calls the 'annual holdup' is an excellent thing to develop his charitable spirit."

Tells of Good Samaritan.

Bishop Schrembs told a very old story with a moral that is as true today as it was 2,000 years ago; the story of a traveler bound from Jerusalem to Jericho, who fell among thieves, was robbed, beaten and left for dead. And of how a certain Samaritan carried him to an inn, anointed his wounds and provided for his care.

"We have thousands of good Samaritans today," Bishop Schrembs said, "but despite our social progress there are many who fall among thieves or fall by the wayside."

"We have a society divided along economic, religious and racial lines, and to cap the climax we have a host of conflicting philosophies as to how best to bring these poor things who cannot help themselves."

"What is it that can unite these conflicts? Only the supreme law of love and service, founded upon the fatherhood of God and the brotherhood of man."

That the Community Fund is the embodiment of such a supreme law is the essence of its spiritual value, he added.

Rabbi Silver finds that from the earliest times there have been three types of worship—lip worship, which is hypocrisy; heart worship, which is love and mercy; hand worship, which is helpfulness. The first two are futile without the third.

Hand Worship Necessary.

"The ritual of hand worship, whether the hand extended to the fallen brother be black or white, gnarled or soft, is most acceptable to him who fashioned man and commanded him to love his neighbor as himself," Rabbi Silver said. "Hand worship leads into the holy of holies."

St. James' Catholic parochial school was the first of all the schools to report. Every child enrolled, from the kindergarten to the eighth grade, gave a dime.

Cleveland Heights High school was second under the wire, also reporting 100 per cent. subscriptions.

The Children's Fresh Air Camp, 11907 Buckeye road S. E., a fund beneficiary, also came across in

City's Leaders in Religion Boost Campaign for Fund



magnanimous fashion with \$3.30, probably the biggest gift from many standpoints the fund will receive.

Sixty-two children, poor children, underfed children, children who are to be restored to health by a slice of the fund to be raised this week, were the givers in terms of pennies and nickels.

Raymond Clapp, assistant director of the Welfare Federation, addressed members of the Visiting Nurse Association yesterday, asking for volunteers to work with the Metropolitan division.

Twenty-four members of the Junior League, a young women's organization, became genuine ornaments of society yesterday when they posed in downtown store windows with Community Fund exhibits illustrating the work of social service agencies. They were supplemented by a group of girls from Notre Dame college.

URGES HUNDREDS ON TOWARD FUND'S \$4,500,000 GOAL

6 Nov. 1926
Rabbi Silver Calls Annual
Campaign Greater Holiday

Than Thanksgiving
or Armistice.
PLAIN DLR.
ASSERTS CHEST BEGINS
WAR AGAINST POVERTY

"Child Caring" to be Given
Special Emphasis
Today.

BY FRED CHARLES.

Spurred to their task by the ringing statement of Rabbi Abba Hillel Silver that the Community Fund is the greatest contribution any city ever has made to progress, 10,000 workers will begin their campaign in earnest today for \$4,500,000 to support the city's charitable and philanthropic work through next year.

Hundreds of the workers crowded Masonic auditorium yesterday afternoon for the Community Fund festival, to hear Rabbi Silver's address, the Cleveland orchestra, the Orpheus Male chorus and an organ recital by Edwin Arthur Kraft.

Previously the campaign had been connected with religious life by appeals from nearly every city pulpit.

Welcome as Festival.

Rabbi Silver, introduced by Fred W. Ramsey, campaign chairman, declared that he welcomed Community Fund week as he would a festival. He asserted it had become a third November holiday to stand with Armistice Day and Thanksgiving Day, but that it is a greater holiday than either.

"Armistice Day celebrates the close of the greatest war mankind has ever known," he said, "but Community Fund week celebrates the beginning of the greatest war mankind ever will know—the war against poverty."

"At Thanksgiving we give thanks for the bounties God has given us, but through the Community Fund we give concrete evidences of our thanks through sacrifice. To my mind it is prophetic that the same month, November, 1917, marks the end of the war and the beginning of the fund."

War is an illustration of how progress cannot be brought about. The Community Fund is a glorious illustration of how it can be brought about.

"Wars have been waged since the beginning of time and the blood of God's precious children has been poured out on the ground like water, and it has profited mankind not at all. If one fraction of the sacrifices man has had to bear in war had been applied to stamping out poverty and destitution how much nearer we would be today to the kingdom of God on earth."

Waste Through War.

"If one very small fraction of all the enthusiasm, all the wealth, all the courage, all the man power and all the organization that has gone into wars had been set to work against poverty and illiteracy, how much nearer we would be today to the golden lands of human happiness!"

"But man is so perverse that he would rather tax himself to the bone to maintain armaments and to pay for past wars than to maintain those institutions that work for the saving of human life and the promotion of happiness. The military man can command; the social worker must coax."

Rabbi Silver declared the war against poverty is coming and that it will be the only holy war the world ever has seen. Its leaders will not be strutting generals in gaudy uniforms, he said, but men and women of social vision, and the ranks will be filled with privates whose coats of mail are righteousness.

The responsibility of man to his fellowmen is the leitmotif of the campaign just opening, he said, and continued:

"Every material thing we have in life others have helped us to acquire, and God himself placed the materials in field and mine and forest. All we have of intellectual value is a social heritage. All we have of spiritual value comes to us from contact with others."

All Are Borrowers.

"All of us are borrowers of society and debtors of God and we must be as ready to give as we are to receive, as ready to make sacrifices as others have been to toll and sweat in body and soul to make our lives a little sweeter and finer. There is a responsibility that no thinking man dares shirk."

"The Community Fund has taught us that we are not Jews and gentiles, Catholics and Protestants, but brothers, comrades in arms, battling for the kingdom of God."

Today is "Child Caring Day" of Community Fund week. Facts which speakers are to lay before civic groups today are these:

Twenty-six agencies supported by the fund cared for 7,159 dependent children last year. Of these 2,041 were in fourteen orphanages, sixty-three in two hospitals for cripples, 860 in Humane Society boarding homes, 433 in free or adoptive homes, 1,220 were supervised in their own homes, 1,375 were in seven day nurseries, 303 attended fresh air camps and the child guidance clinic and the Children's Aid Society assisted 854.

Division A solicitors and representatives of the metropolitan and industrial divisions will attend a dinner tonight in Chamber of Commerce auditorium. Speakers will include Msgr. Joseph F. Smith, Rev. Hiram W. Foulkes and Rabbi Barnett R. Brickner.

Arthur Shepherd conducted the Cleveland orchestra at yesterday's concert. Nikolai Sokoloff, conductor, was out of the city. Charles D. Dawe conducted the Orpheus Male chorus.

Members of the orchestra not only gave their services, but every member has made a donation to the fund.

Ushers were young women social workers in the dress of Red Cross nurses.



DR. ABBA HILLEL SILVER

RABBI SILVER IS SECURED TO TALK HERE ON JAN. 25

Speaks Under Auspices of Family Service Committee.

Rabbi Abba Hillel Silver of Cleveland will speak in Canton, Jan. 25, Mrs. W. G. Saxton, chairman of the Family Service Society committee in charge of the meeting has announced.

Rabbi Silver is known as one of the foremost speakers and thinkers in America and his coming to Canton is meeting with great enthusiasm, Mrs. Saxton states.

Already nearly a half of the 500 tickets are sold for the meeting and little effort has been made to dispose of them. The number who can attend is limited by the capacity of the Knights of Columbus hall, where the meeting is to be held.

This meeting is especially attractive because the speaker is a national figure and so well known to Canton people. Dr. Silver's services are in demand all over the nation to address great gatherings and he has spoken abroad.

In June he addressed more than 5,000 people at the National Conference of Social Work in Cleveland, and made such an impression that he is already booked for the program at the next annual meeting of this body in Des Moines, Ia., for one of the key addresses.

Rabbi Silver's address at the State Welfare Conference in Cincinnati on the "Spiritual Values of Social Work" was a distinct contribution.

Dr. Silver is a member of the board of directors of the Associated Charities in Cleveland, and also of the executive committee of the Community Chest. In last fall's financial campaign in Cleveland, Rabbi Silver opened the drive with a stirring address.

Although a young man in his thirties, Dr. Silver has for ten years been the minister of the great Temple in Cleveland. Hundreds attend the popular services there each week.

Rabbi Silver's Message

with the Educator

Jan. 14, 27.

Listening to Rabbi Silver as he delivered his lecture on "The Rising Tide of Color", to a 'Y' audience last Tuesday evening, we could not help but think that a modern prophet was in our midst, trying to stem the tide of intolerance and exploitation, that seems to be on the increase among the nations of the world.

Rabbi Silver pointed out the trend of thought expressed by writers who sense the danger of 'a rising tide of color' since the Asiatic nations of the world are beginning to seethe with unrest and are forming alliances and conferences to protect themselves from the exploitation of the white races.

Rabbi Silver takes exception to the superiority-complex taken by these writers and by nations of the world who are attempting to create an opinion on the 'divine right' to exploit the 'backward races.' Rabbi Silver pleads for the fulfillment of the Jewish thought "Love Thy Neighbor as Thyself"; for recognition to be given to those 'values' worth cultivating which every nation possesses in some form or other, and for due appreciation and understanding of one another's qualities; and for the development of good will based on the prophetic message of Malachi:— "Have we not all one Father? Hath not one God created us All? Why then should we deal treacherously one with another?"

As civilization progresses with all its advancement in intellectual and material progress, the world still has need of Jewish thought and Jewish philosophy. These spiritual values are needed today as never before, even if not prompted from higher considerations, and must be put into practice, as a matter of self-preservation if we are to enjoy the pursuit of peace and happiness. Rabbi Silver as a Jew and as an American is rendering a real service to humanity. It is ever the Jew's mission to protest against oppression in any form and to hold aloft these moral teachings "NOT BY MIGHT NOR BY STRENGTH, BUT BY MY SPIRIT, SAITH THE LORD."

SILVER CONDEMNS TRIAL MARRIAGES

Plain Dealer 1/21/27
Arraigns Judge Lindsey's

"Steel Trap" Doctrine as "Pointless."

Judge Ben Lindsey of the Denver juvenile-family court is worthy of consideration when he speaks, but in his advocacy of "companionate marriage" and a "moral revolt" he simply hasn't thought the matter through, in the opinion of Rabbi A. H. Silver of the Temple, who lectured yesterday on trial marriage.

"Judge Lindsey's 'moral revolt' is merely an aberration which is a repetition of history," he said. "Other ages were even more lax in morals and sank into the slough of corruption and were destroyed. But mark you, marriage survived."

"Mankind has gone through all the stages—polygamy, polyandry and concubinage, each regarded as moral in its time and each representing the cultural level of the people of the time."

"But, through 50,000 years, man has outgrown and discarded these, as he did slavery, and as the result of the long and laborious process of evolution, has risen to the union of one man and one woman, a spiritually compelling monogamy."

Members of the committee of the Family Service Society in charge are Mrs. W. G. Saxton, chairman, Mrs. Harry Freese, who is vice president of the Society and responsible for getting Dr. Silver's consent to come to Canton by a personal call after he had declined by letter, Mrs. George W. Starr and Mrs. Darwin Luntz. E. J. Landor, president of the board of directors of the Canton Family Service society and other members of the board are completing arrangements for the meeting.

Tickets may be had from board members or from the Family Service Society office at fifty cents.

"Man is by nature polygamous and it has been one of the tasks of the 50,000 years to subject his natural anarchy to spiritual restraint. Any such loosening of the bonds as Judge Lindsey seems to advocate in his 'companionate marriage' with its corollary, birth control, is not progress but a throw-back, an atavism, of the crudest kind."

"Judge Lindsey speaks of the 'steel trap of marriage' and cites certain cases where young people lived together more happily either unmarried or after they thought their marriage had been set aside."

"Now this idea of 'the steel trap' seems rather pointless in these days when divorce seems easier than marriage and when so many regard marriage not as binding in the least."

"Judge Lindsey cites instances of young people unable to marry because of economic conditions and advocates for them 'companionate marriage.' But why not regular marriage, and wait for better economic status to exercise the privilege of parenthood? Why should society cheapen and vulgarize marriage for the sake of two young persons who don't know their own minds? The fact is, all of society has a vital interest in each marriage."

"Judge Lindsey seems to approach the subject from a standpoint of individualism, just as the right to happiness seems the slogan of this age. But no man has the right to happiness which is not, at the same time, socially desirable."

RABBI HITS AT TRIAL MARRIAGE AS UNCIVILIZED

Jan 21, 1927

Throwback to Primitive Stages, Silver to Say in Sunday Sermon

"Trial marriage is a throwback to primitive civilization."

This is the stand Rabbi Abba Hillel Silver will take in his Sunday morning sermon, at 10:30, at the Temple, E. 105th street and Ansel road, in his discussion of "Holy Marriage or Trial Marriage" with reference to Judge Ben Lindsey's advocacy of companionate marriage.

Not Progress, He Says

"Trial marriage is not progress. Civilization has gone far beyond it, and a sheer atavism to advocate a return to legalized promiscuity."

"Mankind has struggled to raise marriage beyond the position of mere contact to its proper position as a sacrament."

"The institution of marriage cannot be made dependent upon the whims and dispositions of people."

Need Restrictions

"Standards of convenience which apply to the commonplace contractual relationship of men cannot and dare not be applied to basic human relationships."

"Very often men and women do not know where their happiness lies, or what things will bring them abiding happiness in life. They need the restrictions and discipline of organized institutions to tide them over their temporary maladjustments."

Shaw Faculty, Parents Meet Under Pleasant Circumstances, Fine Address

The faculty of Shaw High school and the parents of the Shaw pupils showed what they can do when they congregated at Shaw school Wednesday night of last week at a dinner meeting at 6:30, and later listened to a splendid address by Rabbi A. H. Silver.

The attendance at the dinner numbered 400, and at the speaking in the auditorium, nearly as many more gathered. The faculty of the school through a committee headed by Mrs. Zoe R. Brundage planned the affair, and have every reason to be proud of their efforts. It was intended primarily for a get-together meeting of parents, and in this respect, as in all others, it was a success. Shaw High not having a parent-teacher association, like the elementary schools, this meeting was planned to bring about a co-operative interest similar to what the other schools enjoy.

Rabbi Silver's subject was "The American Home Today." This brilliant thinker and speaker showed how the family was at one time a unit by itself that it is not now because of outside influences that once did not exist. He discussed modern conditions in plain terms. He declared companionate marriage to be nothing new except in name.

RABBI TRACES CHARITY OVER THREE STAGES

Family Service Society Hears Address On Benevolent Virtue.

TELLS OF COMPLAINT FREQUENTLY HEARD

New Trustee Added To Board—Several Others Again Honored.

"Organized charity has passed through two stages of development and is entering a third stage, that of adjustment," said Rabbi Abba Hillel Silver, Cleveland, speaker at the annual meeting of the Family Service society Tuesday evening in the Knights of Columbus hall.

"The first stage," Rabbi Silver continued, "was that of relief. There will always be need for this form as long as human needs exist. The number of poor may decrease as society reorganizes itself after a higher pattern of social justice but the need of relief will always be present."

"Prevention was the second stage of organized charity. Social agencies must not wait until down-pulling tendencies in environment bring human beings to the point where they become social charges. It has been found that it is less costly to safeguard than to bear the cost of delinquency and crime or to attempt to correct the evils which result."

With reference to the third stage, that of adjustment, Rabbi Silver said that two-thirds of the people who apply at charitable agencies neither require nor receive material relief. They are often faced with a breakdown in family life, brought about by lack of intelligence, judgment, moral sluggishness and incompetence, brought about by maladjustment.

A GENERAL ILL.

"Biologically the human race has not changed for one hundred thousand years, but culturally mankind has undergone the most revolutionary change in the last few generations. Factory life has supplanted rural life, life has become involved and the tempo of living has increased amazingly. Man's mental and physical life have not kept pace and therefore his mentality is sorely tried.

"These radical changes focused themselves on the family. The industrial revolution introduced economic incompetency, dread of unemployment drove people into congested, hard cities where there was no recreation, with the result that delinquency, immorality and divorce increased at a menacing rate. Is it any wonder that families were faced with problems of maladjustment?"

COUNSELOR, FRIEND, GUIDE.

"It is for these reasons that peo-

ple ask not for food and shelter, but for guidance and counsel. Into these homes the present day worker goes as a counselor, friend and guide. She is equipped with social knowledge and psychological insight. She studies situations to discover the centers of aggravation and by winning the confidence of these people is able to solve their problems."

BECOMES LIKE FLY.

"How I frequently hear the complaint as your presiding officer has heard it over and over again, so that it has become to him like a pesty fly, stinging him at every moment—organized charity has driven the soul out of philanthropy; it is cold, it is mechanical, it is a machine. There is a certain naivete, an innocence about all such statements.

"You entrust the education of your children to whom? To well-meaning bunglers, to volunteers, or do you demand expertness, and training, and absolute qualification for that particular work? Is society service any different? Is the difference to be found in the fact that you support education through your taxes, but your charities through your voluntary gifts? Does that imply that charity should be administered inefficiently?

"Does it stifle the sense of real philanthropy in you that you know that your money will be used to the best advantage and applied by the most capable handlers, so that it may produce the maximum of results? It seems to me that business men of all people, should know the value of economic, efficient and scientific management in their respective organizations would be the first to demand similar standards and even more exacting standards in even more exacting standards in an agency for the betterment of mankind."

It is this service that Rabbi Silver believes is the highest and noblest kind of work organized charity can do. It requires the highest skill and training in economic conditions and social strata and it demands of workers devotion and consecration to do this type of work successfully. His lecture was a challenge to every social worker, realizing it requires superior spirit to move in a world of poverty, tragedy and sin without becoming disheartened, disillusioned and above all, callous.

If a social worker can do these things, he is, in the opinion of Rabbi Silver, doing the greatest good anyone can do and is enabling organized charity to reach its profoundest significance.

POEM WITH MUSIC.

After the invocation by Rev. Walter McCowatt, the speaker was introduced by E. J. Landor, president of the board of trustees.

Mrs. Charles B. Latz, preceding the address, sang the famous "Song of the Shirt," a striking poem written by Thomas Hood and arranged to music by Sydney Homer. Mrs. Latz was accompanied by Mrs. Thorald March at the piano.

The address followed the dinner meeting with Rabbi Silver as the guest of honor at the Hotel Northern. Rev. A. B. Stuber offered grace. A. E. Howell spoke on the

needs of Canton and the Family Service society.

Mrs. Paul Helden was elected a new member of the board of trustees. Others whose terms expired and who were re-elected were Mrs. George Starr, Marcus T. Lothrop, Herman L. Barnes, E. J. Landor and Edwin Baer.

Must All Be Soldiers in World War on Human Want, Declares Rabbi Silver

By JEANNE O. POTTER

A large audience gathered Tuesday evening in K. of C. hall, 6th st NW, to hear the address of Rabbi Silver, of Cleveland, who came to Canton in the interest of the Family Service society. The meeting at the hall was preceded by a dinner at Hotel Northern, which was attended by about 75 members of the committees and the personnel of the organization.

Rabbi Silver leaves one with the impulse to spell the word 'service' forever after in capital letters. If Rev. Silver were not a great orator he would be a great actor. As a matter of fact he is both. With a voice of magnetic and peculiarly moving quality he combines the graceful gestures of the long, sensitive hands of the artist. And having something to say with an amazing vocabulary with which to say it, and a keen sense of climax, Rabbi Silver had at his command all the vehicles necessary for 'putting across' the message he came to deliver. And put it across he did.

The meeting was opened by prayer by Dr. McCowatt of St. Paul's Episcopal church, following which Mrs. Sylvia Latz, accompanied at the piano by Mrs. Thorald March, sang Sydney Homer's setting of Hood's "Song of the Shirt," and as an encore Sydney Homer's "Banjo Song."

E. J. Landor, president of the Family Service, presented the speaker.

"Charity," Rabbi Silver asserted, "is emerging from the second stage of developments that of prevention, into the third, that of adjustment. Two-thirds of the cases that come to the charitable organizations do not come for material, but for spiritual aid and guidance. This is why we must have trained workers in the field of social service. They must know something of many things in order that they may cooperate with the poor themselves."

Proceeding, Rev. Silver showed that it is less costly to prevent disaster than to repair it; better to turn salvage into salvation.

"Maladjustment is the greatest source of unhappiness in families today. They have been tremendous changes in the past few years. Biologically we have changed but little

in the past 100,000 years, but the family has suffered tremendously from the changes in the last 50 years.

"Twenty percent of the families that apply to the social centers for assistance are immigrants, and to meet the needs of these families the worker must be not only a distributor of alms but also, and more important than alms-giver, a counsellor and friend. She must win the confidence of the applicant, perhaps to heal old wounds and make old dreams live again.

"The highest and noblest work of the organization is done in religious as well as social service; in easing the needs of those who cry for what ought to be in the midst of what is.

"Religion is the program, the social worker the technique.

"The last stage of development of social service concerns itself with humanity personally. The physical wants of the family are often not the most important and the greatest good anyone can do is done from man to man.

"We have passed through two great stages of development, those of relief and prevention, and are emerging into the third, that of adjustment.

"We are facing a great war. It began with civilization and will persist until civilization is achieved. Not generals are needed, but seers and saviors. It is war upon human want; in it we all must fight. Some with our minds, some with our substance, all with our enthusiasm. We are all soldiers in this war."

NEW FREEDOM SILVER'S TOPIC

**Rabbi Declares Most Women
Use Political Emancipa-
tion for Good of All**

Women generally are using their newly acquired political freedom to improve the nation's economic and intellectual structure, Rabbi Abba Hillel Silver declared yesterday in an address at the Temple, E. 105th street and Ansel road.

"Nothing in the marvelous scientific discoveries of the age is as significant as the change in the status of woman," Rabbi Silver said. "She has achieved her belated freedom. Whether it has made her happier is a moot question. Freedom makes greater demands upon our will and intelligence than dependence.

"Most women are using their freedom worthily and well. Some, however, have not adjusted themselves to their new freedom. A number think freedom is a bravado attitude toward life, audacity in speech or dress, and a challenge to the basic moralities of the race.

"Such a belief is rebellion, not freedom. It is a covert demand for a single standard of immorality.

"Other women interpret freedom as an escape from the duties of their home, freedom from the drudgery and exactions of a housewife and mother. Every woman, of course, is entitled to choose her career. It is stupid to insist that woman's place is exclusively in the home.

"But, while we will not frown in the future upon a woman who chooses a business career instead of the home, we will continue to regard the career of a wife and mother as the noblest in the world."

RABBI ABBA HILLEL SILVER PRINCIPAL SPEAKER AT UNITED PALESTINE APPEAL DINNER AT STATLER MONDAY, FEB. 7

**"The Latter Day Prophet" Will Open Detroit Campaign to Raise
\$150,000 for Upbuilding of Palestinian Industry,
Agriculture and Commerce.**

**FRED M. BUTZEL TO PRESIDE. GOV. FRED GREEN
AND MAYOR SMITH AMONG NOTABLES ATTENDING**

**Colonels and Captains Chosen for Drive. More Than 500 Work-
ers Attended Meeting at Hotel Statler Sunday, Jan. 30.
All Plans for Campaign Are Perfected.**

Rabbi Abba Hillel Silver of Cleveland, one of the country's most brilliant and gifted orators, will sound the keynote of the United Palestine Appeal drive at a banquet to be held at the Hotel Statler Monday, Feb. 7, at 6:30.

Rabbi Silver is commonly known as "The Latter Day Prophet. He has the most important congregation in Cleveland and has for many years enjoyed a national reputation for his work in the upbuilding of Palestine. He has taken part in many national conferences and has always exerted a tremendous force in the movement to colonize the Holy Land.

For those who have heard him speak in the past there is the prospect of a rare and pleasing event in his return. He will tell of his conception of the world-wide campaign to re-create the ancient Homeland and he will bring such force and charm to his picturization as cannot fail to leave an impression.

Fred M. Butzel, vice-chairman of the local committee, will preside at the banquet.

Among the many prominent persons who will be seated at the speakers' table will be Governor Fred Green, Mayor John W. Smith and Ossip Gabrilowitch, director of the Detroit Symphony Orchestra.

One of the important events of the past week was the gathering of more than 500 workers in the Hotel Statler last Sunday to make preparations for the drive which begins day after tomorrow. Seven colonels and 35 captains were chosen and to a great extent the work of the campaign was mapped out. There were impromptu speeches by many of the leaders and there was a session of open discussion that brought forth many of the problems that confront the workers.

A luncheon was held at noon for all the workers and in the afternoon the meeting was resumed. It lasted until nearly four o'clock.

A discussion of the recent announcement of the agreement between Louis Marshall and Dr. Chaim Weizmann resulted in the passage of a resolution expressing the co-operation of the local Palestine workers in the action of the national figures involved in this agreement.

The work beginning Jan. 30 has been designated as Palestine Week and more than 30 prominent local speakers have appeared in schools, synagogues, clubs and other gathering places. They have told the story of Palestine and have endeavored everywhere to present to the Jews of Detroit a picture of the re-creation of the Homeland. More than 300 meetings of various kinds have been addressed and the speakers are still carrying on their self-appointed task.

Mrs. Lindheim Spoke Here.

One of the high points of the week was the visit of Mrs. Irma Lindheim, president of the Hadassah, who addressed two large meetings here Tuesday. She spoke to the members of the Hadassah at noon at the New Masonic Temple and to the workers of the Detroit Service Group at the Hotel Statler at 5 p. m.

This is what Mr. Butzel had to say about the drive:

"I earnestly hope the coming campaign will reflect in every way the amity reached by Dr. Chaim Weizmann and Louis Marshall and sealed by David A. Brown. It is to be hoped that the people of Detroit will extend the utmost of their assistance toward this Palestinian drive regardless of their attitude on the Jewish question."

Joseph H. Ehrlich, president of the campaign committee expressed his complete satisfaction with the response met thus far in the work of preparation.

"I have never seen more whole-hearted interest than that which has been shown this year," he said. "We are faced with the problem of raising \$150,000 and I am absolutely confident that we will do so. From every available and reliable source we are told of the achievements of the Jews in Palestine under the British mandate. We have been told over and over again of their struggles and of their successes and we want now to show those people that they are not in this fight alone. I have no doubt that Detroit will do its part.

Campaign Is Loyalty Test.

"This campaign is just another test of the loyalty and the greatness of Detroit Jews," A. C. Lappin, director of the campaign said. "It is a magnificent and imperishable cause and the men and women of this city have never had a finer opportunity to participate in a truly constructive program. The whole fate of the Jewry of the world is at stake, and there is no city in the entire country better able to come to their assistance. The Jews of Detroit will respond as always to the call of humanity. I have no fear of the result of this campaign."

"The time for talking has gone and the time for doing is here," Morris Friedberg, chairman of the local committee observed. "Palestine is as much a part of my life as my eyes and hair and teeth. It is something we all have and whether we are in favor of this or that issue has nothing to do with the case. The fact of the matter is that Palestine is our problem and we are only making ourselves ridiculous in the eyes of a critical world when we quibble over incidentals. The problem is here and the answer is within our means, it is up to the Jews of Detroit to do their share."

"The United Palestine Appeal is the composite and harmonious voice of all of the far flung agencies devoted to the upbuilding of the Jewish Homeland," Miss Hattie Gittleman said. "Hadassah, the American Women's Organization has set itself a comprehensive program of medical service in Palestine and already the effect of its efforts are being felt by the people in the Holy Land. Already four hospitals are functioning. There are 14 infant welfare stations, a nurses training school, medical circuits in 40 rural

districts, anti-malarial campaigns. These and many other works are being done there in order that the Jewish settler may want for none of the medical and surgical advantages that present day science may supply.

"It is a monumental task and it must have the support of all Jews if it is to succeed. This is truly a humanitarian organization and one that merits all possible encouragement."

Homeland Is Revived.

The following statement is an extract from a speech made in this country by Lt. Commander Joseph Montague Kenworthy, a noted member of the British Parliament:

"Palestine," he said, "is becoming a western oasis of progress in the sluggishness and stagnation of the east. The naturally rich soil of Palestine has been neglected for hundreds of years and under the Moslem rule the irrigation system has been ruined and the country depleted of its forests. I had occasion to visit the Holy Land 18 years ago and I saw the condition of complete stagnation that existed there then. Now I come fresh from another visit and I can tell you there is a different picture. There is life and bloom in the Holy Land now, a bloom that I believe will again restore the Jewish people to the glory of their ancient heritage."

Commander Kenworthy has seen all of Palestine and he brings a vigorous and unprejudiced viewpoint. His report of the conditions there furnishes one of the greatest indications of the present success of the movement. There is still much to do, however, and it is to furnish some measure of assistance in that work that the Jews of the world are being asked to lend their moral and financial encouragement.

The following men and women were selected as colonels for the drive:

Rabbi A. M. Ashinsky, J. H. Ehrlich, Mrs. J. H. Ehrlich, Rose Lipsitz, Robert Marwil, Mrs. Freda S. Ullian and Morris Zackheim.

These others were named captains and in many cases they selected their complete teams:

M. Beckman, Julius Braun, Philip N. Broado, David Cooper, Philip Cutler, Louis Dann, Mrs. I. Davidson, Annette Fineberg, M. Fishman, Mrs. A. Ginsberg, Abraham Glazer, Mrs. S. Goldman, Thelma Gordon, Lillian Gottesman, Harry B. Grevnin, Joseph Haggai, Mrs. L. N. Halbstain, Mrs. Samuel Kavanau, A. J. Koffman, Mrs. H. Landau, Mrs. A. C. Lappin, Mrs. Moe Leiter, J. Levin, Sol Levin, Bess Levinson, Mrs. H. R. Marwil, Corrine Marx, M. Michlin, J. S. Saule, Mrs. A. Silverblatt, Harold H. Smiley, Mrs. Henry Weinstein, David S. Zemon, Mrs. David S. Zemon and I. Zilber.

JEWISH EDUCATOR GIVEN 4TH TERM

**Bureau Elects Other Officers
Annual Dinner Press**

Abba Hillel Silver, rabbi of the Temple at E. 105th street and Ansel road, was elected president of the Bureau of Jewish Education for the fourth successive time, at their annual dinner Thursday.

Other officers elected are Alfred A.

Benesch and Solomon Ulmer, vice-presidents; Nathan Loeser, treasurer; Sam Garber, assistant treasurer, and Louis S. Bing Jr., secretary. Rabbi Barnett R. Brickner of the Euclid Avenue Temple was elected head of the executive committee.

In addition to the present board members, Fred Dazberg, R. H. Sinks, G. J. Kline, A. Simon, Mrs. A. I. Fisher and Mrs. H. A. Marks were elected for a one-year term.

The professional directors of the bureau are Alfred H. Sachs, executive director; A. H. Friedland, educational director, and Mrs. Lettie Lumberg, director of extension education.

RABBI SILVER IS RE-ELECTED

**Picked to Head Jewish
Education Bureau.**

Rabbi A. H. Silver of the Temple was unanimously re-elected president of the Bureau of Jewish Education yesterday for the fourth term.

The trustees also elected Solomon Ulmer and Alfred A. Benesch, vice presidents; Nathan Loeser, treasurer; Sam Garber, assistant treasurer, and Louis S. Bing Jr., secretary.

Rabbi Barnett R. Brickner of Euclid Avenue temple was elected chairman of the executive committee.

In addition to the present members of the board, who represent temples, synagogues, and other organizations, the following were elected for one-year terms: Fred Desberg, B. H. Sinks, George J. Klein, A. Simon, Mrs. Arthur I. Fisher and Mrs. Henry A. Marks.

The staff of the bureau consists of Alfred H. Sachs, executive director; A. H. Friedland, educational director, and Miss Nettie Lumberg, director of extension education.

Opens U. P. A. Campaign At Statler February 7



RABBI ABBA HILLEL SILVER

(Turn to last page.)

HAILS SPINOZA FOR HIS VISION OF GOD

Silver Calls Philosopher One of Israel's Greatest Contributions.

"Two hundred and fifty years ago there died in the city of The Hague, Holland, a lonely maker of lenses who had for years lived excommunicated from his people," Rabbi A. H. Silver said at the Temple yesterday in a lecture commemorating the 250th anniversary of the death of the philosopher Baruch Spinoza.

"Two centuries later, within sight of his humble dwelling, a statue was erected to his memory and on that occasion one of the great minds of Europe declared, 'ages hence the cultivated traveler passing by this spot will say in his heart 'the truest vision ever had of God came, perhaps, here.'"

"Baruch Spinoza was almost forgotten for well nigh a century after his death, but within the last century his march across the field of human thought has resembled a triumphal procession. His influence is felt wherever men think and the example of his meek, humble and courageous life is today inviting myriads of men to reverence and love."

"Spinoza was one of the pathfinders in modern Biblical criticism. He contended that the pre-eminence of the Bible is not its scientific or its philosophic thought but its moral

teachings. He summarized true religion as the love of God and the love of our fellow men.

"He championed freedom of thought and the primacy of mind over tradition and intelligence over authority."

"Spinoza conceived of God as the one essential reality. Nothing exists outside of God. All things and all events flow out of him according to fixed and immutable laws. God is the indwelling cause, the source and the fullness of the universe. It is not that nature is God but that the whole of nature derives from God and is of God."

"The ethics of Spinoza is a glorious argument for disinterested piety and morality. The reward of virtue is virtue itself. The highest good is to know truth and God. The greatest evil is to be estranged from truth and God. Blessedness, said Spinoza, is not the reward of virtue but virtue itself."

"Whatever one may think of Spinoza's philosophy, his ethics will remain for all times a source of guidance and inspiration to mankind and his resplendent personality remains as one of the greatest contributions of Israel to mankind."

JEWISH NATIONAL FUND MARKS SILVER JUBILEE

British Palestine Commissioner and Jerusalem Official Praise Work —\$1,000,000 Raised Here.

The twenty-fifth anniversary of the Jewish National Fund, the land-purchasing agency of the United Palestine Appeal, was celebrated last evening at Mecca Temple. It was announced that \$1,000,000 had been raised toward New York's \$2,500,000 quota of the Palestine Appeal. Rabbi Abba Hillel Silver of Cleveland was the principal speaker.

In a message of greeting Field Marshal Lord Plumer, High Commissioner for Palestine, called the Jewish National Fund "a practical expression of the desire of the Jewish people to revive the lands of their forefathers," and declared that the Palestine Government "fully appreciates the benefits which have accrued from the restoration of the land which was previously waste, from the reclamation of malarious swamps and the settlement of Jews on the soil of Palestine."

Menachem M. Ussischkin, President of the fund and head of the Jerusalem office, wrote: "All our activities during the last twenty-five years are just an introduction to a far greater task we are now confronted with."

A dramatic interruption of Rabbi Silver's speech occurred near its conclusion, when the speaker referred to the coming of the Messiah. The large audience, numbering approximately 3,500, were startled to see a man, his coat and vest unbuttoned, rush up the steps to the platform and, standing alongside Rabbi Silver, shout: "I am the Messiah. I am a man of peace."

He went no further. Joseph Baron-dez, tall and powerful, weighing over 200 pounds, who presided, quietly removed the intruder from the stage. The audience laughed uproariously when Rabbi Silver, turning again to the crowd, said, "The Messiah came more quickly than I bargained for."

The man was said to be a harmless crank. He left the hall without much protest.

Mr. Baron-dez said the meeting was the first of a series of celebrations to be held throughout the country to commemorate the work of the last twenty-five years in rebuilding Palestine.

PLAIN DEALER

THE NEW PALESTINE

February 25, 1927

FESTIVAL OF LIBERATION

Silver Jubilee Celebration of the Jewish National Fund

Sunday Evening, February 27

At MECCA TEMPLE

55th Street, Between Sixth and Seventh Avenues, New York

Rabbi Abba Hillel Silver

Principal Speaker of the Evening

Hon. JOSEPH BARONDESS, Chairman

ON THE PROGRAM:

CHOIR OF JEWISH NATIONAL WORKERS' ALLIANCE, under direction of LEO LIOV, in a specially prepared program of folk songs.

ISAAC GALLANT of the Habima Theatre, in Hebrew Operatic Selections.

CANTOR MORDECAI HERSHMAN in a specially prepared program of new folk songs.

MISCHA MISCHAKOFF, noted violinist, will play selections appropriate for the evening.

BENJAMIN ZEMACH, of the Habima Theatre, and BELLA DIDJA, talented dancer, in dancing exhibitions, to music by AB. ELSTEIN, arranged for this evening's program.

N. ZEMACH, founder and director of the Habima Theatre, in a series of Declamations.

BINAH ABRAMOVITCH, noted Jewish actress, in a series of readings and Declamations.

ALL SEATS RESERVED

On Sale Now at Box Office of Mecca Temple, at Sectional Offices of United Palestine Appeal and at Headquarters of the Jewish National Fund, 114 Fifth Ave., New York

For the Redemption of the Land of Israel

Rabbi Abba Hillel Silver In Youngstown



Rabbi Silver proved his right to the pulpit of the most important congregation in Cleveland and the title of "the latter day prophet" as he is commonly referred to, when he appeared here on February the 14th at the new Eagles' hall under the auspices of the local Y. M. H. A. and delighted a large crowd of pleased admirers with his wit, brilliance and eloquent and able handling of a difficult subject. His keen, rapier-like logic, his profound knowledge of his references and his impassioned presentation all combined to make such an admirable utterance as is heard very rarely within the confines of our city. In his talk he championed the political institutions of this country and praised the principles of democracy which he claimed are being threatened both at home and abroad. He made a fervent plea for the continuation of democratic ideals and predicted a bloody end to the autocratic governments now flourishing in European countries. Absorbed in deep thought, Rabbi Silver kept his eyes closed throughout the greater part of his address. Standing rigidly in one position, facing the

audience but concerned with nought except his own contemplations, he presented indeed a picture of an inspired prophet in Israel. Loud applause swept the audience with the conclusion of his address and Rabbi Silver shook himself and left the platform like one waking from a long reverie.

YOUTH IS NOT MODERN, SAYS RABBI SILVER
Divine Asserts Thought, Not Dancing, Is Test of True New Freedom

By DAVID DIETZ
The world is talking about the revolt of youth but the revolt of youth has not taken place. What the world needs is the revolt of youth, says Rabbi Abba Hillel Silver of the Temple.
Rabbi Silver can see no revolt of youth in the dress or actions of the young people of today. He can see no evidences of modernism in these things.
"We are in need of youth, the energy of youth, the indefatigable hope of youth to effect such a revolution," he says.
"That would be the revolt of youth. But we haven't it."
"In order to be a modern one

must not only live in 1927. One must think in terms of 1927, in terms of the newer problems and the newer truths and the newer discoveries and the newer alignments of the day.
"To be modern one must belong to a new school of thought, not to a new school of dancing. This is the confusion in the mind of the young men and women.
Must Boost Movements
"To be modern, one must be identified with the modern movements in art, in literature, in politics, in religion.
"One must be more responsible and not less responsible. One must have higher devotions and not lower devotions. One must be more disciplined and not less disciplined."
Rabbi Silver does not believe that the youths of today are the true moderns but that the true moderns for the most part are old men, such as Hayeklock Ellis and George Bernard Shaw.
The world, he says, has just lost two of its true moderns in the deaths of Charles W. Elliot, president emeritus of Harvard, and George Brandeis, the great Danish critic.
"Modernism is a quality of thought," says Rabbi Silver. "It is a quality of courage. Dress and capers and stunts and a cheap and easy cleverness have nothing to do with being modern."
Only One Freedom
"The stale bravadoes in which our young men and women indulge themselves today can be of little help in attaining true modernity," he says.
"There is only one kind of freedom. That is freedom of the mind and the spirit.
"A life of ease and indulgence is not a free life. It is bovine servitude. It is the sorriest substitute for a life of daring and enterprise and glorious adventure in the sphere of thought.
"To challenge the conventions about us in dress and in speech and in form of conduct is like the pettishness of a naughty child.
"Freedom is a profound inner adjustment to the basic facts of life."

SILVER ASSAILS FORD AS COWARD
P.D. - Mar 22, 1927
Says Motor King Can't Prove Charges.

Attacking Henry Ford for refusing to bring his anti-Jewish charges into Temple, in a statement yesterday, temple in a statement yesterday, characterized Ford as a coward.
"He boasted of being in possession of the facts," Rabbi Silver said. "He twice has been challenged to produce these facts, once by Nathan Straus, and now by Aaron Sapiro."
"Sapiro has succeeded in forcing Ford into court, although Ford has caused the postponement of the trial for more than a year."
"Ford has had splendid opportunity to present all his evidence, yet he hired a \$100,000 lawyer and a costly array of other legal talent to do their utmost to keep the whole subject of the 'international conspiracy' out of the case. Not a word in the pleading about an international conspiracy. The whole contraption of lies collapsed within sight of a court of justice."

TERMS FORD A COWARD
Rabbi Silver Hits Billionaire's Conspiracy Charge.

Henry Ford was termed a "coward" by Rabbi A. H. Silver in his address at The Temple, E. 105th st. and Ansel rd., Sunday. Rabbi Silver declared that Ford, after making a bold charge of international conspiracy by the Jews, had done his utmost to keep the allegations from going before a jury.
"How brave these anti-Semites are!" commented the rabbi.
Rabbi Barnett R. Brickner of Euclid Avenue temple also spoke on anti-Semitism Sunday, although he did not mention Ford by name.
"Anti-Semitism is a curse to Europe," he said. "It would be a pity for us to transfer the old world hatreds to poison our life here, where we are all Americans."

ELMER GANTRY HIT AS TOO DISTORTED
P.D. - 3-28-27
Rabbi Silver Says Book Is Valueless as Criticism of Ministry

Elmer Gantry, by Sinclair Lewis, is valueless as a criticism because of its extreme distortion, Rabbi Abba Hillel Silver told his congregation at Ansel Road Temple Sunday.
His subject was "An Unimportant Book Which Raises Important Questions."
"By gross exaggeration, the book loses force," he added.
"There undoubtedly are charlatans, sensationalists and demagogues in the ministry, as in any profession," he said, "but Elmer Gantry has not the character of even the average minister or the average man."
Among the important questions raised by the book, according to Rabbi Silver, is the future of the ministry. He pleaded for parents and teachers to encourage their strongest, most able boys to plan to enter the ministry.
"There perhaps is less pay, particularly in smaller communities, than in other types of work," he said, "but the satisfaction of being an able teacher and a voice in the community is a greater reward than possible in other professions."

Gantry Not Typical, Rabbi Silver Holds

There are many real faults existing in the church today which the author deftly points out in "Elmer Gantry," asserted Rabbi Abba H. Silver at the Temple, E. 105th st. and Ansel rd., Sunday morning, lecturing on Sinclair Lewis' new novel.
"Lewis lays bare the ghastly comedy of the noisy, theatrical evangelists who are so popular in America and whose campaigns are riots of emotional intoxication and circus affairs," he said.
"To put forward such a man as Elmer Gantry as typical of the average minister is to betray either malice or dime-novel subtlety."
He concluded by saying that religious folk will find the book a challenge to renewed effort at improvement in the pulpit and pew.

FINDS FAITH HOLDS AS TRADITION GOES
P.D. - Mar 7, 27
Rabbi Silver Views Passing of Dogmatic Religion as Certain.

Man may have lost the religion of his grandfather, but he has not lost his own religion; he may have abandoned a set of hoary doctrines, but he will never lose faith in his inner spiritual self and in God, Rabbi A. Silver said at the Temple yesterday morning lecturing on "Is Modern Man Losing His Religion?"
"If you mean institutional or dogmatic religion, then I say modern man is, to a large extent, losing his religion. Man will not look on the physical church as indispensable to his salvation.
"The church and its customs symbolize man's inner spiritual self. Man will not discard them. However, he will no longer look on the church as an end in itself.
Traditions in Discard.
"Modern man will discard institutional orthodoxy as played out, not only in religion but in politics and society. For example, belief in the literal inspiration of the Bible and the divinity of Jesus. Modern man will discard them, and in most cases has already discarded them."
The desperate efforts to stifle scientific truth, especially evolution, being exerted by churches "to maintain themselves in the saddle," Rabbi Silver said were an indication that they saw they were losing ground.
"The church will scrap that which is antiquated and seek science as an ally. There is nothing in science which militates against the religious attitude. Rather, science lends basis and support to it.
"Man looks to the church as a sanctuary of human ideals, as a stronghold of moral and ethical truth. He wants it to stand alone, if necessary, in a world gone mad with lust.
"If religion is defined as pure faith, then I say modern man is not losing his religion. Modern man and the man of tomorrow are not likely to forsake God."

SILVER SEES GOOD IN 'ELMER GANTRY'
P.D. - 3-28-27
Far From Typical, He Says, but Approves Criticism of Pulpit 'Stunts.'

"To put forward such a man as Elmer Gantry as typical of the average minister is to betray either malice or dime-novel subtlety," Rabbi A. H. Silver said at the Temple yesterday morning, lecturing on Sinclair Lewis' new novel.
"As literature, the book is negligible," he said. "It is propaganda and theological polemics rather than art. It is not without its value as a criticism, however extreme, of the weaknesses of the modern church and the ministry.
"That one can be a scientifically trained man, scholarly and thoroughly modern, and still be profoundly religious, does not even occur to the author of 'Elmer Gantry.' Yet there are thousands of such men in the ministry today.
Concedes Faults.
"There are many real faults existing in the church today, which Sinclair Lewis deftly points out, and religious people should be grateful to him for it. He lays bare the ghastly comedy of the noisy, theatrical evangelists who are so popular in America, whose campaigns are riots of emotional intoxication and circus affairs.
"He justly excoriates the sensational preachers who are more concerned about publicity than about religion, who cheapen the church with their stunts, vulgarities and advertisements. The latter type of minister is now to be found among Jews as well as among Christians."

RABBI PICKS SAME TOPIC
Silver and Brickner to Discuss "Dislike" of Jews.
Jews' and Christians' opinions of one another will be discussed in Jewish temples this morning. Both Rabbi Barnett R. Brickner of Euclid Avenue temple and Rabbi Abba Hillel Silver of the Temple will answer the article in the March Harper's Magazine on "Why Europe Dislikes the Jew."
Rabbi Silver also will discuss why Europe dislikes Christianity. Next Sunday he will speak on Sinclair Lewis' "Elmer Gantry," the story of a hypocritical Baptist minister which is causing considerable comment. Rabbi Brickner will discuss it within the next few weeks. P.D. 3-28-27

United Appeal Section

OF THE Palestine Pictorial

Vol. 1

MARCH, 1927

No. 5

New York City Campaign in Full Swing

With a Million Dollars Already Raised

ROSALSKY AND LIPSKY TO BE GUESTS AT FLATBUSH RECEPTION, MARCH 23

JUDGE ROSALSKY, Greater New York Chairman, and Louis Lipsky, president of the Zionist organization of America, will be tendered a reception at the Jewish Communal Centre, Avenue F and East 13th Street, by the Flatbush Division on Wednesday evening, March 23. An excellent musical program is being arranged for this important U. P. A. affair. The Jewish Communal Centre U. P. A. committee includes Rabbi Harry Halpern, Emanuel Lieberman and A. M. Pariser, chairman.

In carrying the United Palestine Appeal to every congregation in Flat-

bush, Albert D. Schanzer, chairman, announces a number of meetings in leading synagogues. Charles Cowen, orator and journalist will address the members of the Beth El Jewish Centre, Avenue T and Homecrest Avenue, at the Sabbath services, Friday evening, March 4. Rabbi Jacob Granowitz will preside.



Rabbi Harry Halpern

Rabbi Nathan Rabinowitz will address his congregation on Purim eve, March 17, urging their active participation in the U. P. A. The committee of Ahavath Achim of East Flatbush, 300 East 37th Street, includes Michael Gottesman, chairman; M. Hamburger and J. Aranow.

The Ladies' Auxiliary of the Talmud Torah of Flatbush will give a card party at the home of Mrs. S. Scharfstein, 1084 East Eighth Street, on Wednesday afternoon, March 23. An anniversary celebration is being arranged by the Ladies' Auxiliary of Torah Vodath Congregation, of which Mrs. Nat L. Bernard is chairman, at the new Center, Avenue N and East Fourth Street, on Wednesday evening, March 23.

Miami-West Palm Beach

Launch \$70,000 Joint Effort

The Jews of Miami and West Palm Beach launched their joint campaign for Palestine and Jewish Relief at a banquet on February 20 at which Rev. Z. H. Masliansky and Captain Connes were the principal speakers. The quota accepted by the two communities is \$70,000.

The officers of the campaign are: Daniel Cromer, chairman; D. J. Apte, Isidor Cohen, Charles Riss, and Harry Simonhoff, vice-chairmen; Baron De Hirsch Meyer, Secretary; Louis Zeientz, Treasurer; A. D. G. Cohen, Campaign Director.



JUDGE OTTO A. ROSALSKY



RABBI ABBA HILLEL SILVER

NATIONAL FUND CELEBRATES SILVER JUBILEE IN NEW YORK

NEW YORK CITY has raised its first million dollars in the United Palestine Appeal, it was announced at the twenty-fifth anniversary celebration of the Jewish National Fund, which took place Sunday evening, February 27, at Mecca Temple. Morris A. Zeldin, director of the New York Appeal in reporting the first million mark exceeded in this campaign declared the results so far this year to be the most encouraging in the history of New York Jewry's efforts for Palestine.

Rabbi Abba Hillel Silver, of Cleveland, vice-president of the Zionist Organization of America, who was the principal speaker of the evening, declared that the Jewish National Fund, which is the land purchasing agency of the United Palestine Appeal in the upbuilding of the Jewish Homeland, is "an expression of the unappeased land hunger of a race which once was almost exclusively agricultural but which for centuries has been forced into urban life far removed from the stabilizing and steadying contact with the soil."

Joseph Barondess, who presided at the meeting, declared that the Mecca Temple festival was the first of a series of celebrations to be held throughout the country to commemorate the work of the past twenty-five years in the rebuilding of Palestine. He said that during these celebrations individuals, organizations, families and entire communities will be called upon to inscribe their names in the Golden Book at Jerusalem, which is "the modern counterpart of the registers of the Books of Ezra and Nehemiah, wherein the builders of the Second Jewish Commonwealth are chronicled." The third volume of the Golden Book, Mr. Barondess said, is to be used for inscribing 5,000 leaders in American Jewry.

The program included the following features: Jewish National Workers' Alliance Choir, under the direction of Leo Liow; Isaac Gallant of the Habima Theatre; Misha Mishakoff in a violin recital; Benjamin Zemach of the Habima and Bella Didja in pantomime dances; Cantor Mordecai Hershman; Naham Zemach of the Habima and Binah Abramovitch, the noted actress.

Among the greetings received on the occasion of its Silver Jubilee were those of Field Marshal, Lord Plumer, High Commissioner for Palestine; Menachem M. Uisichkin, president of the Jewish National Fund; Dr. Chaim Weizmann, Bernard A. Rosenblatt, chairman of the board of directors of the Jewish National Fund, and Emanuel Neumann, chairman of the executive committee of the United Palestine Appeal.

HARLEM AND YORKVILLE DINNER AT ASTOR NETS U. P. A. \$65,000

Contributions totalling \$65,000 to the United Palestine Appeal were announced at a dinner given by the Harlem and Yorkville Division at the Hotel Astor, Tuesday evening, March 2. Louis Lipsky, president of the Zionist Organization of America, was toastmaster.

Rabbi Abba Hillel Silver of Cleveland, delivered the principal address of the evening. Other speakers were Mrs. Richard Gottlieb, president of the Keren Hayesod Women's League, David Epstein, president, and Israel Sachs, chairman of the Harlem and Yorkville United Palestine Appeal. The musical program was featured by Cantor Joseph Schliksky.

The largest individual contributor at the dinner was Joseph Polstein who gave \$2,500. One thousand dollar contributions were given by Congressman Bloom, David Epstein, M. Fine, Israel Sachs, L. Margolies, Edward Rubin, Samuel Kaufman, William Prager, M. Gordon and A. P. Lubell. The following contributed

Deedes Reception At Waldorf-Astoria

The Board of Directors of the United Palestine Appeal will tender a reception to Brigadier General Wyndham Deedes, former Chief Secretary of Palestine, at the Waldorf-Astoria Hotel on Wednesday evening, March 9. Sir Wyndham is scheduled to arrive here on March 6 to join the Weizmann delegation in the interests of the U. P. A.

\$500 each: Meyer Vesell, A. Goodman, Max Hilsen, Harris Friedman, Sol Mutterperl, and Dr. S. Friedman.

Leading Jewish organizations represented at the dinner last night include Independent Order Free Sons of Israel, Kossuth Ferenz Lodge, Kovner Ladies of Harlem, Kurland Young Men's Club, Kutne Society Bnai Jacob, Ledzer True

Brothers, Max Nordau Lodge, I. O. O. F., Progressive Fraternal Society, Petofi Young Men's Benevolent Society and Hudson River Lodge.

PASTORS PROTEST SPEAKERS AT SOCIAL WELFARE MEET

Des Moines Iowa 4/5/27 Vote Not to Co-operate At Meeting Here in May

Objection was voiced yesterday in a meeting of the Des Moines Ministerial association when the churches of the city were asked to close for a Sunday evening service to be held at the Coliseum during the convention of the National Social Service Welfare conference.



REV. MORGAN, pastor of Trinity Methodist Episcopal church, declared that Rabbi A. H. Silver did not preach the prohibition ideals, in which the Iowa Protestant churches believe.

His objection centered around a talk given recently by the Rabbi Silver at the Jewish Community center in the open forum. In that talk the Rabbi Silver is alleged to have declared that "all intelligent people in the east favor the repeal of the Volstead act."

Disapprove of Darrow.

The ministers also voiced their disapproval of Clarence Darrow who was scheduled to lecture here during the convention.

The possibilities are that the churches of the city will hold

their own services and will not co-operate with the conference in the big union meeting, officers of the Ministerial association declare.

As the discussion grew the officers moved that the action be taken from the hands of the social and welfare committee. RABBI SILVER, headed by the Rev. B. R. Mac Hatton, and placed in the hands of the co-operative committee headed by the Rev. F. C. Edwards.

These two committees will work together along with the entire association to determine on some united action.

The Rev. Mr. Morgan declared, however, that his church would not join in the service if the Rabbi Silver spoke.

Union Services.

The association also voted at the meeting to hold union services during holy week at the Central Presbyterian church. Dr. John Moore of New York will serve as speaker during the several meetings.

On Tuesday the church will be open for a three-hour service with seven ministers speaking.

Pastors of the church will serve as ushers and special music is now being arranged.

The Rev. J. Walton Kempe, president of the association, announced the names of the members of the nominating committee. They are the Rev. Mr. Morgan, the Rev. E. G. Williams and the Rev. A. Norrbom.



SILVER DEMANDS PASTOR RETRACT

Plain Dealer
Denies He Said Easterners

Favor Repeal of Volstead Act. April 6, 1927

Will Speak at Iowa Welfare Meeting Even if Opposed.

BULLETIN.
(Plain Dealer Special)
DES MOINES, Ia., April 5.—

Rev. Walter A. Morgan, pastor of the Trinity Methodist Episcopal church here, late tonight acknowledged that his attack on Rabbi A. H. Silver of Cleveland was a mistake and was unfounded. Dr. Morgan said he had confused Rabbi Silver with another rabbi.

Rabbi Abba Hillel Silver of the Temple, last night telegraphed to Rev. Walter A. Morgan, pastor of Trinity Methodist Episcopal church of Des Moines, demanding retraction of statements credited to him in dispatches yesterday from the Iowa capital.

Rev. Mr. Morgan was quoted as saying at a meeting of the Des Moines Ministerial Association that Rabbi Silver had declared in a speech in Des Moines that "all intelligent people in the east favor the repeal of the Volstead act." Dr. Morgan according to the dispatches opposed Rabbi Silver's speaking before the National Social Service Welfare conference for that reason.

The following telegram was sent by Rabbi Silver:

"A dispatch carries information that you opposed churches joining in a Sunday evening rally during the national conference of social workers at which I am to speak, and that

you stated that on my last visit to Des Moines I publicly declared that 'all intelligent people in the east are opposed to prohibition.'

"You must have been completely misinformed. I never discussed prohibition in Des Moines, and have consistently advocated, in my own pulpit and elsewhere, a sincere observance of the prohibition law. Please make the proper correction at your ministerial association."

"I am greatly astonished at this unjust attack made upon me," Rabbi Silver said last night. "I was glad to accept the invitation to address the rally of the social service conference and I shall fulfill my engagement, whether the Des Moines Protestant Ministerial Association co-operate or not."

Clarence Darrow, noted Chicago criminal lawyer, also was attacked as one of the speakers proposed for the meeting. He was opposed because of what were termed his "agnostic views."

The National Social Service Welfare conference is to be held during May.

Morgan Apologizes for Statements

The Rev. Walter A. Morgan, pastor of Trinity Methodist church, last night declared he had made a mistake in identity between Rabbi Solomon Goldman and Rabbi A. H. Silver in his objections voiced at the meeting of the Des Moines Ministerial association Monday morning.

"I wish to acknowledge having made a very shameful mistake in what I said concerning Rabbi Silver at the ministerial meeting," the Rev. Mr. Morgan said in a statement to The Register last night. "I had mixed the names of Goldman and Silver in my own mind. Both men are rabbis, both come from Cleveland and both have recently spoken at the Jewish Community center, which explains the mistake made but does not justify it."

"I am more than sorry concerning the statements I made. I am very sure that my church will be glad to dismiss services the night of May 15 in order that our people may have the opportunity of hearing Rabbi Silver."

The Rev. Mr. Morgan attacked the coming of Rabbi Silver to the National Conference of Social Work at the meeting because he declared the rabbi did not preach prohibition.

The ministerial association was asked to co-operate with the national convention and to close church services the night of May 15 in order that all might hear Rabbi Silver.

The association voted to co-operate in the movement according to the Rev. J. Walton Kempe, president.

Boston Post April 3, 1927

Meet to Protest Conditions of the Jews in Rumania



Dr. J. Gruenbaum



Rabbi Silver



Dr. S. Wise

Deputy Isaac Gruenbaum, member of the Polish parliament and an authority on Jewish affairs who recently arrived in America, together with Rabbi Stephen S. Wise, of New York city, president of the American Jewish Congress and noted preacher, Rabbi Abba Hillel Silver of Cleveland, O., the silver-tongued orator, and Jacob DeHaas of New York, publicist, orator and former editor of the Jewish Advocate, are to address a protest demonstration against the massacres of Jews in Rumania tonight at Temple Mishkan Tefila.

The meeting is being sponsored by the American Jewish Congress and the Zionist Organization.

An appeal to the Jews of New England to participate in the meeting, has been issued by the leading Jewish organizations and leaders. "The conditions of the Jews in Rumania," states the call of the meeting, "demands that the voice of America be heard." The only hope to end the unfortunate persecution of Jews is to appeal to the supreme bar of public opinion.

While the meeting is being called principally to launch the protest demonstration, it was also made known that the meeting will also be utilized for the purpose of launching a nationwide appeal to liberalize the present immigration laws, particularly the laws that are working untold hardships to thousands of families that have been divided by virtue of the Johnson Immigration bill.

"Great Anxiety Felt"

"Great anxiety is being felt amongst the Jewish people throughout the country in the present plight of their brethren abroad," said Samuel Kalesky, chairman of the Boston Congress Committee. Prior to the mass meeting which will be attended by over 500 people, a dinner will be tendered to the noted Jewish leaders, Deputy Gruenbaum, Rabbi Wise and Rabbi Silver, at the Copley-Plaza Hotel, which will be attended by several hundred of the leading Jews.

A cable was also made public yesterday by the local committee, from Lulu Wolf, member of the Jewish Board

of Deputies of England, sent to the American Jewish Congress pertaining to the present situation of Jews in Rumania. The cable was as follows: "The Jewish population is panic-stricken and apprehensive. The anti-Semitic agitation is more inflammable than hitherto. The attitude of the anti-Semitic press is shameless. The responsibility rests entirely with the Rumanian government; the Rumanian government will be responsible for the results," Mr. Wolf declared in his report.

MONDAY, APRIL 11, 1927

SILVER SEES WAR AIMS UNACHIEVED

World is Farther From
Goals Now Than in
1917, Rabbi Says.

Democracy; liberty of small countries; permanent peace.

Ten years ago America entered the war with these three objectives, according to her spokesmen; today, not one of them has been achieved—rather, the world is farther from them than it was in 1917.

This was the statement of Rabbi A. H. Silver at the Temple yesterday, reviewing the war "from the vantage point of 1927."

"Democracy stands repudiated in two-thirds of Europe," he said. "In our own land, it stands in need of apologists and defenders."

"Small countries are victimized even by the United States."

"There have been countless revolutions and wars since the World War ended. Europe is no further removed from the war spirit than she was in 1914."

Balancing the gains with the losses and failures in achievement, Rabbi Silver declared that any honest student would be forced to say that the war was not worth while.

"The ideals were right, but the method was wrong," he said. As gains, he mentioned the release of some of the European countries from oppression and the birth of the League of Nations and World Court.

"Men are learning that war solves no problems," he asserted. "Rather, it aggravates existing problems, and creates new ones."

Besides the unattained objectives, the war has increased crime, vulgarity and intolerance, and put a stop to constructive political thought, according to Rabbi Silver.

"Political indifference has spread over the whole land," he said. "The United States is hated by almost all of Europe. And our moral leadership has disappeared."

He looked at war as an impediment to progress, and said he believed that the progress would slowly be resumed. Progress, he said, comes only through work and education, then more work and education.

Youth should be taught those same ideals and taught how to strive toward them, through patience and devotion, he said.

Silver Says War Aims C of U.S. Unrealized

The tenth anniversary of America's entry into the war finds her aims in that conflict unrealized. Rabbi Abba H. Silver declared at the Temple, E. 105th st. and Ansel rd., Sunday.

"Democracy repudiated, dictators in the saddle, smaller nations trampled, these are some of the ravages bequeathed by the war," he asserted. "More people in the United States admire Mussolini than the Declaration of Independence. Crime and lawlessness have increased."

IDEALS NATION WENT TO WAR FOR UNREACHED

Rabbi Silver Says Faith of
America Will Triumph
in Due Time

Ideals for which the United States entered the World War still are unattained 10 years later, Rabbi Abba Hillel Silver said Sunday in a sermon, "Was the War Worth While."

But it is not America's fault, he said, and eventually American idealism will assert itself.

"President Wilson proclaimed our purpose in entering the war to be democracy, the rights of smaller nations and universal peace," Rabbi Silver said.

"Those aims never were acknowledged by the warring nations of Europe. We sought to introduce them into the struggle. Our purposes were frustrated."

Tried to Be Galahad

"We sought to play the part of Sir Galahad in quest of the Holy Grail and it is not our fault that our role was transformed to that of a Don Quixote tilting with windmills."

"Democracy stands today repudiated in two-thirds of Europe and timid and apologetic at home. Dictators everywhere are in the saddle. Rights of smaller nations are being trampled upon. We ourselves, in our relations to Haiti, Nicaragua and Mexico, are not without blemish."

"The League of Nations and the World Court are as yet uncertain agencies and their value, if any, lies in their promise and not in their achievements. The war bequeathed America many spiritual ravages and few real gains."

Idealism Is Deflated

"Our exalted idealism and faith in democracy have been sadly deflated. There are more people in

the United States today admiring Mussolini than the Declaration of Independence.

"The world no longer recognizes our moral leadership and we are quite generally disliked in Europe and among our neighbors in Central and South America."

"The native idealism of America will yet assert itself. We will grow tired of our money-grubbing and of the cheapness of our lives."

Peoria Journal
Dr. Silver Lectures
On Democracy Tonight
F. Apr. 12, 27



DR. ABBA SILVER.

"Democracy at the Cross Roads" is the subject of an address which Dr. Abba Silver will deliver at the Pere Marquette hotel tonight at 7:30 o'clock.

Doctor Silver, who spoke here eight years ago is recognized as one of the country's most brilliant talkers.

The address will be given following a banquet under the auspices of Anshel Emeth temple. The public is invited.

RABBI SILVER TALKS IN FORD HALL FORUM

Says People Desire No
War With Mexico

Cleveland Clergyman Speaks on
"Democracy at the Cross-Roads"

April 3, 1927
"Recently for the first time in a generation the American people have sent up a chorus from various sections of the country declaring there shall be no war with Mexico," declared Rabbi Abba Hillel Silver of Cleveland, speaker in Ford Hall Forum, last evening.

"But the people are not running the Government, so far as Mexico is concerned," he continued; "a group of shrewd, desperately determined individuals representing great interests,

are pulling the strings and determining great policies. It is a question whether the will of the people or the will of a few will prevail."

Rabbi Silver's subject was "Democracy at the Cross-Roads."

Declaring that democracy has been discredited throughout two-thirds of Europe and that "it is sadly in need of defenders in the United States," as a result of failure to realize the ideals for which the war was fought, he added that ideal democracy cannot be had till a free and intelligent electorate with reliable channels of information has been realized and "the money-lenders have been driven from the temples of the Government."

Commenting on the frequency with which Americans excuse Mussolini's contempt for democracy, on the ground that "he has given Italy such good government and created such prosperity," Rabbi Silver remarked: "Good government ought not to be confused with prosperity, which has been realized under all sorts of governments."

The speaker did not consider it primarily the business of democratic government to make people prosperous, but rather to insure them opportunity to exercise the suffrage and preserve for them equality before the law and as far as possible equality of opportunity.

A delightful popular classical program, rendered by Marie Zelozny, violin; Florence Colby, cello, and Mary Synott, pianist, evoked much applause. General signing was led by Russell Cook, with Mrs. Cook accompanist. George W. Coleman, founder of the forum, presided.

MID-DAY CLUB TO HEAR NOTED RABBI TUESDAY

JEWISH PASTOR FROM CLEVELAND TO BE GUEST OF HONOR AT LUNCHEON AT LELAND.

The Mid-Day Luncheon club will have as its guest Tuesday one of the most famous of American Jewish rabbis, in the person of Rabbi Abba Hillel Silver, D. D., pastor of the Temple, Cleveland, Ohio, who comes here to speak at a luncheon in his honor at noon at the Leland hotel.

"Democracy at the Cross Roads" will be the subject of the address to be delivered by Rabbi Silver, who ministers to one of the largest and most influential Jewish congregations in the country. His remarkable gifts of eloquence have won him a place among the great platform speakers of the present day.

Rabbi Silver will arrive here from Cleveland early Tuesday morning, and during the forenoon will visit places of interest about the city. He will leave here following the luncheon for Peoria, where he is to speak that evening.

Doctor Silver is a native of Lithuania, where he was born in 1893. He came to this country when a small lad. He completed a course of study at the University of Cincinnati in 1915. At the same time he took up a course of rabbinical study at the Hebrew Union college of Cincinnati and was given the degree of Doctor of Divinity in 1925.

He became rabbi of the congregation L'Shem Shamayim, of Wheeling, West Virginia, in 1915, where he served until 1917, when he became rabbi of the Temple, Cleveland. He is a member of the executive board of the central conference of American rabbis, and is also a member of the board of governors of Hebrew Union college, which is one of the most important of Jewish theological schools in America. He has also taken an active part in the Zionist organization of America, of which he is one of the vice presidents. During the World war he went to France at the request of the governments of the United States and France.

Announcement is made that reservations for the luncheon may be secured by telephoning Main 6632.

Chicago Apr. 12 To Address Mid-Day Club Tuesday



RABBI ABBA HILLEL SILVER, D. D.

Illinois State Register
Mental Hygiene And Thumb Sucking.
Rabbi Silver Comes To Us Today.
Easter Week And Sunday In Springfield.
Reveal The Spread Of Religious Influence.

BY A. L. BOWEN.

Rabbi Abba Hillel Silver of Cleveland, Ohio, will speak to the Mid-Day Luncheon club today at noon. Last June I heard him speak in Cleveland and on my return to Springfield I wrote the following lines in this column, not knowing then that soon he would come to Springfield: "I was particularly impressed—and I think everyone was—by Rabbi Silver, only thirty years old, a rag picker as a boy in the streets of Cleveland, and today acclaimed by all in that city as one of its most beloved and most useful citizens. Tall and commanding in figure, with a typical face and an ample head of black hair, he spoke with a musical base voice that carried to the very rear of that immense hall. His delivery was easy and almost conversational but his tongue had the magic of the true orator. This man seems to me to be destined to greatness in this country."

REGRASP FLAG OF DEMOCRACY, PLEA OF RABBI

Illinois State Register
The schools of America are falling down in teaching the ideals of democracy and the traditions upon which this country was founded, declared Rabbi Abba Hillel Silver, famed Jewish speaker and pastor of The Temple in Cleveland, O., in his address on "Democracy at the Cross Roads" before the Mid-day Luncheon club yesterday at the Leland hotel.

their high spirits in other directions, Rabbi Silver said.

"There should be a call for the resumption of the cross and the crown of democracy to work out the traditional destiny of America," Rabbi Silver said. "Every great country has a destiny of its own, a duty to the rest of the world, and America's destiny is that of teaching democracy to the rest of the world, of holding the torch high, of inspiring other nations with the love of liberty upon which this country was founded. That is the peculiar genius of America."

"America's Divine Mission."

"America now has the supreme opportunity of sounding the rally call of democracy and it should be her divine mission, her gift to mankind."

"The Declaration of Independence, which sets forth in flaming words of great hope the fact that all men are created equal and points out the inalienable right of men to govern themselves, is a document which America should hold up to the rest of the world as a beacon light and an instrument by which governments may be formed."

"The reason for the frustration of

AY APRIL 12 1927 Illinois State Register

FAMED JEWISH SPEAKER HERE

Declaring that too many persons in America today are emphasizing so-called "Americanization" and ignoring real democracy, Rabbi Abba Hillel Silver, D. D., famous Jewish orator and pastor of The Temple, Cleveland, O., discussed "Democracy At The Cross-Roads" this noon at a meeting of the Mid-Day Luncheon club at the Leland hotel.

The Rabbi was introduced by Walter M. Allen, president of the club, who presided at the meeting. The invocation was offered by Bishop William F. Anderson, D. D., LL. D., resident bishop in Boston, Mass., of the Methodist Episcopal church, who is conducting special services this week at the First Methodist Episcopal church.

The outstanding features in Rabbi Silver's talk were as follows:

"Ten years ago, we sent our men into battle to make the world safe for democracy. The war for democracy was won and yet today democracy stands discredited in half of Europe and timid and apologetic at home. The dictators, who have established themselves in Europe are justifying their usurpation of power, not on the ground of the existence of an emergency but because of the utter inadequacy of democracy as a form of government for society today."

"Undoubtedly, the drift towards political renunciation in Europe is due to the vast disorganization brought about by the war and the emotional fog and weariness which followed it. In a world of passion and fury, democratic government, which is the flowering of peace and tranquillity has no chance. In America, the failure to achieve the democratic ideals at whose behest our people were marshalled into war and the terrific deflation of the war's exalted purposes at the peace conference and in the years which followed it, made men skeptical of these ideals and led them to doubt their value and efficiency."

"There are more Americans today admiring Mussolini than the Declaration of Independence. We denounce Bolshevism but we praise Fascism. Many of us are more concerned about safeguarding property rights than about safeguarding democracy. Many expurgated democrats are concerned less about principle than about interest."

"There is still much to be said for the democratic form of government. It is correct to say that democracy in operation has been inefficient and wasteful but it is the sheerest nonsense to say that by its very nature it must forever remain inefficient and wasteful. Democracy may have made for mediocrity but it has also made possible an Abraham Lincoln, a Theodore Roosevelt, and a Woodrow Wilson. And I ask whether these publicly elected democratic officials were inferior in intelligence, capacity or devotion to Mussolini, Primo de Rivera or Admiral Horthy."

"At this time when the old world through fear and spiritual exhaustion is drifting back to the temper and mood of mediaevalism, ought not America set out anew in crusading zeal to make the democratic dogma triumphant in the world? Has not the time come for our liberals and progressives, who seem to have

gone into retirement during the last decade, many of them disheartened and many others dwelling at ease in Zion, to resume the cross and the crown of democratic leadership?"

"We have in recent years, talked a great deal about Americanization concerning which the founding fathers had little to say but we have said very little about democracy, concerning which they had so much to say. I feel that our zeal for Americanization has been, in a sense, a vicarious atonement for our indifference to democracy."

The following occupied places at the speaker's table: Walter M. Allen, Bishop William F. Anderson, Right Rev. John Chandler White, bishop of Springfield of the Protestant Episcopal church; Secretary of State Louis L. Emmerson, Lieut.-Governor Fred E. Sterling, Robert Scholes, speaker of the Illinois house of representatives; Francis O. Elair, state superintendent of public instruction; Rev. La Verne Taylor, Albert Myers, Rabbi M. Bass, Rev. Walter R. Cremeans, Rev. William F. Rothenburger, Ensign C. G. Ryan, and Rev. Hudson Pittman.

Rabbi Silver then gave his definition of America:

"God built Him a continent of glory,
And filled it with treasures untold.
He carpeted it with soft rolling prairies,
And pillared it with thundering mountains.
He traced it with long winding streams
And studded it with sweet flowing fountains.
He graced it with deep shadowed forests
And filled them with song."

"Then He called unto a thousand peoples
And summoned the bravest among them.
They came from the ends of the earth,
Each bearing a gift and a hope.
The glow of adventure was in their eyes
And the glory of hope within their souls."

"And out of the bounty of earth and labors of men,
Out of the yearning of hearts and prayers of souls,
The memories of ages and the hopes of the world,
God fashioned a nation in love,
Blessed it with purpose sublime,
And call it America."

democracy at this time is to be found in the after effects of the World war. Undoubtedly the drift toward political renunciation in Europe is due to the vast disorganization brought about by the war and the emotional fog and weariness which followed it. In a world of passion and fury, democracy, which has its flowering in peace and tranquillity, has no chance."

"There are more Americans today admiring Mussolini than the Declaration of Independence. But there is the echo of the muffled fist of the kaiser in Mussolini's 'inexorable will of mine,' and the same defeat, humiliation and disaster is sure to come to him."

"Need Spirit Of Leaders."

"We have need today for the spirit of the signers of the Declaration of Independence, for those Jeffersons, and Washingtons, and Adamses. For the spirit of Abraham Lincoln, Theodore Roosevelt and Woodrow Wilson. At this time, when the world is drifting through fear and spiritual exhaustion back to the mood and temper of mediaevalism, America should set out anew on a crusade for democracy."

SILVER MEASURES MORALS BY IDEALS

By Following Custom, Man, He Says, Reverts Back to Jungle.

What have bobbed hair and cigaret smoking for women to do with the question of morality?

What does God have to do with morality?

Morality is something higher than a set of social customs, Rabbi A. H. Silver said yesterday addressing a crowd that filled the Temple to overflowing.

"To say morality is a matter of usage or convention is to put man back into the jungle," he said.

"Primitive man blindly conformed himself to the habits of his tribe. To modern man, morality is guided by ideals.

"Morality is not a matter of fashion. Whether a girl smokes or drinks is not a question of morality. If a man, in drinking, violates a law, then it becomes a moral question while the law stands.

Slavery Was Challenged.

"But real morality often means challenging the law. Slavery was a moral institution, and was the law of the land, but man challenged it in the name of a higher moral order."

The test of morality is not usage or law, Rabbi Silver said, but is "conformity to the highest ideals of the best minds of the race, even if these are few and in opposition to the minds of the masses."

Whether morality comes from God or from man is "completely outside the question," he said. Morality is higher than law, higher than custom; it should not mean constriction, it should mean freedom, wide adventure, Rabbi Silver asserted.

"Mere rebelliousness of spirit, quest for novelty, indulgence of appetite, are not progress toward higher morality," he declared. "Morality should mean self-perfection, self-realization, self-fulfillment, enabling man to live on the highest plane of experience, physically, mentally, and spiritually.

Best Tests Morality.

"These ideals which determine morality are the best of the mind and heart of man. We must accept the doctrine that only as man follows these ideals will he be more, know more, grow more.

"Imitation of God is a good definition of morality, because God is the sum of our idea of goodness."

As a test of morality, Rabbi Silver suggested "universalizing the contemplated act." In other words, he said, ask yourself when you are about to do something whether, if everyone did it, the act would con-

CITY PASSES THIRD OF RELIEF QUOTA

\$38,121 Sent to Red Cross;

Silver to Appeal Over

WTAM Today,

Marshall, in Radio Speech,

Praises Unsolicited

Donors.

More than a third has been contributed of the \$110,000 Cleveland is seeking to relieve misery and suffering in the flood devastated Mississippi valley.

SILVER PLEADS FOR DEMOCRACY

APR 30 1927
Fears for Italy "When Mussolini Blunders."

NEW PHILADELPHIA, O., April 29.—Terming the present a time of spiritual deflation and pointing out that democracy is discredited in two-thirds of Europe, Rabbi H. Silver of the Temple, Cleveland, last night at the Chamber of Commerce banquet pleaded for a reassertion of faith in democracy.

"Democracy is not an achievement; it's a goal," Rabbi Silver declared. He expressed concern about what will happen in Italy when Mussolini makes a fatal blunder. People deprived of suffrage, resort to the bomb and bayonet, he declared, saying that history records that revolutions follow dictatorships.

Urging "the cross and crown of democracy be resumed," he sounded a call for democratic spokesmen who, he said, apparently have been in retirement for a decade.

tribute to the happiness of yourself and others.

"What is the reward of a moral life? Why, the moral life itself," he said. "If morality means following the dictates of the best that is in us, then naturally happiness comes from the following, itself."

SILVER NAMED SPEAKER

APR 30 1927
Congregational Union Will Start Spring Sessions Monday.

Rabbi A. H. Silver of the Temple will address the evening session of the spring meeting of the Cleveland Congregational Union Monday at First Congregational church, Franklin avenue N. W. and W. 45th street.

Afternoon sessions will begin at 2:30. Among afternoon speakers are Rev. P. D. Dutton of Shanai, China, and Mrs. Marion B. Flisk, assistant superintendent of the Ohio Conference. The evening meeting begins at 8 p. m.

MINDS CREATE MORALS, SILVER

Rabbi Discusses Smoking, Drinking and Bobbed Hair

Whether a woman should smoke—
Whether a man should drink—
Whether a girl should bob her hair—

These are not moral questions Rabbi Silver declared Sunday in a lecture, "What Is Morality?" at the Temple, E. 105th street and Ansel road.

"However, whether a man should obey a law upon the statute books which prohibits spirituous liquors is decidedly a moral question," Rabbi Silver asserted.

"Nor is morality merely a matter of obeying the written law," the rabbi continued. "Laws frequently lag behind the highest moral idealism of the race. Moral imperatives, such as love, charity, purity and industry, cannot be written into a legal code."

Morality, as defined by the speaker, is the sum total of the highest spiritual intuitions of the best minds of the race. It is all that man, at his best, desires for himself and his fellowmen.

"Because of the almost universal readjustment in the moral lives of

people going on today," said the rabbi, "a great confusion as to the essentials of morality has set in.

"Some are justifying their infraction of the moral code on the ground that morality is, after all, only a set of social customs and usages which one age accepts and another may reject.

"Morality is more than mere social convention," he said. "The test today as to the morality of an act, an institution or a condition is the determination of whether it is in agreement with the highest ideals of the best minds of the race."

Silver Voices Appeal.

"The American people have always responded to aid victims of disaster in all parts of the world," Rabbi A. H. Silver of the Temple said yesterday in a radio appeal from WTAM. "I am sure they will now respond to the need of our own brothers and sisters in their hour of misfortune.

"The American Red Cross, the ministering angel that appears in every crisis of war or peace to bring relief, is in the Mississippi valley, now.

"It is providing food, shelter, raiment and medical care for thousands. Approximately a quarter of a million people are under Red Cross care. Forty-two refugee concentration camps have been established in the flooded states.

"The most experienced relief workers of the Red Cross, its doctors, nurses and food supply agents are everywhere in the afflicted area, heroically ministering to helpless men, women and children.

Service Saves Lives.

"Noble and selfless service is saving lives, protecting health and lessening suffering. When the flood has passed the Red Cross will still have the task of rehabilitating the homeless families.

"In this work of charity and humanity the Red Cross needs our help. It has appealed to us to supply the means of carrying on its work of mercy promptly and liberally. I am sure we will respond to its call."

WEDNESDAY, APRIL 13, 1927

Look for Your Answer Here

Rabbi Silver's Interpretation of Our Country.

"America's Making."

WILL you please give me Rabbi Silver's famous definition, or perhaps it might better be called a description, of America? R. E. F. Mantua, O.

This interpretation of the United States, titled "America's Making," was written some years ago by Rabbi Abba Hillel Silver, of the Temple. It has been widely copied and quoted.

"God built him a continent of glory and filled it with treasures untold;

"He studded it with sweet flowing fountains and traced it with long winding streams;

"He carpeted it with soft rolling prairies and columned it with thundering mountains;

"He graced it with deep shadowed forests and filled them with song,

"Then he called unto a thousand peoples and summoned the bravest among them,

"They came from the ends of the earth, each bearing a gift and a hope.

"The glow of adventure was in their eyes, and in their hearts the glory of hope.

"And out of the bounty of earth and the labor of men;

"Out of the longing of hearts and the prayer of souls;

"Out of the memory of ages and the hopes of the world,

"God fashioned a nation in love, blessed it with purpose sublime, and called it America."

Statue of Liberty

FREEDOM TRAIL I CALLED ROCKY

Press — Apr. 18
Rabbi Silver Says Discipline Is Only Way

"Freedom is an achievement," Rabbi Abba Hillel Silver, D. D., declared in his lecture on "The Long Road From Slavery to Freedom," at the Sunday morning services at the Temple, E. 105th street and Ansel road.

Self-mastery and obedience to law are the roads by which freedom is reached, Dr. Silver said. It requires steadfastness of purpose to become free.

Laxity in morals, looseness in conduct and an easy submission to the whims and passion of physical life are not the true signs of an

emancipated person, Rabbi Silver said.

"It is only as we throw off the chains of ignorance, intolerance and inordinate physical desires that we enter the world of the truly free," he said. "People must learn to suffer for freedom and to make sacrifices for it."

On Sunday evening, the traditional Seder service was conducted by Rabbi Silver in Mahler Hall.

PASSOVER KEY JEWISH FREEDOM

APR 18 1927
Rabbis and Congregations Mark Liberty Won 3,400 Years Ago.

Freedom is not something given to you, you earn it by the sweat of your brow, Rabbi A. H. Silver said yesterday morning at the Temple, the first day of the Jewish Passover, Israel's festival of liberty commemorating their escape from the bondage of Egypt.

"Freedom is an achievement, not a present," he said. "To gain it, man must go through a long period of training in self-mastery and obedience to law. He must suffer for it, and sacrifice for it if necessary. This refers to an individual or to a race."

Families at the Temple last night joined in the traditional Jewish chants and feasted on unleavened bread, herbs, and wine. This Seder service was held in thousands of homes Saturday night.

It is the oldest Jewish tradition.

RABBI SILVER WILL SPEAK AT MEET IN IOWA

"Church and Social Justice" His Conference Topic.

Rabbi Abba Hillel Silver of the Temple will speak to the general session of the National Conference of Social Work in Des Moines, Ia., May 11 to 13, on "The Church and Social Justice."

Festival of Freedom.

The Festival of Freedom will be celebrated in The Temple, E. 105th st. at Ansel rd. with a religious service Saturday evening. Rabbi Silver will speak at the Sunday 10 a. m. service on "The Long Road from Slavery to Freedom." On Sunday evening the traditional Seder service will be conducted by Rabbi Silver at 6:30, Mahler hall, in which families of the Temple will partake of the Passover meal. The Temple choir will lead in the chanting of the traditional melodies of the Seder service. Rabbi Silver is scheduled to sail for Palestine and a visit to eastern Europe in June. Mr. Eugene, senior student at the Hebrew Union college, will officiate during his absence.

SILVER SUMMONS CHURCH TO ACTION

PLAIN DEALER
Chief Speaker at Des Moines Declares Religion Must Doctor Life.

5-16-27

(Plain Dealer Special.)
DES MOINES, Ia., May 15.—Conditions of "palpable wrong" existing in the world today, trampling the physical and spiritual nature of man, demand that the church speak out forcefully in defense, declared Rabbi Abba Hillel Silver of Cleveland, in addressing the National Conference on Social Work here tonight.

"It is not so hard after all to be a voice crying in the wilderness," he said. "It is far more difficult to be a voice, clear and courageous, crying for justice amidst the pomp and splendor of a temple which is built by the generosity of those who must often become the very target of the voices' invective."

Rabbi Silver was considered the outstanding speaker of the conference and the twenty-five kindred organizations meeting with it. Earlier in the day he addressed the entire midwest, if not the nation, in broadcasting over Station WHO. In his conference address he said:

Economics is Concern.

"There are economic problems in modern society of vast social import reaching to the very heart of civilization and affecting the whole structure of society, concerning which the church must speak and in no uncertain terms."

"Greed and lust and oppressions devastate life. Untold millions starved by poverty and physical and spiritually drained by exploitation. Millions of children are broken upon the wheels of industry. The burdens of our economic order are heavily upon the shoulders of our womanhood."

"In the face of these conditions the church cannot, dare not remain silent. It must cry aloud. It must lift up its voice like a trumpet to declare unto the people their transgressions. Else its vision is a lying vision and its ritual an abomination."

"It must not wait until the flotsam and jetsam of social wreckage come drifting to its doors. It must anticipate disaster. It must labor for a social reconstruction which will afford all men a better chance of security and happiness."

"The church must summon its adherents to a close scrutiny of social ills. It must stimulate research and inquiry into their possible remedies. It must place the social responsibility for ameliorating these conditions squarely upon the shoulders of its devotees."

"The church must deliberately choose the hard road of conflict and persecution else it will become a tragic futility in modern life. Thoughtful men will turn from it and seek their life and leading elsewhere, and the youth of the world will come to regard it as a mere survival, an anachronism, interesting, but irrelevant."

A Rare Eloquence.

The Shrine temple was packed last night for Rabbi Silver's address on the church and social work.

From standing room in the rear to a packed stage every inch of available space was taken.

If Des Moines has ever listened to an address pitched on a higher level and held there, to an address more thoughtfully considered or more persuasively presented, it has not been within recent years.

Rabbi Silver has to a remarkable degree the eloquence of restraint. At a time when persuasion is so generally tumultuous what a pleasure it is to listen to a man who seems to have more in reserve than he is giving out.

SILVER CLOSES LECTURE SERIES

Classes Citizenship as Loyalty to Ideals

Citizenship is loyalty to the ideals for which a state is founded.

This definition was advanced by Rabbi Abba Hillel Silver in a lecture on "What is Citizenship?" in the Temple, E. 105th street and Anse road, Sunday.

The lecture was the last of a series of three given by Rabbi Silver on the basic facts in the spiritual life of man.

"Man has many other allegiances

in addition to the one to the state and the state dare not encroach on them," Rabbi Silver said.

These he said were the provinces of social life, religious and scientific.

"When the state attempts to trespass on these provinces of social life it is the duty of citizenship to resist. Within its legitimate sphere, however, the interests of the state are paramount."

That there can be no progress in government, unless the citizens are alert to any shortcomings which it might have was the belief expressed by Rabbi Silver.

"Until such time as the best qualified among us elect public office as a career, and public opinion will regard such a career as the noblest and most desirable, our government will remain in the hands of mediocre officers."

SOCIAL WORKERS SPEAK TODAY



Among the speakers at the two meetings arranged today for social workers are: Upper left—Grace Abbott of Washington. Upper right—Dr. Valeria Parker of New York. Lower right—Dr. John A. Lapp of Chicago. These three will speak at the W. C. T. U. meeting at the Shrine temple at 8 p. m. Lower left—Rabbi A. H. Silver of Cleveland, who will give the conference sermon at 8 p. m. Mrs. Martha Bensley Bruere of New York will also speak at the afternoon meeting.

closed in the county last fall, the money coming from the Lovrein-Brookhart law state sinking fund

SOCIAL WORKERS TO HEAR SILVER

PLAIN DEALER 5-27
Twelve Clevelanders on Program of Des Moines Conference.

"The Church and Social Justice" will be the topic on which Rabbi A. H. Silver of the Temple will speak at the largest and most important session of the National Conference of Social Work, meeting in Des Moines, Ia., May 11 to 18, according to announcement by L. H. Shattuck, assistant director of the Community Fund and local registrar for the conference. Nearly 5,000 professional and lay workers from all fields are expected at the conference.

Eleven other Cleveland executives and workers in social agencies are on the program of the conference and its allied groups. They include:

Dr. James E. Cutler, dean of the school of applied social science at Western Reserve university, social work; Mrs. C. W. Webb, head of the social service department of Lakeside hospital; Raymond Clapp, director of the Welfare Federation; Dorothy Doan Henry of the Cleveland policewomen; Edward D. Lynde, general secretary of the Associated Charities, and Miss Sabina Marshall,

executive secretary of the men's Protective Association.
Mrs. Frances W. Hawes, executive secretary of the local Travelers' Aid Society; W. I. Newstetter, director of University Center, and Miss Nell F. Collopy of the Cuyahoga county mothers' pension department are also on the program.

SILVER SPEAKS TO GRADUATES

Character, Not Wealth, Should Be Goal, Rabbi Reminds Seniors.

To have ideals and fight for them if necessary is better than to have untold wealth, Rabbi Abba Hillel Silver of the Temple told thirty-four members of the graduation class of the Temple High school at commencement exercises in Mahler hall Sunday night.

Rabbi Silver delivered the commencement address at the ceremonies and a short talk was made by R. G. Jones, superintendent of public schools. A reception for the graduates followed the exercises.

"We have sought," Rabbi Silver told the graduates, "to teach you loyalty, knowledge, inspiration and devotion and to furnish you with ethical and moral guidance."

"You must remember that the paramount thing in life is character. Ideals of truth are better than untold wealth. And you will be judged not by your possessions but by your character."

"Have a central motif in life—have central ideals and, if necessary, suffer for them," he said.

He urged the graduates to be active and not passive citizens and to apply the four principles, loyalty, knowledge, inspiration and devotion in the duties of citizenship.

MAY 16, 1927

SILVER WARNS CHURCH MUST ENTER BATTLE

Calls Upon Religion to Face Task of Battling for Economic Justice

By United Press

DES MOINES, Ia., May 16—Calling upon religion to face its traditional task of battling for economic justice for the masses, Rabbi A. H. Silver of the Temple, Cleveland, O., spoke Sunday evening before 3000 delegates to the national conference of social work.

The church of today, he asserted, is properly "shifting its center of emotional gravity from the heavens which belong to God, to the earth which God gave to the children of men; from the realm of human conjecture and imagination to the realm of reality, where men live and toil and suffer and struggle for a bit of happiness."

He warned that the church must not "remain content to speak of social justice in the abstract." The church is not an academy for speculative sciences. It is a dynamic agency equipped for social reconstruction; it must enter the arena of life and do battle for its sanctities, he said.

"The church must summon its adherents to a close scrutiny of social ills."

Rabbi Silver demanded that the church be "feared and revered for its dauntless proclamation of truth."

"It must rise above the state," he said, "not in the sense of endeavoring to master it, or to control its fiscal fortunes, but it dare not be a lackey of the state."

Palestine Movement.

Many activities are now in progress in Cleveland in the interest of the Palestine movement.

At a recent meeting held at the Temple, an Avukah organization of college students who are interested in the Zionist movement was formed. A committee was appointed to communicate with the English Zionist debating team to arrange a debate in the near future. On Sunday, May 8, at 3 p. m. Rabbi Abba Hillel Silver will address the Avukah organization at the Temple.

A general conference of representatives of all of the Cleveland groups will meet Sunday, May 8, at 3 p. m. at the Zionist headquarters, to discuss plans for a banquet which is being tendered Louis Lipaky, president of the Zionist organization of America, who will be in Cleveland on May 29.

A mass meeting will take place Wednesday, May 11, at the Jewish Center under the auspices of the Cleveland Zionist district. Gerahon Agronsky will be the principal speaker.

The administrative committee of the Ohio region of the United Palestine Appeal will meet on Tuesday, May 10, at the Hotel Winton at 12:15 p. m. Rabbi Barnett R. Brickner, the chairman, will preside.

The Register Silver Calls on Church to Face Its Task

General sessions of the National Conference of Social Work open to the public today include the meeting at the Shrine temple at 8 p. m., when Alfred Bettman of Cincinnati will speak on "What the Criminal Justice Surveys Show," and Edwin J. Cooley of New York will speak on "Probation: Its Status and Prospects." Jane Addams will address a student dinner at 6 p. m. at First Methodist church.

Rabbi A. H. Silver of The Temple, Cleveland, O., called upon religion to face its traditional task of battling for economic justice for the masses, in a powerful sermon delivered last night to delegates to the National Conference of Social Work and many others—an audience which taxed the capacity of the auditorium of the Shrine temple.

The church of today, he asserted, is properly "shifting its center of emotional gravity from the heavens which belong to God, to the earth which God gave to the children of men; from the realm of human conjecture and imagination to the realm of reality, where men live and toil and suffer and struggle for a bit of happiness."

He warned that the church "must not remain content to speak of social justice in the abstract. The church is not an academy for speculative sciences. It is a dynamic agency equipped for social reconstruction. It must enter the arena of life and do battle for its sanctities."

Must Cry Aloud.

In the face of economic conditions by which, he said, untold millions of humans are damaged and broken "the church cannot, dare not remain silent. It must cry aloud. It must lift up its voice like a trumpet to declare unto the people their transgressions. Else its vision is a lying vision and its ritual an abomination."

The church has been a compassionate mother, he said, but now "it must do more. It must not wait until the flotsam and jetsam of social wreckage come drifting to its doors. It must anticipate disaster. It must labor for a social reconstruction which will afford all men a better chance of security and happiness."

"The church must summon its adherents to a close scrutiny of social ills. It must stimulate research and inquiry into their possible remedies. It must place the responsibility for ameliorating these conditions squarely upon the shoulders of its devotees."

Commensurate Rewards.

"It must call for a condition of society in which man will at all times be primary, and the satisfaction of legitimate needs superior to profit or the accumulation of wealth, in which rewards will be commensurate with service, and

Rabbi Silver

Rabbi Silver, whose 10th year in Cleveland will be celebrated next Wednesday, recently uttered a sound theory on the function of the church in this modern day at the National Conference on Social Work in Des Moines, Ia.

It dare not remain silent and wait for the sinful to come to it in contrition. It must summon its adherents in close scrutiny of social ills and stimulate research and inquiry into remedies. "The church must take its place in the problems of the day, otherwise it will become a tragic futility. Thoughtful men will turn from it and seek their life and leading elsewhere. The youth of the day will consider it just a survival, an anachronism, interesting, but irrelevant."

Comment

In other words Rabbi Silver advocates intelligence, development and co-operation from the church in civic and social matters. He

in which none shall partake of social goods who does not contribute to the social weal.

"It must organize the religious consciousness of the world and the mighty hosts of the faithful for strategic action at decisive moments."

Rabbi Silver demanded that the church be "feared and revered for its dauntless proclamation of truth."

"It must rise above the state," he said, "not in the sense of endeavoring to master it, or to control its political fortunes, but it dare not be the lackey of the state. It must rise above the prevalent economic system, not in the sense of seeking to substitute another system for it, but in the sense of emancipating itself from an alliance which might compel it to play the role of defender or apologist."

Said he, "the church has often been intrigued into casting the mantle of its sanctity over the corruptions of an unjust society."

End in Itself.

In the last war, he said, "Every warring nation was the lackey of the state, sprinkling the oil of sanctity on the cannon, the defender and apologist of the social order."

As religions lose the fires of their youth, Rabbi Silver said, they become "institutionalized. Hierarchy and vested interests appear. The church becomes an end in itself. When its interests are at stake it will compromise and yield and oftentimes betray men in their direst needs."

It is difficult, he said, "to be a voice—clear and courageous—crying for justice amid the pomp and splendor and costliness of a temple or a cathedral, which is built and supported by the generosity of those who must often become the very target of the voice's invective."

"But the church must do just that. It must deliberately choose the 'via dolorosa'—the hard road of conflict and persecution. Else it will become a tragic futility in modern life. Thoughtful men will turn from it and will seek their light and leading elsewhere, and the youth of the world will come to regard it as a mere survival, an anachronism, interesting but irrelevant."

RELIGION NOT CULT OR CHURCH, DECLARES RABBI

But It Is "Mental Attitude
Toward the Universe," Rabbi
Explains in Sermon

Religion is not cult or ritual or church, Rabbi Abba Hillel Silver declared Sunday in his sermon at the Temple, E. 105th street and Ansel road.

"The church is only the body of which religion is the soul," Rabbi Silver explained. "There are many times when the church is the greatest enemy of true religion. At other times the church is among religion's noblest expressions."

"Neither is religion a creed or dogma, altho all religious faiths, like all sciences and arts, will in each age attempt to express themselves in formulae. But the definition of a thing is not the thing itself. Dogmas change; religion abides."

Not Merely Morality

"Our modern religion is not merely morality. To be moral is not necessarily to be religious. Morality

thus backs a movement for combining the church with all life, for bringing God into the week days instead of isolating him for Sunday alone. Which is nearer our idea of Christianity.

Tuesday, May 17, 1927.

JEWISH DAILY BULLETIN

THREE AMERICAN JEWISH LEADERS PLACED ON 'BLACK LIST' OF CHAUVINISTIC FRATERNITY

Dr. Wise, Dr. A. H. Silver and Joseph Schlossberg Listed by Scabbard and Blade Society as "Dangerous Personages"

(Jewish Daily Bulletin)

Chicago, May 16.—Three Jews are included in a blacklist of fifty-six names of "dangerous un-American personages" who are working to undermine the government by showing what it terms "Communist tendencies" in a special bulletin issued by the National Society of Scabbard and Blade. The bulletin in the form of a lengthy mimeographed report, gives a biographical sketch of each person and then reasons why they are "reds" and should be boycotted by all 100 per cent Americans. The report suggests that it be filed away by the members of the society and be used for publicity purposes whenever any of those named "come to your town" for lectures or any other purposes.

The three Jews named are Rabbi Abba Hillel Silver of Cleveland, Rabbi Stephen S. Wise of New York, and Joseph Schlossberg, also of New York, at present secretary-treasurer of the Amalgamated Clothing Workers of America.

Other prominent Americans listed in this report are: Miss Jane Addams, Senator William E. Borah; Senator Robert M. LaFollette, Mrs. Carrie Chapman Catt, Prof. John Dewey, Sherwood Eddy, Zona Gale, Rev. Charles W. Gilkey of the Hyde Park

concerns itself with the relations of man to his fellowmen; religion with the relations of man to the ultimate realities of life.

"Morality is largely a matter of conduct, while religion is a matter of convictions touching the eternal verities of the universe."

"Religion is not concerned with those questions which all thoughtful men ask: Why? Whence? Whither? Who created the universe and why was it created? What is the destiny of man, the source of human ideals?"

Universe a Personality

"The answer given by religion says that the universe is a personality and not a machine, that its essence is spirit, and that this personality or spirit is the supreme wisdom and goodness whose will created all, whose might sustains all, and whose purpose guides all."

"From this mighty postulate all answers flow. He who accepts this answer of religion, and fashions his life in accordance with it, is a religious man."

"Religion is a mental attitude towards the universe and an intimation about reality."

'PATRIOT' GROUPS BLACKLIST SILVER

Rabbi Says He Is Listed as 'Dangerous Radical' on World Court.

Rabbi A. H. Silver of the Temple, E. 105th Street and Ansel Road N. E., has been blacklisted as a "dangerous radical" by a number of national patriotic organizations, he announced last night.

With his name on the blacklist of the organizations, Rabbi Silver said, are those of such "radicals" as Senators William E. Borah and George W. Norris, John Dewey, Oswald Garrison Villard, Mrs. Carrie Chapman Catt and Prof. William H. Kilpatrick.

Baptist Church of Chicago; Prof. Francis B. Sayre, son-in-law of late President Woodrow Wilson; John F. Sinclair, Minnesota banker; Ex-Governor William E. Sweet of Colorado and Oswald Garrison Villard.

The main charges against Rabbi Wise and Silver seem to be that they are active in Jewish movements.

After stating that Dr. Wise founded the Free Synagogue in New York, the charge proceeds: "He is also the founder of the Zionist Organization of America and a member of various liberal Jewish societies. He is a representative of the American League to Enforce Peace; Vice-President of the Open Forum of the National Council of the American Association for Labor Legislation; director of the Peace Society of New York; one of the organizers of the Civil Liberties Bureau; National Committee member of the American Civil Liberties Union; Neutral Conference Committee; Fellowship of Reconciliation and League to Limit Armaments. Many of these are communistically controlled. The American Federation of Youth completed its organization at the Community Church in New York City on May 2, 1926. Delegates from Communists, Socialists and 'liberal' religious and political organizations united in establishing this movement which received the commendation of Rabbi Wise. He is the endorser of racial equality for Negroes and interested in their various so-called uplift organizations which are mostly communist controlled. He is a member of the Emergency Committee for Strikers' Relief, organized by the American Civil Liberties Union and the League for Industrial Democracy, to collect funds for support of the Passaic Textile strike (Communist lesson in Revolution). During the course of the strike, Rabbi Wise has constantly appeared on the platform in support of the Communists, who have been active in keeping alive the strike and condemned the mill owners because they refused to accept his services as a strike mediator. He also denounced the courts as being 'stacked against the workers.' In a sermon in his church (temple) he stated 'Religion must not be lowered to the level of 'scab agencies.' He is a contributor to 'The Nation,' 'The World Tomorrow' and 'The New Student.'"

The charges against Rabbi Silver are of similar nature. "He has been rabbi of The Temple, Cleveland, since 1917. He is a member of the executive board of the Central Conference of American Rabbis, executive board of the Consumers League of Ohio, Board of Governors of the Hebrew Union College, Vice-President of the Zionist Organization of America and member of the International Actions Committee."

The organizations maintaining the blacklist, according to Rabbi Silver, include the Reserve Officers' Training Corps, the Key Men of America, the Industrial Defense Association and the Military Intelligence Association.

Pacifism, advocacy of woman suffrage, defense of the rights of Negroes and hostility to child labor, Silver said, are objections giving rise to the blacklist.

The specific crime against himself, the rabbi declared, is advocacy of the world court.

Borah Named.

According to Rabbi Silver, Senator Borah is declared a menace to the government because he favored the recognition of Russia; Oswald Garrison Villard, editor of the Nation, because he attacked registration of aliens; Prof. Dewey, because he protested against the Lusk report in New York and on general principles.

Rabbi Silver Upheld In Pythian Action

The Pythian Association of Cuyahoga County at its meeting Saturday night, passed a resolution hailing Rabbi A. H. Silver as "one of the outstanding figures of the community."

The resolution was prompted by the Pythian ideal of "upholding the truth" and "protecting the right," the resolution stated, although Rabbi Silver is not connected in any way with the association. The resolution was introduced by Lamar T. Beman, past president.

"Whereas the Pythian Association," the resolution said, "representing 31 lodges and 15,000 members, has noticed with profound regret the unwarranted and groundless attack made on Rabbi Silver, and whereas this association believes Rabbi Silver to be one of the brainiest, most upright and most patriotic citizens of this city."

"Therefore be it resolved that we take this occasion to vote our complete confidence, respect and admiration for him."

PYTHIANS PRAISE RABBI SILVER

May 6 1927

Pass Resolution in Answer to
Attack by National Pa-
triotic Associations

Rabbi Abba Hillel Silver was praised as "one of the most patriotic citizens of this city" in a resolution passed Monday by the Pythian Association of Cuyahoga county, in answer to a recent attack against Silver by the National Patriotic Associations.

The resolution was prompted by the Pythian ideal of "upholding the truth" and "protecting the right," the resolution stated, altho Rabbi Silver is not connected in any way with the association. The resolution was introduced by Lamar T. Beman, past president.

"Whereas the Pythian Association," the resolution said, "representing 31 lodges and 15,000 members, has noticed with profound regret the unwarranted and groundless attack made on Rabbi Silver, and whereas this association believes Rabbi Silver to be one of the brainiest, most upright and most patriotic citizens of this city."

"Therefore be it resolved, that we take this occasion to vote our complete confidence, respect and admiration for him."

The object of the blacklist is to prevent the "radicals" from obtaining engagements and to hinder them when they do, Silver said.

"As a result of the efforts of the patrioteering organizations, I have received quite a number of invitations which ordinarily would not have come my way," he said.

The New York World, in an investigation of the activities of the "self-constituted patriotic bodies," termed their campaign "Peacetime Palmerism."

"The matter should not be taken too seriously," said Rabbi Silver. "Those professional patriots do not represent the collective common sense of the country."

"No doubt many persons in the association are honest, but have not learned to think straight. At any rate, they are a tiny minority of the whole population."

**גרייטע קאונטי ארגאניזאציע פאר-
דאנט פארליינדער פון רבי סילווער**
May 27

א רעזאליציע, וועלכע פארדאמט די
פארליינדונגען פון די נאציאנאלע פאר-
טרייטשע אקאסיאיישאנס גענען רבי
אבא הילל סילווער, איז געכטען אָנגע-
נומען געווארען אויף דעם מיטונג פון
דער פיסטיקע אקאסיאיישאן אין סוף
האָגא קאונטי.

די רעזאליציע איז אריינגעבראכט גע-
ווארען פון דעם געוועזענעם פרעזידענט,
נ. לאמארט, ביטא, און ערשטער,
אז באַמט רבי סילווער איז אין קיין שום
פאציפונג נישט פארבונדען מיט דער רא-
ווער ארגאניזאציע, באַמראכט עס די
אקאסיאיישאן אין נאמען פון רעכט און
אלס „פארעמער“ צו אים.

**TEMPLE PLANNING
TRIBUTE TO SILVER**
PLAIN DEALER May 18, 1927
Rabbi's Friends in All De-
nominations to Offer
Congratulations.

Preparations are going forward at the Temple, Ansel road N. E. and E. 100th street, for the celebration next Wednesday of the tenth anniversary of the ministry of Rabbi Abba Hillel Silver.

It's a celebration in which the whole city will join. There are a few ministers in Cleveland who belong to the whole city, not to any one sect. Rabbi Silver is one. The Temple congregation pays his salary. The entire city feels his ministry.

He has put his shoulder to the wheel in every movement for the public during his pastorate, from preaching for the Community Fund to arbitrating labor strikes. There will be many Protestants, Catholics, labor leaders, office holders, and "prominent citizens" in the Temple Wednesday night to do him honor.

The Jews pick the brightest of their bright young men for the ministry. Five generations of Silvers have had their representative in the pulpit, and in the fifth generation the election fell on a boy born to the sonorous name of Abba Hillel.

He was born in Neinstadt-Schirwindt, Lithuania, Jan. 28, 1893, and he has attained national recognition at the age of 34. His father was Moses Silver, a rabbi celebrated for his Old Testament studies. The father is now studying in Palestine, where his son proposes to join him this summer.

Abba Hillel was brought up among the sights and smells of New York's lower East Side, where the odor of boiling cabbage is in the air and washings flap above tenement roofs. He attended public school and entered the University of Cincinnati, from which he was graduated in 1915.

He must have been a precocious youngster, for in that same year he was graduated from Hebrew Union college, Cincinnati, having completed a nine-year course in four years. He began his first ministry to L'Shem Shalom congregation in Wheeling, W. Va., at 22.

He came to Cleveland two years later to succeed the late Rabbi Moses J. Gries. His congregation at the Old Temple, E. 55th street and Scoville avenue S. E., saw him first as a tall, rather boyish figure with an impressive shock of jet-black hair, a delicate and somewhat spiritualized face, and with a world of self-assurance.

There may have been some skeptics among the graybeards as that boy rose to address them for the first time. But he had eloquence and the true ring of prophecy in his voice, as though some modern Isaiah had walked into the synagogue; and there was something about his eyes that suggested that maybe they could see a little behind the eternal mystery of things that is so opaque to the gaze of most mortals.

Silver did seem to make a difference. The congregation took on a new life. Some of the backsliders returned. Strangest of all, people began to flock from every corner of the city to hear him preach, and the number included (and still does) Protestants and men and women of no church affiliations.

His sermons emphasized the prophetic elements common to all progressive religions as well as the positive values of Jewish life. He sought to unite various groups in the Jewish community, which stands more united in spirit and readier to co-operate in broad community purposes than ever before.

The weakening of credal tests, the courageous—crying for justice amid

**Cleveland Will Celebrate His
Tenth Anniversary Next Week**



RABBI
ABBA
HILLEL
SILVER

waning of interest in liturgy and ritualism are ironing out the differences between Jew and Gentile. And Silver has been among the leaders who have helped both to see that there may be many valid roads to Kingdom Come.

The rabbi's most recent public utterance was before the National Conference of Social Work at Des Moines, Ia., and a few sentences from that speech are worth quoting because they seem to summarize his religious and ethical philosophy:

"The religion of the western world is fast shifting its center of emotional gravity from the heavens which belong to God, to the earth which God gave to the children of man; from the realm of human conjecture and imagination to the realm of reality, where men live and toil and struggle for a bit of happiness."

"The church, freighted down with organization, must constantly war against itself to save its soul. The church triumphant often spells the faith defeated. It is not so difficult, after all, to be a voice crying in the wilderness. It is far more difficult to be a voice—clear and courageous—crying for justice amid

the pomp and splendor and costliness of a temple or cathedral, built and supported by the generosity of those who must often become the very target of the voice's invective."

Rather strong doctrine. The listeners may squirm sometimes, but they like it. They like it so well that the congregation has exactly doubled under Silver's ministry until today it has a membership of 1,475 families and is the largest Jewish Reform congregation in America.

The new temple, said to be the most beautiful religious edifice in the United States, was built under the young rabbi's direction. It cost \$1,350,000, and the last remaining indebtedness—about \$150,000—is to be paid off as part of the anniversary celebration.

Rabbi Silver was married in 1924 to Miss Virginia Horkheimer of Wheeling. The following year he was made a doctor of divinity by the Hebrew Union college. He has recently completed a book, "Messianic Speculations in Israel," soon to be issued by the Macmillan Co.

Naturally, his studies have gone deepest into Old Testament and rabbinical literature, but he has been a voracious reader of secular books and magazines. He has greatly admired Sandburg's life of Lincoln, and he reads large quantities of detective stories, especially while traveling. He thinks A. Conan Doyle the best of the lot.

He has read H. L. Mencken, and been bored by him.

"Mencken is a prophet without a mission," he said. "Once a cathartic influence, he has become a fault finder."

Rather recently he has taken up golf which he plays about as well as he used to run and swim during his college days—pretty well, but it's nothing to write home about.

A Decade of Service.
May 1927

For ten years Rabbi Abba Hillel Silver has been a forceful and influential leader of this community. His voice has been strong on the side of what he has considered the right, and it is more than rhetorical compliment to record that he has not espoused any vagary throughout his active service at the Temple. At the same time he has not been a self-advertiser or a seeker for popular plaudits. He has been a useful and indefatigable promoter of all the large endeavors which have made for the betterment of Cleveland as well as for the advancement of his own congregation.

As Rabbi Silver said in his anniversary sermon his decade of service in Cleveland has been one of the greatest and most interesting and most picturesque decades in human history. Out of the cruel fires of war have come new enlightenment and amazing progress along all paths of human knowledge. It has indeed been a privilege to live and work through such significant and well-filled years. To a man like Silver this privilege has been greater than to the mere spectator. For Abba Hillel Silver is one who is not pleased with the spectator's role. He has participated largely and ably in the work of making the decade notable. Cleveland hopes that he will have many more years of service in the broad field of progressive leadership.

Silver Nearer Pure Gold
May 1927

TEN years of constant service to a great congregation, to the ancient faith of a wonderful people and to the city in which Abba Hillel Silver lives have given him wider experience, ripper wisdom, richer scholarship and deeper eloquence than he brought to Cleveland a decade ago.

Then Rabbi Silver was a flaming voice of youth, a man who crowded the passion of burning convictions and ardent longings for the welfare of his fellow-creatures into sonorous sentences and built perfect periods with the wealth of an opulent vocabulary and a fine sensitiveness to the most fitting word, the most flawless selection from among the synonyms of a language surcharged, it sometimes seems, with such material.

All that equipment for the work of a leader and teacher of men and women the honored and much loved head of The Temple retains. To it he has added a more comprehensive realization of the other side, the colder, less stirring facts of life which stand in the way of the swift realization of the dreams and longings of impatient youth. His fancy still soars. His spirit still flies on shining wings, but he does not make his hearers wonder, as he sometimes did, eight or ten years ago, whether he loses consciousness, now and then, of the hard, heavy earth to which he must come back from his most daring explorations in the realm of prophecy.

This grown, this rounding-out, this truer, surer balance, this more perfect preparation for all of the demands which life makes upon strong and gifted men, striving to do and give their best to their times and their communities, their countries and the world, have made Rabbi Silver the entirely fit center of the outpouring of admiration, affection and good will that made memorable the tenth anniversary dinner in his honor. It will never be forgotten by those who were privileged to hear and see that evidence of his conquest of hearts and minds alike.

RABBI SILVER IS SALUTED AS PROPHET AT 34

Metropolitan Throng Stands

to Hear Pastor, Embarrassed, Try to Disavow Tributes.

HE'S A REAL GREAT MAN, SAY JEWS AND GENTILES

Young? So is Lindbergh! is Suggested; Hopkins Adds His Praise.

BY FRED CHARLES.

Ten years dropped away from Rabbi Abba Hillel Silver last night and left him on a rostrum in Hotel Cleveland ball room the same slightly embarrassed boy who came to the Temple at the age of 24 to begin a ministry that has lifted him to national eminence.

For the first time, his eloquence left him. He could only stand there and thank that generous portion of Cleveland that had poured out to jam the room so tightly that it was not possible to turn around in comfort to honor him on his tenth anniversary.

He had sat through four speeches laudatory of his ministry with winking courage and got up to speak with his hair awry and his voice a little husky.

"You've all been talking about the wrong man," he said, drawing in deep breath. "Either that, or I don't know myself."

"I am not taking much that has been said literally. Much has been prompted by generosity and not critical appraisal. But it will sustain and inspire me for many years to come."

Prayer His Last Word.

His final word was an old Jewish prayer: "God, send thou thy light and thy truth, and may they lead us."

The tributes came from his colleague and friend, Rabbi Solomon Goldman of the Jewish Center; from Rev. Louis C. Wright, pastor of Epworth Euclid Memorial Methodist church; from City Manager W. R. Hopkins, and from the president of his alma mater, Dr. Julian Morgenstern of Hebrew Union college, Cincinnati.

Over the festivities Benjamin Lowenstein, for twelve years president of the Temple congregation, now retiring from that office, presided. In the great crowd that overflowed the ball room and left many standing stranded at the doors, were men and women of every denomination, educators, politicians, labor leaders.

They gave the rabbi an ovation that few ministers ever receive—an ovation, as Lowenstein phrased it, "not of the rabbi of the Temple alone, but of the priestly leader of a city."

Of these who spoke perhaps Rabbi Goldman had the keenest appreciation of his colleague, one gained by grappling with the same sort of problems. He praised Silver as a minister who has risen above mere pastoring—the mere daily chores of calling on the sick and consoling the afflicted and rejoicing with the fortunate. As important as those things are, they cannot take the place of scholarship and prophecy, he said.

Found Their Traditions.

Rabbi Goldman quoted the poet, Heine, who, in his youth, found in Palestine but a crumbled wall, and by it old men muttering prayers, and who considered that the Jews never could have been a great race if so little was left of their civilization.

But in his old age Heine made the discovery that Jewish civilization resides not in buildings or walls of temples, but in its traditions and its literature.

"You are fortunate that your rabbi saw in his youth what Heine saw only in his old age," he concluded.

Well, this seems to be the age of youth. And one of the speakers made a point of it in mentioning the aviator, Lindbergh, who has flown to Paris. Rabbi Silver, with the ten years of his busy ministry added, is only 34.

Rev. Mr. Wright spoke as an old neighbor and as one who is to be a neighbor again. Epworth church is on E. 55th street not far from the Temple to which Rabbi Silver came in 1917, and a new Epworth church is rising off E. 107th street.

Among his Jewish friends there are four that the Methodist clergyman holds especially dear. Mr. Wright said—Abraham, Elijah, Moses and Silver.

"And I am bound to believe," he went on, "that, if he keeps on, Rabbi Silver will be as great a patriarch as any of them. I am not sure but that it was easier to be the father of a nation than to keep a nation brotherly in the world today."

Cites Modern "Fagan Altars."

"I am not sure but that it was easier to destroy the altars of Baal than to destroy some of the pagan idols of the present age; to write the law than to keep it today in Cleveland. As between these four Jews, I prefer the man clothed in the flesh of life and the spirit of democracy."

He reviewed thirty years of neighborliness on E. 55th street.

"What will the next thirty years of neighborliness bring?" he pondered. "Is it not a strange thing that we older people should impose upon our youth—who breathe the same air, eat the same food, live under the same laws—several different kinds of God, and not see enough in our God to take us all up into unity and fellowship?"

"The next thirty years must certainly mean that we will be really united, as we bow and worship to the same God. For I claim my God at your God."

"Tolerance is not enough. To enter into appreciation of the other man's viewpoint is the thing that we need in this time of conflict."

"It has been a great satisfaction to have the comradeship of your leader and of my brother in the effort to lift man to his better nature."

Mr. Wright couldn't resist a pun. "I hope," he said, "that we can all be here for the silver anniversary."

"Best in City's Ideals."

Manager Hopkins dealt with the rabbi's contribution to civic life, and the most outstanding contribution, as he saw it, was that Silver had given the city "a personality that every member of the community can look up to, and be proud to find in him a representative of the best in the ideals of the city."

"He has given the whole community a new faith in ideas and ideals worthy of the time and attention of a man of the greatest capacities," Hopkins concluded.

A tribute that involved a genuine sacrifice was that of Dr. Morgenstern, who ran away from commencement week festivities at the Hebrew Union college to pat one of his older "boys" once more affectionately on the shoulder.

Well, Dr. Morgenstern knew the boy Silver when it was a genuine problem where the next meal was coming from. For his student days, glimpsed through the college president's now jesting words, were certainly lean ones.

He intimated he might tell an interesting story or two, but he passed on to a discussion of Rabbi Silver's contribution to American Jewry. And that contribution was nothing short of giving to men and women of today a new-old Judaism, embodying the best of tradition and rabbinical scholarship, forged into a vital religion adequate to the needs of modern life.

"For the world is crying for a new interpretation that will make religion square with the facts of modern life, a Judaism for seven days of the week, and not merely for two hours of formal worship on the Sabbath," he added.

And then came Rabbi Silver's somewhat dazed expression of thanks. He must have thought of a dozen speeches in response as he sat through these tributes.

He said the real victories of the

ministry are not in things visible, not in things that can be measured and counted, not even in million-dollar temples.

"Success is in the lives we may in-kindle, in the guidance we may supply," he said. "This demonstration makes me feel that I've not altogether failed."

"If my work has meant anything, it was because you made it possible. You gave me a free pulpit. You had genuine daring to call anyone so young as I."

"There were many times when I said things that did not meet with the full assent of your best judgment. Yet, at no time, by the slightest word or gesture, did you try to deter me."

"I've heard it said that the church is shackled, that no free spirit can long remain in it, but the Temple refutes the charge."

"Cleveland has been a marvelous city in which to work, and some day it will be a model for all other cities. It has been a joy to labor in a city where the government is in the hands of a man of character like City Manager Hopkins—where the schools are controlled by vision—where the ministry is not grooved."

It was announced that Rabbi Leon Feuer is to become assistant minister of the Temple in charge of religious education and pastoral work beginning Saturday.

The celebration was combined with the annual meetings of the Temple, the Temple Men's Club and the Temple Women's Association.

Messages of congratulation were received from hundreds of organizations and individuals throughout the country. Among these were letters from Federal Judge Julian Mack, New York; Rabbi Leo M. Franklin, Detroit; the Baltimore Hebrew Congregation; the Zionist Organization of America; Nathan Straus, New York; Rabbi Edward N. Kallish, Richmond, Va.; Joshua Bloch, New York Public Library; Ohio Federation of Temple Sisterhoods; Rabbi Nathan Kraus, New York, and the National Committee of the United Palestine Appeal. A number of Cleveland churches of all denominations sent congratulations.

SILVER ASKS FAIR TRIAL FOR SACCO

Pleads for American Justice for Vanzetti and His Companion.

Sacco and Vanzetti did not, in their trial, get that "full measure of impartial justice, which is the pride of the American people," Rabbi Abba Hillel Silver of the Temple declared in his sermon yesterday morning.

Dr. Silver spoke on "Shall the Great Heart of America be Just?" He said he passed no judgment on the guilt or innocence of the two condemned men, but questioned many factors of the trial. He took the position that "later developments and the discovery of new evidence warranted the granting of a new trial."

Cites Wide Interest.

"No case in the records of recent American criminology has attracted such widespread interest and has aroused so much feeling both here and abroad as that of the two condemned men, Sacco and Vanzetti," said Rabbi Silver.

"Appeals in their behalf have come from some of the leading men of the world. Professors of jurisprudence and eminent legal authorities in our land have risen to the defense of these two men."

"Some of the most conservative men in the legal profession have publicly declared that the execution of these men would be tantamount to judicial murder."

"Seemingly something else is involved here besides the destinies of two men accused of pay roll robbery and murder. The integrity of the American courts has been called into question."

"It is charged that during the trial both the judge and the prosecutor, consciously or unconsciously, ex-

On June 25, Rabbi and Mrs. A. H. Silver of Cleveland, Ohio, will sail for Europe on the S. S. Paris. They will return around the middle of September. Their plans include a visit to Palestine and Russia. Rabbi Silver will also attend the Zionist Congress at Basle, Switzerland, as a member of the international actions committee of the World's Zionist Organization. *Amer. Hebrew 1927*

pected the men's disfavored political and economic views, to the prejudice of the defendants. It is charged that evidence which might have proved of value to the defendants was deliberately suppressed by the district attorney.

Asks Full Justice.

"I do not pass judgment. I do not know whether these men are guilty or not. But clearly no fair-minded man can doubt that there were factors involved in the trial which did not give these men that full measure of impartial justice which is the pride of the American people."

"No fair-minded man can doubt that later developments and the discovery of new evidence warranted the granting of a new trial."

"Now that all other avenues of hope for the doomed men have been closed, it is the hope of all men who are eager to protect the fair name of our American institutions, that the governor of Massachusetts will either appoint an impartial commission of experts to study the entire case, or will commute the sentence of these men so that the real truth may in the course of time stand forth clearly revealed."

As Young Rabbi Silver Faced His Friends at 'Birthday Dinner'



3RD JUNE, 1927 JEWISH GUARDIAN

OUR AMERICAN LETTER.

FROM A KORRESPONDENT.

To Honour Rabbi Abba Hillel Silver.

THE Congregation of the Temple of Cleveland is busily engaged in preparations to mark in a tangible form the tenth anniversary of Rabbi Silver's eminently successful ministry in that Community. American Jewry boasts many pulpit orators, but, with perhaps one exception, it is doubtful whether there is a Rabbi in the States who can hold a Congregation as this brilliant young preacher. Outside the Community he is fast gaining the reputation as one of America's great orators. English readers will probably remember his oration at the Balfour meeting in the Albert Hall. He is much in demand at every great Jewish gathering, for wherever he speaks he leaves a deep and lasting impression. In his own Synagogue he is wielding enormous influence. Since his arrival in 1917 the membership has more than doubled. Indeed, he has succeeded in making his probably the largest Reform Synagogue in America. There are 1,375 families connected with his Temple, whilst the number of children attending his religion classes is upwards of 1,400, and his Temple Women's Association has a membership of 1,650. He was in no small measure responsible for the collection of nearly one and a half million dollars for his new Temple, dedicated in 1924, which is one of the largest and handsomest religious edifices in America.

It would not be easy to enumerate the institutions and societies with which this young Demosthenes is connected or the activities in which he is engaged. Outside his Synagogue and the affiliated organizations, it is the Jewish National Movement which claims his closest attention. He is a member of the Actions Committee of the World Zionist Organization, and is also the American Governor of the Jewish National Fund. During the War he was a member of the American Committee on Public Information, and was decorated by the French Government for conspicuous service. Though his interests are many and varied, and he is in demand by public bodies as few Rabbis are, he finds time to engage in literary pursuits, and is about to publish a book entitled 'Messianic Speculations in Israel.' Right well is his Community proud of him, and in the forthcoming celebrations he will receive tokens and messages of goodwill from his countless friends and admirers throughout the land.

MT. SINAI NURSES' SCHOOL DEDICATED

Silver and Hayden Address

Graduates and Praise

Hospital. June 11, 1927

"With the dedication tonight of its new nursing home, Mount Sinai hospital advances still another step toward the goal which has been set for it—that of becoming one of the leading institutions of its kind in the country," declared Rabbi A. H. Silver of the Temple last night, in his dedication address of the Mount Sinai nurses' home and school, held in conjunction with the graduation exercises of the School of Nursing.

Rabbi Silver paid tribute to the members of the building committee, the architects, and the contributors to the building fund for their assistance. "It is a great task nobly conceived and nobly executed," he said. Rev. Joel B. Hayden of Fairmount Presbyterian church, Cleveland Heights, gave the commencement address to the sixteen graduates.

"Technical training is necessary for a successful nurse, but more important still is the development of personality," he told them.

He urged the graduating nurses to be always alert and ready to investigate new discoveries in hospital work.

Miss Irma Grace Lowry was awarded a scholarship of a year's post-graduate study at Columbia university by Salmon P. Halle, vice

president of the board, who also presented diplomas. Miss M. Anna Gillis, principal of the nurses' school, was awarded a gold pin in appreciation of her services.

SILVER OPENS CAMPAIGN

Mount Zion Asks \$50,000 Fund for Added Activities. 6-11-27

The first public meeting in the \$50,000 campaign to pay the debt of Mount Zion Congregational church, E. 55th street and Central avenue S. E., last night brought Rabbi Abba Hillel Silver of the Temple back to the edifice in which he first preached in Cleveland as the principal speaker.

Rabbi Silver gave an unqualified endorsement of the work which this, Cleveland's largest colored congregation, has undertaken.

"A program such as is outlined by the leaders of this group will be of tremendous benefit, not only to their group, but to the city as a whole," Rabbi Silver said.

"The city needs commerce, industry and trade; it is the backbone of her material existence. She needs grade schools, high schools, colleges and universities for the development of intellect; she needs her philanthropic institutions of mercy; she needs her centers of music and art, but above all she needs her religious centers."

Rev. Russell Brown, pastor of the church, explained that the congregation plans a community, religious, educational, social and cultural program.

Members of the committee administering the campaign have selected E. H. Baker as their chairman and W. B. as vice chairman.

CEREMONIES

To Begin Today

In Closing Exercises at University

Religious Service Is First on Program.

Home-Coming Saturday To Be Final Event.

Six Hundred Seniors To Receive Degrees, Diplomas and Certificates at Nippert Stadium.

Starting with a religious service this morning at 11 o'clock and closing with the final event of an elaborate twelve-hour home-coming day program next Saturday night, the officials, faculty, students and alumni of the University of Cincinnati have prepared for a week that is brimful of varied activities. Included are the numerous commencement week features for the graduating class and a number of alumni meetings.

The grand close to the week's program occurs next Saturday, when commencement exercises are to be held in Nippert Stadium for more than 600 seniors and when, during the afternoon and early night, the fifth annual home-coming of the alumni association will be celebrated.

Great preparations have been made for this closing jubilee, which is expected to outrank its four predecessors as to popularity and attendance.

Preparations Are Completed.

It is estimated that more than 1,000 persons have been actively engaged in preparing for the seven-day schedule, and of these the home-coming day committee, with its 750 members, has played probably the largest part. In making the James Gamble Nippert Memorial Stadium the scene of three of the major events, the baccalaureate service, the commencement exercises, and the home-coming features, a precedent is being set in university history.

The opening event is to take place at 11 o'clock this morning, when the baccalaureate services are to be held

LEADERS IN COMMENCEMENT WEEK PROGRAM



JUDGE CHESTER R. SHOOK



ROBERT MADDUX



DR. FREDERICK C. HICKS



MISS DOROTHY DEARMOND



RABBI ABRAHAM H. SILVER



SYLVESTER HICKEY



VIRGINIA M. AHLBORN

lege of Liberal Arts, Class of 1915, is in charge of The Temple. He will speak on the subject "Education and the Good Life."

This will be the first appearance of the graduating class in cap and gown. All members are expected to attend the baccalaureate services, at which Dr. Frederick C. Hicks, President of the University, will preside.

The program embraces the following: Processional hymn, "Faith of Our Fathers;" invocation, by Rev. Finis King Farr, of Lane Seminary; Scripture reading from Isaiah, by Rev. Mr. Farr; hymn, "Lead, Kindly Light;" address by Rabbi Silver; solo, by Dan Beddoe, tenor; benediction, by Rev. Mr. Farr, and recessional hymn, "O, God, Our Help in Ages Past." In case of rain, the exercises will be held in McMicken Auditorium.

Special Courses Planned.

Opening Monday, the College of Medicine, working with the Medical Alumni Association, will present a series of intensive post-graduate courses for alumni of the college, many of whom are coming from out of town to take advantage of this opportunity to acquaint themselves with the latest findings in the field of medicine and surgery. These

o'clock Saturday morning the academic procession will leave McMicken Hall in the following order: University Military Band, seniors in college groups, university officials and city dignitaries and the faculty.

The line of march will be along a new route, in order to reach the stadium, where the graduation exercises are to be held for the first time, weather permitting. The procession will march north along the University drive, and then east, passing before the Tanners' Research Council Building, to the rear of Swift Hall and the Engineering Building and alongside the power house, to enter the stadium by the north gate.

To Parade Across Field.

Crossing the playing field, the seniors, faculty and officials will occupy seats on the field at the south end. A large platform will be provided for the University and city officials and special guests.

Various persons who will play a prominent part in the Commencement Week and Homecoming Day events at the University of Cincinnati, starting today, are shown above. Dr. Hicks is President of the university. Rabbi Silver will deliver the baccalaureate sermon at 11 o'clock this morning in the stadium. Judge Shook is President of the Executive Alumni Council, and with Mr. Hickey and Miss DeArmond, will direct the Homecoming Day plans, June 18. Activities during Commencement Week are in charge of the senior class officers who include Mr. Maddux, President, and Miss Ahlborn, Vice President.

Cin. Commercial Tribune
June 13-2)

THE CINCINNATI CO

SERVE WORLD, U. OF C. SENIORS A TOLD BY RABBI

Seek Newer Fields and Avoid
Old Ruts, Is Message of Cleve-
land Pastor in Baccalaureate
to Graduating Class.

Service in its broadest application for a competitive world in which humanity was still blindly motivated by desires running counter to the best interests of society, was urged upon the youth of the present day in the baccalaureate address presented by the Rabbi Abba Hillel Silver at the farewell service of the graduating class of the University of Cincinnati yesterday.

Rabbi Silver, an alumnus of the University class of 1915, and who is pastor of the Temple, Cleveland, O., affirmed his belief in the soundness of modern youth, which, he said, would bear favorable comparison with its sires. The speaker reminded his auditors frequently that service in its truest conception implied adventure of a high order and was not to be considered in the light of the prosaic acceptance of the term.

Education Must Train.

"One of the chief aims of education," Rabbi Silver said in opening his address, "is to emancipate the race from the thralldom of the propaganda type of mind. It is the aim of education to train man to discern the true from the false, the real from the unreal—to train him to use the scientific equipment of the age."

"Education for efficiency is only one-half of education. When education stops at efficiency it may become a menace to society. Intelligence alone is not enough either for happiness or civilization."

"Our life, to be complete, needs

much more than power. Our life needs wisdom, which is control. It needs love, devotion, the life of aspiration. Life needs charm, dignity, splendid restraint, peace and quietude. The complete education will translate for us truth and knowledge into a way of life; it will teach us the good life."

Embrace World's Kinship.

In discussing service which the speaker linked with ennobling adventure, he pointed out that such a program to be complete would have to embrace the realization of the individual's kinship with the world surrounding.

"Goodness seeks its objectives not in ourselves, but in others. Our life must encompass other lives to enjoy being. We must link up our destiny with the destiny of the whole race. No man can experience or express life who isolates his life from its source."

"The world in which you are about to enter is the world of Rome and London and not a fool's paradise. It is a world abounding in conditions which thwart the rich promise of human life, wherein millions are consigned to poverty and hopelessness."

Opportunity for Service.

"In this world, disfigured by want, bitterness and hate—this congregation of saints and sinners, which we call humanity—you will find opportunity for service and the good life. For you must remember that the whole story of mankind is a catalogue of successive incidents of new motives introduced by adventurous citizens of the world."

"Yesterday our nation paid unbounded tribute to a man who did just that. Others had crossed the Atlantic. Col. Lindbergh contributed nothing new to the science of aeronautics. What, then, was there in his achievement? It was the quality of the adventure, the superb daring, the spirit of doing that which had not been done before."

"Think what would happen if this same spirit of noble daring were introduced into international relationships. Men now are calling for disarmament. Are they not being treated to scorn and hate? Are they not being told that because it has not been done before it is not good and therefore impractical? We crucify and persecute our

prophets—men who seek the kingdom."

Exercise Choice of Action.

In realizing the fruits of their education, Rabbi Silver told the graduating class they must exercise independent choice of action.

"If you wish to seek the good life then throughout your days you must seek the unattainable. Your elders will counsel you otherwise. They will point to precedent and propriety as authority for their advice. They will quote ancient proverbs in support of their counsel."

"If you take their advice you will find yourself at the end of life possibly successful. But you will have missed the glory and romance of life, your horizon will have shrunk and you will feel the smallness of your achievement."

"Let me caution you not to confound the new with the novel. A new gown does not betoken a new man. Every age has its poetic seekers and young men and women have always sought the sharp relish of the unconventional, whether in dress, manner or amusement."

"The irreverences of our day are no whit different from the capers of other days. However, we do not renew ourselves by indulging our appetites but by refining our tastes. As we cultivate profounder loyalty and develop deeper sympathy do we refine our taste."

Cautions Against Rut.

"In conclusion, let me caution you that our business ought not to make such demands upon us as to stop our growth. Our business ought not to engross our personality, for no profession is great enough to engross our entire being."

"We should be constantly striving to outstrip ourselves, to reach out for the new which will antiquate the best of the moment. If we do that we shall be always young and less lament the progress of the years."

The baccalaureate services marked the beginning of a week of notable activities at the University. Beginning today the Medical College, in conjunction with the Medical Alumni Association, will conduct a series of intensive post graduate courses for alumni of the college. The Cincinnati Club will entertain the senior class at luncheon tomorrow, while the annual woman's senior-junior party will be held in the Woman's Building. Commencement will take place on next Saturday morning.

TRUE SERVICE Is High Adventure

Rabbi A. H. Silver Tells
University Graduates.

Students Urged To Lift Race From
Thralldom of Propaganda
Type of Mind.

Service in its truest conception implies adventure of a high order and is not to be considered in the light of the prosaic acceptance of the term. Rabbi Abba Hillel Silver, Cleveland, told University of Cincinnati seniors yesterday morning, in his baccalaureate address in James Gamble Nippert Memorial stadium.

Yesterday marked the opening of a week of activity for candidates for degrees at the Burnet Woods Institution. Each day until Saturday, when degrees will be conferred at 10 o'clock in the morning in Nippert stadium, will be replete with events of interest to the members of the class.

Rabbi Silver, a graduate of the University in the class of 1915, affirmed his belief in the soundness of modern youth, which, he said, would bear favorable comparison with its predecessors.

Service Is Urged.

Discussing service, the speaker urged the youth of today to take up service in its broadest application for a competitive world in which humanity is still blindly motivated by desires running counter to the best interests of society.

"One of the principal aims of education," he said, "is to emancipate the race from the thralldom of the propaganda type of mind." He pointed out that it is the aim of education to train men to discern the true from the false, the real from the unreal—to train him to use the scientific equipment before him.

"Education for efficiency," Rabbi Silver said, "is only one half of education. When education stops at efficiency it may become a menace to society. Intelligence alone is not enough either for happiness or civilization. Our life to be complete needs much more than power. It needs wisdom, which is control. It needs devotion, the life of aspiration, love. Life requires charm, splendid restraint, dignity, quietude and peace. Truth and knowledge into a way of life will be translated for us by a complete education. Thus we will be taught a good life."

Lindbergh Is Mentioned.

Achievement of Colonel Charles A. Lindbergh in spanning the Atlantic in one hop from New York to Paris contained the quality of adventure, the superb daring, the spirit of doing that which had not been done before, Rabbi Silver said.

"Think what would happen if this same spirit of noble daring were introduced into international relationships," he asked. "Men now are calling for disarmament. Are they not being treated to scorn and contempt? Are they not being told that because it has not been done before that it is not good and therefore impractical? We crucify and persecute our prophets—men who seek the kingdom."

"If you wish the good life, then, throughout your days you must seek the unattainable. Your elders will counsel you otherwise. They will point to precedent and propriety as authority for their advice. They will quote ancient proverbs in support of their counsel."

Horizon Will Shrink.

"If you take their advice you will find yourself at the end of life successful. But you will have missed the glory and romance of life, your horizon will have shrunk and you will feel the smallness of your achievement."

"Let me caution you not to confound the new with the novel. Every age has its poetic seekers and young men and women have always sought the sharp relish of the unconventional, whether in dress, manner or amusement."

"Our business ought not to make such demands upon us as to stop our growth. Our business ought not to engross our personality, for no profession is great enough to engross our entire being."

"We should be striving constantly to outstrip ourselves, to reach out for the new which will antiquate the best of the moment. If we do that we shall always be young and less lament the progress of the years."

The Survey June 15, 1927

cussion meeting on the same subject the following day. Enforcement by the strong arm of the law might bring one kind of aridity; but, aside from that, what can be done to promote observance?

Sunday evening Rabbi A. H. Silver of Cleveland thrilled a meeting of town and conference which overtaxed the enormous hall and stage of the Shrine Temple and turned hundreds away by a vision of a church which is "shifting its center of emotional gravity from the heavens which belong to God to the earth which God gave to the children of men; from the realm of human conjecture and imagination to the realm of reality where men live and toil and suffer and struggle for a bit of happiness. . . . The church must not remain content to speak of social justice in the abstract. The church is not an academy for speculative sciences. It is a dynamic agency equipped for social reconstruction. It must enter the arena of life and do battle for its sanctities."

A great many local residents through whose cypress trees the moon never shines had their first opportunity to see the stars in the dome of the Shrine Temple. This scenic effect was a most appropriate prelude to the eloquence of Rabbi Silver which so uplifted an overflowing auditorium.

SILVER CHOSEN EDITOR

Made Associate on "World Unity,"
Magazine, Oct. 1.

Rabbi Abba Hillel Silver of the Temple is announced as one of the contributing editors to "World Unity," a new magazine, the first number of which will be issued Oct. 1.

The magazine will be published in New York with John Herman Randall as editor and Horace Holley as managing editor. There will be eighteen contributing editors.

The object of the magazine is stated as "interpreting the spirit of the new age." Philosophy, science, religion, ethics and the arts will be the principal subjects discussed, the publication announcement says.

Rabbi and Mrs. A. H. Silver, who have been the guests of Rabbi Silver's parents in Jerusalem, left for Switzerland to attend the World Zionist Convention. J.R. + O.
8-26-27

ZIONIST HEAD SAILS TONIGHT

Louis Lipsky Will Leave for World
Congress in the Aquitania.

Louis Lipsky, President of the Zionist Organization of America, will sail at midnight tonight on the Cunarder Aquitania for Cherbourg on his way to Edinburg, Scotland, as head of the American delegation to the Fifteenth World Zionist Congress, which opens in that city on Aug. 30.

The other delegates are Miss Henrietta Szold, Dr. Stephen S. Wise, Judge Julian W. Mack, Mrs. Archibald Silverman, Rabbi Abba Hillel Silver of Cleveland, Mrs. Irma Lindbergh, Judge Hugo Pam of Chicago, Mrs. Nina Adlerblum, Abraham Goldberg, Rabbi Max Heller, Mrs. F. S. Ullian, Dr. S. Bernstein, Nathan D. Kaplan, Dr. A. Coralnick, Dr. Harry Friedewald of Baltimore, Gershon Agronsky, Charles A. Cowen.

Also Rabbi Joseph Silverman, Rabbi Max D. Klein, Mrs. Richard Gottheil, Miss Sarah Kitay, Bernard G. Richards, Jacob Fishman, Judge Gustave Hartman, Samuel J. Rosensohn, Harry P. Fierst, Leo Wolfson, Rabbi Barnett Brickner of Cleveland, Dr. J. Tannenbaum, Bernard Shelvin, Mrs. Max Blumberg, Mrs. Harry P. Fierst, Rabbi Simon Greenberg, Robert Silverman, Abraham Tulin, Dr. Samuel Boorstein, and Samuel Blitz, secretary.

"When Will the Messiah Come?"

Speculations Were Rife in the Seventeenth Century

By RABBI ABBA HILLEL SILVER

SEPT. 2, 1927
JEWISH TRIBUNE



Shabbetai Zebi

MESSIANIC speculation suffered no abatement in the seventeenth century. This century also witnessed its most tragic consequences.

As the year 1648 approached—the *Anno Mirabile*—the great year heralded by the *Zohar* and many subsequent teachers, the national fever mounted. Fantastic hopes engulfed the whole of Israel, from Safed to London, from Morocco to Poland. The rabbis of Palestine sent an encyclical prayer to be recited at dawn and in the evening in all the lands of the Diaspora, the recitation to be accompanied by lamentation and penance, asking for the restoration of the Kingdom of David and for the remission of the travail-pangs of the Messianic times. Another pastoral letter was dispatched from Palestine to the Diaspora, urging upon all men to forego strife and dissension and to cultivate peace and good will, in preparation for the imminent advent of the Messiah. Numerous pamphlets on the correct practice of repentance, based on the tradition of Luria, were widely circulated and read. Men prayed and castigated themselves, knowing that the great day was at hand.

The Petition to Cromwell

In Amsterdam, Manasseh ben Israel, believing that the end was nigh, petitioned Cromwell to permit the return of the Jews to England, in order that their universal dispersion might thereby be accomplished—a condition precedent to their Redemption.

The *Zohar* was assiduously studied, for the merit of such study hastened the end. Vital wrote in the introduction to his *Etz Hayyim* that in these days it is a religious duty and a great joy to God to have *Kabbala* widely made known, for through the merit of such study the Messiah will come. Abraham Azulai, a contemporary (d. 1643), writing in Gaza, likewise declared: "This book (the *Zohar*) will be revealed in the days of King Messiah in order to give support to the Shehinah, and all those who will be favored by this revelation will also merit Redemption. Verily this service (the study of the *Zohar*) which is all too rare in our day is more important than all 'the rams of Nebaioth' which were sacrificed in the days when the Temple existed." The Hebrew presses were busily engaged in turning out numerous commentaries on this work which had now taken its place alongside of the Bible and the Talmud.

In the seventeenth century the stage was set for a great Messianic movement. Politically the conditions were propitious for such a movement. Mystically the people had been prepared for it.

Even the Christian world was in the grip of a millennial frenzy.

The outstanding political events of the century were the Thirty Years' War, which closed in 1648, and the Cossack Rebellion, which began in 1648; the former unsettled the life of German Jewry and impoverished it; the latter crushed and decimated Polish Jewry in one of the most horrible tragedies in history.

The first half of the seventeenth century is a tragic and bloody period in the annals of German history. It begins in seething unrest, religious conflicts, political rivalries and economic decline and terminates in the Dance of Death—the Thirty Years' War (1618-1648). The Hanseatic League had begun to disintegrate, commerce was fast decaying and the monetary system of the country was depreciating to an appalling degree. The Thirty Years' War, which was the culmination of a century of bitter religious struggles and hatreds, brought unutterable ruin and devastation upon the Empire, and left it broken and bleeding. Out of an estimated population of sixteen million only six million were left when the Treaty of Westphalia was finally signed. Five-sixths of all the towns and villages were destroyed. In Bohemia alone, where the war first broke out, only 6000 villages out of 35,000 remained. The successive invasions of the country and the endless sieges and occupations disorganized the social and economic life of the country, disturbed trade, ruined agriculture, impoverished peasant and burgher and left disease, desolation and anarchy in their wake. The Jews could not but feel the

THE article, "When Will the Messiah Come?" is taken from the scholarly book by the rabbi of the Temple, Cleveland, Ohio, soon to be published by the Macmillan Company under the title, "Messianic Speculations in Israel." The selection herewith is the introductory section of the chapter dealing with the background of the speculations about the Messiah that were current in the Seventeenth Century.

effects of such a prolonged struggle and such an economic upheaval. It is true that they fared no worse than their German neighbors. In many instances they fared even better. They were not involved in the religious disputes, and the contending forces relied upon Jewish capital to help finance their military expeditions. In the hope of obtaining loans, the warring governments occasionally furnished protection to the Jews. It may be assumed that some Jews profited financially from the war; but the rank and file could not but be affected unfavorably by the general disorganization and impoverishment of the land. Throughout the first half of the seventeenth century the Jews of Germany were subjected to all the irksome and humiliating restrictions of the dark ages of Europe. The Middle Ages were still on. The Reformation had availed them little. The German Jews were still huddled in ghettos, branded with yellow badge, victimized by excessive taxation and subjected to the menace of frequent popular outbursts and riots.

A bitter economic struggle between German merchant and craft guilds and the Jews marked this period. The Jews of course were not admitted to membership in these guilds. They therefore carried on their trades and crafts without regard to the standards and traditions of these guilds, and perhaps with greater skill and aggressiveness.

The Jewish communities of Frankfort-on-the-Main and Worms suffered most from this economic rivalry. In Frankfort an infuriated mob, led by the baker, Vincent Fettmilch, broke into the ghetto on the eleventh of September, 1614, and plundered, robbed and destroyed. Close onto 1400 Jews were compelled to flee the city. The Jews of Worms, too, were compelled by the menace of a mob, led by the lawyer Chemnitz, to flee the city (April 20, 1615).



Rabbi Abba Hillel Silver

Upon their departure the mob destroyed the ancient synagogue of the city and desecrated the cemetery. It was nine months before the Jews of Worms were permitted to return, and more than a year before the co-religionists of Frankfort enjoyed a similar privilege.

Ruppin summarizes the period accurately when he states: "The period of the Thirty Years' War marks the time when Judaism had reached its lowest ebb." Hence the high incredible eagerness with which they received the Messianic reports of Shabbetai Zebi. Gluckel von Hameln (1645-1719) wrote in her *Memoirs*: "It is difficult to describe the joy with which the letters (from the East telling of Shabbetai Zebi) were received in Hamburg. Most of these letters were received by the Sephardim, who thereupon went to their synagogue and had them read. There they were joined by the Ashkenezim, young and old. The young Portuguese would dress themselves in their best garments. Each one wore a wide green band of silk (the livery of Shabbetai Zebi), and dancing and singing as if it were the feast of the Drawing of the Water, they would go to their synagogue to read those letters. Some of them, unfortunately, sold all they had—house, land and possessions—hoping to be redeemed any day." She narrates further that her own stepfather, who lived in Hommel, departed for Hildesheim, leaving everything he had behind him except some possessions which he sent on ahead to Hamburg, expecting any day the Messianic summons which would take him from Hamburg to the Holy Land.

The Polish Decline

The Cossack uprisings in the middle of the seventeenth century broke the back of Polish Jewry. A contemporary, Shabbetai Sheftel Horowitz, son of the author of the *Shelah*, in his ethical testament, speaks of this catastrophe and calls it "The Third Destruction," alike in enormity to the earlier two.

With the seventeenth century Poland entered upon a period of swift decline. The close of the Yaghello Dynasty (1386-1572) terminated the era of Polish national unity and inaugurated the age of Shlakhta rivalries and animosities, which culminated in the tragic events of 1648 and in the ensuing partitions. With Polish decadence came Jewish decadence. The internal strife and the hostile invasions which brought ruin and desolation upon Poland undermined the economic, political and cultural life of Polish Jewry almost beyond repair.

In the sixteenth century Polish Jewry had reached its high-water mark of autonomous developments and cultural achievements. Comparative security, economic affluence and strong internal organization gave to Polish Jewry an almost unique and enviable position among the Jewries of the Diaspora.

The Jews of Poland enjoyed almost complete social autonomy in the sixteenth century. The *Kahal* was

It went underground and reappeared again in the eighteenth century in the Frankist movement. Whereas formerly no Messianic movement originated among them, Polish Jews, now came to look upon Poland as the appointed starting point for the Redemption. Writing toward the close of the seventeenth century, Zebi Hirsch Kaidanover, native of Wilna, stated categorically that "when the Redemption will come it will take place first in the North, in Poland and Lithuania."

It is of interest, too, to note that Messianic calculation held its own in Poland and in Russia long after it had disappeared elsewhere; in fact, up to the close of the nineteenth century. As late as 1861 the Malbim (1809-1879) calculated that the beginning of the Redemption would take place in 1913.

It is therefore not surprising that while the Messiahs up to the sixteenth century were almost exclusively Sephardic, from Oriental or Mediterranean countries, those of the sixteenth and seventeenth centuries were largely Ashkenazic and Northern European. Molko was, of course, Sephardic, but Reubeni was probably Germanic; so was Lämmlein. Shabbetai Zebi himself was of Sephardic descent. But the evil genius of the movement, its prophet and chief engineer, was Nathan of Gaza, an Ashkenazi. So were many of the other "prophets" and propagandists—Mordecai Hasid, Mattathia Bloch and Nehemiah Ha-Kohen. Shabbetai Zebi's wife, Sarah, who tremendously influenced him and his followers, was Polish. According to Shabbetai Zebi himself, the Messiah ben Joseph, who preceded him, was the Polish Jew, Abraham Zalman, who was killed in the Cossack Rebellion. Shabbetai Zebi made a tremendous effort to win over Polish and German Jewry to his cause; hence his gifts to the Polish delegation and his eagerness to welcome the prophet who hailed from Poland, Nehemiah Ha-Kohen. Shabbetai let it be known that he came especially to avenge the sufferings of the Jews of Poland and Germany.

The Shabbetaian movement appealed particularly to the Jewish communities of Germany and Poland, whose tribulations were greater than those of all other Jewish communities, though it was widely heralded in the Sephardic communities as well. Jacob Sasportas, the courageous opponent and chronicler of the movement, refers to the preponderance of Shabbetaian sentiment among the Ashkenazic communities as against the Sephardic: "In particular those who believed (in Shabbetai Zebi), most of whom were Ashkenazim." The German-Polish Jews were the last to relinquish belief in Shabbetai Zebi, when the movement collapsed following his conversion to Islam. Long after the collapse, the Shabbetaian agitation continued in Germany and in Poland. Up to the middle of the eighteenth century pseudo-prophets and Messiahs such as Hayyim Malak, Mordecai Mokiah of Eisenstadt (d. 1729), Löbele Prossnitz (d. 1750) and Judah Hasid continued Shabbetaian propaganda. Both Hayyim Malak and Judah Hasid headed groups of disciples fleeing from Rabbinic persecution on simultaneous pilgrimages to Palestine to meet the Messiah (1699). The Shabbetaian movement in the Slavic countries found its last and grossest expression in the Frankist agitation (1726-1816).

the unit of communal organization. By the Charter of Sigismund Augustus (August 13, 1551) the Jewish communities were confirmed in their autonomy and self-government.

Along with economic prosperity and social self-determination went a strong intellectual activity, which, though circumscribed as to content and medieval in technique, was yet vigorous and in its field comprehensive. Schools were everywhere established—elementary schools and academies for higher education. In the sixteenth century and in the early part of the seventeenth century Poland contributed to the galaxy of renowned Rabbinic scholars the names of R. Shalom Shakhna (1500-1558), Moses Isserles (1520-1572), Solomon Luria (c. 1500-1573), Mordecai Jaffe (d. 1612), Joshua Falk Cohen (d. 1613), Meir of Lublin (1554-1666), Samuel Edels (d. 1631), Joel Sirkis (d. 1640) and Shabbetai Kohen (1621-1662).

As a result of the favorable social, economic and cultural conditions enjoyed by Polish Jewry, Messianism is little in evidence in Poland up to the seventeenth century, and no pseudo-Messiah hails from that country. *Kabbala* was, of course, during the sixteenth century, studied extensively in Poland as elsewhere, but the Polish *Kabbalists*, like Mattathia Delakruta (c. 1550), were under the influence of the speculative Sephardic *Kabbala*, brought into Poland from Palestine by way of Italy. It was more theosophic in character than "practical," and less given to Messianic commencing.

The decline in the fortunes of Polish Jews began with the new Swedish Vasa Dynasty in the reign of the fanatic church-dominated Sigismund III (1588-1632), and reached its nadir in the closing days of the reign of Vladislav IV (1632-1648). The Jesuits invaded Poland during the reign of Stephen Batory (1578-1586), and the Catholic reaction was on. The Jesuits succeeded in having the Academy of Wilna placed in their charge. They soon gained control of the entire school system of Poland, and with thoroughness and implacability they began to inculcate in the minds of the rising generation hatred of everything and everyone not Roman Catholic.

The Jews became the particular object of the studied malice and fanatical attacks of the Jesuits. The seeds sown by them soon bore fruit. A wave of furious intolerance swept over the country. All the medieval forms of persecution, blood accusations, host-desecration charges and inflammatory pamphleteering were revived.

And then came the cataclysm of 1648. The Cossack hordes, led by the cunning and ruthless Bogdan Khmelnitzki, aided by Tartars sent by the Khan of Crimea, with whom Khmelnitzki had formed an alliance, swept over the whole of the Ukraine, bringing death and destruction with them. Volhynia and Podolia were soon engulfed in the onrushing tides of the ruthless bands who were bent upon the extermination of Poles and Jews, and who executed their purposes in most terrible and savage ways. For nearly two years (1648-1649) the terror reigned. It is estimated that 300 Jewish communities were destroyed, and that 300,000 Jews were massacred. The ghastly experiences of these two years left a scar on the soul of Polish Jewry. Five years later the Russian and Swedish invasions took place, adding

new disasters to the already long catalog of national catastrophes. These invasions reached, in their destructive sweep, the distant communities of Lithuania.

The seventeenth century was therefore very favorable to the spread of vivid Messianic hopes among the Jews of Poland, even as it was for all the Jews of Western Europe. With the change for the worse in their condition there followed also a shifting of interest from theosophic and speculative to practical *Kabbala*. The life of uncertainty and persecution led to an avid and intense interest in the Ashkenazic *Kabbala* of the school of Luria and Vital, the *Kabbala* whose central theme was Messianism, whose practice was asceticism, whose chief literary foci were gilgul (transmigration of souls), ibbur (syzy) tikkun (soul-consummation), and whose method was alphabetic and numeric mysticism.

Kabbala Engulfs Polish Jewry

Everyone studied *Kabbala*. It engulfed Polish Jewry. A contemporary, Jacob Temerls (d. 1667), commented upon the great avidity of his generation for this study: "Nearly all of them, lay and clerical, young and old, are eager to study the divine mystic teachings and to fulfil them." The eminent Polish Rabbi, Samuel Eliezer Edels (1555-1631), himself a student of the *Kabbala*, complained bitterly of the many people who waste their lifetime studying it, and especially of the very young who are allowed to study it. The Italian, Simon Luzzati, speaks of Poland as one of the two great centers of *Kabbalistic* study.

The seventeenth century saw the three great *Kabbalists* whom Poland produced—Isaiah Horowitz, Nathan Spira and Samson of Ostropol—whose works bearing the Lurianic stamp filled the minds of the people with great Messianic hopes.

The Polish refugees who fled from the Cossack persecutions to Turkey and the Near East, came in direct contact with the highly developed Messianic thought of the Orient and were captivated by it. There had been such contact previously through commercial intercourse. It was now multiplied manifold. The channel of mystic communication between Poland and Turkey was thereby widened. Heretofore *Kabbala* had found its way into Poland largely by way of Italy.

The Shabbetai Zebi movement found Polish Jewry bleeding, broken, intellectually and spiritually exhausted, steeped in Messianic lore, eager to receive any message which promised swift and miraculous surcease from its suffering. No anti-nomist sentiment was responsible for the favorable reception of Shabbetaianism in Poland. The Shabbetaian movement was not in its inception anti-Rabbinic or anti-legalistic. If the Shabbetaians abrogated a few fast days or a few ritualistic observances, it was only to establish more vividly in the minds of the people their belief that Shabbetai Zebi was in truth the Messiah; for tradition had it that the ritual law would be nullified at the coming of the Messiah. It is quite easy, however, to trace the development of antinomism from these few simple acts of the early Shabbetaians to the unrestrained license of the out-and-out religious "anarchists" of later times.

When the Shabbetai Zebi movement failed, it did not disappear in Poland.

Continued on page 23

Northern Africa, too, became a stronghold of Shabbetaian sentiment as a result of the unfortunate political conditions which prevailed there in the latter half of the seventeenth century.

A lengthy civil war and the cruelties of the fanatic, Muley Arshid, brought misery upon the Jews of Morocco, Fez and Taflet. Jacob Sasportas, writing in 1669 to the communities of Northern Africa, warning

them of the spread of the Shabbetaian heresy among them, referred to the wars and misfortunes which have come upon them, and to their tribulations which he stated are double those of Jewry elsewhere.

A But "No Liberty." *Sept 14, 1927*
RABBI ABBA HILLEL SILVER of this city is one of the latest of the discerning and thoughtful Americans who have returned from European trips with good news of material gains in that war-torn grand division of the earth, but bad news of freedom in some of its principal countries. Rabbi Silver says that in Russia the physical condition of the people is better than it was a few years ago, but "There is no liberty."

That is the news which others bring back from Italy at the opposite political pole. The state of industry, commerce and finance is unquestionably much improved. Government is more efficient and the country is better managed. But again "There is no liberty."

Such conditions put the ideals of freedom on trial before the world. The validity of the claims which have been made and widely accepted of superiority, in the broadest sense, for liberty, self-government and universal suffrage are challenged by despotisms of relatively small classes headed by little groups, or by an individual, as in the case of Mussolini.

Confronted by such conditions, the friends of freedom must not weaken in their fidelity to principles which the world needs as deeply and as urgently as it ever needed them. Mussolini will pass. So will Stalin. Despotism will come to its downfall in Italy and in Russia. It is nothing new to see able and clear-visioned autocrats succeed in improving slack and stumbling governments. They have always been more efficient than more liberal systems of administration of national affairs. But strong individuals die and with their passing the system of one-man rule staggers and often falls into feebleness and shame.

Only justice and equality of rights and privileges are eternal, and only liberty can atone by its character for its faults and its errors.

PAINTS SOVIET IN NEW COLORS

Sept 27
**Rabbi Silver, Home From Europe,
 Says Russia Wants Economic Peace.**

A picture of soviet Russia contrary to those generally portrayed in the United States—one in which some members of the Communist party are more concerned with the rehabilitation of their country than with world revolution—was painted in an interview Monday by Rabbi Abba Hillel Silver of the Temple, who has just returned from a three months' tour of Europe.

Three members of the party are termed by Rabbi Silver the more "conservative." They would be glad to come to terms with capitalistic Europe and America, he says.

Others Are Radical.

These members of the party are admits, who urge continued revolution at home and intensified revolutionary propaganda abroad to end Russia's isolation. Their reason for this is that they fear the growing power of the small bourgeois and the richer peasants.

"Economically Russia is slowly and painfully recovering from the economic debacle which was brought about by the military communism of the earlier years, by the civil war and the blockade," Rabbi Silver continued. "The new economic policy, which marked the practical defeat of communism, prepared the way for Russia's economic recovery."

A war fever induced by the fear of another international combine to overthrow the present government has made Russia militaristic at the present time, Rabbi Silver said. Young and old are urged to prepare for the next war because the Russians believe that the nations will not permit the socialist experiment to succeed and will attempt to break the present regime when its gets much stronger.

Government Is Stable.

"The Russian government seems to be stable. Few really wish for its collapse for they are vividly aware of the new horrors of civil war which would certainly follow the collapse of the present government. A friendlier attitude toward Russia on the part of the powers would strengthen the hands of the more conservative leaders in Russia and do much to avert the possibility of another civil war."

Dr. Silver added that he had revisited Palestine during his trip after an absence of eight years. The changes in the country are amazing, he said. It has been transformed from a small backward oriental province into a progressive country wherein modern standards of life and thought are fast gaining ascendancy.

Palestine Makes Slow But Steady Progress, Rabbi Abba Hillel Silver Says



Rabbi Abba Hillel Silver

Rabbi Abba Hillel Silver of the Temple, Cleveland, returned last Thursday from a trip abroad during which he visited Palestine and Russia.

When interviewed by the representative of the Jewish Daily Bulletin, Rabbi Silver summarized his impressions of the two countries.

"I revisited Palestine after eight years. The

changes which I noted were simply amazing. From a small, backward, Oriental province, Palestine had been transformed into a progressive country wherein modern standards of life and thought are fast gaining ascendancy. It is all a remarkable tribute to Jewish enterprise and enthusiasm.

New towns and settlements have been built. Great land areas have been reclaimed and placed under cultivation. The whole of the Eneq is one beautiful plain dotted with Jewish colonies, where pioneers, amidst struggle and hardship, are rebuilding their own lives, and fashioning the home of Israel.

"Some of the cities of Palestine have suffered and are suffering from a temporary economic depression, brought about by the collapse of the 'boom' of two years ago. Palestine can not be built along American 'boom' lines. The future of Palestine lies in the slow and steady development of its agricultural life. Urban development will follow as a matter of course."

"The Zionist organization ought to devote itself almost entirely to this task. It should not with its limited means attempt to do those things which by right ought to be done by the mandatory power. The Zionists are spending too much money on health work and education, and have therefore very little for colonization and credit. Health and education are government obligations, and should be met out of the moneys paid by Jewish taxpayers."

"I visited Russia. Jewish life there is sadly disorganized, but not destroyed. The Jewish religion is not proscribed, and religious practices are not prohibited. But religious education of the youth in schools is prohibited. The faithful are making desperate efforts to save the next generation for Judaism."

"Russia is slowly and painfully recovering from the economic debacle which was brought about by the military communism of the earlier years, by the Civil War and the blockade. The New Economic Policy which marked the practical defeat of communism, prepared the way for Russia's economic recovery. But the government has not yet adjusted itself to the full ramifications of this policy. It has been constrained to permit private trade, but it is endeavoring in every way to throttle it."

"A struggle is brewing within the ranks of the Communist Party. There are those who fear the growing power of the small bourgeois, and the richer peasants. They therefore urge continued revolution at home, and intensified revolutionary propaganda abroad, to end Russia's isolation. The more 'conservative' members of the party are more concerned at the moment with Russia's rehabilitation than with world revolution. They would be glad to come to terms with capitalistic Europe and America."

"Russia is becoming militaristic. At the moment it is swept by a war fever induced by the fear of another international combine to overthrow the present government. The youth of Russia is trained to think in terms of the next defensive war."

WAR GOD STILL RULES EUROPE, RABBI ASSERTS

Sept 1927
**Silver Returns From Tour;
 Says Radicals Hope for
 Renewed Conflict
 CITES GREAT CHANGES**

**Temple Leader Finds Palestine
 Has Electric Lights, Good
 Roads and Many Autos**

By DAVID DIETZ

Mars, the bloody god of war, still dominates the nations of Europe, according to Rabbi A. H. Silver, spiritual leader of the Temple.

Rabbi and Mrs. Silver have just returned to Cleveland after spending the summer abroad. They visited France, Egypt, Palestine,



RABBI SILVER

Turkey, Russia and Poland.

"The feeling of peace does not exist in Europe today," Rabbi Silver said in an interview Monday. "All the diplomats and leaders of Europe are expressing pious hopes that peace will continue," he went on, "but all alert observers feel that there are too many sore spots in Europe to permit permanent peace."

"The collapse of our disarmament conference at Geneva and the failure of the Polish proposal to outlaw war are proofs that those in control of the destinies of Europe are thinking in terms of war and not of peace."

The radical element of Europe actually desires another war, according to the rabbi.

Radicals Want War

"Nobody is so anxious for another world war as the radicals of Europe," he said.

"They believe that it will be the collapse of the capitalistic system in Europe."

"They reason that the system collapsed in Russia and almost collapsed in Hungary and Germany as a result of the last war and they

think that it will collapse thruout Europe as the result of another conflict.

"Many observers who are not at all radical fear greatly that this opinion of the radicals is correct."

Rabbi Silver's present visit to Palestine was preceded by a similar one eight years ago.

"The changes which I noted over eight years were amazing," he said.

"From a small, backward Oriental province, Palestine has been transformed into a progressive country wherein modern standards of life and thought are fast gaining ascendancy."

"It is all a remarkable tribute to Jewish enterprise and enthusiasm."

"Jerusalem now has electric lights, running water, fine boulevards and many autos."

Rabbi Silver urges ultimate recognition of soviet Russia by the United States after a period of probation.

He said that entrance of American trade interests into Russia would result in amendment of Russia's iron-clad economic policy.

"Russia is slowly recovering from the economic debacle brought about by military communism of the earlier years of the revolution," he said.

SOVIET COMMERCE URGED BY SILVER

Sept 1927
**Rabbi and Wife Back From
 Tour of Europe and
 Russian Study.**

**Believes Trade Should be
 Opened With Union
 on Probation. Sept 1927**

A probationary period for soviet Russia, which should lead to full diplomatic recognition by the United States government and during which official trade relations should be established, was urged yesterday by Rabbi Abba H. Silver of the Temple. Rabbi and Mrs. Silver returned to Cleveland yesterday after three months spent touring in Egypt, Palestine and Constantinople and in studying conditions at first hand in Russia.

The rabbi's proposal for solution of the Russian problem was based upon the contention that the shrewdest way for opponents of communism is to weaken it through the exchange of goods. The necessities of commerce, he said, would eventually result in the abandonment of the radical dogma already compromised by Russia's new economic policy.

Oil Interest There.

"American interests, notably those in the oil industry, are already entering into trade relations with Russia and will continue to do so without our state department's sanction," he said.

"Russia is slowly recovering from the economic debacle brought about by military communism of the earlier years of the revolution. The new economic policy, which prepared the way for Russia's economic recovery, marked the practical defeat of communism."

"A struggle is brewing within the ranks of the Communist party. Official trade relations with Russia would strengthen the 'conservative' element of the party, who would be glad to come to terms with capitalistic Europe and America."

Could Be Revoked.

"The official sanction could be revoked at any time if Russia failed to live up to her obligations or took advantage of trade relations to flood this country with destructive propaganda."

Rabbi Silver said militarism was growing because the youth of Russia was trained to think in terms of the next defensive war and the soviet government was apprehensive of France and England. There is evidence on every hand, he observed, of a desire to be conciliatory toward America.

The Russian people, according to the rabbi, entertain friendly feelings toward America, and he himself was treated with unfailing courtesy by Russian officials. Movies from Hollywood are the emissaries of American culture in Russian cities, he reported.

The physical welfare of the people is better than under the czar's regime, Rabbi Silver said, but there is no liberty. The people's attitude toward the soviet government is one of philosophical resignation: The government is stable, life is livable and a change might bring another debacle. However, if they had their choice they would prefer a democracy.

The rabbi found a partial religious freedom in Russia. Churches are permitted, but the religious instruction of children under 18 is prohibited.

He said the train service and hotels were good.

Change in Palestine.

Re-visiting Palestine after eight years, Rabbi Silver found it changed from a backward oriental country to a thriving region in which modern western European ideals prevail.

The Jewish population is 160,000, mostly from eastern Europe and a few from America. Its life will be mainly agricultural, he said, until the hydro-electricity of the Jordan makes industry possible. Construction work on the project has been begun.

Rabbi Silver praised the Jewish enterprises shown in Palestine and expressed great optimism over the future of the Zionists' movement.

Rabbi Silver Presses

Sept 30 27
RABBI SILVER'S new book, "Messianic Speculation in Israel," comes out simultaneously with his appearance in a selection of essays. In "Best Sermons," by Joseph Newton, the rabbi's sermon is listed. The title is "The Vision Splendid," delivered by him last New Year. The text is from the blessing exchanged between the wise men as they left the academy:

"Mayest thou behold the world during thy lifetime, but may thine end be in Life Eternal, and thy hopes, may they endure throughout all generations."

RABBI SILVER HONORED IN BEST SERMONS BOOK

Acclaimed as One of Best
Jewish Preachers in
America

"The Vision Splendid" is the title of a sermon by Rabbi Abba Hillel Silver of the Temple, which is published in a volume titled "Best Sermons," published by Harcourt, Brace & Co.

The editor of the volume, Dr. Joseph Fort Newton, in introducing Rabbi Silver's sermon says: "Rabbi Silver is one of the most picturesque and brilliant preachers of the Jewish church in America."

He continues: "In the following sermon an ancient, ethical idealism—serene, luminous, authentic—flings its white light across the tide of our days and years, to consecrate and to command."

"It expounds the two profoundest desires of man, which together make the paradox of life, 'May thine end be Life Eternal, and thy hopes, may they endure thruout all generations.' 'The glow of its vision and the glitter of its exposition are alike enchanting.'"

Rabbi Silver's sermon begins: "We are told in sacred lore, that when their hours of study were over, and the wise men left the halls of the academy, they departed from one another with the following quaint and beautiful blessing: 'Mayest thou behold thy world during thy lifetime, but may thine end be in Life Eternal, and thy hopes, may they endure all generations.'"

Rabbi Silver then comments upon how human is the first part of this prayer, the desire to live a full life and know the whole world.

He next calls attention to the paradox between the first and last part of the prayer. He writes: "If one could see his whole world in his lifetime, why should his end in life be eternal?"

He then points out that the rabbis of old realized that no man could realize all his high hopes in his own lifetime.

"The world of dreams and ideals which man creates for himself cannot be, should not be, achieved in his lifetime," he writes.

He then points out the danger of having small ideals lest one's life be spoiled by one outliving those ideals.

He closes by pointing out the potency of high ideals.

"They give us a whole realm of celestial beauty in which to live, even while those ideals are passing thru the tragic stages of denial and frustration which lead to their ultimate transfiguration," he writes.

Other preachers represented in the book of sermons include Dr. John A. Ryan of the Catholic University of America, the Rev. John Hayes Holmes of New York, Dean William Scarlett of St. Louis, and Bishop Charles Slattery of Massachusetts.

SILVER AT CITY CLUB TOMORROW Opens Forum With Talk on Russia.

The City Club will once more turn its attention to the problems of the universe tomorrow noon when an address by Rabbi Abba Hillel Silver will usher in the 1927-28 series of Saturday luncheon meetings in the Hollenden hotel ballroom.

Rabbi Silver will talk on "The Millennium Rides in a Droszky: Impressions of a Visit to Russia."

Several Saturdays preceding the November election will be devoted to political subjects. On the Saturday preceding election, the meeting will be turned over to Councilman Peter Witt for his annual "town meeting"—and dressing down of men and measures.

A testimonial meeting will be held Nov. 12 for Dr. A. R. Hatton, an early president of the club, who is moving to Chicago.

On Nov. 26 eight candidates for the directorate of the club and their campaign managers will conduct an oratorical campaign.

Other speakers scheduled this year include Josephus Daniels, former secretary of the navy; Maurice Hindus, traveler-lecturer; Richard Halliburton, author; Archibald Henderson, literary critic, and Paul M. Rea, director of the Cleveland Museum of Natural History.

Charles H. Lake is president of the club, Carlton K. Matson is chairman of the public affairs committee which arranged the program, and Charles B. Ryan is secretary.

FORUM OPENS ON SATURDAY

Rabbi Silver Will Start City
Club 1927-8 Program
With Address

The City Club's 1927-8 forum program opens Saturday noon in the ballroom of Hotel Statler with an address by Rabbi A. H. Silver. His subject is "The Millennium Rides in a Droszky: Impressions of a Visit to Russia."

Rabbi Silver recently returned from a visit to Russia where he studied economic, social, and political conditions of the Russian people.

The meeting ushers in the club's 15th annual forum program. Other forum events will include addresses by Josephus Daniels, former secretary of the navy; Paul M. Rea, scientist; Maurice Hindus, traveler-lecturer; Archibald Henderson, literary critic; Richard Halliburton, author; and Strickland Gillilan, humorist.

A testimonial meeting for Dr. A. R. Hatton, who will leave for Chicago in a few months, will be held Nov. 12.

Councilman Peter Witt will present his "town meeting" Nov. 5. The club's annual field day for candidates for club directors will be held Nov. 26.

The club is now established on the third floor of the Statler Hotel.

If anything need be said of the cataclysmic success of last Saturday's meeting, featuring Cityzen Rabbi Silver, we quote Cityzen F. J. Voltz who attended his first club meeting: "I got my \$10.00 worth already."

And lest we forget, note the opening words of Cityzen Rabbi Silver in his remarkable address in which he boosted us with a Brobdingnagian boost: "The City Club is a dynamo of cultural power in the community."

Peasants' Fears Save Soviet Rule, Silver Tells City Club

Bolshevist Doctrine Has Failed in Practice
and Will Never Succeed in U. S., First
Forum Talker Says.

Bolshevism has failed in Russia yet the government will continue in power because the people are afraid to overthrow it, Rabbi Abba Hillel Silver of the Temple, who recently returned from Russia, told members of the City club at its first 1927-28 luncheon forum program in The Hollenden Saturday.

The millions of homes, bank accounts, automobiles and insurance owned by American workers and not the vigilance of "100 per centers," Rabbi Silver said, is the reason that bolshevism will never thrive in America and one of the reasons why Russia's "world revolution" failed.

Rabbi Silver was the first speaker of the year at the City club's forum. His subject was, "The Millennium Rides in a Droszky: Impressions of a Visit to Russia."

Other speakers on subsequent programs at the City club will be Josephus Daniels, Paul M. Rea, Maurice Hindus, traveler; Richard Halliburton, author, and Strickland Gillilan, humorist.

Few Ahe Enthusiastic.

Rabbi Silver declared that there are few people in Russia today who lament the overthrow of the czarist regime but at the same time there are only a few outside the ranks of the Communist party who are very enthusiastic about the present order.

"The Russian does not fret under the restraint of a political dictatorship as we would," Rabbi Silver said. "He never had any freedom. Nor was he seriously outraged by the confiscation of private property because the vast majority had no property that could be confiscated."

"Attempts to overthrow the Soviet will receive little support from the Russians because the peasant is afraid of losing his land and the workingman is afraid of losing his new-found dignity."

Doctrine Has Broken.

"They will defend the government through fear of reaction and re-enslavement. The negative loyalty is the strength of the present regime."

"There is not a vestige of communism left in Russia today. The whole communistic doctrine has broken down miserably in practice. Everywhere in Russia today there are evidences of a growing bourgeois class as well as a propertied and highly individualistic peasant class."

TELLS CITY CLUB COMMUNISM IN RUSSIA IS GONE

Rabbi Silver Says Study
Shows Foreign Doctrine
Has Failed

"There is not a vestige of Communism left in Russia today," Rabbi Abba Hillel Silver declared in an address which opened the forum season of the City Club at Hotel Hollenden Saturday noon.

Rabbi Silver, who is the spiritual leader of the Temple, discussed his recent visit to Russia before the club.

"The whole Communistic doctrine broke down miserably in practice and only a sharp reversal of policy on the part of the leaders saved Russia from complete economic disaster," he said.

SILVER TO START LECTURES OCT. 23

Rabbi Will Tell Temple of
Trip to Russia and
Palestine.

Rabbi Abba Hillel Silver of the Temple, Ansel road and E. 105th street, will resume his Sunday morning lectures on Oct. 23, and in his opening lecture will give impressions gained on his summer trip to Russia and Palestine.

The initial meeting of the Temple Men's Club will be held on Wednesday evening, Nov. 2, with George Creel, journalist and lecturer, as speaker.

Bourgeois Growing

"Everywhere in Russia today there are evidences of a growing bourgeois class as well as of a propertied and highly individualistic peasant class."

"A new bureaucracy of government employees, quite menacing in proportion, is also fast developing."

"The Bolsheviks have failed in another important item of their program—the world revolution."

"The masses of the great industrial countries of western Europe and America did not possess the same political background nor did they suffer from the dire economic exploitation as the Russian masses."

Sees No Fear Here

"Bolshevism cannot thrive in a country like the United States, not because of the vigilance of the 'hundred and one percenters,' but because of the millions of homes and bank accounts and autos and insurance policies which are owned by millions of American working men."

Rabbi Silver praised certain phases of the present Russian regime.

"To the credit of the present dictators of Russia should be placed their evident concern for the welfare of the masses," he said.

"They are faithfully endeavoring to eradicate illiteracy, to improve the health of the people and to protect motherhood and childhood."

THE CITY

3

Fifteenth Annual Program of City Club Launched in Brilliant Setting Saturday

Rabbi Silver Opens 1927-8 Series with Great Address
Before Vast Cityzen Audience

Before an audience that taxed the capacity of the ballroom last Saturday, Cityzen Rabbi A. H. Silver opened the 1927-8 season's program with a stirring address entitled "The Millennium Rides in a Droszky: Impressions of a Visit to Russia." The eloquent Rabbi's observations were the result of a recent trip during which he spent much time in Russia, studying conditions in that country.

Prefacing his main speech with a laudatory tribute to the City Club, Rabbi Silver praised the organization as a civic and community asset. We cannot, of course, remember the eloquent phrasing the speaker employed, but we know his words tickled the big crowd present immensely. We do remember that he said he had always looked upon the City Club as "a dynamo of intellectual and cultural power in this community." And there, by the way, is a slogan worth adopting.

Although the delightful weather Saturday had a strong pull for out-of-door pleasures, a record-breaking crowd was on hand. This is the invariable rule when Rabbi Silver's appearance is announced.

The big crowd and all the settings made an auspicious program opener. The ballroom was replendent in new and beautiful wall decorations and carpeting. To these, a touch of enlivening color and fragrance were lent through the gift of a wagon-load of beautiful gladioli presented to the club by Cityzen R. L. Templin, a regular "forumite" and loyal Cityzen.

Frexy Lake gave a word picture of forthcoming attractions, of benefits of club membership and the need for attracting new members. He concluded with the statement that

inadequacy of revenues from present dues will cause the submission to the members, soon, of a proposal to increase the annual dues.

And now to view what the Public Affairs Committee has in store for the future. We name Paul M. Rea for next Saturday. Some civic questions will be presented in the latter part of the month. On November 5th, Cityzen Peter Witt will give his annual "Town Meeting" before the club. A testimonial will be tendered by the club to Dr. A. R. Hatton on November 12th. And the annual Field Day for candidates for Board of Directors will come on November 26th. These are but a hint of what's to follow. Arrange your Saturday schedule now, for you won't want to miss a meeting.

RABBI SILVER RE-VISITS PALESTINE

Proposes Taxing American-Jewish Communities for Jewish Homeland

By BEN SHLOMO

Jewish World
10-19-27

Those who call him the "silver tongued" rabbi do not intend a pun. For he must possess a magic power of attracting people to have become the head of America's most beautiful synagogue within the short space of ten years. Those acquainted with the inner intricacies of the American rabbinical world know that only the sheerest merit can force a man to high position, if he will not wait for the demise of his elders. That Abba Hillel Silver is rabbi of the Temple Tifereth Israel of Cleveland is noteworthy not only because of his youthfulness, but because his rise to power involved the crashing of tradition and custom in the reform Jewish ranks.

Abba Hillel Silver sympathized with labor. He could see no particular crime in the Russian Revolution. He did not spend twenty-four hours a day clamoring for war to avenge insulted America. And most heinous: he was an avowed Zionist, who did not restrain his passion for a rebuilt Zion to the privacy of his study, but dared to preach to his parishioners of the necessity of regaining the Jewish Homeland. Had Silver accepted the East as his homiletic field, he would not have been out of place among his colleagues. But this graduate of the Hebrew Union College was called to Cleveland, traditionally "The Middle West," and so blessedly near Cincinnati, the birthplace of American Judaism. Cleveland had had other rabbis, Zionists and liberals, but none graduates of the institution founded by Isaac M. Wise. During Silver's ministry, the Hebrew Union College has sent other liberals to Cleveland, but he was the first to trample upon the sacred tenets of hide-bound reactionaryism in the domain of his predecessors who had thundered of "the mission of Israel."

When Abba Silver returned from a visit to Palestine recently, he was not a yearling who had gone to the fountain of his Zionist enthusiasm to be refreshed. He went as an observer, as one who had been in Palestine eight years previously and was in a position to evaluate what Jewish effort had accomplished within that period. That is why the impressions he has brought back, and those which he will undoubtedly communicate to his congregation, are not the fruits of first enthusiasm nor the bitter product of disillusion. He has proved himself one of that body of American Zionists whose ultimate goal is the rebuilding of the Jewish Homeland, and who are not deterred by time or circumstances.

It was in Cleveland, that we had the opportunity of discussing Rabbi Silver's reactions to Palestine of the present day. And what a startling contrast for background! Silver's synagogue is called The Temple, appropriate enough designation for this mod-



RABBI ABBA HILLEL SILVER

synagogue whose size and magnificence may be credited to the Machine Age, but whose beauty must be debited to an eternal imaginative sense. One would expect the head of this Temple to be thoroughly aloof from the problems of "orthodox" Jewry in America, not to speak of Jews in Eastern Europe. But it is merely revelatory of another aspect of the man that the greatness of Silver's synagogue should be equalled and surpassed by his rabbi's humility in approaching the problems of Jewish life. His emphasis upon essential simplicity, his demand for wholesome integration was evidenced in his first remark:

"I might say that Tel-Aviv is the first betrayal of our Zionism. In building Tel-Aviv we drifted from our Ideology."

To those who like to think of Tel-Aviv as the Miami of Palestine, who like to tell their non-Jewish friends that the Jews built a modern town upon sand dunes, and that Palestine's big all-Jewish city is the finale of Jewish reconstructive ability, Rabbi Silver's statement will be unintelligible.

And although Silver tries to soften that statement with an avowal of his own admiration for Tel-Aviv's growth, it remains that one of the principles of Zionist philosophy has been violated.

"When I came to Tel-Aviv, I was amazed by the changes wrought in eight years. Where once I walked ankle deep in sand, there were beautiful avenues and boulevards, paved streets, trees and large buildings.

"But I cannot escape the belief that our future in Palestine lies on the soil. Our Zionist ideology was grounded on the principles of transforming a disorganized, Ga-

luth people, immersed in petty trade, and similar unsatisfactory occupations into which they had been forced through the centuries, into a compact, well-forged unit, placed on the soil. The aim of our present work in Palestine must be to connect ourselves with the soil. We must buy up all the land possible, whether in the city or in the village. But only after a sound and healthy country life has been developed, will the city be made possible. The city will arise automatically after the hinterland has been built. Not fifty Tel-Avims can do for Palestine what Ain Harold and Kfar Giladi have done. Tel-Aviv is a mosaic of Galuth life. It is in the colonies that the distinct Palestinian type is being developed, which is the staying power of the country. These new colonies that are developing in Palestine will be the guiding influence in Jewish life all over the world."

Echoing the dominant note that was sounded at the Basle Congress, Rabbi Silver deplored the impatience which marks the attitude of many Zionists toward the rebuilding of Palestine. He particularly deprecated the notion that the American "boom" system might be beneficial to Palestine's best interests, declaring that such artificial progress would provide a very weak foundation for actually sound building up of the country.

"It is far better that the country be built up slowly, and that we think of the Jewish Homeland in terms of decades rather than in terms of years. This will give an opportunity to the various elements coming to Palestine to adjust themselves to the life of the country."

"But what, in your opinion, does Palestine need at the present time to increase the pace of its development?" I asked.

Dr. Silver does not claim the mantle of an expert, but ventures an opinion with the remark that it is based on close study of theory and a passing acquaintance with actual conditions. But to say that Rabbi Silver's study of the problems that face Palestine is a casual and indifferent one would be refuted by the Rabbi's undoubted knowledge of conditions and

difficulties in that country.

It is his belief that colonization and credit are the two chief needs of Palestine. Declaring that the Zionist Organization has spent too much money on education and health, Rabbi Silver pointed out that these duties should be shifted to the Government, for whose obligations the Jews pay taxes.

"But isn't it likely that if the Government will pay for education that governmental control of education will result? Is that advisable?"

"That is not true," Silver was quick to reply. "In Canada every taxpayer can indicate where and to which schools his school taxes should go. There is no reason why something similar could not be done in Palestine. As a matter of fact, even now the Government is paying close to one hundred thousand dollars towards the educational budget and its interference with the curriculum is slight. We must realize that the Zionist Organization has the duty of supplying the needs of Palestine and those immediate and pressing needs are primarily agricultural colonization and the building up of credit institutions in the country. Everything else is either subsidiary or the duty of the Government."

When the recent decisions on the Jewish Agency came up for discussion, Rabbi Silver did not evade the issue by expressing a sanctimonious hope that everything would result favorably, nor did he refuse to commit himself for fear of arousing opposition from one quarter or another. Characteristic of his frankness was the unmistakably clear statement:

"I have no fear of the denationalizing influences of the Jewish Agency on the Zionist Organization. On the contrary, I am convinced that Palestine will benefit a great deal by this mutual co-operation, which is essential. I am disheartened when I think of the insignificant contribution of American Jewry in Palestine, a contribution actually pitiful in comparison with the historic importance of the task for the destiny of the Jewish people."

"I think the time has come when every Jewish community in the United States will have to undertake to tax itself for Palestine, just as it does for its Hebrew educational budget, or for similar items. It is certainly as important to build up Palestine as to conduct a Hebrew school. I am in favor of opening a campaign among the Jewish communities in America to get large congregations to tax themselves annually for a certain amount as part of their legitimate budget. Apart from the direct material benefit to Palestine, it will make American Jews more conscious of their spiritual

RABBI SILVER TO SPEAK

United Palestine Appeal Campaign
Workers Meet Thursday.

Rabbi Abba Hillel Silver of the Temple will speak Thursday to 250 workers in the United Palestine appeal campaign for \$125,000 assembled at Hotel Statler for their first rally, it was announced Tuesday by George J. Klein, chairman.

New appointments to the executive personnel of the campaign, which will open Oct. 26, are Max M. Oser, chairman of the organization committee, and Common Pleas Judge Silbert, head of the lawyers' division. Jewish women of the city are being organized for the campaign under the lead of Mrs. A. I. Fischer, Klein said.

SILVER TELLS OF PALESTINE TRIP

Rabbi A. H. Silver of the Temple yesterday told 300 workers of the United Palestine Appeal Campaign, at a meeting in Hotel Statler, of the needs of Palestine as he viewed them on his summer's trip there.

The Cleveland goal in this campaign, which opens Wednesday, is \$125,000. The national conference of the United Palestine Appeal organization will coincide with the campaign.

"Ten years ago," said Rabbi Silver, "Palestine was a series of Arab villages while today it is a garden spot, dotted by clean, thriving Jewish colonies. About 100,000 Jews have been brought into Palestine and the influx of colonists is greatly overshadowing the influx of capital."

"We face a crisis in Palestine. Hundreds of Jews are out of work there and Palestine desperately needs money to purchase land on which to settle these additional people as farmers."

Jacob R. Geoffrey, regional director of the campaign, also spoke.

Last night a committee of doctors, dentists and other professional men who will aid in the campaign met at the Excelsior Club and heard Rabbi Silver.

SEEK \$125,000 HERE TO AID PALESTINE WORK

Rabbi Silver Tells of Developments and Further Needs

Three hundred workers in the United Palestine appeal for \$125,000 in Cleveland Thursday heard Rabbi Abba Hillel Silver of the Temple give a stirring first-hand description of conditions in Palestine at a workers' rally at Hotel Statler.

After his talk the workers pledged themselves to raise the local quota for colonization of Palestine. The campaign opens Oct. 26.

Rabbi Silver recently returned from a tour of Palestine, and related differences in the big settlement that have been effected since his previous visit there eight years ago.

"Ten years ago," said Silver, "Palestine was a series of Arab villages. Today it is a garden spot, dotted by clean, thriving Jewish colonies. The marshes have been drained of malaria and it has been made a fit place to live—made so by your efforts. About 100,000 Jews have been brought into Palestine and the influx of them is greatly overshadowing the influx of capital."

Silver Spurs Work for Palestine Drive

Three hundred workers for the United Palestine appeal Friday were inspired to greater efforts in the new drive, which will begin Wednesday following a banquet Thursday night at Hotel Statler during which Rabbi Abba Hillel Silver of the Temple gave a stirring, first-hand description of conditions in the land of Jewish traditions.

The rabbi returned recently from Palestine. His talk was a vivid portrayal of the changes there since his

SILVER TO OPEN CHARTER FIGHT

Commission Proposal Backers Will Start Campaign Tuesday Evening.

Interest in the charter amendment or revision fight proposals centered Tuesday in the official opening of the charter commission campaign during the evening in the B. of L. E. auditorium, with Rabbi Abba H. Silver, Mayor John D. Marshall and Attorney William H. Boyd manning the guns.

A council of war was held Monday night in a general meeting at The Hollenden when more than 100 proponents of the commission proposal were handed verbal hand grenades to fling in the Davis camp. This band of workers is scheduled to speak at various meetings

throughout the campaign. They represented all walks of professional and business life and both political faiths.

Will Extol Hopkins.

They are organized under the banner, "Keep Good Government for Cleveland." From now until Nov. 8 they will extol the virtues of City Manager Hopkins and his administration. They will decry all charter amendments and point out the merits of the charter commission.

Among those who spoke Monday night were Attorney Alex Bernstein, chairman of the gathering; Mayor Marshall, A. J. Hirstius, Mrs. Bernice Pyke, Rose Moriarty, Mrs. Mary L. Forrest, Olive Joy Wright and Attorney S. J. Kornhauser.

SILVER URGES CITY TO RETAIN MANAGER PLAN

Rabbi's Eloquent Plea Cheered by 2500 Who Crowd Into B. of L. E. Auditorium

An earnest, eloquent call to the people of Cleveland to rise up in support of progressive government and send the word out to the world that Cleveland strides ever forward, was voiced by Rabbi Abba Hillel Silver of the Temple in the keynote speech of the charter defense campaign Tuesday night.



RABBI SILVER

Rabbi Silver stepped down from the pulpit to enter the arena of politics for the first time in his 12-year career, before an audience of more than 2500 in B. of L. E. Hall.

His address was frequently punctuated with applause and his gentle satire of those who seek to defeat the city manager plan drew laughter from an audience that sat on

ought to be the primary interest of every citizen. Our great national failing is our lack of interest in politics. We have left it to the hands of the professional politician who is in the game for what is in it. "Nor have I refrained from active participation because of any belief that politics is outside the scope of organized religion. If the church has not been so effective as it might, it is because it has not entered the arena of life to do battle for its sanctity and ideals."

"Wherever someone is bringing beauty or righteousness or justice or reasonableness into the world—the church should be in that place. I do not mean, of course, that the church should interfere where there is no ethical factor at stake. That would be folly. But the church

should stride into the arena where a clean-cut moral issue is involved. "There is a clean-cut moral issue in this campaign."

"The fact that I am deeply impressed with the moral seriousness of this attack on the City of Cleveland is the reason for my speaking in this campaign."

"I do not know Mr. Davis. I regard that as distinctly my loss. I stand ready to accept Mr. Davis' best friend's estimate of him. I know Mr. Hopkins slightly. But I am willing to accept his worst enemy's estimate of him."

"And putting those two estimates together, I urge you with all the force at my command to vote against the Davis amendment."

"Mr. Davis and his supporters seek to return to that form of government which the people of Cleveland so decisively repudiated six years ago. People do not change their governments except when they are provoked by glaring inefficiency and incompetence. The people were so provoked six years ago."

"Yet Mr. Davis would foist that discredited government again on the people of Cleveland. The question is—why?"

"Either the old government is now found to have certain rare virtues heretofore unsuspected or the present government has proven a failure."

"Strange to say, neither of these reasons have been advanced by the proponents of charter change. Because they could not be truthfully advanced. American cities have found after much groping in the darkness that efficiency and good government can not be had from a chief executive of the city who must be in the heat of political battle and must do unsavory and unpalatable things to remain."

"Anyone who reads the record of the last three years and ten months under the city manager plan can have no doubt as to the efficiency and value of this government."

"The trouble is—that the professional politicians—that it has worked too well. The arguments advanced by Mr. Davis are mere provocative tid-bits which may excite morons but not intelligent voters. He waves the flag as did the old-time vaudeville performer whose act was a flop. He utters meaningless slogans."

Responsible to People

"He talks of 'restoring government to the people' and seeks to throw out of office a manager elected by the City Council, the body closest to the people. Under this form if the people are dissatisfied the Council is the first to know it and a majority can dismiss the manager immediately after presenting reasons for their action. These reasons need only satisfy themselves."

"But these new-found zealots of Democracy would have the manager replaced by a 'democratic' mayor with fixed term of office, power to fix public-owned utility rates, control the Civil Service and salaries, dictate to the police and fire departments and wield the club of veto over the Council."

"Such a 'Decoy of Democracy' and a hoax should be exposed by thoughtful citizens early in this campaign."

"Some people are of the impression that the more they have the more democracy they have. That all right in small communities where administrative problems are not intricate and where all the people know all the candidates for office intimately. The complex problems of the large city demand the attention of a trained executive trusted by the people with ultimate control in the hands of the people."

Lauds Manager Plan

"The city manager plan is the most modern and logical step in the development of municipal government. It makes possible the drafting to public service of qualified men not willing to indulge in personal election campaigns. It makes possible the building up of a group of trained professional city administrators."

"It gets rid of the political amateurs who now infest public life—their only ability . . . to smile generally."

"The nation is watching Cleveland, the largest city to adopt the new progressive form of government. If it is labeled a success here it will give a tremendous impetus to the plan and to Cleveland throughout the nation. If it fails it will be a tremendous setback. And the proposed amendments brand the city manager plan as a failure."

"I maintain the citizens of Cleveland are not dissatisfied with their government. The plan has given us a good, clean, economical, progressive government providing better parks, streets, water, recreational facilities and at the same time has paid off the debts bequeathed as a precious legacy by outgoing administrations."

"Are we going to brand such a government a failure?"

No Emergency Today

"I make no claim that the plan is a perfect one or that it is infallible. It is still an experiment. There are mistakes. But we must give it time to establish itself and to correct its mistakes. If the people believe that there are certain minor defects in it the orderly procedure to follow to correct them is by a charter commission."

"There is no emergency today to scrap our government and throw the city into chaos . . . to bring back the 'millennium'."

"Now just a word to my friends in organized labor in Cleveland. I understand that the Cleveland Federation of Labor has gone on record for the Davis amendment because of certain grievances against the city manager. This is not the time nor the method to iron them out. If their cause is just and their grievances based in truth they should not try to overthrow the government, but appeal to the public for a dismissal of the present manager."

"One does not disrupt an orchestra because he dislikes the leader. It is a mistake for organized labor at any time to line up with reactionary government, regardless of any temporary advantage that may accrue. In the long run the cause of labor is best helped by progressive government. In the end it is the working man who suffers most from the waste of public funds and corruption."

"And I cannot believe that the people of Cleveland who had the vision and the courage three years ago to vote for Robert M. La Follette for president will now overthrow their most progressive municipal government."

רבי סילווער באר סטערט מחוץ פון פארשיידענע ציין אפער

ארום צוויי הונדערט פרומע און מער האבען זיך געפונען פארזאמעלט שטראסען צו אנטפערן מיט זייער אדמו"ר און מאכען דעם קאמפין פאר אן ער פאלט.

דעמאלדזש דושיי קליין דער טישער פון פון קאמפין האט באקאנט גע' מאכט אן די אפציעלע ערשענונג פון קאמפין וועט פארקומען מיטוואך אוועק אין האטעל סטארטער מיט א באקאנטע פון וועלכע דעמאלדזש לואיס דער נאציאנאלער טשערימאן פון פאר איינציטען ציין אפער, וועט זיין דער הויפט רעדנער.

עס ווערט ערווארטעט, אז קליינלאך דער אידען וועלען אויך מאכען אלע אויסשטעלונגען פאר אן ערפאלגרייכע קאמפין. וועלכער נאך דינען אלס פיר שפיעל פאר פילע אנדערע אידען קהלות איבער דעם לאנד.

ס'וועלען דאס אידען לעבען מאכען נאכרא, ס'וועלען א אידען ארבייטער אין ארץ ישראל (ניס קיין פראלעטארער) און ס'וועלען א פאר וואיסטווינען אידען פארטער אין אונזער נאציאנאלער היים. דאס דארף נאכען צייט און עס דארף מאכען פיר אן אויסשטעלונג — האט רבי סילווער אויסגערוסען.

די הארציגע רעדע האט איבערגע' קאנט א טיפן איינדרוק אויף אלע

SILVER WILL OPEN ATTACK ON DAVIS

Rabbi to Speak for Hopkins at Engineers' Auditorium Tuesday Night.

BY PHILIP W. PORTER.

Rabbi Abba Hillel Silver will open the anti-Davis campaign at Engineers' auditorium Tuesday night, charter commission headquarters announced yesterday.

William H. Boyd, attorney, once a candidate for mayor, will share the platform with Rabbi Silver in the assault on Harry L. Davis and the defense of City Manager William H. Hopkins.

Mayor John D. Marshall will preside.

The mass meeting will be the first of a series in the counter-attack of the anti-Davis forces, it was said.

In enlisting Rabbi Silver on the side of Manager Hopkins, the anti-Davis forces have picked one of the leading orators in Cleveland, and a man who stands high with the cosmopolitan population of Cleveland.

Entrance Significant.

Because of the union labor angles in the coming election, the entrance of Rabbi Silver also has significant features. Several years ago, Rabbi Silver dramatically resigned from the Chamber of Commerce because of the chamber's open shop stand. In backing Manager Hopkins, the rabbi now automatically becomes lined up against the leaders of the Cleveland Federation of Labor.

Additions to the committee of 1,000 were announced yesterday by James L. E. Jappe, secretary. They include the following:

E. S. Ransard, president of the Cleveland Baseball Club; Otto J. Bortonek, Dr. and Mrs. Robert H. Rishon, C. H. Baker, Municipal Judge William B. Beebe, George A. Bellamy, C. S. Britton, Rev. Russell S. Brown.

Charles F. Bruch, Mrs. Stevenson Burke, John H. Bustard, Rev. A. Cardo, Dr. M. H. Castle, Herbert C. Chauncey, David L. Cohn, Jacob D. Cox, Jr., Alexander L. De Majoribus, Theo. De Walt, Nathan L. Dreyfus, F. M. Farnsworth, A. J. Farber, Mrs. Herman Fellinger, Mrs. Adelaide Jeffers.

Rabbi Solomon Goldmann, Mrs. Virginia D. Green, B. E. Greene, Isadore Goldsmith, editor of the Cleveland Federationist; Warren S. Hayden, Mrs. George P. Heimbarger, A. L. Hausmann.

David Ralph Herts, Mrs. Siegmund Herzog, Mrs. Harry L. Houns, Sam Horowitz, Mrs. M. Jacob, F. M. Jahnke, R. G. Jones, Arthur E. Kahan, James F. Kelley, Judge Thomas M. Kennedy, Rabbi Joseph Klein, John Krause, Albert L. Lang, Mrs. Eleanor Ledbetter, Mrs. Lucia McBride, John McNeely, John McHugh, Mrs. Charles McCune, Cornelius Maloney, Mrs. W. W. Mendelhall, John L. Michael, Christian R. Miller, Linn E. Mueller, Ernest Mueller, Harry D. Norvell, Sadina E. O'Brien, Mrs. Julia Pitecock, Carl Rapp, Dr. J. Rybak.

Samuel Rozar, Henry Roeder, Charles M. Ross, Mary K. Ryan, George B. Siddall, A. A. Stearns, Dr. Louis Trinko, Rev. August Tomack, Harry L. Vall, Charles Wachner, Margaret Warneum, John B.

SILVER, LABOR'S FRIEND, TO ASK HOPKINS VOTES

Rabbi Will Help Open Campaign by Charter Commission at Engineers Hall Tuesday Night.

News 10-13-27

The selection of Rabbi Abba H. Silver, long an advocate of organized labor, to head the list of speakers who will open the active campaign of the charter commission Tuesday night, was regarded Thursday by political observers as significant.

The Cleveland Federation of Labor already has definitely placed itself on the side of the Davis charter amendment and has openly boasted that labor was out to oust City Manager Hopkins from his job.

Silver, on the other hand, is expected to urge the voters to retain Hopkins.

Associated with Silver at the mass meeting in Engineers hall, B. of L. E. building, will be Attorney William H. Boyd, with Mayor Marshall acting as chairman.

The Cleveland Federation of Labor Thursday repudiated Rose Moriarty, former member of the state industrial commission, and the Cleveland Federationist, so-called labor paper, for their stand in favor of the retention of City Manager Hopkins, and denied that either Miss Moriarty or the Federationist were affiliated with organized labor.

Campaign to Begin.

The councilmanic campaign for Republican candidates will get under way Thursday night when all aspirants—those endorsed by the executive committee and those forced to run independently—get their day in court at a meeting of the Western Reserve Republican club, 2194 E. 55th st.

Every incumbent Republican candidate received the indorsement of the executive committee last Friday and in addition Walter Dunford and Hugh Lavelle, aspirants in the first district; Charles Sachs, Alfred C. Jones, Stanley F. Szczuka, Frank Volk and Joseph Barry in the second district; Fred G. Klawon in the third, and Alexander Louis DeMajoribus in the fourth, were approved.

Oct 19, 1927

KEEP HOPKINS, RABBI URGES

2,000 HEAR MANAGER'S KEYNOTERS

Silver Calls Cleveland to
Mobilize in Battle for
Great "Moral
Issues."

LABOR MISTAKEN IN
STAND, HE DECLARES

Scores "Loose Talk" for
"Discredited" Mayor
Plan.

BY PHILIP W. PORTER.

A great moral issue, a serious threat to "civic integrity, community betterment and progress" is before Cleveland in the form of the Davis charter amendment, Rabbi Abba Hillel Silver declared to 2,000 hearers who overflowed Engineers Auditorium last night.

Speaking from a political platform for the first time in his twelve years as a minister, Rabbi Silver sounded the keynote for the anti-Davis allied forces, by calling on the city to keep William R. Hopkins as city manager and defeat the "discredited form of government" offered by the Davis speakers.

Cries of "No! No!" interrupted the rabbi when he asked if Cleveland was going to sacrifice its self-respect by repudiating the administration which had given better service in every department than ever before, and paid off "debts bequeathed as a precious legacy by previous administrations."

Every Seat Filled.

It was a bumper crop of listeners that Rabbi Silver, William H. Boyd and Mayor John D. Marshall addressed. They filled every seat and stood three or four deep in both balcony and main floor.

They applauded when the rabbi said he believed Cleveland is satisfied with Manager Hopkins, and they laughed when, in delicate irony, he "debunked" the phrases of the Davis speakers, calling them a "lot of loose, incoherent talk."

Then "decoy of democracy" is a hoax, he said, and it should be "exposed early."

To union labor, with whom Rabbi Silver has always been sympathetic—he resigned from the Chamber of

Commerce several years ago because of its open shop stand—he spoke straight from the shoulder. He said the Cleveland Federation of Labor had "made a mistake by lining up with the forces of reaction, no matter what temporary gains might accrue."

Says Working Man Pays.

"In the long run," he declared, "labor's interests are best served by progressive and efficient government. In the long run, the workingman pays the cost of waste, extravagance and corruption in government."

"I can't believe that a laboring community like Cleveland, which had the vision and courage to vote for a progressive like La Follette, can be beguiled into sacrificing the most progressive and promising form of government in American life today."

Silver was intense and earnest in his recounting of civic progress in Cleveland during the manager plan, but he was at his best in treating the slogans of former Gov. Harry L. Davis and his aids.

"There are only two possible justifications for foisting the discredited system of electing mayors on Cleveland again," he declared. "Either the old system has certain rare virtues hitherto unsuspected and unknown at the time of its rejection in 1921, or the new system is inefficient and incompetent."

Slaps "Loose Talk."

"Neither of these claims is offered. What do we have offered instead? A lot of loose, incoherent talk about democracy, czarism, the flag, the boys in the trenches and similar provocative tidbits which may insinuate the moron but will not mislead the intelligent man and woman."

"It reminds me of the old days when poor vaudeville actors waved a flag to compel applause when their acts failed to get across."

He was thankful for the city manager movement, now embracing 360 cities in the country, "which have given us trained and equipped city administrators, and relieved us of a host of political amateurs infesting our national life whose only qualification is their ability to smile genially," he said.

The claim that the manager plan is "autocratic" was knocked down by Rabbi Silver.

"An autocrat is self-elected, responsible only to himself, removable only by himself," he said. "The city manager is elected by the democratically chosen city council, subject to recall at any time by members who are sensitive to public dissatisfaction."

Asks Labor to Appeal.

"To my friends of organized labor, let me say this: The Cleveland Federation of Labor has gone on record against the manager form of government because of certain grievances against the occupant of the office of city manager. If these grievances have merit, the just way is not to overthrow the government but to dismiss the city manager. Let them appeal to the democratically elected city council and the people who elect it."

Sound Keynote in Battle to Uphold Manager Government



RABBI
ABBA
HILLEL
SILVER
-SPEAKER

MAYOR
JOHN
D.
MARSHALL
-CHAIRMAN

WILLIAM
H.
BOYD
-SPEAKER

logical step in the evolution of government, giving it a form every business organization possesses, where expert knowledge and proven ability is the test of executive, rather than political sagacity and demagoguery.

Lifts Executive Plane.

"It takes the executive out of the political battle field, and the dire necessity of doing the 101 unsavory and unpalatable things which he must do if he wishes to remain long."

The rabbi declared that any impartial observer would be forced to admit the efficiency of the Hopkins government.

"It is good, clean, economical, progressive, has better law enforcement, better police, better street lighting, better water, better parks and recreational facilities, better institutions," he said, "and in spite of this expansion of service, and paying off old debts bequeathed like a precious legacy from corrupting administrations."

"I claim no absolute infallibility for this government. If there be minor defects, the logical, reasonable and dignified thing to do is to let them be studied carefully by trusted citizens who will gather week after week to consider them."

"No Emergency."

"No emergency exists to scrap the present form of government, drive a good man from office, and bring back chaos and the millennium. It is unbecoming of a great metropolis to do this whimsically and hastily."

Rabbi Silver questioned the logic of "these new found zealots for democracy" who seek to displace the manager with an executive having "the most dictatorial powers over finances, franchises and civil service than in almost any other city in the United States."

As to "democracy," the rabbi said that it was easy to "confuse democracy with voting."

"Some think that the oftener they vote, the more democracy they have," he observed. "This is rather naive, and at best such a condition is only workable in a small community, where issues are simple and easy to grasp and the candidates are intimately known."

"No such conditions prevail in a huge and cosmopolitan city, where issues are involved and difficult, technical and highly complicated. A call for voting on everything is a defeat of democracy. We have recognized that for years in making many elective offices appointive, simplifying government, concentrating power, but retaining control. It's not important for the public to vote on everything. That's mawkish sentimentality."

Scrapped Old System.

"It's not accidental that cities after years of groping blundering, testing and trying rejected the old system of popular election of municipal executives because the system somehow does not yield efficiency of the highest type."

Rabbi Silver said he had never met former Gov. Davis, and had only a slight acquaintance with Manager Hopkins.

"I am willing to accept his best friend's estimate of Gov. Davis, and I am willing to take his worst enemy's estimate of Manager Hopkins, and with these two estimates in front of me I judge Hopkins and say vote down the Davis amendment," he declared.

"One doesn't disrupt an orchestra because he dislikes the conductor; one changes the conductor. One doesn't overthrow the government in order to change the occupant of an office."

These four basic principles of democratic government are essential, said Rabbi Silver:

- 1—That all men are equal.
- 2—That no opportunity is granted one group which is denied another.
- 3—That popular referendums should determine all important questions in our national life.
- 4—That final control should be in the hands of the people.

"None of these principles is in the

City on Trial in Charter Vote, Silver Says

ATTACK HASTY 'CURE'

Noted Clergyman Opens Fight for Commission to Draw Charter.

By E. F. Vander Veen.

Cleveland stands trial before the world today, either as worthy of its earned leadership in progressive civic government or as a place false to its ideals and willing to brand itself and those ideals a failure.

On that platform Rabbi Abba H. Silver and Attorney William H. Boyd, the latter a candidate for the proposed charter commission, Tuesday night urged defeat of the Davis charter amendment and victory for the charter commission plan at a mass-meeting in the Brotherhood of Locomotive Engineers' auditorium which heralded the opening of the charter commission campaign.

In fact, Rabbi Silver made plain that only his strong conviction that the civic righteousness of Cleveland was at stake had compelled him, for the first time in his ministry, to enter actively a political campaign.

"I maintain the present city government has given us a good government and that the citizens of Cleveland are not dissatisfied with it," he said.

Attacks Hasty 'Cure.'

"The present charter may have its faults," said Boyd. "It must have, or else 50,000 persons would not have signed various petitions demanding its amendment. But a cure cannot and will not be found in any hasty one-man amendment. It must be studied by a group of intelligently trained minds so that, upon its completion, it will be a charter which may serve as a model for years to come."

Boyd added that, speaking for himself alone, he stood ready to go on record that, if the people on Nov. 8 approved any charter amendment in addition to the charter commission proposal, he would carry out the will of the voters.

"If the people, having spoken as a people, decide on Nov. 8 that it is their will that provisions now contained in amendment proposals be incorporated in a new charter, I promise to abide by that choice, and will not consider my duty as done until I have written into that charter a provision which will have carried out that will," he said.

Warns Labor.

Silver accompanied his assertion on the present government with a warning to organized labor to think carefully before aligning itself against progressive government in favor of "the old order of things."

"Organized labor is best served by progressive and efficient government," warned this acknowledged advocate of the working man.

"It is the working man who pays the high cost of waste and extravagance and corruption in government."

"I cannot believe a laboring community that had the courage to vote in 1924 for that leader of progressives, LaFollette, can be beguiled into overthrowing a progressive form of government to return to the chaos and reaction of the former government."

"It is always a mistake for organized labor to line up with reactionary government for the benefit of a temporary success."

3,000 Hear Talk.

It was the orator Silver, best known to Cleveland, that held an audience of more than 3,000 almost spellbound Tuesday night.

Sharp were the darts which he threw into the camp of the oppo-

sition. Outspoken was his praise of City Manager Hopkins and the "broad vision" of his administration. Straight from the shoulder was his attack on previous and repudiated forms of government as "lacking in vision." Caustic was his denunciation of the rule of "political amateurs" whose "colossal task seems merely to smile genially."

"I do not know Mr. Davis," he said, "and I count that my loss. Likewise, I do know Mr. Hopkins and I count that a privilege, but if I did not know Mr. Hopkins and did know Mr. Davis, I would still urge my fellowmen to vote down the Davis amendment."

Says Move Is Wrong.

"It is fundamentally wrong in that it attempts to overthrow a form of government proved progressive for the restoration of a form of government already repudiated as unfit."

"And this repudiation was not hastily and thoughtlessly made. Such changes come slowly and only when the citizenry has been greatly provoked."

"Therefore I know that the people are not convinced the new form of government has been found wanting even though this attempt has been made to foist upon them again the repudiated government."

"And why has it? That is the question."

"There are only two reasons why such a change could be possibly justified, and, strangely, neither of these reasons has been offered by those submitting the amendments."

"The first reason would be that the old system has suddenly developed rare virtues hitherto unsuspected, and the other is that the present system has proved inefficient and unworkable."

"It is a certainty that the old system has not been purged of its defects, for they are inherent, while the new system, to unprejudiced eyes, can stand on its record of accomplishment given us by the Hopkins administration."

"I fear that the argument of the opposition cannot be that the new system has not worked but that it has worked too well."

Holds Issue Beclouded.

Silver charged that the real issue of the charter campaign has been beclouded by the amendment proponents with "loose, incoherent talk about democracy and socialism and the boys in the trenches."

"Such flag-waving may incite the

mob, but it cannot mislead men and women," he said.

He attacked the charges of the opposition that the present city administration was an autocracy.

"An autocracy," he explained, "is a one-man government, a self-appointed man who is a law unto himself. Under our form of government the city manager is controlled by the council and that body by the people. And the council has the power of removal."

"It is interesting amidst such talk to figure just what these new-found zealots of democracy aim to do; just how they expect to replace the present so-called autocrat with a democratic mayor who will possess more dictatorial powers than in any city in the United States."

"Trained Man Needed."

Silver enumerated his reasons for supporting the manager-council form of government, basing his assertions on the ground that it enables the city to draft as its chief executive a man "of experienced knowledge, proved ability, and sagacity rather than one noted for his 'demi-godness.'"

"The manager-council form of government gives the chief executive a better chance to succeed in that he is less committed and encumbered than an elected official," he pointed out.

"It gives the city the chance to draft into service a competent individual who might not be willing to submit to the indignities and embarrassments of a campaign."

"It provides for the building up of a group of trained and equipped city administrators into a profession dedicated to city betterment."

Others Are Watching.

He added that Cleveland was being watched by other cities and must stand on the result of this campaign.

"Dare we brand our government a failure?" he asked. The question was answered by the audience with a hearty "No."

"Dare we brand ourselves as unfit and unintelligent of civic sense?" Silver continued. "This government is an experiment and in every experiment there are bound to be mistakes. We knew it when we adopted the new charter. We must give those in authority time to iron out those mistakes. If there are certain defects in our present charter, it is the correct thing to elect a commission to iron out those defects."

Is No Emergency.

"No emergency exists that warrants the scrapping of this form of government which would throw out the city manager on a minute's notice and leave the government in a state of chaos without bringing the millennium."

As a last word to labor, Silver declared that rather than have gone on record to replace the present form of government because of a grievance, no matter how just, it would have been much better to demand the dismissal of the city manager.

"One does not disrupt an orchestra because he does not like the director," he explained.

Boyd, in his address, drew on his knowledge as a lawyer to prove his contention that the only just way to remedy the present defects in the present charter is to elect a commission that will thresh out the problems and then submit a new charter to the people.

"A charter commission cannot adopt a charter," he explained. "It can only write and propose one. And that charter must be submitted to the people within one year after the commission is elected."

Six of the candidates for the charter commission were present at the meeting, as was Carmi Thompson, chairman of the charter commission committee. The candidates were Daniel B. Cull, Harry E. Davis, George A. Green, D. S. Humphrey, John A. Zangerle and Boyd.

Mayor John D. Marshall presided.

SILVER ASKS VOTERS TO KEEP CHARTER

An earnest, eloquent call to the people of Cleveland to rise up in support of progressive government and send the word out to the world that Cleveland strides ever forward, was voiced by Rabbi Abba Hillel Silver of the Temple in the keynote speech of the charter defense campaign Tuesday night.



RABBI SILVER plan drew laughter from an audience that sat on the edge of its chairs.

"Friends," he said, when the applause following his introduction faded, "this is the first time in my 12-year career in the ministry that I speak from a political platform—and frankly, I rather enjoy the novelty of the experience."

"It is not that I have not been deeply interested in politics. I have always maintained that politics ought to be the primary interest of every citizen. Our great national failing is our lack of interest in politics. We have left it to the hands of the professional politician who is in the game for what is in it."

"Nor have I refrained from active participation because of any belief that politics is outside the scope of organized religion. If the church has not been so effective as it might, it is because it has not entered the arena of life to do battle for its sanctity and ideals."

"Wherever someone is bringing beauty or righteousness or justice or reasonableness into the world—the church should be in that place. I do not mean, of course, that the church should interfere where there is no ethical factor at stake. That would be folly. But the church

should slide into the arena where a clean-cut moral issue is involved.

"There is a clean-cut moral issue in this campaign."

"The fact that I am deeply impressed with the moral seriousness of this attack on the City of Cleveland is the reason for my speaking in this campaign."

"I do not know Mr. Davis. I regard that as distinctly my loss. I stand ready to accept Mr. Davis' best friend's estimate of him. I know Mr. Hopkins slightly. But I am willing to accept his worst enemy's estimate of him."

"And putting those two estimates together, I urge you with all the force at my command to vote against the Davis amendment."

"Mr. Davis and his supporters seek to take to that form of government which the people of Cleveland so decisively repudiated six years ago. People do not change their governments except when they are provoked by glaring inefficiency and incompetence. The people were so provoked six years ago."

"Yet Mr. Davis would foist that discredited government again on the

people of Cleveland. The question is—why?

"Either the old government is now found to have certain rare virtues heretofore unsuspected or the present government has proven a failure."

"Strange to say, neither of these reasons have been advanced by the proponents of charter changes. Because they could not be truthfully advanced. American cities have found after much groping in the darkness that efficiency and good government can not be had from a chief executive of the city who must be in the heat of political battle and must do unsavory and unpallatable things to remain."

"Anyone who reads the record of the last three years and ten months under the city manager plan can have no doubt as to the efficiency and value of this government."

"The trouble is—to the professional politicians—that it has worked too well. The arguments advanced by Mr. Davis are mere provocative tid-bits which may excite morons but not intelligent voters. He waves the flag as did the old-time vaudeville performer whose act was a flop. He utters meaningless slogans."

Responsible to People

"He talks of 'restoring government to the people' and seeks to throw out of office a manager elected by the City Council, the body closest to the people. Under this form if the people are dissatisfied the Council is the first to know it and a majority can dismiss the manager immediately after presenting reasons for their action. These reasons need only satisfy themselves."

"But these new-found zealots of Democracy would have the manager replaced by a 'democratic' mayor with fixed term of office, power to fix public-owned utility rates, control the Civil Service and salaries, dictate to the police and fire departments and wield the club of veto over the Council."

"Such a 'Decoy of Democracy' and a hoax should be exposed by thoughtful citizens early in this campaign."

"Some people are of the impression that the more they vote the more democracy they have. That is all right in small communities where administrative problems are not intricate and where all the people know all the candidates for office intimately. The complex problems of the large city demand the attention of a trained executive trusted by the people with ultimate control in the hands of the people."

Lauds Manager Plan

"The city manager plan is the most modern and logical step in the development of municipal government. It makes possible the drafting to public service of qualified men not willing to indulge in personal election campaigns. It makes possible the building up of a group of trained professional city administrators."

"It gets rid of the political amateurs who now infest public life—their only ability . . . to smile generally."

"The nation is watching Cleveland, the largest city to adopt the new progressive form of government. If it is labeled a success here it will give a tremendous impetus to the plan and to Cleveland throughout the nation. If it fails it will be a tremendous setback. And the proposed amendments brand the city manager plan as a failure."

"I maintain the citizens of Cleveland

are not dissatisfied with their government. The plan has given us a good, clean, economical, progressive government providing better parks, streets, water, recreational facilities and at the same time has paid off the debts bequeathed as a precious legacy by outgoing administrations."

"Are we going to brand such a government a failure?"

No Emergency Today

"I make no claim that the plan is a perfect one or that it is infallible. It is still an experiment here as elsewhere. But we must give it time to establish itself and to correct its mistakes. If the people believe that there are certain minor defects in it the orderly procedure to follow to correct them is by a charter commission."

"There is no emergency today to scrap our government and throw the city into chaos . . . to bring back the 'millenium'."

"Now just a word to my friends in organized labor in Cleveland. I understand that the Cleveland Federation of Labor has gone on record for the Davis amendment because of certain grievances against the city manager. This is not the time nor the method to iron them out. If their cause is just and their grievances based in truth they should not try to overthrow the government, but appeal to the public for a dismissal of the present manager."

"One does not disrupt an orchestra because he dislikes the leader. It is a mistake for organized labor at any time to line up with reactionary government, regardless of any temporary advantage that may accrue. In the long run the cause of labor is best helped by progressive government. In the end it is the working man who suffers most from the waste of public funds and corruption."

"And I cannot believe that the people of Cleveland who had the vision and the courage three years ago to vote for Robert M. La Follette for president will now overthrow their most progressive municipal government."

Jellyfish are nearly 90 per cent water.

C PAGE TWELVE

"WE HAVE," LABOR REPLIES TO SILVER

PLAIN DEALER Says Complaints to Council Against Manager Are Fruitless. OCT 20, 1927

The Cleveland Federation of Labor last night unanimously adopted an answer to Rabbi A. H. Silver's suggestion Tuesday night in Engineers' auditorium, that labor place its grievance against the city manager with the city council, by saying that has been done.

Harry McLaughlin, president, and James F. Malley, secretary, paid tribute to Rabbi Silver's fairness in dealing with labor and asserted their belief that he had been misinformed, relative to some expressions in the Tuesday night speech, made in behalf of the Hopkins-charter commission cause. Both speakers expressed regret that the clergy had joined a political fight.

Labor's answer to Rabbi Silver's suggestion says:

"This has been attempted, but we find that there is but one way in which the people can change the city manager, since the charter provides that charges must be preferred by a member of council, and that a public hearing must be given the manager on these charges in council."

Would Face Charges.

"However, if a councilman had the temerity to prefer charges against the city manager, he would of necessity, be compelled to answer charges against himself, as he is liable by reason of accepting patronage from the city manager for his constituents and would therefore not be able to vote to change the city manager, because of his position as an elected councilman for violation of the charter provisions, and besides such councilman would run counter to the desire of the mandates of Bosses Maschke and Gogwer."

"These statements are made in all fairness, and we, the workers, should expect our clergy to at least use fairness in their dealing with us. The city manager plan has not taken the city government out of politics, neither has it made for efficiency here or anywhere it is established, unless it be in small communities where the city manager, through personal acquaintance with all the people in the community, decides to be responsive for his own advancement."

"We Jews intend to answer the rabbi in our own journals and beginning this week there will be the first of a series of replies made in the Jewish Daily Forward, which is the workers' paper among our people," Charles Kreinhler, of the International Ladies' Garment Workers' Union, said.

By a rising vote the Federation adopted a memorial to Charles B. Smith, late business representative of the Cleveland Building Trades

PLAIN Dealer

THURSDAY, OCTOBER 20, 1927

DAVIS RECALLS HE RAISED POLICE PAY

Asks Why Foes Didn't Go to Council to Avoid Referendum.

Former Gov. Harry L. Davis described himself last night as "amused that a leader of the other side" had come out in favor of the increase in pay for the police and firemen. He addressed a meeting at Slovenian Hall, 15333 Waterloo Road N. E.

He, too, is in favor of the passage of the .7-mill tax levy for this purpose, he said.

Maurice Maschke, Republican leader, declared for it last week.

"During my administration a similar question was brought up. It cost the city some \$3,000,000 to increase these salaries, but the workers deserved it," he said. "But let me ask this: Why did not these same people who are now favoring this send word to the Council some months ago to be for it? Then the pay would have been increased without resorting to the people."

Regrets Use of "Moron."

Davis said he regretted that Rabbi A. H. Silver had "seen fit to call anyone a moron, which means imbecile or feeble-minded, because they might not agree with him."

"Murder will out," he said, "and I've believed this movement always had such a feeling; but it was never publicly expressed until last night." He added that he didn't believe in belittling anyone.

Carmi A. Thompson, he continued, chairman of the charter commission forces, "ran for governor once and was defeated and wants to run again, because he thinks his candidacy will be advanced if he plays with the other group rather than ours."

"We've been charged with selfishness," Davis said. "Isn't the selfishness on the other side? So far as I'm concerned, I have no personal interest in this fight. I simply want to give you the benefit of my experience from three terms as mayor and one as governor."

Raps American Plan Group.

The American Plan Association is now working against him, Davis said, for he received through another person a letter sent out from that office. He condemned this association for "working against improvement of conditions for the working people."

The listeners were urged by Davis to walk in with the "little ones tucked in with the loving caresses of a mother" when they went home, and ask themselves if these little ones would eventually be competent to do their own thinking and voting.

He quoted Abraham Lincoln, told why the "boys went across the seas" and dared any man to say something against the United States Constitution.

Richard E. Collins, Davis' aid and attorney, declared that Edmund B. Haserock had his facts wrong when he charged the Davis charter with putting control of the police and fire departments under the mayor, and giving the board of control the right to let contracts without advertising. He said Rabbi Silver's statements about "dictatorial powers" were not true.

"The provisions in question were taken either from the original charter or the present charter, and we have ten years of experience to disprove the charge of dictatorship," he said.

CHURCHES JOIN IN FIGHT ON DAVIS

Oct 20-1927
Federation Urges Pastors to War on "Threat Against Good Government."

The executive committee of the Federated Churches last night unanimously urged its pastors to fight the Harry L. Davis charter amendment, calling it an "ugly threat against good government, which apparently has back of it the crafty spoliemen and many blind reactionaries."

"Four years ago the people in their dissatisfaction discarded and scrapped the system which had made, at its worst, a corrupt, and at its best, a feeble government possible," said the Federated Churches. "We therefore urge you to counsel with your boards in the church and do your utmost to defeat this piratical scheme, which successful will set back for many years the splendid improvements already under way in our municipal life."

"We believe this is a time for the patriotic people of the city to act positively and vigorously in support of the best municipal administration that Cleveland has had in many years."

The attack of the Federated Churches on the Davis charter comes on top of Rabbi Abba Hillel Silver's vigorous denunciation of the "loose talk about democracy" put out by Davis speakers.

The impetus of these developments is expected to bring out thousands of those who might ordinarily be uninterested at the final registration days tomorrow and Saturday.

A strong plea for retention of City Manager William R. Hopkins is made in the current issue of the Phyllis Wheatley Association's publication, the Open Door.

"No voter who has taken the pains to register will cast his or her vote Nov. 8 without taking into account the unparalleled achievements of City Manager Hopkins and the City Council during the past four years," the magazine said, "unless that individual desires to promote a selfish interest instead of an interest which will benefit the entire community."

Attorney Dennis J. Lyons, candidate for municipal judge, is opening an intensive campaign tonight on the East Side with four meetings, the largest at Dierke's Hall, 1834 Nathaniel Road N. E.

The League of Women Voters begins its campaign against the Davis and other charter amendments today when handbills will be distributed by a motor corps of women. The League is favoring the charter commission. Emphasis will be placed on registration.

Thomas S. Farrell, president of the Cleveland local of the waiters' union, returned from the American Federation of Labor convention at Los Angeles last night, and immediately lined up with the anti-Davis forces.

Farrell has represented the international union for 23 years in the national federation conventions. He said he was going to start speaking against the Davis amendment tonight in West Park.

"I'm for the city manager form of government, and I'm going to give it everything I've got," he said.

Farrell's entrance into the campaign against Davis is highly significant, for he was utilities director when Davis was mayor and is active in labor circles. He is a member of the election board and Republican executive committee.

אידישע ארבייטער פיהרער פרא- מעסטירען געגען רבי סילווער פאר שטיצען מיט מענעדזשער פלאן

די אידישע ארבייטער פיהרער פון קליבלאנד, באוונדערט די אנפיהרער פון די הינע קלאוק, דרעס, קעמפטיקערס און אנדערע יוניאנס, ווינען נעכטען ארויס נעקסטען מיט א פראטעסט נעגען רבי אבא הלל סילווער פאר זיין רעדע, וועלכע מע ער האט געהאלטען דינסטאג אוועגן אין אינדזשינירס האלל, וואו ער האט זיך ארויסגעזאגט פאר דעם איצטיגען סיסטעם פון מיט מענעדזשערשופ. טשארלס קריינדעל, דער ווייס פרייז וידענט פון דער קלאוקמאכערס אינטער נעשנאל, האט פאנאנדערנעשיקט צו די צייטונגען א סטייטמענט, אין וועלכע ער רבי סילווער ווערט שארף אנגעטרייבן. פון אלס רבי טאג זיך רבי סילווער נישט מיינען אין קיין פאליטיק — זאגט זיך אין דעם סטייטמענט — און ווען ער טהוט דאס יא מוז ער נויטהווענדיגער ווייזע אויף זיך ציהען דעם צאן פון דער ארגאניזירטער אידישער ארבייטער שאפט, וועלכע שטיצט דעם אמענדמענט צו דעם מיט טשארטער, וועלכע ציעלט אנצושאפען דעם מיט מענעדזשער פלאן רעדע.

די אידישע ארבייטער פיהרער פאר דעם, אז די וואוסטערס זאלען זיך נישט לאזען באאיינפלוסען פון רבי סילווער רעדע.

E Rabbi Silver

To the Editor of The Press:
I read the address of Rabbi Silver wherein he supports the present charter. He simply reiterates Hopkins' assertions based upon his achievements and progress as a city manager, but he does not bring out the real reason for opposition which is represented by Davis.

Rabbi Silver is too intelligent not to know the real reason. Harry Davis could not be a successful contender for office without large organized support.

The issue involved is an attack against City Manager Hopkins because of his attitude against organized labor. Harry Davis is banking upon the support of that body because of its dissatisfaction with the way it has been sidetracked.

Labor leaders charge Hopkins with being the tool of the Chamber of Commerce and manufacturers. They see the hand of the open-shoppers behind the propaganda to take away labor's only power in fights—picketing.

Labor knows the result of such prejudice. To save its organization from annihilation it is willing to sacrifice an economic municipal administration.

But if Hopkins had confined himself to a basis of fair dealing with all classes represented by our population, neither Harry Davis nor any other political leader would have been able to persuade any group of common-sense folk to support him for vengeance.

Labor is not opposed to any form of government which promotes the interests of the entire community. I am satisfied that the present charter is a better plan than any we have had, but it becomes dangerous when its director permits himself to submerge the interests of the working class for a false theory of economy.

I am a representative of labor. We demand our fair share in government. We are interested in government in so far as it gives protection

A MESSAGE OF GREETING FROM RABBI ABBA HILLEL SILVER

It is with the fullest realization accustomed to crises. Our whole of the serious nature of the United life has been one continuous crisis Palestine Conference which is now for we have, ever since the loss meeting in our city that we greet of our national independence, lived the delegates who have come from under the duress and tension of all parts of the country.

The conference meets at a critical time in the history of our movement. We are encountering difficulties in Palestine which are greater than any which we have met with in the last ten years. We are facing a hard, up-hill task. It is becoming apparent to many what was heretofore clearly apparent to the few that the historic task of upbuilding Palestine would not be an easy one, nor one which could be swiftly consummated. Years of persistent labor and sums far greater than the utterly inadequate sums which have so far been expended will have to be invested before the ideal of the Jewish Homeland will even be approximated. Our salvation will come as the prophet long ago indicated, — "through confidence and deliberateness."

The present economic crisis in Palestine ought to call for a reorganization of our plans and our technique. It ought not to diminish our enthusiasm or depress our spirits. We are a people quite

economically, political and social frustrations. We were never demoralized by them. We shall surmount the present crisis in Palestine and any future one which is likely to occur in the long process of our national rehabilitation if we keep our heroic objectives clearly before us at all times.

May the leaders of American Jewry assembled here approach the practical problems which confront them in a spirit of confidence and deliberateness undeterred by the disfavored conditions of the moment.

This one fact ought to inspire them, — Palestine is being rebuilt. Slowly, stone on stone, the foundations are rising. Slowly, duram by dunam, the land of Israel is being redeemed. Slowly, one by one, new colonies and settlements and schools are being established. Slowly but surely a new Jewish civilization is being fashioned. Our immemorial hopes may be deferred. They cannot be permanently defeated.

ABBA HILLEL SILVER

TWO RABBIS URGE POLITICAL JUSTICE

Silver and Brickner Point to Need of Efficiency in Government.

Sermons inspired by the issues of the present municipal campaign were preached yesterday by Rabbi Barnett R. Brickner and Rabbi A. H. Silver.

Although decrying the seeking of political power by the church, Rabbi Silver told his congregation at the Temple, E. 105th Street and Ansel Road N. E., that the moral issues of the campaign warranted the church's active participation.

He praised the stand of the Federated Churches of Cleveland in supporting the Hopkins administration against the Davis charter amendment.

"It is not enough for the church to have a platform of peace, or justice, or civic righteousness," Rabbi Silver said. "It ought also to have a program, or at least endorse a program, which promises the maximum of achievement in these directions."

Preaches Social Justice.

"The church has preached social justice, but has been content merely to take care of the victims of social injustice. There are political campaigns involving no moral issues, and the church would be unwise to inject itself into them. But there are campaigns in which civic integrity and municipal progress are involved—issues whose defeat would be a defeat of civic righteousness. In such campaigns the church ought to speak—and speak in no uncertain terms. The present Cleveland campaign involves such issues."

PALESTINE APPEAL BRINGS IN \$54,626

Workers in Campaign Have Secured Nearly Half of \$125,000 Asked.

Workers in the United Palestine Appeal Campaign in Cleveland have turned in pledges totaling \$54,626, nearly half of the \$125,000 goal. Additional subscriptions for \$6,709 were reported at a meeting of the workers yesterday.

At the meeting the workers were addressed by Rabbi Leon I. Feuer, director of religious education of the Temple. They will report again Monday noon. A rally, at which those in charge hope that the campaign can be successfully concluded, is being planned for Tuesday. Should the entire amount sought not have been subscribed by Tuesday night, it was said yesterday, the campaign may be prolonged.

Rabbi A. H. Silver of the Temple, Ansel Road N. E. and E. 105th Street, will preach tomorrow morning on "The Church in Politics." He will discuss the question "How Far Shall the Church and its Ministers Participate in the Political Life of Our City and Country?" Special reference will be made to the present Cleveland campaign. For the remaining Sundays in November Dr. Silver has announced a series of sermons on "Israel's Role in History."

Nov. 6

COMM

Silver to Give Armistice Day Address at Palace Theater

Dean White Asks All Congregations to Attend Special Services Under Auspices of Federated Churches.

The Federated Churches has made arrangements for an Armistice day noon service in B. F. Keith's Palace theater, 12 to 12:40 o'clock, with Rabbi A. H. Silver speaking upon the subject "Ten Years After."

The service will be in charge of the federation's committee on foreign affairs of which, Dean Francis S. White is chairman. During the past two years this noon-day service was held in the Old Stone church but the city-wide interest in the meeting was so great that the committee accepted John F. Royal's invitation to hold the service in the Palace.

"Very likely you are among those who lived through the horrors of 'A War to End Wars' and you may have even shared with others 'over seas' some of the vivid experiences of those days," said Dean White in his communication to the pastors.

"The nation since 1919 annually calls on her citizenry to observe Armistice day. We in Cleveland will heed that call. Your committee has arranged for the observance in B. F. Keith's Palace theater, Friday, Nov. 11, at 12 o'clock. Will you please co-operate in this effort and urge all members of your congregation who are downtown on that day to participate in that service? And will you not make a special effort to be present in person at that time and place?"

"We urge you to preach on Nov. 13 with the idea in your mind of adding weight to the desire for peace which lies in every Christian's heart, and of educating your people so that their desires may result in an intelligent appreciation of what is involved in this effort to outlaw war, and a determination to work steadily and enthusiastically toward that objective."

"The fact that the centennial of the American Peace society is to be celebrated in Cleveland next May is an added reason why we urge every pastor to co-operate. Congressman Theodore E. Burton, who is a member of our committee on foreign affairs, is president of the American Peace society."

threatens to strangle the city," Rev. Hayden said.

"This bridge will be the biggest single step possible in this direction."

Rabbi Abba Hillel Silver joined in the sponsorship by saying, "the city cannot grow until it can move. The bridge is badly needed and should be built now."

"Cleveland needs this bridge," said Rabbi B. R. Brickner, another member of the committee. "It is unfair to retard the growth of the West Side by virtually walling that great body of people off from the rest of the city. By all means, the bridge should be built."

Monsignor Francis T. Moran, a member of the committee, stressed the valuable service which the committee gave in its three months' investigation. Bishop Schrembs is also a member of the committee as are Rev. C. L. LeBlond and Rev. Walter R. Breed.

RABBI SILVER TO TALK AT PALACE

Will Address Armistice Civic Gathering.

"Ten Years After" will be the subject of Rabbi Abba Hillel Silver of the Temple, at the civic Armistice Day services this noon in B. F. Keith's Palace Theater, under the auspices of the Federated Churches. Dr. Louis F. Rufnewly, superintendent of the Cleveland Presbytery, will preside.

SATURDAY, NOVEMBER 12, 1927

SILVER PUTS HOPE IN ANTI-WAR ERA

Tells Church Armistice Day Rally Armed Conflict Is Futile.

The Armistice Day celebration of Cleveland churches, begun with a noon meeting in B. F. Keith's Palace Theater yesterday at which Rabbi A. H. Silver of the Temple spoke, will be continued tomorrow when many pastors will speak on World Peace.

The theater meeting yesterday was arranged by the Federated Churches. The world peace sermons are being preached tomorrow in compliance with a request by the Federation and the Federal Council of Churches of Christ in America.

Rabbi Silver in his address yesterday declared that the world accomplished little by the World War and "that more and more thinking men and women throughout the world have become disillusioned about war and about the value of war in settling any vital human problem."

Predicts End of War.

"A few simple elementary truths," he said, "are finding their way into the consciousness of the race and when they once become fixed there, war will cease as surely as the burning of witches and human sacrifices and slavery ceased when men once became convinced of their horror and stupidity."

"The peoples of the world are coming to realize that war never settled anything; that it solves no problem but aggravates existing problems and creates new ones; that human progress does not and cannot come by way of the bayonet, the trench and poison gas but only by

the long, arduous, tortuous way, the slow, patient way of work, education and organization, by more work and more education and more organization."

"Men are coming to realize that democracy and freedom and peace will come desperately, slowly and that they will come not at all with the blare of trumpets or the shriek of shrapnel, with the beating of drums and the fanfare of marching armies, but that they will come through the humble sacrificial labors of the human spirit, through the simple unheralded exertions of the hand, heart and mind of man working indefatigably, here, there and everywhere, to consolidate the ranks of mankind, to create better understanding among peoples and more opportunities for contacts and co-operation."

"This realization of how human progress actually comes about will have to become part and parcel of the thinking processes of the race, ingrained in its mentality through deliberate education in school, church and home."

freedom and peace will come desperately slowly and they will come not at all with the blare of trumpets or the shriek of shrapnel, with the beating of drums and the fanfare of marching armies, but that they will come through the humble sacrificial labors of the human spirit, through the simple unheralded exertions of the hand, heart and mind of man working indefatigably, here, there and everywhere, to consolidate the ranks of mankind, to create better understanding among peoples and more opportunities for contacts and co-operation. This realization of how human progress actually comes about will have to become part and parcel of the thinking processes of the race, ingrained in its mentality through deliberate education in school, church and home.

Must Pay Price.

Again it is becoming clear that peace and co-operation among nations will not be things easy of attainment. Mere pious wishes cannot bring them to pass; peoples will have to pay the price for these social advantages. Nations must be prepared to pay the price in terms of the surrender of long cherished traditions, in terms of the suppression or sublimation of deep-seated memories, of ancient ways of thinking and doing and of long-nurtured grievances. Good will is not a legacy of the human race but an achievement.

Peoples will have to extend their local tribal loyalties so as to include the whole world. They will have to sacrifice their racial conceits and pretended racial excellencies. Tribalism is very rampant in the world today. The war seems to have stirred the slumbering emblems of racial egoism.

And lastly the nations of the earth must pay the price in terms of sacrificing their traditional exploitation of backward peoples. Economic imperialism leads to rivalry among the exploiting nations and to war.

War Achieved Little, Says Rabbi Silver

Rabbi Abba Hillel Silver of the Temple gave the principal address Friday noon at Armistice day services at B. F. Keith's Palace theater, which were sponsored by the federated churches.

His talk, in detail, follows:

Today we celebrate Armistice day in no heroic mood of exaltation. It is still a day of thanksgiving for the cessation of the most tragic war in history. But to many thinking men it has lost its festive character. It has become a somber day of retrospection—a day which recalls a needless war and the unavailing sacrifices of millions of human lives. For it is clear now, nearly a decade after the holocaust, that pitifully few of the high hopes then entertained have been realized. The ideals for which men poured out the rich red wine of their youth have not come to pass.

Sees Coming of Peace Era.

The most important gain within the last ten years has been this: That more and more of thinking men and women throughout the world have become disillusioned about war and about the value of war in settling any vital human problem. Tens of thousands of men the world over—not those in authority to be sure, not the diplomats, not those who are actually controlling the affairs of government—but men in the rank and file of life, common people, have learned to hate war and to suspect those who speak of the glory and splendor of war. These men and women in their tens of thousands individually and collectively are working to eradicate the war psychology, to make war less and less possible in the world.

A few simple elementary truths are finding their way into the consciousness of the race and when they once become fixed there war will cease as surely as the burning of witches and human sacrifices and slavery ceased when men once became convinced of their horror and stupidity.

The peoples of the world are coming to realize that war never settled anything; that it solves no problem, but aggravates existing problems and creates new ones; that human progress does not and cannot come by way of the bayonet, the trench and poison gas, but only by the long, arduous, tortuous way, the slow, patient way of work, education and organization, by more work and more education and more organization. Men are coming to realize that democracy and

Armistice Day Service

in B. F. Keith's Palace Theatre

Euclid Ave. & E. 17th St.

Friday, November 11, from 12 to 12:40 o'clock

You and Your Friends are most cordially invited to be present

RABBI A. H. SILVER

will speak upon the subject

"Ten Years After"

This service at the noon hour on Armistice Day has come to be one of the outstanding meetings of the year. Rabbi Silver has just returned from Europe where he made a thorough study of present conditions. His message will stir your heart.

COME AND BRING A FRIEND

A Community Fund Festival

Masonic Auditorium

3515 Euclid Avenue

Sunday, Nov. 13, 3 P. M.

The Cleveland Orchestra, Nikolai Sokoloff, Conductor
Orpheum Male Chorus, Charles D. Dawe, Conductor
Edwin Arthur Kraft at the Organ

Address by Rabbi Abba Hillel Silver of the Temple

No Solicitation
of Funds

Public Admitted
2:45 P. M.

Broadcast This Afternoon

ORCHESTRA, CHORUS, ORGAN COME THROUGH WTAM



NIKOLAI SOKOLOFF



EDWIN
ARTHUR
KRAFT



RABBI ABBA HILLEL SILVER



CHARLES D. DAWE

In past years some radio listeners have criticized programs sponsored by the Community Fund on the grounds that the talent was not good enough. Here we present visual evidence of the sort of program one may expect this afternoon through WTAM.

The program is to be presented in Masonic auditorium. The Cleveland orchestra will play under the direction of Nikolai Sokoloff. The Or-

pheus male chorus is directed by Charles D. Dawe. Edwin Arthur Kraft, organist, is the other artist. Rabbi Abba Hillel Silver will deliver the address at this meeting.

The broadcast through WTAM was made possible through the courtesy of Rev. Daniel A. Poling, whose young people's conference usually is relayed from New York Sunday afternoons but who voluntarily released WTAM for this occasion so that the Community Fund meeting might be broadcast.

ra, Rabbi Silver in

Nov. 13, 1937

They Broadcast in Behalf
of Community Fund Today



CHARLES E. ADAMS
EDMONDSON PHOTO



RABBI SILVER
KUHAR PHOTO



EDWIN ARTHUR
KRAFT
STANDFORD PHOTO



NIKOLAI SOKOLOFF



CHARLES D. DAWE
GROSSBY PHOTO

When the Community Fund festival is held at Masonic Hall this afternoon, with WEAR broadcasting, Rabbi Abba Hillel Silver will give the principal address, with Charles E. Adams

presiding, while music will be furnished by the Cleveland Orchestra, under Nikolai Sokoloff; the Orpheus Male Choir, under Charles D. Dawe, and by Edwin Arthur Kraft, organist of Trinity Cathedral.

Community Fund Festival

Program



GLAD to GIVE
Masonic Auditorium
Sunday, November 13, 1927

Ninth Annual Community Fund Campaign
November 14-22, 1927
Goal \$4,600,000 - 110 Services

Organ Recital—2:30 to 3:00 p. m.
Edwin Arthur Kraft, Organist

Overture to *The Magic Flute*.....Weber

The Cleveland Orchestra
Nikolai Sokoloff, Conductor

a. Song of The Marching Men.....Protheroe

b. Yonder! Yonder!.....Russian Folk Melody

Tenor Solo by Howard Justice

c. Nun of Nidaros.....Protheroe

The Orpheus Male Chorus
Chas. D. Dawe, Conductor
Ben Burt, Accompanist
Edgar Bowman, Organist

Valse Triste, Op. 44.....Sibelius

School of the Little Fauns, from the ballet *Cydalise and the Satyrs*.....Pierne

The Cleveland Orchestra
Nikolai Sokoloff, Conductor

Address—Rabbi Abba Hillel Silver

Romanian Rhapsody No. 1, A Major, Op. 11.....Enesco

The Cleveland Orchestra
Nikolai Sokoloff, Conductor

America

APPEAL FOR CHEST WILL RUN 9 DAYS

11-14-27

Seasoned Corps of 7,000 in
Field to Raise \$511,000
a Day; Goal Set at
\$4,600,000.

OVERFLOW FESTIVAL AND
HEAR SILVER'S KEYNOTE

Givers Are Told of Charity
That Helps Needy to
Help Selves.

BY FRED CHARLES.

More than 7,000 Community Fund workers, who have spent several weeks gathering steam, will start out this morning to gather in \$4,600,000 for 110 social and welfare agencies within nine days.

Their order, in this ninth annual campaign of community giving which dates from war time, is a large one. They must average a little more than \$511,000 a day, or an average of about 50 cents a day from every inhabitant of Greater Cleveland.

The goal is exactly the same as last year. But last year the campaign fell short of the mark, and general economic conditions at this moment do not promise better results. However, there are a large number of factors to be weighed in favor of the campaign organization.

Seasoned Campaigners.

In the first place, the solicitors are a seasoned lot who often have been under fire. Many of them began to "carry the hod" for the Community Fund—a thankless task—back in the War Chest days. They think they have perfected their strategy each year and that this year they have calked the seams and are embarked in a water-tight barque.

They are convinced that they have "sold" the idea of communal giving to Cleveland, that the man or woman who doesn't think this system the best possible for financing necessary charities is hard to find. They have profited from former mistakes, and the enthusiasm of each campaign carries over into other years.

There is an apparent disposition, especially among the big givers, to come to bat a little stronger this year. Certainly, the enterprise is to be put up to the wealthy this year on the basis that they must do better than they did last year, and there are advance indications that this challenge has been met.

Samuel Mather, honorary chairman, announced Saturday night that he knew two men who last year gave \$10,000 each who intend to give \$20,000 each this year, and yesterday a report was in circulation that a man who gave \$20,000 last year will donate \$40,000 this week.

A Community Fund music festival in Masonic Auditorium yesterday pulled out the biggest crowd that ever assembled for such an affair. Every seat was taken, scores stood, some were turned away. The Cleveland Orchestra played, the Orpheus

Male Chorus under Charles G. Dawe sang, Edwin Arthur Kraft was at the organ, and Rabbi Abba Hillel Silver in a brief address fired enthusiasm to new heights.

Another of these "inspirational" meetings is scheduled for tonight—a dinner of Division A team workers in the Chamber of Commerce Auditorium at which the racial and religious solidarity behind the Fund is to be emphasized by leaders of three great religions: Rev. M. B. Fuller, pastor of the Lakewood Methodist Episcopal Church; Rabbi Solomon Goldman of the Jewish Center, and Megr. Francis T. Moran of the Catholic Diocese of Cleveland.

The history of the Fund to date in figures follows:

	Amount Received	Number of Donors
1919	\$4,026,000.72	148,234
1920	4,533,770.52	133,268
1921	3,803,115.98	310,208
1922	4,250,427.63	389,667
1923	4,172,295.25	391,199
1924	4,413,007.85	426,326
1925	4,350,000.00	460,775
1926	4,445,506.00	466,200

Only twice in the nine years has the campaign brought as much as the sum fixed as the "goal," but from the very beginning there has been a steady increase in the number of participants.

Last year, for instance, 466,200 persons, including children whose gifts were limited to 10 cents, wanted to be counted in on this enterprise—about half the population of the city, men, women, children.

This broadening "base" upon which the campaign rests, signifying increasing confidence in its integrity and its methods, has been hailed by Charles E. Adams, general chairman, and other Fund leaders, as more important than the amounts actually pledged.

The 7,200 solicitors are divided into three main groups. Division A, led by Allard Smith, is expected to skim the cream from Cleveland philanthropy by obtaining \$3,650,000 from about 17,000 individuals and

firms. The balance will be brought in from neighborhood merchants, office workers, factory employes and school children by the Industrial Division, directed by Julian W. Tyler, and the Metropolitan Division, headed by Franklin F. Stafford.

Solicitation in the schools is in the hands of Henry Turner Bailey and some 10,000 teachers, custodians and other school employes. This year senior high school budgets will be permitted to give as much as 50 cents and junior high pupils 25 cents. The maximum for elementary children remains at a dime.

The hundreds who could get into Masonic Auditorium, and thousands of others who sat at home and tuned in their radio sets, heard Rabbi Silver describe the Community Fund as the highest type of giving.

Quotes Maimonides.

"Maimonides, sage of the middle ages, told of eight types of givers," he said. "The lowest of all is the man who gives but gives grudgingly. He may give to escape criticism, but a ring of selfishness has effectively blocked his soul from his gift."

"Next above him is he who gives with a good grace and willingly, but who does not give all he can. His soul is trained to ethical responsibility but to a limited degree."

"Above him is he who gives with a good grace and willingly, and all he can, but only after he is asked to give. His goodness is without reservation, but not without the necessity of a reminder. He does not anticipate human want."

"Then comes the man who gives willingly and all he can before he is asked. He is alert to human need. He goes out into the highways and byways seeking his unfortunate brother, and his giving partakes of nobility."

"The fifth is he who gives without seeking to discover the identity of the recipient of his gifts. For there are those who would rather starve than reveal their need to those whose equals they were before misfortune came. If they are known to the giver they are degraded and robbed of manhood and dignity. And sometimes the giver is degraded, too, by the love of adulation."

vanity; their charity is vitiated by publicity. The grace of a good deed is its anonymity."

"Above all others is he who gives to a communal fund. He gives not directly to the one in need but to all. He joins in a co-operative effort in a community task. He makes possible community service on a large scale."

"The highest of all is he who not only relieves want but helps men to help themselves."

"The sage was wise in placing this type of charity at the top of the list. Organized charity long ago set this as the objective of its constructive task. From the giving of alms charity has passed over to prevention. It is less costly to safeguard health than to care for the sick; it is less costly and more charitable to provide recreation for the young than to care for delinquency."

"Our Community Fund meets all the requirements of the higher types of giving described by the sage of old. It sets out to give to thousands of men and women just that lift that will place them on terms of equality with the community. It sets about to preserve the family unity, the center of our civilization. It is a communal effort—we pool all the love and all of the good will of our people in one vast reservoir of benevolence. If the impulse to do good is universal, nowhere does it express itself so vividly and so convincingly as here in Cleveland."

"Civic Shrines."

"Our Community Fund has become our civic sacred shrine. At least once a year we meet here at the altar in a joyous convocation of united hearts. It does not flatter one, or heap humility on another. It calls upon every child of God to give, and upon every child of God in need to come forward and be helped."

"It is the noblest expression of the soul of our city. If you wish to find the heart of Cleveland and its over-leaping vision, you will find it not in our buildings or our towers, beautiful as they are, but in this service of humanity in which thousands yearly pool their services and love."

א שטאדט צו אנפאנגען ארבייטען און אפשטעלען ארבייטסלאזיקייט

אנפאנגען די ארבייט אויף די פאר-
 שיערענע פראיעקטען, ווי דעם נייעם
 האיי-לעוועל בריק, די לייק פראנט
 אויסגעשטעלטע און אנדערע, איז דער
 איינציגער מיטל ווי אזוי צו קומען
 צו הילף די מויערע ארבייטסלאזע,
 וואס געפינען זיך אין קלויאלאנד —
 איז נעווען די מיינונג וואס עס האט
 געכטען אויסגעדרוקט דעם אבא הלל
 סילווער.
 אנטוויקעלונג אויף דער קריטישער
 לאגע וואס הערשט אין שטאדט אין
 וועלכע ווערט פון טאג צו טאג נע-
 פערהליכער, נישט בלויז פאר די וואס
 וווינען ארבייטסלאז, נאר פאר דער גאנצער
 צער באפעלקערונג, האט רבי סילווער
 אנטעצייגט, אז יעצט איז די וויכטיג-
 סטע צייט, ווען די ארבייט אויף די
 דאזיגע פראיעקטען דארף זיך אנפאנג-
 נען.
 צו דערעלכער צייט האט רבי סיל-
 ווער אנטעוויזען, אויף דער וויכטיגקייט
 פון יודערהען אן אינשורענס פיל-
 פאר ארבייטסלאזע, אלס א שטענדיגע
 לעוונג פאר דעם דאזיגער שווערער
 פראבלעם.
 „אנדערע פראגעס וועלכע לענדער הא-
 בען דאס געטאן — האט ער געזאגט
 — האן ווען אימיצער וואלט געפיל-
 בען אהן ארבייט וואלט ער נישט געמא-
 לען אלס לאסט אויף דער באפעלקער-
 ווען.“
 רבי סילווער האט אויך דערעלכט,
 אז וויין טעלעפאן הערט נישט אויף צו
 קלינגען און פיעלע ווענדען זיך צו
 איהם, ער זאל פאר ווי באקומען אר-
 בייט און צו וועלכער פעקטארי ער
 ווענדעט זיך, ענטפערט מען איהם, א
 מען שיקט אוועק מענשען און ער
 איז נאכנישט קיין פראגע, פון אנטע-
 ניע ארבייטער, ווען מען שיקט אלס
 טאג אוועק די אלטע.
 „די שטאדט דארף די פראבלעם
 אויפגעהעבן מיט איהר פולער ערענ-
 קייט און ברענגען צו א לעוונג.“
 האט רבי סילווער פארענדיגט.

SILVER URGES CITY TO BUILD AND AID NEEDY

Rabbi Says Now Is Time to
 Act on Big Projects, End-
 ing Unemployment

By PAUL PACKARD
 Governmental construction proj-
 ects—the new high level bridge, the
 lake front improvement and others
 —offer the only immediate means
 of bringing relief to Cleveland's un-
 employed.
 These emergency remedial meas-
 ures were urged Wednesday by Rab-
 bi Abba Hillel Silver.
 "The unemployment situation is
 critical here, as it is over the coun-
 try as a whole," Rabbi Silver said.
 "Right now is the time for the city
 to launch its vast projects. It should
 launch them under heavy pressure.
 Both Will Benefit
 "Periods of unemployment should
 be met by the city with an aggres-
 sive construction program. The city
 now cannot only get labor at reason-
 able prices, but at the same time
 perform social service."
 Rabbi Silver pronounced the dole
 system of England as "vicious," but
 asserted that Cleveland and other
 industrial centers are headed to-
 ward it unless something is done.
 "There is no excuse for public
 school children being undernour-
 ished," he said emphatically. "The
 Board of Education has the right to
 ask help of the Community Fund
 and the Welfare Association.
 "Surely our treasury has not been
 so depleted that anybody in this city
 need starve. I don't care how seri-
 ous the situation may become, every
 man, woman and child in Cleveland
 is entitled to food, raiment and shel-
 ter.
 All Have Right to Live
 "This is not charity. Everybody
 has the right to live. It isn't a
 man's fault if he wants to work and
 can't find a job."
 Unemployment, the rabbi ex-
 plained, is not a local but a national
 problem and cannot be attributed
 to any one thing. He urged the
 passage of an unemployment insur-
 ance bill as a permanent solution to
 the problem.
 "Other progressive countries al-
 ready have adopted it," he said.
 "Insurance affords the only sure
 protection for a man out of work.
 The policy should be paid by the
 employe, the employer and the
 state. Then when the man is
 thrown out of work he becomes
 neither a charge on the community
 nor of industry.
 Would Evade Charity
 "My telephone rings almost in-
 cessantly. It seems as tho men
 everywhere are out of work. I call
 factories and stores, but the answer
 invariably is: 'Why, rabbi, we're
 laying off men now.' There is
 nothing I can do for those who
 appeal to me."
 Rabbi Silver said that unemploy-
 ment insurance would enable men
 to live without resorting to charity.
 "But we can't get the insurance
 bill thru now and right now is when
 we need relief," he concluded. "The
 city will have to get into action on
 its long-proposed projects."

Festival Is Held.
 The wheels of the campaign
 swung into motion Sunday after-
 noon at the annual Community
 Fund festival at Masonic audi-
 torium. Twenty-five hundred per-
 sons gathered there to hear inspi-
 rational addresses by Rabbi Abba
 Hillel Silver of The Temple,
 Charles E. Adams, and an enter-
 tainment program by the Cleveland
 orchestra, conducted by Nikolai
 Sokoloff, and the Orpheus Male
 chorus, directed by Charles D.
 Dawe.
 Rabbi Silver offered an appeal
 which had its basic principles en-
 tirely different from the pleas cus-
 tomarily made. It was unusual,
 and reached in full chord the
 hearts of his listeners.
 Defines Charity.
 He told of the eight ways in
 which charity was defined by that
 aged Jewish philosopher of old,
 Moses Maimonides.
 "At the foot of the charity ladder
 Maimonides placed those who give,
 but give grudgingly," the rabbi said.
 "Next came those who give willingly
 and with good grace, but who do not
 give all that they can. Then those
 who give willingly and with good
 grace all that they can, but only
 after they are asked.
 "And next those who give will-
 ingly and all they can unasked.
 Then those under the latter classi-
 fication who give without seeking to
 discover the identity of the bene-
 ficiary, and those who give without
 revealing their own identity. Next
 those who give to a common fund
 in which all share.
 "And lastly, those who not only
 relieve want and poverty and ill-
 ness, but who help men to help
 themselves.
 "The Cleveland Community Fund
 is the latter and top-rung definition
 personified," he declared. "All char-
 ity which doesn't have this as its
 basis is anti-social, an abomination,
 and its thrice accursed," he de-
 clared.
 Rabbi Silver claimed that the
 community plan is less costly than
 others and more charitable.
 Pool Plan Helps.
 "Pooled resources will send into a
 home threatened by demoralization
 from some cause which may be
 easily or difficultly rectified, as the
 case may be, a trained social
 worker," he said, "and this worker
 will be enabled thereby to minister
 justly and promptly and with a
 thoroughness foreign to individuals
 or small groups.
 "Organization not only dispenses
 aid to orphans, the sick, the poor
 and the aged, but it sets about to
 stabilize the family structure, the
 foundation of family life.
 "Yes, Cleveland's Community
 Fund meets all requirements of the
 eighth charity definition of the sage
 of old. And it, our civic shrine, has
 reached the highest peak of perfec-
 tion of any city's united welfare
 movement."

POINTS WAY TO AID NEEDY



A Good Suggestion
 RABBI ABBA HILLEL SILVER has made a wise
 and sound suggestion that government construc-
 tion projects such as the new high level bridge
 and lake front improvements be pushed at once as
 a means of meeting the unemployment situation in
 Cleveland.
 His suggestion should be followed.
 No ostrich ever stuck his head in the sand and then
 imagined himself hid from view. It took some fool
 human being to think up that idea.
 Let us not imitate the mythical ostrich. Let us
 realize that we have unemployment and that we must
 do something about it.
 Following Rabbi Silver's suggestion would do three
 things:
 First, it would help the unemployed.
 Second, it would help grocers, butchers and other
 storekeepers whose business falls off as the result
 of their normal patrons being unable to buy.
 Third, it would hasten the completion of such needed
 public works as the new high level bridge.
 Let us hope that city, county and state authorities
 will act at once and with all possible speed.

Editorials

Public Effect of Welfare Unity **M**ERGERS in social work grow more numerous, as coordination takes on new depth of meaning. Three mergers of varying types are chronicled elsewhere in this issue. The merger represented by the Joint Employment Bureau for the Disabled is a merger of service, since the four agencies creating the Bureau yielded to it a part of their service only and nothing of their organization entity. The union of the Committee for Health Service Among Jews with the New York Tuberculosis and Health Association is a merger of organization as well as of service, since the Committee yields its separate existence to the Association. The coalition of the Federation of Agencies Caring for Protestants with the erstwhile organizers of the Protestant Charities Aid Association is a merger of influence,—since the latter group brought neither organization nor service, but did bring a high degree of public confidence.

Different as these mergers are they all three indicate a tendency which is most welcome to the public. Public confidence in social welfare organization is abundantly demonstrated by public generosity in their support. Unification of effort without loss of service is a fresh bulwark to that confidence.

Save the Date and Write It Down **B**BETTER TIMES has decided that its annual party will serve a better purpose if held in the autumn than in the late winter or spring, and has accordingly set the date for November 16. The appearance of Rabbi Silver on the program will of itself make the dinner an event of outstanding interest. Dr. Silver's addresses have been the high spots of the last two meetings of the National Conference of Social Work, so that his fame as an orator and social philosopher has preceded him here.

Better Times invites you and your friends to attend its **ANNUAL DINNER** to be held at the **Hotel Pennsylvania** on November the sixteenth

Rabbi Abba Hillel Silver of Cleveland and Barry C. Smith of the Commonwealth Fund will speak. Detailed information about the dinner will be announced later.

JUST a year ago **BETTER TIMES** chronicled with pleasure the birth of a new "publication with a purpose" and expressed its family pride in "Children, The Magazine for Parents." This family pride grows stronger as the child grows up. On its first birthday the husky youngster added sixteen pages to its stature and counted 60,000 names on its calling list. Many happy returns, young 'un!

BETTER TIMES herewith resumes publication of its magazine issues suspended, as is its custom, during the summer months. The last previous magazine issue was that of June 6. The Bulletin issues were resumed in September.

D. H. Lee, 4-27
LAIN DEALER

LINKS PURITANISM TO ANCIENT JUDEA

Silver Credits Passion for Freedom to Old Testament.

The passion for freedom that characterized the Puritan movement in the early colonial days was traced back to the Old Testament yesterday by Rabbi A. H. Silver's sermon at the Temple, E. 105th Street and Ansel Road N. E.

His subject was "The Contribution of Israel to Mohammedanism and the Middle Ages."

"Mohammedanism, like Christianity, may be said to be a daughter religion of Judaism," he said. "The essential doctrine of Islam, the unity and spirituality of God, is taken over from Judaism."

"The Koran bears manifold evidence of Jewish influence. Mohammed was in close touch with Jewish teachers and learned from them the theology and the literature of Judaism. He traced the Arab race back to Abraham and thereby established a racial kinship with Israel, even as Christianity established a spiritual contact with Israel through Jesus."

Linked Civilizations.

In the Middle Ages the Jews were the great interpreters of the Arabic civilization to the Latin world. The

Arabic era of enlightenment preceded by many centuries that of the peoples of Western Europe. The Arabs fostered the learning and the science of the Greeks when Europe was passing through its dark ages.

"The Jews, who lived principally among the Arabs, but who came in frequent contact with the peoples of Western Europe, became the intermediaries between the two civilizations."

"Through the translations which the medieval Jews made of the Arabic books on philosophy, mathematics, medicine and astronomy, the learning of the ancient world entered into Europe and prepared the way for the renaissance."

"A revival of Hebrew learning preceded the Protestant reformation, and this contact with the original sources proved a strong factor in bringing about the reformation."

Puritanism From Israel.

"Puritanism is, of course, grounded on the Hebrew tradition. It was an Old Testament movement. It was saturated with the spirit of ancient Israel. And in so far as Puritanism has molded the thought and character of the English people, Israel may be credited with being the potent influence in bringing it about."

"The Pilgrim fathers brought with them to the new world the spiritual concepts of the Old Testament, and their social and political life was based upon the ancient traditions of Israel."

"The passion for freedom which characterized the entire Puritan movement directly emanates from the pages of the Old Testament. It is therefore not surprising that the spokesmen of the American Revolution frequently invoked the authority of the Old Testament to justify their revolutionary activities."

RABBI SILVER TO SPEAK AT NEWARK



RABBI A. H. SILVER

Special to The Evening Journal.
NEWARK, Del., Nov. 30.—In Wolf Hall University of Delaware Dr. A. H. Silver, of Cleveland, O., one of the most noted rabbi scholars of the country will give a lecture on Jewish Life and Culture. The public is invited to attend the lecture tonight which will start at 8 o'clock.

RABBI SILVER TO SPEAK

Nov 1927

Clevelanders Will Address Welfare Workers in New York.

Rabbi Abba Hillel Silver of the Temple will speak on "The Crusade for Social Justice" at Hotel Pennsylvania, New York, next Thursday at a meeting sponsored by "Better Times," official New York welfare publication.

The invitation to the Cleveland rabbi to address the meeting is a recognition of his ability and interest in welfare work. He is active in many local charity organizations, and is an enthusiastic supporter of the Community Fund.

More than 1,500 board members and executives of Greater New York's social welfare agencies will hear Rabbi Silver's talk.

PAGE EIGHT

Dec. 12, 1927

HOLDS GOD POWER OF ANCIENT ISRAEL

Rabbi Silver Finds Greatest Contributions in Ethics and Religion.

In the first of a series of lectures on "The Role of Israel in the Ancient World," Rabbi A. H. Silver yesterday morning at the Temple declared the great power which ancient Israel possessed was not scientific, philosophic, military or esthetic, but religious, the home of the Semitic people.

"When the tribes of Israel appeared on the scene of history emerging out of the great desert of Arabia, the home of the Semitic peoples, to begin their conquest of Palestine, the ancient world was already old in history and far advanced in civilization," he said.

"Israel entered an old civilization. It recreated it. The genius of Israel is to be seen in evidence as much in the refining of old values which it inherited from older civilizations as in the creation of new values."

"Our ancestors made no great contributions to the ancient world in scientific discoveries, in philosophic theory, in the technique of war or in art—with the exception of the literary art which to Israel was always a means to an end. The end was ethics and religion. The originality of our race lay in its amazing sensitiveness to ethical values in its

astounding religious insight.

"All peoples of antiquity were religious but with no people was it so much a matter of the inner life as with Israel. All peoples possessed ethical codes but with no peoples did ethics assume that purposeful and motivating role in life as with Israel."

"The spokesmen of the strong, simple faith which was Israel's—the prophets—taught mankind to abandon the superstitions of magic, divination and astrology which none of the great official religions of antiquity ever relinquished; to abandon idol worship which engulfed the entire ancient world; to think of God not as a phenomenon in nature—as sun, moon, storm, mountain or cave—but as the source of all the phenomena of nature, as nature's Creator and Ruler; to see in God the source of all spiritual phenomena as well as the source of the moral law of justice and truth and love."

"Israel gave to mankind a code of private and public, national and international ethics which to this day is the foundation of civilization."

"It taught man to regard human life as sacred and inviolable; to regard all human beings as brothers, children of the one God and to strive for a condition of society wherein justice will be regnant and peace established. Israel revolutionized the spiritual and ethical thinking of the ancient world. It gave it a new set of concepts touching divinity and humanity."

Next week Rabbi Silver will consider "The Contribution of Israel to Christianity and Islam."

FINDS JEW HAS TORCH OF GOD

Dec 12, 1927

Israel's part in the present and in the future must be one with Israel's role throughout the ages; "to hold aloft the torch of God and ethical idealism of the world," Rabbi A. H. Silver of the Temple declared in his lecture yesterday on "What Is Israel's Contribution to the Modern World?" This sermon closed a series of "Israel's Role in History."

"As a community we are dedicated to the unity and spirituality of God and to the unity and the spiritual values of mankind," Rabbi Silver continued.

"The emancipation of Israel did not begin until the French Revolution, and for half of the Jews of the world, it did not take place until the Russian Revolution. Yet, throughout the last three centuries, the sons of Israel have been active in every field of human thought."

"No thinker has influenced human thought in modern times as profoundly as Spinoza and no philosopher's ideas are as challenging in our own day as those of Henri Bergson."

"It was a Jew, David Ricardo, who founded the science of political economy. It was another Jew, Lazarus, who founded the science of racial psychology. Another Jew, Freud, is the founder of the science of psychoanalysis. Michelson and Einstein are the present day pioneers in the field of mathematical physics."

"In medicine the Jews have an amazing record of vital discoveries and contributions. Jews are to be found in the forefront of the decorative, pictorial and plastic arts; among the leading musical composers and interpreters, and among the chief exponents of the dramatic art."

The Ohio Jewish Chronicle

A WEEKLY NEWSPAPER FOR THE JEWISH HOME

COLUMBUS, OHIO, DECEMBER 9, 1927

Cleveland Rabbi
Coming For Talk



RABBI ABBA HILLEL SILVER.

RABBI SILVER, spiritual leader of The Temple, Cleveland, and one of the leading Jewish orators, will discuss "The Four Major Tendencies in Jewish Life" in a lecture in the Commerce Building on the Ohio State campus Monday evening.

On Monday evening, December 12th, at 8 p. m., Rabbi Abba Hillel Silver of Cleveland will speak under the auspices of the B'nai B'rith Hillel Foundation of O. S. U., at Commerce Hall.

The name and fame of this distinguished pulpiteer and publicist need not be expatiated upon in these columns. Suffice it to say that Dr. Silver is the outstanding Jewish leader of the middle west and numbers his followers in all denominations by the thousands. His subject will be "Major Tendencies in Jewish Life."

The address is open to the public and a great audience is expected of both students and townspeople.

WILL ADDRESS LOCAL AUDIENCE UNDER THE AUSPICES OF THE B'NAI B'RITH HILLEL FOUNDATION



DR. A. H. SILVER

The committee on arrangements for the Rabbi Silver meeting to be held Monday, Dec. 12th, at 8 p. m., under the auspices of the Hillel Foundation, has submitted the following facts regarding the guest of honor from Cleveland:

Rabbi Silver was born on January 28th, 1893 at Neinstadt, Schirwindt, Lithuania, the son of Moses and Diana (Seamon) Silver. He came to this country in his early boyhood with his parents. He studied Jewish literature and cognate subjects under private tutors and also in a Yeshivah New York City. He received his B. A. degree at the University of Cincinnati, in 1915. In the same year he received his rabbinical diploma from the Hebrew Union College. In 1925 he was honored by the famous Cincinnati Seminary with a degree of D. D., as a tribute to his ripe scholarship and splendid achievements in the rabbinate.

Dr. Silver married Virginia Horkheimer of Wheeling, W. Va., on January 10th, 1923. He is now the spiritual leader of the Tifereth Israel Temple of Cleveland, one of the leading reform congregations in the entire world. He is identified prominently with many civic, religious, cultural and philanthropic organizations, among them the Board of Governors of the Hebrew Union College, the Executive Board of the Union of American Hebrew Congregations, the Jewish Publication Society of America, the Federation of Jewish Charities of Cleveland, the Cleveland Associated Charities, the Zionist Organization of America, and the Bureau of Jewish Education of Cleveland. He spent considerable time in Europe during the World War at the request of the governments of the United States and France, and was decorated by both countries.

Rabbi Silver resides at 1485 East 106th Street, Cleveland, and maintains his study at 105th Street and Ansel Road, Cleveland.

So don't forget—hear Rabbi Silver—Monday evening, December 12th—at 8 o'clock in the Commerce Hall of O. S. U.

12-9-27 OJC

Monday, December 13, 1927.

SILVER GIVES TENDENCIES OF JEWISH LIFE

Lists Prophecy, Legalism, Nationalism in Columbus Address.

COLUMBUS, O., Dec. 13—(By A. P.)—Prophecy, legalism and nationalism are the major tendencies of Jewish life, Rabbi Abba H. Silver, of the Temple, Cleveland, declared in an address here last night.

These tendencies are like strands woven into one—a basic unity in Jewish life, he said.

Prophecy is the program of Jewish life; the dream of the kingdom of absolute freedom, which the Jewish people set as their goal from earliest times, Rabbi Silver declared.

Legalism he defined as the technique of Jewish life. He stated the law never was a burden on the Jewish people, but on the contrary saved them. Discipline in Jewish life aided the survival of the race in the last 1,900 years, he said.

He explained mysticism as the quest for ultimate reality and the quest of the soul for unity with God. Nationalism is the will to survive, he said.

"The real Jew is true to all four of these tendencies," Rabbi Silver declared, "and any one who attempts to take any of them out of Jewish life is attempting to undermine Jewish life."

RABBI SILVER LECTURE

Rabbi Abba Hillel Silver of Cleveland will deliver the first in a series of four lectures which are being sponsored by the Men's Club and Sisterhood of Mt. Zion Temple, at the Temple, on Tuesday evening, at 8:00 o'clock. Dr. Silver, who will speak on "Democracy at the Crossroads," is a distinguished occupant of one of the foremost pulpits in the country, is an eloquent orator and original thinker, whose views are eagerly accepted as authentic. He will bring a most profound message worth while hearing.

The Hillel Scroll

SERVICE CO-OPERATION FELLOWSHIP

COLUMBUS, OHIO, DECEMBER 10, 1927

Number 4

Good Luck
In Finals!
Then—
Vacation!

STUDENTS TO HEAR
DR. ABBA H. SILVER
DECEMBER 12 AT 8

"The Four Major Tendencies
in Jewish Life" Will be
Subject of Talk Here

Dr. Abba Hillel Silver, nationally famous rabbi of The Temple, Cleveland, will speak at Commerce Auditorium, Monday, December 12, at 8 p. m., under the auspices of Hillel Foundation, with the co-operation of Avukah and Menorah.

"The Four Major Tendencies in Jewish Life" is the subject selected by Dr. Silver for his address, to which the public will be welcomed. He will be introduced by Rabbi Levinger, following a musical program, under the auspices of Samuel R. Goldman.

Dr. Silver received his preliminary education at the University of Cincinnati and at the Hebrew Union College, from which he graduated in 1915, receiving his D.D. degree in 1925.

His book, "Messianic Tendencies in Israel," has just come off the press, and will be reviewed by Rabbi Levinger for the B'nai B'rith magazine.

Rabbi Silver is one of the foremost rabbis in the country. His splendid reputation has preceded him, and a large turnout for his talk here is assured. Seats will be on the "first come first served" method, so everyone desiring to hear this renowned speaker is urged to be there on time.



TEMPLE LECTURE COURSE



RABBI ABBA H. SILVER

The Sisterhood and Men's Club of Mt. Zion Temple are sponsoring a series of lectures, the first of which will be given by Rabbi Abba H. Silver, of Cleveland, Tuesday, December 20, at 8 p. m. at the Temple. He will speak on "Democracy at the Crossroads."

Mr. Norman Angell, of London, will give the second lecture Tuesday, January 3, at 8 p. m. His topic will be, "Is Much the Matter With Main Street?" "From Euddha to Gandhi" is the topic of the third lecture, which will be given Wednesday, February 29, by Syud Hossain, Orientalist. The last lecture will be given Tuesday, April 3, by John Van Druten, playwright, who will speak on "Current Plays on Broadway."

Tickets for the Temple lecture course may be secured at the Temple, Mabel Ulrich's book shop, Twin City Book & Stationery, and Brothner's Pharmacy. Dr. Abba Hillel Silver of Cleveland will be the first speaker in the series, on Tuesday evening, Dec. 20th, at 8:00 o'clock, on the subject, "Democracy at the Crossroads."

The Ohio Jewish Chronicle

A WEEKLY NEWSPAPER FOR THE JEWISH HOME

COLUMBUS, OHIO, DECEMBER 16, 1927

A Remarkable Turn-Out Greeted Rabbi Abba Hillel Silver at Commerce Hall, O. S. U.

Students and Townsfolk Inspired by Cleveland Orator's Presentation of "The Four Major Tendencies in Jewish Life"—Speaker Declares That the Real Jew is True to These Four Major Tendencies or Ideals—Work of the B'nai B'rith Hillel Foundation is Lauded by Spiritual Leader of Tifereth Israel Temple of Buckeye Metropolis

NEXT SEASON WILL SEE UNPRECEDENTED ACTIVITY AMONG THE JEWISH STUDENTS OF THE OHIO STATE UNIVERSITY" ANNOUNCES RABBI LEVINGER

Heralded as the "silver tongued orator of the American rabbinate" and as a profound scholar in Jewish life, Rabbi Abba Hillel Silver, spiritual leader of the Temple of Cleveland, more than convinced his audience of some eight hundred Columbusites, that these titles were most deserving. Rabbi Silver appeared at the Commerce Building, Monday night under the joint auspices of Hillel Foundation, Menorah Society and Avukah, Student Zionist Federation and spoke on "The Four Major Tendencies in Jewish Life."

Students, laymen and fellow rabbis sat thrilled and inspired at the young rabbi's eloquent presentation of the role the Jew has played and should continue to play in civilization. Despite a bad cold and an almost accepted order from the doctors to remain in bed, Rabbi Silver kept his appointment and delivered one of the finest addresses yet heard on the Ohio State campus.

Rabbi Silver was introduced by Rabbi Lee J. Levinger, director of the B'nai B'rith Hillel Foundation who stated, "that the rabbi-orator of Cleveland was appearing to present a subject which only a profound scholar in Jewish life would dare to speak on."

"Four tendencies, like four golden strands woven into one band, four streams pouring into one main channel are the outstanding contributions of the Jew to civilization," the speaker began.

"But these are basic and unified in Jewish life. Judaism is one—one like the human being—continuing, yet changing in development. These four tendencies have throughout the history of the Jewish people, struggled with each other for dominance and they marked Jewish culture despite which one lead."

First Tendency

"Prophecy" was the first tendency Rabbi Silver emphasized. He explained that prophecy marked progress in Jewish life. It was the cry of "what ought to be in the midst of what is." Prophecy was an upward aspiration of a race for perfection, which cannot be fully achieved in a world of frustrations. Prophecy was the dream of the Kingdom of God and the Jewish race set it as a goal from earliest times.

"Who were the Prophets?" Rabbi Silver questioned, and in reply stated most inspiringly, "they were the vehicles of the voice of God. Not professional men of honor and position, but mere merchants, cobblers, workingmen with peculiar temperaments, peculiar meditations and peculiar environments. They were led to explain conclusions relating to life and like true spokesmen permitted their convictions to overwhelm them and left to give vent to their thoughts. They were not concerned with the commonplace but left for the highways of life to express their innermost feelings to their fellowmen. They were consumed with their own passions. Jeremiah was led by his own innermost spirit. Just like a genius who is destroyed by his vision. The prophets used every figure of speech to make vivid and real their messages to the people they met on the roads. They aimed to make known their truths.

"God—the source of reason and the Ultimate Yesterday of all things. God the spiritual, God the One and Everything! This unity—this idea destroyed Idolatry for all times! Greece, the leader in scientific knowledge, the cultural and intellectual Greece could not free itself and shake off the shackles of this primitive form of religion. The prophets destroyed Idolatry—and more. They taught morality, not as a social usage and custom, but all grounded in God. A breach of morality was blasphemous to God. Religion was external to conduct but prophecy merged and identified morality with religion. The worship of God, the prophets taught, was not through mere external rites and ceremonies but through the inner impulses and right conduct. This idea was as new as the Copernican theory and the discovery of the circulation of the blood by Harvey. And with what passion the prophets preached Justice for all—the suffering, the poor, the widowed, and oppressed.

"To oppress a man, they believed, was to violate the image of God in man. In no literature was the appeal for justice as passionate. Another prophetic teaching was Peace! 2700 years ago they spoke of universal peace. Last week the president of the United States called for increased armaments. But the future belongs to Isaiah and Micah. They will be vindicated and mankind will see

their teachings realized. We may yet battle and wade in seas of blood, we may see children innocently murdered, but prophecy will win out. That is the first tendency in Jewish life and although it at times seemed hardly audible the tendency was there! It was one of the major contributions to mankind."

The Second Tendency

The second tendency in Jewish life was Legalism.

"If prophecy was the program, legalism was the technique," Rabbi Silver quietly narrated, "and the Torah kept the Jew alive. The law was never a burden upon the Jewish people. They saved the Jew in Babylon. The problem of how to survive in a hostile world was solved by loyalty to the Torah. The Jewish code of conduct acted like a fortress to the enemy. The struggle between the Pharisees and Sadducees was not over keeping the law, but over who should interpret it!"

If not for the discipline of the Torah, likened to the orders of a soldier during war, the Jewish people would not have survived the last 1900 years, the speaker opined, "and Judaism will not survive in America unless the Jewish laity submits itself to a minimum of Jewish law. Customs and ceremonies are stimulants for Jewish unity. Legalism is a guide throughout life and it has been paramount as a tendency throughout Jewish history."

The Third Tendency

The third tendency noted by Rabbi Silver was Mysticism. "If rationalism in Judaism means free from superstition, then Judaism is rationalistic, but Judaism is not an intellectual religion only. There is a mystic trend. Mysticism is the higher quest—a quest for the ultimate reality—the passionate in religion. The quest of soul for unity with God. To the mystic there is only one reality in the world and that is God and man. To the mystic the entire physical world melts into spirituality and there is but one truth—God. The human soul is a micro-cosm—a reflection of God and the mystic seeks mergence with the over-soul—God. But there are so many walls which prevent him. Walls of the flesh, appetites which keep man from losing himself in the spirit of pure religion.

"The whole purpose of life to the mystic is to break through these walls and to find ultimate consummation with God. By self-denial of the senses, freeing oneself from delusions, giving up the faulty avenues of human knowledge and not yielding to temptations of the flesh is the surest guarantee that soon the walls will collapse and the darkness will vanish. A vast illumination lights up the mystic's mind and there is true communion with God. He then can say, 'The Lord is my Light,' he can understand the meaning of the Twenty-third Psalm and he can then realize the meaning of Job's faith in God. We can only realize the martyrdom of Jews through the ages, their refusal to forget their God during Spain's oppression through this tendency."

A Magical Oratory

Rabbi Silver held the packed auditorium of listeners spellbound with a magical oratory as he launched into a

detailed explanation of a mystic's true feelings and emotions. He emphasized that Judaism was more than a mere Intellectualism. Judaism was God and Things of God as expressed in the Synagogue which was built out of the sacred loyalties of our race, and reflected the uniqueness of a peculiar people. His fourth observation of Jewish life was the tendency of Nationalism. He defined it as a "people's will to survive."

"Academic discussion as to whether the Jews are a race, nation, religious group, or people are useless. We are concerned with realities and facts and the fact is that the Jews have come down in 1927 from three thousand years of pilgrimage as a distinctive group," the speaker observed eruditely, "and at one time they were a national group. They had their language, their literature and their land. If they lost it they still continued to entertain a common hope to return to it someday to live a life of their own, distinct and unique."

Rabbi Silver pointed out that the will to survive was very strong in the Jew and that two dogmas kept the Jew conscious of the will. The first dogma—the Eternal people—was evidenced that despite the conditions of the Jew in Babylon—with demoralization, death and desolation the "eternal people" idea was born. The voice of the prophet to fear not remained with the Jewish people through dirty ghettos, bloody crusades, nasty pogroms and sickening inquisitions. Faith and the love for God kept the Jew alive.

The Messianic Hope

The second dogma was the Messianic hope. The hope of the Jewish national life rehabilitated inspired the Jew. The day the Temple was destroyed the Messianic hope flamed up. The hope of rebirth throughout the wars of Rome, Mohammed, Crusades, the Black plague, the protestant revolt, the Inquisition and recently the World War kept the Jewish people for reconstruction alive and unfailing. The best minds in Jewish history—poets, statesmen, leaders, all hoped in the coming of the Messiah. They urged their people to live and be reborn. This peculiar people, this so amazingly different religious group refuses to die

and has great hopes for work for all mankind.

To be true to all four of the tendencies in Jewish life was the challenge of Rabbi Silver to the Jewish people and youth of today. The real Jew is true to all four and does not say that they are in any way antiquated or old-fashioned, the speaker asserted, and "he who does say this is undermining the Jewish people!"

With an almost musical voice the Cleveland orator proclaimed, "The World needs us today more than ever. It needs us most when it hates us most. The great struggles of tomorrow will be economic troubles. Battles between the classes and the masses—between those who have and refuse to give and those who have not and cannot have. There is handwriting on the wall! The principles of Justice and Fairness are needed. Men must realize that moral laws will rise above classes and time, for they are grounded in Divinity. We Jews must show devotion to a people which has buffeted all sorts of storms during a stormy career and we remained true to a few principles throughout history."

Like a prophet in Israel, Rabbi Silver towered majestically before his audience and closing his eyes, in an almost dreamy posture, he shouted, "I hate the Jew who carries his Judaism like a badge of shame upon his breast. I hate the indifferent Jew—he will not perpetuate our people. Judaism is for those for whom Judaism is a Joy—a triumphant opportunity for world service and a means of being a servant of God. Our strength was never in numbers. A few strong and confident, joyous and informed will carry on these four Jewish tendencies for which the Jewish people lived, suffered and hoped through the ages."

Then concluding his remarkable presentation of Jewish life Rabbi Silver remembered to pay tribute to the organizations of Jewish youth of Ohio State University under whose auspices he appeared in Columbus.

A Challenge

"Menorah, Avukah, both suggesting light, and Hillel blending all that's rich in Judaism present a challenge to the modern youth and Jewish man and woman. There is a role to play in modern life as Jews! Who is to preach Judaism's principles if not you? The task is not merely to remain in the Household of Israel and be forcibly kept in it. We need prophecy, we need legalism. We need institutions in Jewish life and we must have codes of conduct. You must be willing to submit to a minimum of this legalism. Mysticism is the poetry of religion. And our God—the one rock to which one clings in the flux of life is the one kinsman who stands by your side when all others have left. He drives one on to renewed effort. In the beginning God—in the end God. We need great loyalty to our people and a great faith in Dogmas which have assured our life throughout the World's changes."

Musical numbers were rendered very beautifully by the Hillel Choir, headed by Sam R. Golden.

Following Rabbi Abba Hillel Silver's stimulating address the rabbi visited the Ohio State University Hillel, where he commented most enthusiastically on the work of the Hillel and thanked Columbus for a most pleasant response. Rabbi Lee J. Levinger greeted Rabbi Silver in the name of the Ohio State student body; Dr. Theodore N. Beckman represented Menorah Society; Dr. B. W. Abramson, for Avukah, Student Zionist Federation, and Aaron M. Neustadt, editor of the OHIO JEWISH CHRONICLE, extended a personal welcome in the name of Columbus Jewry.—M. A. S.

AMERICAN HOME IS FIRM, SILVER SAYS

A Defies "Prophets of Doom" and Advocates Laxity in Marriage.

Dec. 19, 1924

"The American people know that all the strappings and pronouncements of the neo-pagans concerning easy divorce, trial marriage, companionate marriage, free love, right to one's happiness, are not the progressive thought of progressive men," Rabbi A. H. Silver of the Temple declared yesterday morning in his lecture on "What is Happening to the American Home?"

"These things are but the atavistic hankerings after older and discarded forms of human relationship which the race tried and rejected centuries ago," he said.

"In spite of the prophets of doom, I anticipate no early liquidation of the American home. The affections which build a home and sustain it are grounded in the very nature of human life.

"As long as men and women live upon this earth, so long will they build homes and families and so long will the sentiments of mutual protection, devotion, faithfulness and altruism abide in them.

Conviction or Publicity?

"It is saddening to see would-be exponents of religion so far losing their historic perspective and yielding to the impact of shifting standards, as to attempt to cast the mantle of religious sanctity over these aberrations of our day.

"One wonders whether these religionists are speaking out of conviction or for the sake of publicity. A clergyman speaking for companionate marriage makes good news copy and newspaper headlines are the Garden of Eden for some pulpits.

"A true spokesman of religion will hold true to the accumulated wisdom and experience of his faith, which declares that marriage is not a human relation of convenience, but a divine institution for the spiritual and moral development of men and

women and that the home is a sanctuary.

"To form a picture of the American home from the number of unpleasant cases of impermanence and infidelity which obtrude themselves upon our attention is to obtain a highly inaccurate picture.

"Millions of American homes upon which the foundations of our national life rest are still sound and strong and true. Love and loyalty and the spirit of self-sacrifice have not yet disappeared from the dwellings of our people, and around their firesides still hover the sanctities which from of old have been the strength and the comfort of mankind.

"The industrial revolution, which decentralized the home and democracy, which induced new orientations within it, are forcing the home to new adjustments.

Wealth Is Menace.

"The increasing wealth of our people is perhaps the greatest menace to the integrity of the American home. We shall have to strengthen our defenses against the invasion of destructive forces which comes with continued prosperity.

"Today another force is attacking the citadel of the home. I refer to the new paganism which the war let loose in the world. War is one of the deadliest enemies of the home. It takes men away from their homes and their surroundings, where traditions and public opinion exercise a restraining influence, and places them in an environment of danger, stress and excitement, where sexual immorality becomes almost inevitable.

-And Be Merry.

"The whole world is caught up in the spirit of 'eat, drink and be merry, for tomorrow we die,' which is the root idea of all prehistoric paganism. Men and women carry these ideas over into the era of peace, which follows war.

"What we see today of the cheapening and vulgarization of life, the coarse and slovenly modes of thought and conduct, and self-indulgence, are the muddy backwash of the saturnalia of the war.

"It is a passing phase. A reaction will soon set in. The American civilization is Hebraic and Christian—not pagan. Its life has been molded by centuries of moral and thinking living. It will not succumb to the aberrations of the moment."

Rabbi Gives Praise

Rabbi A. H. Silver of the Temple said:

"I was very pleased to learn that Mr. O'Reilly has been elevated to the high office of bishop in his church. The honor which as comes to him is richly deserved. Mr. O'Reilly possesses those qualities of mind and heart which abundantly qualify him for leadership in the religious field."

URGES GOOD WILL OF BROAD-MINDED

Silver Proposes Mutual Respect for Meeting Non-Jew.

The only basis for good will between the Jew and the non-Jew is mutual respect and regard for the inviolability of each other's personality, in the opinion of Rabbi A. H. Silver of the Temple.

Dr. Silver yesterday morning outlined in his sermon some thoughts on a good will program as suggested by the Jewish festival of Chanukah (Feast of Lights) and the Christian Christmas.

"I like to be on the best of terms with my neighbor and I invite him to be on the best of terms with me," Rabbi Silver said. "But upon one condition only—that he respect my individuality, even as I respect his."

"We must be ready to co-operate in the common tasks of our social life on the basis of what we are, not on a basis of what each may think the other ought to be.

Price Too High.

"There are those who would acquire good will through assimilation. Inasmuch as ill will is due in the last analysis to the existence of differences—cultural, racial and religious—they would obviate this ill will by obviating the differences. But this is too high a price to pay. The thing acquired is worth less than the thing surrendered.

"Only on a basis of the cultural and religious steadfastness of myself and my neighbor can true good will be built. The other kind which demands the obliteration of self, the abnegation of all that one can bring with him to the community of interests, is not good will at all. It is the good will of the lion consuming the lamb.

"There is a good will based on indifference. Your religion matters little to you, my religion matters little to me, therefore we can be friendly indulgent to one another and thus credit ourselves with being broad-minded.

"But this is not broadmindedness but unconcern. No particular credit is due the man who is good-willed and indulgent where his interests are not involved.

"Good will is difficult and praise worthy where strong differences exist and where firm convictions are passionately held. To be a strong protagonist of certain ideals and yet to discover among those who may not share them numberless other fine qualities and virtues which can serve as bonds of unity—that is real good will."

READING ROAD TEMPLE INSTALLS RABBI THIS WEEK 1925

The Reading Road Temple closed the five days' exercises which marked the installation of Rabbi Samuel Wohl, their new Rabbi, with a dinner and dance at the Cincinnati Club, at which Rabbi Wohl was the guest of honor. The dinner was a brilliant success, there being about four hundred guests present, every congregation and Jewish organization in the city being represented. A large number of telegrams, letters of congratulation and best wishes from all over the country were received. The orator of the occasion was Rabbi Abba H. Silver, of Cleveland. His address was a wonderful exposition of the true principles of Judaism. It was listened to with rapt attention by the large audience and applauded abundantly throughout. It is quite probable that not a finer address was ever heard on a similar occasion in the City of Cincinnati.

Rabbi Silver introduced his theme by sketching briefly the history of the synagogue which he said was founded by laymen and not by an ecclesiastical hierarchy. His address was a plea for a larger measure of intellectual appreciation of the place of the synagogue in the life of the community.

"I know that in this period of transition in which we live there are many that want stimulation," said Rabbi Silver. "They need excitement in increasing volume and among them are some near-sighted people who like to jazz up the synagogue. They want crowds and their love for physical affluence does not stop them even at the door of the temple. It is these people that seek mergers of congregations believing that greatness and bigness are alike in meaning. These large synagogues make it impossible for the rabbi to know his own congregation. These merged bodies cease to become synagogues, lose all their individuality and become organizations. Their rabbis become administrators. I look with apprehension at these mergers of synagogues."

Godfrey Phillips, toastmaster, introduced Sidney Weil, President of the congregation, who read a number of messages from other congregations greeting Rabbi Wohl and congratulating the Reading Road Temple.

"In spite of what your friend, Rabbi Silver, said about pampering," said Mr. Weil, addressing Rabbi Wohl, "the trustees argued a bit as to what kind of present they should give you on the occasion of your installation as our rabbi. They finally agreed, and it is with great pleasure that we present to you thirty-eight new members to our congregation, most of whom are here tonight."

Rabbi Wohl is a native of Cleveland. He graduated from the Hebrew Union College last year, and takes the place left vacant through the resignation of Rabbi Jacob Kaplan. Henry Atlas, President of the Synagogue of Portsmouth, where Rabbi Wohl served for a brief period before being summoned to Reading Road Temple, attended the installation dinner and presented the

GOOD WILL SERMON

Rabbi Silver to Discuss Problem at Temple Christmas Day

The topic for Rabbi Abba Hillel Silver's Christmas Day sermon at the Temple, 2, 105th street and Ansel road, will be: "The Only Basis of Good Will Between Jew and Non-Jew."

Thoughts for the sermon were suggested by the Jewish festival of Chanukah and the Christian festival of Christmas, according to Rabbi Silver. At the festival of Chanukah the Jews celebrate the liberation of the Maccabees.

צוה און דערפאר וועלן די פרייע ווי
היינט שעה אמונתן און פייערען
ווערן יונגע און א גרויסע און
סאנסטאסטער וועט זיין פון סעם
נאכער און דער היינטיגער וועט
וויין דעם אכטן נאכאם.

א שטענדיגן הונדערט דאלארן א בא
זיס, הונדערט דאלארן סעם, וואס
ענדערס דאלארן און נאכער 25
דאלאר און וויסע דאלאר, דעמאלסט
פון די, "אויסע וועלן" 25 דאלאר
סעם, דאנעם, די פערזענלעכע און
סעם, פארום, די וויסע פערזענלעכע און
דער, "הויז", האפן באנוצן און
שרה פייאר, א שווערע פון דער
תלמוד תורה, האם באנוצן און הער
דאס.
סעלעראסטע וויסע דערהאלטן נע
וואס פון דעם שלמה נאכדאם, סעם
נאכדער און פון מאנישעוויטש.
א מוויקאלישער פאראם און הורס
נעסירקט נעווארען פון לעאן, עטקעל
און וואסעט לעווין און סעם סטעלא
פאז.
היינט וועט זיין א פערזענלעכער
הויז, אונזעם און דעמיט וועט די
דריי טעניס פייערען נעשארטען וועט
דעם, עס וועט נעסירקט ווערען דער
פאפערנעווערען יוניקאם פון דער
דאנעם וויסעווער פרויעוואנאנא

רבי סילווער רופט קליינזאנדער אידען צו געבען קינדער א אידישע ערציהונג

עסליכע הונדערט טעניס וויסע
נעווען די נעסע פון דעם באנוצן,
וועלכע דער פרויען פאראין, "הויז",
האם נעסען נעסען און דער נעסע
תלמוד תורה פארום, לייטווען דאס
און דעמאלסט וועט.
סאנסטאסטער פון אונזעם און וועט
ווען דער פערזענלעכע פון די תלמוד
תורה, לייטע און נאכדער, וועלכע
האם נעשארטען א סודע דעם און
האם דאן פאנעשטעלט רבי אסא דעם
סילווער אלס הויפטדענקער.
רבי סילווער האט געהאלטען אן
אויסגעצייכענטער שעה, און וועלכע
ער האט ערלערט, און עס באדארף צו
נעשארטען ווערען א באוועגטע עניינען
עלסטען עניינען אונזערען, און וועט
ווען וועט וועט קינדער און די תלמוד