



Abba Hillel Silver Collection Digitization Project

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

Series VIII: Scrapbooks, 1902-1964, undated.

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

Reel
226

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7

Clipping scrapbook, 1928.

Page	Letter	Date	Source	Item
2.	A	Jan. 2, 1928	—	Sermon, Jan 1 - TS of 1927
	B	Jan. 9, 1928	P.O.	" " #2 - Source
	C	Jan. 11, 1928	News	AHS address Mt. High. Grad, 2/1/29
	D	Jan. 10, 1928	Wheeling News	AHS sermon - Best of Month ^{McCall's}
	E	Jan. 23, 1928	—	AHS sermon - our religion
	F	(Jan 1928)	—	" " " "
3	A	(Jan, 1928)	McCall's mag.	" " B. o. M see 2-D
	B	Jan. 16, 1928	P.O.	AHS address - Lakewood ME ^{McCall's}
	C	(Jan. 1928)	—	AHS sketch - birthday
	D	Jan. 23, 1928	P.O.	AHS address - Lakewood ME ^{McCall's}
	E	Feb 1928	—	" " Woman's Hosp. Assn
	F	Feb. 1, 1928	—	" " " " " "
4	A	Feb. 4, 1928	—	Dedication of Council Ed. Allie.
	B	Feb. 6, 1928	P.O.	Sermon, Feb 5. Women
	C	Feb 15, 1928	N.Y. World	Blacklists
	D	Feb. 16, 1928	—	AHS address, Peace Dinner 2-16
	E	" " "	—	" " " " " "
5	A	Feb. 17, 1928	Buffalo Cour. Express	AHS, ^{Conf. of} State ^{Winter} net rela.
	B	Feb 17, 1928	P.O.	" " " " " "
	C	Feb 17, 1928	Buffalo Eve. Times	" " " " " "
6	A	Feb. 21, 1928	N.Y. Times	AHS address, Child Welfare ^{N.Y.} Conf.
	B	Feb 24, 1928	" "	correction of quote, " " " "
	C	Feb 23, 1928	Cath Union ^{Buffalo} Times	AHS address " Rabbi Frank
7	A	Feb. 27, 1928	P.O.	" sermon, 2-26, Soul
	B	March 1928	American Business	article on AHS
	C	Feb. 16, 1928	Kidder News	AHS address, Kidder, 2-27
8	A	Mar. 1, 1928	" "	" " " " " "
	B	Mar. 2, 1928	—	AHS to address ^{Cleveland Chapter} Port ^{Association of} Hosp. soc. workers.
	C	—	—	AHS address praise
	D	—	—	" ^{By} Head ^{of} Jewish Educ., ^{May 11} divine
	E	March 3, 1928	Press	" " " " " "
	F	Mar. 6, 1928	P.O.	Farewell to Bishop O'Reilly
9	A	Mar. 6, 1928	Press	" " " " " "
10	A	Mar. 8, 1928	P.O.	Temple Fellowship dinner
	B	Mar. 12, 1928	— (Ypd)	Boys J. Ed. meeting see 8-D

Page	Letter	Date	Source	Item
10	C	Mar. 15, 1928	(Chicago)	Add., Andrewes Temple
11	DA	Mar. 19, 1928	(P.D.)	Sermon, 3-18, Judaism
	B	Mar. 24, 1928	P.D.	" 3-25, Unemp.
	C	Apr. 9, 1928	(P.D.)	" 4-8, Review
	D	Apr. 18, 1928	P.D.	Add., Women's City Club, Unemp. ^{Consumers League}
	E	Apr. 19, 1928	P.D.	Fund for Jew Ed.
	F	Apr. 17, 1928	News.	Add., Women's City Club "
	G	Apr. 17, 1928	Press	Fund for Jew Ed.
12	A	Apr. 20, 1928	(Press)	Add., 7 of Women Voters - Character
	B	Apr. 21, 1928	P.D.	" " " " "
	C	Apr. 20, 1928	(Yid)	congrats on DJS's birth
	D	Apr. 23, 1928	Press	analysis of AHS handwriting
	E	Apr. 23, 1928	—	Sermon, 4-22, Wealth
13	A	Apr. 28, 1928	P.D.	Add., Women's Council, W. City Club
	B	Apr. 30, 1928	News	Sermon, 4-29, Blacklists
	C	Apr. 1928	Typographical ^(Clerks) News	Sermon, 3-25, Unemp. ^{SA} 11-B
	D	Apr. 30, 1928	—	Sermon 4-29 Blacklist
	E	Apr. 20 1928	—	Blacklists
	F	Apr. 1928	(Yid)	quotes: Intermountain Jewish News - Blacklist
14	A	Apr. 1928	(Yid)	"
	B	May 4, 1928	an News	"
	B	May 4, 1928	News	Blacklists
	C	June 1928	"	"
	D	May 11, 1928	Akron Beacon	Letter to ed. on "
	E	May 12, 1928	" " "	" " " "
	F	May 1928	Locomotive Engineer Journal -	Unemp. ^{Ins.} 27
15	A	May 4, 1928	Canadian Press Review	- Conf on Social Wk, Montreal
	B	May 15, 1928	Survey	" " " " "
	C	May 7, 1928	Press	Add., Peace Conference, Cleveland
	D	May 7, 1928	P.D.	" " " "
16	A	May 4, 1928	NY Times	" " "
	B	May 15, 1928	Rochester Democrat	Community Fund address
	C	May 15, 1928	" Eve. Jnl.	" " "

MICROFILM EDITION
SCRAPBOOK 7

[Scrapbook V. VI]
p. 3

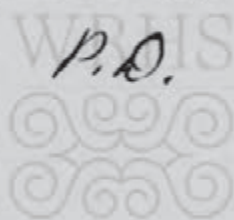
Page	Letter	Date	Source	Item
17	A	May 6, 1928	Pastorally Times	AHS to address B.B.
	B.	May 29, 1928	" Sun	" " as B.B.
	C	May 28, 1928	(")	" " " High School
18	A	May 13, 1928	Jewish World (Ypd)	AHS, article on, Jew Comm of Cleve
19	A	May 21, 1928	— (Ypd)	* sermon, " " " 5-20
	B.	May (25) 1928	— (Ypd)	" " " "
	C	June 5, 1928	Ohio State Journal	add, BB Columbus
	D	—	Press	AHS honorary degree, wren
	E	June 14, 1928	—	" " " "
	F	June 6, 1928	—	" " " "
	G	June 14, 1928	News	" " " "
20	A	June 11, 1928	Louisiana State Times	" add, State ^{Commercial} La, Sta. Cl. H.
21	BA	June 1928	(La) (edit)	" " " "
	B	July 2, 1928	Pgh Press	20A convention, Lysky wise
	C	July 3, 1928	Press	" " " "
	D	July 7, 1928	N.Y. Times	" " " "
22	A	July 13, 1928	Jew. Tribune	" " " "
	B.	Sept 28, 1928	New Palestine	AHS' letter to ed. " "
	C	Nov. 1928	Menorah Jnl	answer to "
23	A	Aug July 9, 1928	P.D.	cornerstone of Belief
	B	Sept 1928	Case + comment	ref to America
	C.	July 22, 1928	Reading Eagle	<u>The Goal of True Education</u>
	D.	Oct. 1928	B.B.	address, Columbus B.B. see
	E.	Aug 9, 1928	Omaha Herald	AHS to address Ad. Soc. - 19-c
24	A	Aug 22, 1928	Press	enforce by law 7-A
	B.	Aug 1928	Press	letter to idre ?
	C	Aug 1928	News	" " " "
	D	(1928)	Pgh Jew. Crit.	AHS Honorary degree '28
	E	(1928)	—	ref to an address - good
	F	(1928)	—	AHS Hon. degree see 19-D
	G	Sept 7, 1928	Emanu-El (bulletin)	Kudos to AHS
25	A	Sept 27, 1928	News	Welcome to Rodman, JCU
	B	Sept 26, 1928	"	" " " "
	C	" " "	P.D.	" " " "
26	A	Sept Oct 6, 1928	—	add, City Club, liberals

Page	Letter	Date	Source	Item
26 cont	AB	Oct 6, 1928	News	Liberal's Creed
	C	Oct 10, 1928	The City	Add., ^{city club} 26-A liberals
	D	Oct 7, 1928	News	" " " "
	E	Oct 8, 1928	Press (edit)	" " " "
	F	Oct 13, 1928	P.O.	Sermon to be on pol. campaign
27	A	Oct. 15, 1928	"	" 10-14, pol. campaign
	B	Oct 15, 1928	News	" " " "
	C	Oct 15, 1928	Press	" " " "
	D	Oct. 14, 1928	Press	Community Fund dinner
28	A	Nov. 5, 1928	P.O.	(Sermon, 11-4, judo democracy)
	B	Nov. 4, 1928	News	Community Fund dinner
	C	Nov. 4, 1928	News	" " Rally
	D	Nov. 1928	—	" " " "
	E	Nov. 4, 1928	—	" " dinner
	F	Nov. 15, 1928	P.O.	drawings " " "
	G	Nov. 9, 1928	—	" " Rally
29	A	Nov. 9, 1928	—	" " " "
	B	Nov. 1928	Press	address, " " dinner
	C	Nov. 15, 1928	"	" " Rally
	D	(Nov. 1928)	—	" " " "
30	A	Nov 15, 1928	P.O.	" " dinner
	B	Nov. 3, 1928	P.O.	Armistice Day program, 11-12
31	A	Nov. 15, 1928	—	Comm. fund dinner
	B	Nov. 16, 1928	Better Times	Add., N.Y.
	C	Nov. 28, 1928	Harrisburg Delegn.	Add, Jewish Unity League ^{Harrisburg}
	D	Nov. 9, 1928	Boston Post	Palestine Conf., Boston 11-10
	E	Nov 20, 1928	N.Y. Times	Add. JCC of Brooklyn
32	A	Nov. 9, 1928	—	NY Zionist Region meeting 11-1
33	A	Nov. 13, 1928	P.O.	Armistice Day see 30-B
	B	Nov. 23, 1928	School Index ^{Cincinnati} attn	Creed for of the Liberal
	C	Nov. 24, 1928	—	Sermon Nov. 25, Moses
	D	— 1928	—	AHS has article in <u>World</u>
	E	1928	BB Mag.	see 19-C "Silvery aphorisms" ^{Unity}
	F	1928	Lindner's "Store"	quote AHS on religious ^{peace}

MICROFILM EDITION
SCRAPBOOK 7

[Scrapbook V.II]
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Page	Letter	Date	Source	Item	NY 12-10
34	A	Jan, 1929	Brotherhood monthly	Brotherhood, Chanukah dinner	
	B	Nov 30, 1928	Jew. Tribune	"	"
	C	" " "	Amer. Heb.	"	"
	D	Dec. 11, 1928	N. Y. Times	"	"
35	A	Dec 10, 1928	CPD	Chanukah sermon 12-9	
	B	—	—	Add, Dec. 11, Scranton	
	C	Dec 28, 1928	P. D.	" " " "	
	D	Dec 11, 1928	Scranton Sun	" " " "	
	E	Dec. 14, 1928	Israelite	AHS in pulpit of Sinai, Chicago	
36	A	Dec. 1928	Chd schools	" address, Dec 27, itachon	
	B	Dec. 27, 1928	P. D.	" Columbus	
	C	Dec. 27, 1928	(Columbus.)	" " "	
	D	Dec 1928	(")	" " "	
	E	Dec 28, 1928	News	" " "	
37	A	Dec. 31, 1928	—	Sermon, Dec. 30, World sit.	
	B	" " "	P. D.	" " "	



SILVER DEPLORES A NAVAL PEACE BAR

Calls Geneva Failure Outstanding Discouragement of Last Year. 1-2-28

"Taking Stock of 1927," Rabbi A. H. Silver of the Temple in a sermon yesterday morning declared that the "outstanding discouragement of the year was the failure of the naval disarmament conference at Geneva."

"The cause of peace did not make such headway during 1927," he said. "The mad competition in naval armament will continue between the United States and Great Britain—unless checked by the liberal forces in both countries."

"One ought not to be discouraged at this event nor lose one's historical perspective. Peace is slowly moving forward. Great revelations in human thought and organizations come about very slowly. It took mankind two or three centuries to destroy feudalism. It was only yesterday that we eradicated the last vestiges of slavery. War which has been purveyor of mankind since the beginning of human history cannot be destroyed in a generation. But it is being destroyed. Hardly a voice is now being raised to defend it. Its logic has been exploded. It is now entrenched in habit and military machines and in human inertia—from which final trench it will also be driven."

"The land which has suffered most during 1927 was China. China has been a bloody arena of revolution, horror, massacre and confusion. China which has been brutally exploited for generations by foreign nations is now groping through bloody civil war to its renaissance. China will emerge from its sad plight brought about by foreign intrigue, and the unscrupulous practices of some leaders of its own people, a freer and a stronger nation."

Mexican Crisis.

"The beginning of 1928 witnesses the liquidation of the Mexican affair which at the beginning of 1927 has brought the United States to an impasse—with the menace of war in the offing. What has transpired is a factor of common sense and a vindication of the power of American public opinion."

"Our state department is fast discovering that the peoples of Central and South America cannot any longer be treated as children who must obey whenever we command and who will be chastised whenever they disobey. They must be treated as equals. We hope that a new day is dawning in our relation to our neighbors on the Western Hemisphere."

"Two sad events happened in America during 1927: one a national catastrophe—the Mississippi flood; the other a moral catastrophe—the execution of Sacco and Vanzetti. The first catastrophe will result, we hope, in the adoption of such preventive methods as will make a recurrence unlikely, and in the same way we hope that the second catastrophe will result in such a revision of the legal court as will save our people the humiliation of another such miscarriage of justice. Perhaps the most merciful view to take of that tragic affair is to hold that it was but the price we had to pay for the madness, hysteria and intolerance which resulted from the last war."

SILVER WARNS OF PERIL IN SCIENCE

New Dark Age Looms Unless Spiritual Needs Are Heeded, He Says.

Science may lead mankind into a "new dark age" unless there is a "new philosophy which will welcome all scientific truth but which will coordinate them with the spiritual needs of human life," in the opinion of Rabbi A. H. Silver of the Temple. In his sermon yesterday morning on "Will Science Destroy Mankind?" Rabbi Silver said that science must not dominate but serve life and the value of science was to be measured by the extent to which it is "integrated within the pattern of humanism."

"Mankind is beginning to be apprehensive of some of the phases of scientific progress," he said. "Again man sees himself propelled by science into a more and more complicated world of invention and machinery for which he is not prepared."

"Life is being bewildered, speeded up, and man is becoming more and

more confused as to his codes, his standards and his values. Man is aware that he is gaining greater mastery over nature. He is not at all sure that he is gaining greater mastery over himself."

"But mankind cannot stop even if it wishes to. The momentum which science has already acquired will carry it along until such time as its creative energies are used up."

"Nor is it desirable that it should stop. As long as there are dark continents of knowledge to be explored, as long as there is disease to be conquered, as long as there are forces of nature to be harnessed—why should men halt?"

"Science has been a blessing to mankind except where man has turned it into a curse. It has increased human comfort and competence. It has given millions who hundreds only possessed in the past. It has given the race greater leisure—a requisite for culture, popular education, greater security, the protection and prolongation of life."

"But science has also increased the possibilities of evil and of destruction. Science has not eradicated hate, lust and covetousness, revolution and war. Science is giving the race machine habits, standards and complexes. It may lead us to a new dark age."

"The solution is to be found not in the destruction of science, but in a new philosophy, which will welcome all scientific truth but which will co-ordinate them with the spiritual needs of human life."

HEIGHTS HIGH'S LARGEST CLASS GETS DIPLOMAS

Rabbi Silver to Give Commencement Address Jan. 19.

The largest graduating class in the history of Cleveland Heights High school will be given diplomas Jan. 19 at exercises in the high school auditorium, it was announced Wednesday.

Rabbi Abba Hillel Silver of The Temple will be the commencement speaker.

A large percentage of the prospective graduates have indicated the desire to remain in school for the freshman college course recently established.

Those who are on the list of prospective graduates follow:

Charlesworth, Ruth	Jones, Louise E.
Demont, Elizabeth	Joyce, Paul R.
Simon, Sylvia	Korner, Harrison K.
Smith, Miriam	Levin, Sybil
Smith, Virginia L.	Mackinnon, Albert
Stewart, Elizabeth A.	Malm, Marion C.
Udner, Ruth	Mason, Mildred
Whitman, Wade J.	Mathews, Audrey B.
Hallard, Mac A.	Mayer, Elizabeth D.
Reidman, Willard G.	McKeehan, Kathryn
Bernstein, Edward	McMonagle, Richard
Hickoff, Mildred M.	Mayer, Harriet
Birnbaum, Sarah B.	Miller, Corcelia A.
Blatz, Edward M.	Munn, Ruth
Boes, Helen J.	Needham, Delbert W.
Bohunek, Edward R.	Opascher, Vincent
Howman, Miriam	Parmelee, Jack C.
Bregua, Eleanor J.	Pearlman, Sidons
Caplin, Vivian I.	Pick, Louis A.
Childs, Lyman W.	Powell, Edwin D.
Collins, Joan	Press, Julia A.
Collura, Sam	Rowland, Wilma F.
Dall, Andrew B.	Salzer, Harold
Dimon, Jeanette	Sarbach, Gladys M.
Drews, Stanley W.	Schwartz, Leona H.
Dyer, Grace	Shurtle, George W.
Faller, Adeline A.	Shirk, Jean E.
Feldman, Annette M.	Shrive, Harold G.
Fox, Glenn E.	Smith, Harold H.
Geroft, Sylvia	Stranich, Ann M.
Gesell, Ernest	Taylor, W. C.
Glickman, Esie J.	Grant, Edwin T.
Haney, John H.	Valentine, Josephine
Hanna, Barrow L.	Weiss, Evelyn L.
Harris, Alfred	Yoder, Mary E.
Harris, Elmer E.	Young, Robert J.
Hein, Eleanor M.	Zuhner, Beate B.
Hosettler, Ernest H.	Williams, Arthur
Jerauld, Allen S.	

RABBI SILVER'S SERMON IS CHOSEN BEST OF THE MONTH

WHEELING NEWS 1-10-28

FORMER WHEELING RABBI IS
HONORED IN McCALL'S JAN.
UARY ISSUE

SERMON: 'SPIRITUAL RENEWAL'
IS PLEA FOR HARMONIOUS
BLEND OF OLD AND NEW

SAYS SEED OF FUTURE CAN
ONLY BE FRUITFUL WHEN
SOWN IN FURROWS OF PAST

"The best sermon of the month"—such is the honor accorded Rabbi A. B. Silver's sermon given recently at the new Jewish Temple in Cleveland, Ohio. This distinction is accorded the former head of the Eoff Street Temple of Wheeling, in the January issue of McCall's magazine.

Dr. Silver is one of the most brilliant of the younger Jewish preachers of America, both in eloquence and in achievement. Such is the introduction preceding quotations from Rabbi Silver's masterful message. He is the pastor of perhaps the largest Synagogue in the country, now worshipping in a new and magnificent Temple as the result of his labors. His new book, "Messianic Speculations in Israel" is sure to attract attention, alike by its style and its thesis.

Sees Two Dangers

"As we grow older," Dr. Silver is quoted as saying in McCall's magazine, "two dangers confront us."

"The first is that with the gathering of years, our habits accumulate and begin to burden us. We halt. The past master us."

"The second danger lies in disregarding our past, in letting the years depart without exacting a blessing from them. Both are dangers of dire import, as we see in pathology in which these perils become maladies."

"One man is monopolized by memory, another has lost his memory entirely."

SILVER OPPOSES A UNIFIED RELIGION

Universal Interpretation of Art of Worship Held Impossible.

A universal religion is not only unnecessary and undesirable but is impossible, in the opinion of Rabbi Silver of the Temple, who in his sermon yesterday defined religion as the "supreme art of the human spirit." Rabbi Silver spoke on "Is One Religion for All Mankind Necessary or Possible?"

"No religion has a monopoly of God or of truth about God," he declared. "No religion has possession of the final, absolute and exclusive revelation."

"All religions are attempts at interpreting the universe and man's place in it. In so far as they conceive of the universe as a manifestation of personality, of mind, will, and beneficence, they are all true. In so far as they impel men to a maximum moral idealism, they are all true. And every church which acts as a corporate agency for these convictions and ideals is a true church."

"It is neither necessary nor desirable nor possible to have one religion. Religion is not a science. It is an art—the supreme art of the human spirit. Science which is concerned with the observation of physical phenomena and processes may be one. But religion which is concerned with the interpretation of these phenomena and with the projection of the mind in the realm undisclosed to the physical eye, can not be one and the same."

"The subjective element of an in-

dividual or of a race enters into religious concepts, just as the artist reads into art which is universal, his own self, his past, his environment, his temperament. So in religion the heart of the individual utters its own characteristic oracles."

"God is one, but men's views of God are many."

"A set of religious abstractions to which all people, regardless of the specific conditions of their lives, can subscribe, will mean little to them."

"Historical religions are desirable for the moods which they create and the memories which they stir and the intimate way in which they touch the souls of men."

"It is not desirable to make one nation out of all nations—to annihilate their distinctiveness and their group loyalties and memories. Similarly it is undesirable to merge all religions into one at the sacrifice of much of their intrinsic beauty."

"What religions should learn is reverence for one another. What they should seek is bases for co-operation in tasks common to all of them."

"We should worry less about the existence of many religions. We should be deeply concerned about the absence of religion. Many religions today are dried bones, embalmed antiquities, irrelevant and ineffective. Their burning faith is gone, their zeal, their passion for the kingdom and the reign of justice."

"What could not Judaism do in the world if those professing it were truly Jewish? What could not Christianity do in the world, for universal peace and righteousness, if those professing it were truly Christian?"

Silver Criticizes Church Unity Plan

Religions are attempts at interpreting the universe and man's place in it and they are all true insofar as they impel men to a maximum moral idealism, Rabbi A. H. Silver maintained in an address before his congregation in the Temple, Ansel rd. and E. 105th st., Sunday.

"It is neither necessary nor desirable nor possible to have one religion—it is not desirable to make one nation of all nations—to annihilate their distinctiveness. Similarly it is undesirable to merge all religions into one," was another highlight in his sermon.

Blend Old And New

"The seed of the future can only be fruitful when sown in the furrows of the past; the new must spring from the old and complete it. The new is not always the novel nor the old the antiquated. Every age has its false and cheap glitter of novelty, but there is nothing new in novelty. Our new music is a swifter rhythm of a hackneyed melody."

"The spiritual renewal that we need," Dr. Silver insists, "is not a new excitement, but a new exaltation; not a stimulant but a satisfaction. We renew ourselves, not by indulging our appetites, but by improving our tastes. As we acquire keener perceptions, finer discriminations, sounder judgments, nobler purposes, deeper loyalties, do we gain in newness and freshness and freedom. By the grace of God there is a refuge from weariness in renewal, a sanctuary of eternal youth. It is possible for a man to remain young and free in the midst of rambling age, and make his last heart beat a Song of Spring."



RABBI A. H. SILVER, D.D.

McCall's Magazine Jan. 1928
THE SERMON OF THE MONTH
Spiritual Renewal



Rabbi Abba Hillel Silver,
D. D.

By
RABBI ABBA HILLEL SILVER, D. D.
Reviewed by
REV. JOSEPH FORT NEWTON, D. D.

RABBI SILVER is one of the most brilliant of the younger Jewish preachers of America, both in eloquence and in achievement. He is the pastor of perhaps the largest Synagogue in the country, now worshipping in a new and magnificent Temple as the result of his labors. His new book, *Messianic Speculations in Israel*, is sure to attract attention, alike by its style and its thesis.

"As we grow older," says Dr. Silver, in a sermon difficult to review for its richness of thought, "two dangers confront us. The first is that with the gathering of years, our habits accumulate and begin to burden us. We halt. The past masters us. The second danger lies in disregarding our past, in letting the years depart without exacting a blessing from them. Both are dangers of dire import, as we see in pathology in which these perils become maladies. One man is monopolized by memory, another has lost his memory entirely."

"The human race," continues Dr. Silver, "often falls victim to one or the other of these maladies. It lives through whole epochs during which it is completely dominated

by its past, shackled by tradition. It makes no headway, as in the Middle Ages, when men preferred the abuses of the old rather than to create the new. One extreme led to another, and the Middle Ages were followed by movements in which people flung the past to the winds, disinherit themselves as it were, resolved to begin life anew. Both extremes are wrong and lead to disaster."

"Chesterton is right," Dr. Silver affirms, "when he declares that in history there is no revolution that is not a restoration, and that the men who do most with the future are those who keep their eyes fixed on the past. The Renaissance, as its name indicates, is a case in point."

"In other words, the seed of the future can only be fruitful when sown in the furrows of the past; the new must spring from the old and complete it. The new is not always the novel nor the old the antiquated. Every age has its false and cheap glitter of novelty, but there is nothing new in novelty. Our new music is a swifter rhythm of a hackneyed melody."

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BIRTHDAYS OF REPRESENTATIVE CLEVELANDERS

Rabbi Abba Hillel Silver has been spiritual leader of the Temple since 1917. In that year he accepted a call from the Temple congregation while



—Guest Studio
RABBI A. H. SILVER

occupying the pulpit of the Wheeling W. Va., Temple. He was born thirty-four years ago on January 28th, received his elementary and high school education in New York and graduated from the University of Cincinnati and Hebrew Union College in 1915 in which year also he was ordained.

Rabbi Silver is vice-president of the Zionist organization of America, a member of the executive board of Central Conference of American Rabbis, chairman of the Cleveland bureau of Jewish education, a member of the board of governors of Hebrew Union College, a director on the board of Associated Charities and the Jewish Federation of Cleveland. He is also an honorary vice-president of The Consumers League of Ohio and a director of The Jewish Publication society.

His book, "Messianic Speculation in Israel" has won widespread recognition as a scholarly contribution to the study of a subject that has profoundly affected world history.

The beautiful Temple at E. 105th Street and Ansel Road was planned during Rabbi Silver's spiritual leadership and erected also under his personal direction. During the war he was decorated by the French government for distinguished service and besides his many religious and charitable duties, Rabbi Silver contributes in every way he thinks he should to the causes of civic betterment.

SPURS CHURCH TO
FIGHT FOR SOCIETY

Silver, at Lakewood M.
Men's Club. Pleads for
Industrial Justice.

The church must enter the arena of life and do battle for its sanctities, for the church is not, in the opinion of Rabbi A. H. Silver of the Temple, an academy for the consideration of speculative sciences but a dynamic agency equipped for social reconstruction.

Rabbi Silver in an address last night before the Men's Club of Lakewood Methodist Episcopal Church, expressed this opinion in discussing "The Role of the Church in Industrial Disputes." One of the largest audiences in the history of the club heard the address.

"The church cannot, of course, align itself with a propaganda for one specific economic system as against another," Dr. Silver declared. "It must not involve itself in eco-

nomic dogmatism. To do so would be to suffer a severe loss in spiritual intelligence and authority."

The church would be compelled either to champion an existing order, in spite of its sundry and inevitable flaws, or an imaginary order, which might fall even to approximate the virtues claimed for it. The church is not concerned with systems, but with the safeguarding of principles which each age must be challenged to work into such a system as will best meet its requirements.

"Whether it be capitalism, socialism or communism, there are basic principles of social justice at stake in each, and the church must under all conditions remain free to defend these ideals for which no system is adequate guarantee."

Nor should the church be called upon to play the role of arbiter in the numerous minor economic disputes which daily arise in our society, concerning which only the expert economist can today speak with any degree of wisdom or authority.

"On the other hand there are industrial disputes which do involve basic moral principles in which the welfare of human beings are at stake."

Rabbi Discusses
Opposition of Church

The church should not be called upon to play the role of arbiter in the numerous minor economic disputes of society, but should enter into discussions for the betterment of industrial problems which involve basic moral principles in which the welfare of humanity is at stake.

This was the gist of an address on "The Role of the Church in Industrial Disputes" delivered Tuesday night by Rabbi A. H. Silver before the Men's club of Lakewood Methodist Episcopal church.

He warned against the church aligning itself with propaganda for one specific economic system.

HAILS WOMEN
AS PHYSICIANS

Rabbi Silver Sees New Evidence
of Emancipation in Newest
Progress.

The advent of woman as a practitioner in the field of medicine and surgery, a comparatively recent occurrence, is further evidence of her emancipation from those foibles and taboos which so long obstructed the progress of woman toward higher education, political privileges and the professional world.

Rabbi Abba Hillel Silver of the Temple made this statement Tuesday in discussing the place of the hospital in community life before a noon luncheon of the Woman's Hospital association in Hotel Statler.

"The medical profession," Rabbi Silver said, "has been among the last to open its doors to woman. As a nurse she was welcome. As a practitioner she was a victim of prejudice."

"The Woman's Hospital association has provided internships for women, as well as clinical work and an opportunity for practice for women physicians. This alone should commend the work of the association to Community Fund aid."

Miss Wilda Hornberger, superintendent of the Women's hospital at 1946 E. 101st st., declared the institution ranks third in number of maternity cases in Cleveland hospitals. It has grown, she said, from twelve beds in 1913 to 125 beds, and has widened its scope to include care of both sexes.

SILVER PRAISES
HOSPITAL GROUP

"The Women's Hospital Association is doing a fine piece of pioneering in giving women a chance to enter the field of medicine," Rabbi A. H. Silver yesterday told the annual meeting of the Association.

Women can also run a hospital, directors of the association proved. Dr. Alice Butler, Cleveland physician, presided. Dr. Josephine Gillette, presented the secretary-treasurer's reports. Supt. Wilda Hornberger traced the history of the Women's Hospital at 1946 E. 101st Street, from its inception in 1913 with twelve beds, to its present capacity of 125 beds.

G. J. Provo, president of the fiscal board of the hospital, was the only man beside Rabbi Silver to speak. Provo's position on the board, Dr. Butler said, dated back to the days before woman had the vote, when she had to have a man buy and sell property for her, to make it legal.

DEDICATE JEWISH HOUSE TOMORROW

Marshall and Silver Are on Program at Opening of Settlement.

The new Mount Pleasant House of the Council Educational Alliance, 13312 Kinsman Road S. E., will be dedicated at 8 tomorrow evening with special services at which Mayor John D. Marshall will speak.

Marc Grossman, president of the Alliance, will be chairman and the invocation will be by Rabbi A. H. Silver of the Temple.

The new building is equipped for general community organization work. It contains a combination auditorium and gymnasium, a library, a reading room for Yiddish literature, locker rooms, shower baths and eleven club rooms.

Special exercises will be held throughout the week. On Monday afternoon and Thursday night the children of the settlement will present an operetta, "Violet in Fairyland."

Tomorrow morning Rabbi Silver will speak at the 10:30 Temple service on "Are Women Dominating American Life Today?"

FINDS WOMEN ASK "EQUALITY PLUS"

Silver Asserts Man Must Increase Culture for Harmonious Life.

"Women want equality plus" but woman will not dominate life except where man, failing in his responsibilities to himself and society, leaves empty spaces in civilization, Rabbi A. H. Silver of the Temple asserted yesterday morning in his sermon on "Are Women Dominating American Life Today?"

"The industrial revolution emancipated woman," Dr. Silver declared. "It changed her status from a dependent to a competitor. She took her place alongside man in economic production and she has held her own."

"In all departments of human activity, woman is now competing with man. Some men regard this as an intrusion. Their irritation is increased by the fact that women, while demanding equality, nevertheless insist on certain special considerations, legacies of their former status, such as chivalry and deference."

"Women want equality plus! Woman Ahead Culturally."

"Man too sees woman outdistancing him culturally. Men seem to have no time for anything else but business, while women, provided with servants and relieved of the necessity of working, find time, at least some of them, for cultural pursuits and for self-cultivation. Now, culture is power."

"Woman reads more than man and is better informed on all but business affairs. Information is power."

"Our concerts, our lecture halls and museums are crowded with women folk, avid for self-improvement. Man is being relegated to a position of cultural inferiority. He therefore feels himself humbled, and his uninformed opinions no longer go unchallenged by woman, he regards himself as being dominated."

"One may like or dislike the new status of woman, but it is here to stay. Women will not surrender her hard-won rights and return to the cloistered world of restrictions and subservience which was hers in former time."

"Neither man nor woman need to dominate life. Both should share in full measure its privileges and its responsibilities. Man and woman are equal but different biologically and psychologically. Both have complementary contributions to make to the common life."

"Side by side with woman, man should continue his cultural progress. This will make for true companionship in a world of fine and mutually-shared interests in a truly democratic world."

READY REFERENCE LIST OF HERETICS; SINS CATALOGUED

Alphabetical Roll From Borah to Woolley Issued by Reserve Officers' Organ

ADVOCATED PEACE, LABOR, NEGRO, EQUAL SUFFRAGE

Lauding of Lenin and Denial of Virgin Birth Among the Offences Cited

The World, in its investigation of peace time Palmerism, has obtained eight lists which operate as blacklists to harass or muzzle lecturers, educators and other men and women in American public life.

These lists, almost never brought to light, operate invisibly to create prejudice in the name of patriotism. A good many of them derive largely from the Lusk report, of which 10,000 four-volume sets were printed by New York State at a cost of \$51,000 and distributed across the country to libraries. The remaining copies of the Lusk report are reported to be issued from time to time from Albany.

However, the blacklists of the heresy hunters are constantly enlarged as new names are dragged into this political demonology.

A glance through the lists will serve to indicate what the modern Cotton Mathers consider to be grounds for the fagot and the gibbet. For example, Scabard and Blade, the national fraternity of the Reserve Officers' Training Corps, distribute its bulletins to almost seventy American colleges. The bulletin editor recommends that the list of people be preserved "for future reference and publicity use, if speakers appear in your city to orate against national defense."

Those Who Might Orate

Here are some excerpts from the list: SENATOR BORAH—"R. M. Whitney in 'Reds in America' indicates connection with American Civil Liberties Union. Has always favored recognition of Russia; lauded Lenin; advocates release of 'political prisoners.' Has addressed meetings arranged by the American Civil Liberties Union; favored admission of Countess Karolyi to the United States."

MRS. CARRIE CHAPMAN CATT—"In 1890 entered woman suffrage work as a State lecturer and organizer of the Iowa Suffrage Alliance. She is listed in the Lusk report and R. M. Whitney's 'Reds in America.' She is associated with Jane Addams."

JANE ADDAMS—"To-day she stands out as the most dangerous woman in America."

BISHOP BENJAMIN BREWSTER OF MAINE—"In the Lusk report he is listed as Vice President of the Church Socialist League."

DR. SAMUEL MCCREA CAVERT (General Secretary of the Federal Council of Churches)—"He contributes to 'The Christian Century' which lists many notorious 'reds' and 'pinks' among its contributors."

DR. HENRY SLOANE COFFIN (President of Union Theological Seminary)—The Lusk report lists him as one of a group of clergymen who signed a protest against the Espionage Act. John Nevins Sayre, in an article in "The World To-morrow," captioned "The Altars of Freedom," speaks of having a letter from an ex-Major who speaks of receiving literature from a civilian aid who gives a list of undesirable people among whom were Bishop Brewster, Dr. Coffin, Prof. John Dewey, George Foster Peabody and Rabbi Stephen S. Wise. From the list as mentioned the civilian aid undoubtedly knew what he was talking about.

Where a Boost's a Knock JOHN DEWEY—The New Republic of March 2, 1921, calls him an "advanced liberal" and "a great and inspiring teacher." In 1921 he was on the teaching staff of the New School for Social Research in New York, together with several well-known radicals and Communists, such as Leo Wolman and Moissaye Olgin. In 1922 Dewey was one of the professors who signed a protest against the Lusk Law.

W. E. BURGHARDT DUBOIS—He is editor of The Crisis (official organ of the National Association of Colored People). In February and March he toured the country to build up a friendly sentiment toward the Negro.

ZONA GALE—She was a staunch supporter of LaFollette and is said to stand in with the Communist crowd.

DR. CHARLES W. GILKEY—He was one of a group of clergymen who, under date of May 22, petitioned the Chicago Tribune to remove Stephen Decatur's statement, "My country right or wrong" from its editorial page, stating that it bred a false kind of patriotism.

STANLEY HIGH—He was a member of the Williamstown Institute of Politics. Was an aviator during the war. Is an advocate of the slogan "Go to Leavenworth rather than fight," and is a contributor to the New Student, a radical collegiate student publication.

GEORGE HUDDLESTON—"Is listed in the Lusk report as an aid to David Starr Jordan, organizer of the People's Council of America."

Writings Betray Them

PROF. RUFUS M. JONES (of Haverford)—"He is the author of a number of books, one of his last being 'The Churches Debt to Heretics.'"

PROF. WILLIAM H. KILPATRICK (of Columbia)—"In December, 1918, he wrote a letter to the New York Times on militia methods in schools. He also openly opposed the Lusk laws."

SENATOR ROBERT MARION LA FOLLETTE JR.—"During his father's life he was his secretary."

REV. FREDERICK LYNCH—"Is listed in the Lusk report for his pacifist and defeatist activities during the war. Record known to the Department of Justice."

DR. HENRY NOBLE MACCRACKEN

(President of Vassar College)—"In the Forum of December, 1926, the following statement appears: 'Dr. MacCracken has made it publicly known that cookery is not his ideal of a liberal education for women.'"

DR. CHARLES CLAYTON MORRISON (editor of the Christian Century)—"Was one of the signers of a new plan for United States entry into the World Court, issued by a joint committee representing various peace groups."

SENATOR GEORGE W. NORRIS (of Nebraska)—"The Daily Worker published a letter from Senator Norris in reply to a telegram from them demanding an investigation of a blast at an Illinois Steel Company plant."

GEORGE FOSTER PEABODY—He is interested in Negro Schools, being a trustee of the American Church Institute for Negroes and the Hampton Normal and Agricultural Institute. The latter is said to be a "hotbed" of race equality.

PROF. FRANCIS B. SAYRE (son-in-law of President Wilson, now on faculty of Harvard Law School)—Sayre wrote a number of pro-labor articles in the Survey, such as "The Pickering Decisions," "The Coronado Decision," "A Minimum Wage Decision." He is listed in the Lusk Report.

J. HENRY SCATTERGOOD—He was exposed in the Senate investigation as one of Mrs. Gifford Pinchot's defeatist crowd.

He Studied in England

WILLIAM E. SWEET (Ex-Governor of Colorado)—In 1922... was in England studying workers' education and industrial relationships.

RABBI SILVER—In August, 1923 he spoke at Harding memorial services and pleaded for the World Court.

HENRY P. VAN DUSEN—Was voted a license to preach by the New York Presbytery of the Union Theological

Seminary, although he denied a belief in the virgin birth of Jesus. . . . OSWALD GARRISON VILLARD—Is the founder and owner of that most radical publication the Nation. . . . In the March issue of the Forum appeared an article by Villard condemning registration of aliens. Here he states: "To do this is to establish in free America one of the most hateful police regulations of the old world. It means the final abandonment of old-fashioned Americanism in favor of bureaucracy, espionage and tyranny."

RABBI STEPHEN S. WISE—"He is endorser of racial equality for negroes and interested in their various so-called 'uplift' organizations which are mostly Communist controlled. . . ."

MARY E. WOOLLEY—(President of Mt. Holyoke College) "Is a member of . . . National Council of Women (Committee on Peace and Arbitration); American Peace Society; American Schools Peace League; Church Peace League; League for Permanent Peace . . ."

The Scabard and Blade list which is only touched on in the foregoing, concludes in part with this:

"The biographical sketches herewith given hit only the 'high spots' in the careers of but a very small percentage of that element in our country who, possessed of constricted mentality, engaged in their favorite pastime of tearing down, offer nothing constructive as an alternative for a supposed solution of the all-embracing subject matter of national defense."

MARY RENNELS SAYS: 1928

Lincoln worried about us, as a people who might fall into decadence with prosperity. He feared financial success would make us less noble to ourselves, less tolerant of others. He counselled charity, understanding and loving one's fellowmen.

ABRAHAM LINCOLN'S birthday was commemorated yesterday in various places and in different ways. Rabbi Silver at the Temple, E. 105th street, used as the text of his sermon the fact that Americans have gone far afield from the principles of their great president. By his choice of quotations from the writing and speeches of Lincoln, by the earnest manner in which he interpreted them, Rabbi Silver achieved an aesthetic effect. He created a mood in which one truly caught the spirit of Lincoln.

The sun shone brightly at times thru the glass dome of the Temple as he talked. Again it seemed to darken when the passages were read that showed the apprehension and shadows in the great president's soul.

Prophetic

LINCOLN worried about us as a people who might fall into decadence with prosperity. He feared financial success would make us less noble to ourselves, less tolerant of others. He counselled charity, understanding and loving one's fellowmen.

Rabbi Silver had chosen excerpts of warning applicable to the frenzy and injustice of Americans to the immigrant, to labor and to one another as a result of this industrial, money-gifted age.

Lincoln's sayings could easily be the text of any sermon in any church without destroying the true religious atmosphere.

EXPECT 700 AT PEACE DINNER

Rabbi Silver Will Speak at Shaw High Gym.

More than 700 reservations have been made for the "peace dinner" in Shaw High school gymnasium Monday evening as one of a series of affairs through which Greater Clevelanders will be informed on the fundamentals of world peace, preliminary to the World Conference on International Justice, scheduled to convene here next Monday.

Rabbi A. H. Silver will discuss "Inter-racial Barriers to World Peace."

Civic and educational clubs of Lakewood and Rocky River will convene in another "peace dinner" at Hotel Westlake Tuesday.

PEACE DINNER TONIGHT

Silver to Address Gathering at Shaw High. 2-16-28

A monster "peace dinner," in which the men's and women's clubs of East Cleveland and the Heights will join will be held tonight in the gymnasium of Shaw High School as a preliminary to the World Conference on International Justice, next week. More than 700 reservations have been made.

The principal speaker will be Rabbi A. H. Silver of the Temple who will discuss the international implications of religion as the path to world peace based upon justice, under the title "Inter-racial Barriers to World Peace."

Mrs. M. H. Terrell is chairman of the committee of women arranging the peace dinner, one of a series which will culminate tomorrow night at Hotel Westlake when all the civic and educational clubs and organizations of Lakewood and Rocky River join in a final "peace luncheon" which will be addressed by Dr. Arthur Derrin Cail.

Courier-Express - Buffalo - Feb. 17-1928



Left to right, the Rev. Samuel V. V. Holmes, D.D., pastor of Westminster Presbyterian Church; the Rev. Edward J. Ferger, editor, Catholic Union and Times, and Rabbi Abba Hillel Silver, The Temple, Cleveland, who took part in a symposium on The Church and World Peace at the Conference on International Relations at Hotel Statler last night.

RABBI SAYS FEAR OF AGRESSION TRUE PEACE FOE

International conference told nations will not disarm while in danger

Nations will not, can not and should not disarm, until some international agency is established to insure them against aggression.

This statement was made before the Conference of International Relations at the Hotel Statler last night by Rabbi Abba Hillel Silver of The Temple, Cleveland, who further surprised his hearers by telling them they were focusing their energies at the wrong point. If they expected any nation to disarm or to restrict its armament to a point where it will be outstripped by other nations.

Rabbi Silver was one of three speakers who took part in a symposium on The Church and World Peace. The Rev. Edward J. Ferger of Buffalo, editor of the Catholic Union and Times, and the Rev. Samuel V. V. Holmes, D.D., pastor of the Westminster Presbyterian Church in this city, were the other speakers.

Peace Field of Church

"If the churches feel outlawry of war is impracticable or the world is a more undesirable, then the churches of the world—and when I say churches I include the synagogues—should get together and get a program of their own for international peace, a cause which is particularly a religious cause," said Rabbi Silver.

"Much has been written about stabilizing peace and much has been accomplished, but we are still far from the millenium," said Father Ferger. "We must not only profess it practice ideals of brotherhood before our swords can be beaten into ploughshares."

Dr. Holmes said he agreed with Father Ferger that the church had

place in politics, and he said that before the churches have been engaged in pious irrelevances in regard to peace.

War is not inevitable," said Dr. Holmes, "although the great majority people consider it so. Right there the problem. The church ought call that as a lie."

Referring to the men and women who call themselves 100 per cent. citizens. Dr. Holmes said they are a very distinct and definite menace.

"All this anti-British propaganda in Chicago and other cities, all this anti-Japanese sentiment can only make for war," he declared. "I'm just as good a patriot as any 100 per center. I look with contempt on other peoples and other nations."

"There are 10,000,000 organized women in America," said Mrs. Nancy Schoonmaker at the opening session of the conference yesterday afternoon. "and the first big work they do to promote world peace is to look peace. Women are reputed to be more and better than men and every woman who fervently desires world peace will pledge herself to look to someone for five minutes every day on behalf of peace there could be created an irresistible spiral wave that ultimately would bring about the desired result."

Mrs. Park Lewis and Mrs. Chauncey J. Hamlin told of their observations at the recent conference on the Causes and Cure of War held in Washington at the call of Mrs. Carrie Chapman Catt, leader of a large group of organized women.

"What the United States needs,"

Mrs. Park Lewis, "is a good foreign policy and a continuous policy instead of one that changes with each administration in Washington." Though the conferences on the Causes and Cure of War started three years ago the co-operating organizations have planned a course on international relations, which the women are studying.

Among the women who took part in the discussion which followed were George W. Pfohl, Mrs. Bruce Wright, Mrs. S. M. Esmond, Mrs. Stewart, Mrs. Henry Adsit Bull, Mrs. Frank C. Brendel, Mrs. von Fleischmann presided at the closing session.

DECLARES PEACE IS UP TO CHURCH

(Plain Dealer Special)

BUFFALO, Feb. 16.—Rabbi A. H. Silver of the Temple, Cleveland, in an address here tonight warned the church that it is again in danger of forfeiting the loyalty of millions of peoples if it remains silent on the moral issues involved in the economic and industrial adjustments made necessary by new conditions.

The rabbi spoke before the Conference on International Relations Tending Toward Peace. His subject was "The Church and World Peace."

"The task of establishing international peace and the machinery for the perpetuation of such a peace is an especial challenge to organized religion," Rabbi Silver said. "Not only because peace is essentially

Japan and China Need Aid of America, Says Dr. Yutaka Minakuchi

**International Relations
Conference Also Talks
About Disarmament and
League of Nations.**

Most important among the problems confronting the United States in the Far East is how to assist Japan and China in realizing the spirit of their new diplomacy with justice and equity so that the latter nation may move forward on the road of progress.

In substance, that was the message brought to the Conference on International Relations in Hotel Statler this afternoon by Dr. Yutaka Minakuchi, Japanese publicist and lecturer, speaking on "The United States Problems in the Far East."

"When Japan drove Russia from Southern Manchuria," Dr. Minakuchi declared, "there began a new era for American diplomacy in the far eastern countries. Now, it must exercise that influence from the standpoint of assistance that even a greater spirit of amity may develop between the nations."

Ancient Belief.

The speaker asserted that the new far eastern diplomacy conceived and upheld by Great Britain in the middle of the last century was advocated with the greatest theoretical consistency by the United States in 1899 and 1900 but real enforcement of it was left to Japan.

"There is no other five-year period in the modern history of China in which her sovereign rights were so seriously encroached upon by rival powers as between 1895 and 1900," he added. "From this 'battle of concessions' evolved the two great principles of China's new diplomacy, the open door and territorial integrity."

Miss Helen Dwight Reid, instructor in government, University of Buffalo and Fenfield Fellow from the University of Pennsylvania, stressed the importance of developing arbitration as an essential element in world security—at Geneva, as well as all over the world.

"America's attitude in the Briand-Kellogg negotiations in regard to the outlawry of war between the United States and France, the clear distinction between these negotiations which are still continuing and the arbitration treaty signed February 6," asserted Miss Reid, "emphasize what was actually achieved by that treaty."

Miss Crosby in Charge.

The afternoon session was under the vice-chairmanship of Miss Helen Crosby, president of the Buffalo Y. W. C. A., and was followed by discussions of the subject from the floor.

Adoption by the United States of a new and permanent foreign policy that will survive changes in administration and stimulate confidence

subjects discussed at the conference this morning. The meeting, that opened yesterday and to continue until Saturday noon under the auspices of ten district women's organizations, assembled this morning in the form of a round table. There are present more than 300 prominent club women, lecturers, authors, educators and members of the clergy from Buffalo and all sections of Erie County.

Among other things there was discussed a system of welcoming foreigners to Buffalo by a central committee of women. It was felt, in this way the newcomers could be given an insight into American home life that would assist them materially in establishing themselves as citizens.

Miss Reid, who attended the morning session, said women are placing too much importance and reliance in organization. What is needed mostly, she held, is individual effort. Too much faith should not be pinned on machinery.

Featuring the Thursday sessions was a symposium last night by clergy of three religions dealing with, "The Church and World Peace." The speakers were Rabbi Abba Hillel Silver, The Temple, Cleveland; the Rev. Father Edward J. Ferger, Buffalo, editor of The Catholic Union and Times, and the Rev. Dr. Samuel V. V. Holmes, pastor of Westminster Presbyterian Church.

According to Rabbi Silver, nations will not, can not and should not disarm until some international agency is established to insure them against aggression. He said the proponents of world peace are focusing the energies at the wrong point if they expect any nation to disarm or restrict its armaments and be outstripped by other nations.

"Though much has been written about stabilizing peace and though much has been accomplished," the speaker declared, "we are still far from the millenium. We must not only profess but practice our ideals of brotherhood before our swords can be beaten into ploughshares."

"If the churches consider abolishment of war is impracticable, or the world court undesirable, then the churches of the world—and I include the synagogues, too—should get together and formulate a program of their own for international peace. It is a cause that is particularly a religious one."

Father Ferger Speaks.

"I do not believe," said Father Ferger in his speech on "The Church and (Concluded on Page Five)

Personality of Dr. Abba Hillel Silver

Radiates Joy and Happiness

By S. VANDERBILT

A PLAIN DEALER
MONDAY, FEBRUARY 27

DON'T LET SOUL RUST, RABBI ASKS

Idleness May Sink "Ego" to
Level of Beasts',
Says Silver.

Belief in the soul or personality necessarily forces one to turn his back on the mechanistic theory of human life in the opinion of Rabbi A. H. Silver of the Temple, who yesterday in his sermon on "What Is the Soul?" defined it as the "organized and functioning self of man, unifying and developing self."

"The last word on the subject of the soul has not yet been spoken nor has the final definition been given," Dr. Silver declared. "Modern man may be inclined to substitute other forms for soul because of the host of confused and contradictory meanings it has acquired in its long history but he really is getting no nearer to the absolute truth."

"There are those who maintain that the mind or soul is just a function of the body—that it is part of the biochemistry of the human system; that thought is nothing more than a phase of the muscular activities of the larynx, nothing more than internal speech."

"This, of course, has not been scientifically demonstrated. It may with equal justification be held that the whole of man may be explained in terms of his psychic self. It is a form of extreme dogmatism indulged in by those who have discovered a bit of scientific truth and are belaboring it."

Develops With Experience.

"The soul, to be sure, does not dwell in isolation, untouched by the experiences of the flesh. The defects of the organism are reflected in it. It is determined, to a large degree, by forces of environment and heredity. But it is nevertheless a self-conscious entity, which within its limitations, is free to will, to choose, to plan and to adventure into the undiscovered realms of knowledge."

"Souls grow. Personality develops. The energies of the soul may remain potential or become kinetic. We can stunt our physical growth through under-nourishment, abuse or neglect. So with our souls."

"The difference between man's soul and that of the beast, is that man's soul is more richly endowed with intellectual equipment, emotionally more sensitized, and that it enjoys a greater freedom of creative effort."

"When a man lets his intellectual equipment rust in idleness, when he permits his emotions to become coarsened and brutalized, and his creative will dulled, then his soul sinks to the level of the soul of the beast."

A YOUNG man just over the borderline of thirty, holds one of the largest executive positions in the United States today. Like men of big affairs who control the destinies of dollars and cents, Abba Hillel Silver directs and controls the religious training of his congregation of 1500 members at the Temple, Cleveland, Ohio.

This temple is the first reformed Jewish congregation in Cleveland. Its beautiful new edifice was completed in 1924, at a cost of \$1,400,000 and is regarded as the most artistic synagogue in America. It has its Sunday School, a temple center having University courses, popular lectures, a forum, a library, and many up-to-date and modern features, recognizing, also, the capabilities of women officials on its Board.

There have been several congregational and spiritual leaders up to 1917, but Doctor Abba Hillel Silver, since 1917, has held the interest of his constituents with an unusual force and magnetism.

The fourteen hundred and ten children of the Religious School with a staff of sixty-nine teachers represent the largest religious school in the state of Ohio, where the children are given a Jewish education, from the kindergarten grade through a three-year High School course. The studies are numerous, but the religious training is predominant. The women's association of the Temple comprises 1700 members, and the community spirit which prevails throughout the Temple from the men's organizations, women's organizations, and children's organizations, invite the attendance of good fellowship by non-Jew as well as Jew. Each carries away with him or her, the feeling that an afternoon or evening at the Temple has not gone in vain.

The Temple Alumni Association is composed of all of the confirmants of the temple. It is an active organization of all the younger men and women, and sociability advanced and promoted does much towards increased understanding among the Jewish people and the high regard for their work from people of other sects.

The young, enthusiastic Dr. Silver has translated his dreams into practical service. The personal word for his members is a radiant smile. The successful

accomplishment in radiating joy and happiness to the forlorn, sick and weak, has served as a harbinger of success to promote the principles of his teachings.



DR. ABBA HILLEL SILVER

Dr. Silver received his early education in the public schools and High schools of New York. He received his A. B. at the University of Cincinnati and was graduated at the Hebrew Union College in 1915. In 1925 he received his degree of Doctor of Divinity. He is a member of the Board of Governors of the Hebrew Union College, a member of the Commission of Jewish Education of the Union of American Hebrew Congregations, and the author of an important work on the "Messianic Speculation in Israel."

His attributes of a wide education, built up from a foundation that has made it possible to accomplish much in so short a time do not appear evident, as in his gentle manner, he is most retiring and with a total absence of self-aggrandizement, but that which is genuine does not need a trumpet to be sounded in order to bring it into its own.

His love for humanity, and a glimpse of his past activities give a clear perspective in one's mind in applying his creditable abilities to his American duties. During the war, at the request of the United States and France, Dr. Abba Hillel Silver was called upon to take part in the

conflict, and served as a guidance in the spiritual life of the boys who came under his supervision. For his splendid work, he was decorated by the French Government. A few minutes talk with this remarkable man prove that he has a forceful character, that he is scholarly, that he is mentally, normally and spiritually fit to represent the ideals of American manhood. He is a powerful influence for spiritual and ethical progress and an example of stimulus to young people. He creates an inner feeling of satisfaction in one's life as he makes the indelible impression on all whom he meets, whether in the great halls of the Temple, or in his social and private life. It is most refreshing to find a man of his type in the regular walks of life whose winning personality helps daily to solve the problems of the cares and worries of life, and it is fitting for this publication to seek out such a man, who, indeed, is a model of courtesy, bearing, and spiritual power.

RELIGIOUS LEADER TO GIVE ADDRESS HERE FEBRUARY 27

Rabbi Silver Will Speak Under
Auspices Of Foundation In

N. S. Auditorium

Hebrew News - Feb 16

Rabbi Abba Hillel Silver, nationally known orator and scholar, of The Temple, Cleveland, Ohio, will deliver an address at 8:00 o'clock Tuesday evening, February 27, in Natural Science auditorium under the auspices of Hillel Foundation. Rabbi Silver

spoke at the University services in Hill auditorium three years ago. No admission will be charged.

Only 35 years of age, Dr. Silver ranks as one of the most noted religious leaders in the United States. "Messianic Speculation in Israel," a learned discussion of the persistence of Messianic hopes among the Jews, has just been brought out under his name.

After attending the public and high schools of New York City, Rabbi Silver graduated from the University of Cincinnati and Hebrew Union College in 1915. During his university career he was editor of both the

Cincinnati and Hebrew Union literary magazines. Between 1915 and 1917 Dr. Silver was Rabbi of the congregation at Wheeling, West Virginia, until he was called to the pulpit of the Cleveland Temple, one of the largest liberal Jewish congregations in America, where he has remained since that time.

In addition to the many offices he holds on Jewish boards of welfare and education, Rabbi Silver is honorary vice-president of the Consumer's League of Ohio, a member of the Board of Associated Charities of Cleveland, and was decorated by France for his services during the war

SEE MANY DANGERS TO CHILD WELFARE

Social Workers at National
Conference Say Evil Trends
Menace Homes.
New York Times
SCORE COMPANION UNIONS

Coolidge Letter Praises Efforts—
Boy Scout Receives Medal for
Rescue of Child.

Social workers, Governors of States and experts in various lines of endeavor met yesterday at the Commodore under the auspices of the Child Welfare Committee of America to confer on the best means offered by modern sociological knowledge for the rearing of orphans and other dependent children. A score of speakers agreed that the best place for a child is the "old-fashioned" home.

Evil influences are undermining the home, some speakers declared, and went on to denounce competitive marriage and what they saw as a general tendency toward the replacement of liberty by license.

"The education, economic independence and new freedom of woman have introduced a new factor into our economic and social life," said Governor Theodore Christianson of Minnesota. "The home is under new strains and stresses. It is being tested in a crucible of fire."

Sees Marriage Bond Weakened.

"The marriage tie is not regarded as the binding, sacred thing it once was. The companionate marriage is the latest, the most fantastic and I believe the most dangerous expression of the revolt against the home."

Governor Christianson declared that while scientifically conducted institutions for the care of dependent children were of value to society, every child had a right to a good home and that nothing could replace it. Marriage, he held, failed in its obligations when it did not provide one.

"Marriage is the one covenant in human life which contains the greatest possibilities and is fraught with the most searching and wide-reaching consequences," he said, "and yet marriage and parenthood constitute the only profession in this country which can be entered into without even the most elementary knowledge of what it involves."

Divorce was too common in some States, he asserted.

"But the great problem of the home is not divorce, but marriage," he continued.

He urged "a more rigid segregation of the unfit," because "too many children are born with the taint of insanity and feeble-mindedness."

Sees Hankering After License.

Dr. Abba Hillel Silver of the Temple, Cleveland, Ohio, condemned companionate marriage as subversive to the home and unfair to children.

"The present talk of companionate marriage," he declared, "is but

a hankering after license and gross self-indulgence."

Coolidge Praises Efforts.

President Coolidge endorsed the conference in the following letter:

The White House,
Washington, Feb. 18, 1928.

I am very glad to have this opportunity of extending to the National Conference on Child Welfare my greetings and good wishes.

It is universally recognized that the welfare of destitute children, and those who have been deprived of the advantage of home training in its best sense, is of primary importance to the country. Many organizations are working to this end along different lines, but it is only through coordinated effort and a helpful interchange of views that the most effective results can be obtained. Your conference furnishes this agency, and if its deliberations shall result in unified action in various States upon the primary features of welfare work its existence will be amply justified and its work of the highest values.

Very truly yours,

CALVIN COOLIDGE.

Kerrigan Welcomes Delegates.

A group of 100 delegates to the conference were received at City Hall by Charles F. Kerrigan, who read a greeting from Mayor Walker, now traveling in the South.

A feature of the afternoon session was the presentation of a medal to Jack H. Campbell, 12 years old, Boy Scout of Middleport, N. Y., who saved Mark Hammond, 6, from drowning last year by jumping in and bringing him to shore.

The speakers at yesterday's session included William H. Gratwick, President of the New York State Board of Charities; Governor John E. Weeks of Vermont, former Governor Moore of Idaho, Homer Folks, Secretary of the State Charities Aid Association; W. W. Husband, Assistant Secretary of Labor; State Senator Benjamin Antin, Dr. John H. Finley and Sophie Irene Loeb, President of the committee.

Speaking at a dinner of the committee last night at the Commodore, Representative F. H. LaGuardia declared that the Supreme Court decision in 1924 that the Child Labor Amendment was unconstitutional was "a blot on the history of the nation." He deplored the expenditure of millions on "future and past wars," and urged that more be spent for training of children.

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THURSDAY, FEBRUARY 23, 1928

TO, RABBI FINK

When the writer of this column attended the evening meeting of the Conferences on International Relations, last Thursday, he thought that these meetings were to be peaceful affairs. He listened with interest to the fair and kindly addresses of Rabbi Silver and Doctor Holmes. Both are gentlemen who promote the spirit of peace by their honest, sincere and courageous

speeches.

On Friday evening, the second meeting was evidently intended to be a good, old-fashioned fight. A local rabbi, unmindful of the fairness of his brother rabbi on the previous evening, threw the mass of his one hundred and ten pounds into the Herculean task of forever damning the Catholic Church in Mexico. Rabbi Fink went to a peace meeting with a gattling gun in his pocket. From the record of his address, he believes obviously, that the dove of peace is a screech-eagle. He started his speech with a statement to the effect that he did not intend to throw Holy Water on troubled oils (referring to the oil situation in Mexico). His statement was necessary, for Holy Water is as foreign to a Jewish rabbi as the spirit of peace at the meeting which he addressed.

On Thursday evening, Rabbi Silver emphasized the thought that Israel always desired peace and that Rachel has ever cried for peace for her children. This gentleman from Cleveland had not heard of Rabbi Fink and his ten-day excursion to Mexico in 1927. Jewry as a whole has sought peace in many lands where her peoples have suffered the same injustices from that tyranny and czarism which exist in Mexico. Evidently Rabbi Fink has forgotten that in past ages others have stood in the forum and in peace meetings to justify the tyranny and czarism practiced upon the Jews of the world. He has added to the intolerance which his own people have suffered as well as the unfortunate millions of Mexico. Can it be that Rabbi Fink, secure in the bosom of safety, now feels at liberty to add to history's wrongs by aiming his buckshot at the innocent peoples of the southern, so-called republic?

The local rabbi lays the present trouble in Mexico at the feet of the Catholic Church. He announces that Calles is a great statesman, a leader, a savior of his people. He declares that the Catholic Church is responsible for the ignorance, poverty and degradation among the Mexican peons. He spoke as one having authority, unmindful of the fact that it is a rather audacious piece of business to speak with finality after spending a few hours or days in a country where internal troubles have perplexed great minds and careful thinkers. Rabbi Fink was no more than a Cook's tourist in Mexico, but he believes himself to be a prophet of old.

It is our duty to read this pugnacious little person a stern lesson. It is impossible for us to permit him to state the position of the Catholic Church in Mexico when his knowledge of Mexican affairs is as extensive as Tom Heflin's affection for the same institution. He was supposed to address a peace meeting but he stood with a dagger in his hand, prepared to drive it into the hearts of American Catholics who are entirely in sympathy with their brothers to the south, suffering from bigotry of a brute, a beast and a Bolshevik.

Who is this Calles whom Rabbi Fink defends? To acquaint the public with his past and present reputation, it is necessary to drag forth from what Calles would like to be, the forgotten past, a few facts concerning the Black Czar of Mexico. The place of his birth or his origin is unknown; a veil is thrown about his parentage. His first name, Elias, is not a Mexican name but Turkish. This probably explains why the Mexican people call him "The Turk."

In an opus titled "Plutarco Elias Calles," by B. Caro (Page 16) we read the following concerning his activities as a young man:

"He began by scattering money with a free hand in the saloons and brothels. As might be reasonably expected, the defalcation was discovered in the accounts of the municipal treasury by the state inspector, D. Francisco Rodriguez. The errant propagandist was brought to

Statement Not Dr. Silver's, NYT

In an account of the meeting of the Child Welfare Committee of America at the Hotel Commodore Monday night, printed in THE NEW YORK TIMES Feb. 21, Dr. Abba Hillel Silver of the Temple, Cleveland, Ohio, was quoted as saying the home was the best place to bring up a child and that "for every physically sound, mentally sane orphan or dependent child in the country there are fifty abandoned homes waiting to receive them," and that this had been determined in a survey conducted by a woman's magazine. These remarks were incorrectly attributed to Dr. Silver. They were made by another speaker.

justice at the instance of Don Francisco Furcade, president of the city council. The necessary form for sending him to prison was executed, but his uncle, Don Alejandro Elias, made good the deficit in the treasury, a matter of several thousand dollars."

This is the ruler of Mexico whom Rabbi Fink so anxiously defends

On page 20 of the same book we learn that Calles had two companions, Roberto Pasqueria and Francisco Diaz Velasco. This unholy three became inseparable pals and embarked on a spell of unbridled licentiousness and intemperance. "More than one girl—minors—were launched on a career of prostitution and crime by these men."

This is the executive at the head of the Mexican government whom Rabbi Fink praises.

It is of common knowledge that Calles violated United States territorial rights previous to his theft of the presidency. While Governor of Sonora, on December 14, 1918, Calles' agents, Eduardo Lopez, Sacramento Montano, Luis Peralta and Rodolfo Marquez, attacked the home of Dr. Manual Huerta in the American town of Douglas, bound and gagged the doctor and his wife, rushed both in automobiles into Mexican territory and hanged them in the public square of Agua Prieta. On the following morning, Calles appearing at the place of execution, intoxicated, manifested his enjoyment at the successful execution by stating that he was going on a six-hour spree.

Yet this is the murderer and drunkard whose unholy cause Rabbi Fink will publicly espouse.

Some may say that the character of Calles before assuming the presidency had nothing to do with Calles after becoming president. That is true. But how is one to explain the following acts of viciousness? In April, 1927, two lawyers in Guadalajara, Anacleto Flores and Luis Padilla, were arrested because they were zealous Catholics. Calles ordered "to put them to the torture and kill them." Both were suspended by the finger-tips, received several bayonet thrusts and were killed as if they were mad dogs, in the barracks at Colorado. In all he has murdered one hundred and forty-seven priests. To this number may be added the hundreds of men and women, many of them from Mexico's finest families, murdered to appease the vengeance, the wild insane hatred of the Mexican butcher.

For the terrible crime of being Catholic, one reads the fate meted out by the former saloon-keeper of Sonora, "Kill him at once." Of course, Rabbi Fink did not learn these things on his excursion to Mexico. While in the presence of Protestant ministers and Jewish rabbis, Plutarco Elias Calles was on parade. He permitted them to know what was to Calles' benefit but suppressed the knowledge of his criminality in that benighted country.

If any man—Catholic or Protestant, clerical or lay, Jew or Gentile—wishes to defend Calles, he may. But in doing so, let him remember that he is defending the defamer of womanhood, the former keeper of a saloon and a brothel, a beast who first drove Mexican women into lives of dishonor and lived upon their shame.

A beast! A brute! A Bolshevist! His hands are running red with the blood of innocent men, women and children. A beast! A brute! A Bolshevist! He has pilfered and plundered Mexico and has driven her people as animals before the hounds. A beast! A brute! A Bolshevist! He has made defenseless sons of liberty tread the wine press of affliction. A beast! A brute! A Bolshevist! He laughs while his soldiers and his officers violate womanhood and practice crimes unmentionable.

A day of reckoning is coming when this "Turk" will pay for the atrocities that have startled the world.

Rabbi Fink may defend him but Rabbi Fink will live to regret it and when that day comes we will accordingly record that fact.

RABBI AND UNIVERSITY HEAD SPEAK UNDER HILLEL AUSPICES

Hillel Silver - March 1-28
Dr. Silver Outlines Tendencies President Little Attacks Modern
of Jewish Life in Conceptions in Talk
Public Address at Luncheon

Pleading for the sons and daughters of the present generation to assume the burdens of prophesy and take unto themselves the spirit of mysticism Rabbi Abba Hillel Silver of the Temple, Cleveland, Monday night in Natural Science auditorium, outlined life, prophesy, legalism, mysticism the four major tendencies of Jewish and nationalism.

These four tendencies, Rabbi Silver asserted, are not separated but are "very much like four strands woven into one cord." Of these, prophesy is the "program of Jewish life," "the protest of humanity against those conditions which keep life from its complete fulfillment." The ritual and dogma are but as a means towards an end sought by the prophets, spiritual exaltation.

Scoring the theory that legalism in Judaism fought prophesy, Rabbi Silver claimed that it was a means of making religion real and vivid to the minds of the people. The third tendency, mysticism, is a "passionate quest for communion with divinity." A stream of mystic thought has always run through Judaism. "The great enterprise of the mystic was to break through the walls of the inadequate senses," and the way to break through "was the way of discipline, of suppression of the desire of the flesh in order to focus the soul on God."

Dr. Silver stressed the strong spirit of nationalism in the Jew, stating that the "Jew has survived because the Jew wished to survive." The Messianic hope was cited as a means which has maintained his solidarity.

Present day attitudes on birth, death and marriage, and on international relationships were scored by President Clarence Cook Little, speaking to 35 men attending the bi-weekly luncheon given by the education committee of Hillel Foundation. Dr. Little went over certain phases of a recent address he delivered before a conference of college presidents and deans at Princeton.

The church, in its dogmatic aspects, was attacked as obsolete by Dr. Little, who emphasized the futility of argument upon historical aspects of religious creeds. The task of this generation, he declared, is to find points of similarity rather than differences in order that humanity may live in the present, rather than in antiquity.

Dr. Little presented the problem of the humaneness shown in prolonging the life of a diseased incurable, merely for the sake of prolonging years rather than happiness. Turning from this subject to the opposite end of the scale, the question of birth control

SILVER TO PRESIDE AT BUREAU MEETING

March 3-2-26
First Annual Session of Jewish Education Body to Be Held March 11

Rabbi Abba Hillel Silver, president of the Bureau of Jewish Education, will preside at the first annual meeting of that organization to be held Sunday night, March 11, at Hotel Cleveland.

Jacob Billikopf, director of the Federation of Jewish Charities of Philadelphia, will speak.

Reports will be given by the officers of the bureau.

Representatives of the following organizations will attend the meeting: The Temple, Euclid Avenue Temple, Temple on the Heights, the Jewish Center, Co-operative League of Jewish Women's Organizations, Cleveland Chapter of Haddassah, Council of Jewish Women, the Cleveland Hebrew School and Institute, Cleveland Hebrew Benevolent Association, the Jewish Teachers' Institute, B'nai B'rith, the Western Reserve Chapter of "Avukah," and the Federation of Jewish Organizations.

600 AT DINNER CHEER O'REILLY FOR FAREWELL

CPD - March 1, 1926
Scranton Bishop Honored as

Leader in Community
by Clevelanders of
All Faiths.

LEAVES FOR HIS NEW
DIOCESE TOMORROW

Protestant, Catholic and
Jewish Clergy Join
in Tribute.

On the eve of his departure from Cleveland for his new post in Scranton, Pa., Bishop T. C. O'Reilly last night heard expressions of esteem from Protestant minister, Jewish rabbi and Catholic bishop, gathered at a banquet in his honor in Hotel Cleveland.

And 600 men and women, representing virtually every phase of the city's life, wildly applauded their expressions of the fine characteristics that have dominated the life of Bishop O'Reilly.

Rev. Dan F. Bradley of Pilgrim Congregational Church told of incidents in the new bishop's life in an acquaintance that has extended over many years.

Key Man, Silver Says.

Rabbi A. H. Silver of the Temple called Bishop O'Reilly "a key man going to a key position in a key state where he doubtless will do a great work for the community and the country."

"As a fellow worker in many good movements here I wish him God speed and extend my blessing upon him and upon his work," he added.

Bishop Joseph Schrembs of the Cleveland Catholic Diocese praised his colleague in the episcopacy of the Catholic Church and said that, in a residence of six and a half years in Cleveland as its Catholic bishop, he had found Bishop O'Reilly "eager and willing always to be of assistance."

"He has been a right arm to me," said Bishop Schrembs, "a counselor and one to whom I could always go for advice and receive it wholeheartedly and disinterestedly."

"If Rabbi Silver can bestow his blessing upon Bishop O'Reilly, I also can do so with my whole heart and a wish that God may guide him in his new responsibility."

List of Speakers.

The list of speakers also included Warren S. Hayden, banker; Mrs. Bernice S. Pike, Democratic national committee woman; Appellate Court Judge John J. Sullivan, City Manager William R. Hopkins, the guest of honor, Bishop O'Reilly, who was the final speaker, and I. F. Freiburger, Chamber of Commerce president, who was toastmaster. Hopkins returned from Florida Sunday night especially to attend the dinner.

Hayden described the bishop as a "good business man." His work as (Continued on Page 4, Column 5)

SILVER TO TALK SUNDAY

Will Open Course of Lectures for Hospital Social Workers.

A series of lectures sponsored by the Cleveland Chapter of the American Association of Hospital Social Workers will be given this month at Calvary Presbyterian Church, it was announced yesterday.

Rabbi A. H. Silver of the Temple will speak on "Russia" Sunday; Dr. Louis Karnosh, psychiatrist at City Hospital, will speak later on "The Two of Us," and Director Henry Turner Bailey of the Cleveland School of Art on "The Enjoyment of Pictorial Art."

Miss Mary Mason of the Babies' and Children's Hospital will take reservations.

Bureau Dinner Meet Is Set for March 11

The annual dinner meeting of the Cleveland Bureau of Jewish education will be March 11 at Hotel Cleveland.

The principal speaker will be Jacob Billikopf, director of the Philadelphia Federation of Jewish Charities and a social worker of national reputation. He will speak on "The Place of Jewish Education in Community Life."

Rabbi Abba H. Silver of The Temple, bureau president, will preside. Yearly financial and functional reports will be made by officers. Reservations may be secured from Nathan Loeser, treasurer, 813 Ulmer bldg.

Emil Ludwig, the German Jew-writer, one of the group of new writers, spoke in Detroit on the night of February 29th. We are we could not hear him. But we Dr. Abba Hillel Silver last night and that provided us an intellectual and oratorical that can not be excelled.

Clevelanders Say Godspeed at O'Reilly Farewell Banquet



TUESDAY, MARCH 6, 1928

CITY'S CITIZENRY BIDS BISHOP O'REILLY GOD-SPEED ON NEW MISSION



Cheers of hundreds of Clevelanders were ringing Tuesday in the ears of Bishop T. C. O'Reilly.

who was the guest of honor Monday night at a testimonial farewell dinner in Hotel Cleveland.

Civic leaders, clergymen, business men—people of all creeds and beliefs joined in paying trib-

ute. Sketches show the speakers table and several of the speakers at the dinner.

CITY LEADERS PAY HONOR TO BISHOP O'REILLY AT DINNER

New Prelate to Be Accompanied to Scranton by More Than 200 on Special Train

By ALBERT I. CORNSWEET

Sketch on Page 10

THEY came. Nearly a thousand. From the counting room, from the pulpit, from the halls of government, from the caldron of industry. Came to do honor and bid Godspeed to him who "stood at the door."

And he who "stood at the door" made answer. And he said, "It is humiliating to one to find that people love him so much for doing so little."

The occasion was the civic testimonial and farewell dinner tendered to Cleveland's own bishop, Thomas Charles O'Reilly.

In the city in which he was born and reared and in which he ministered to the weak and the poor and the sick, Bishop O'Reilly Monday night sat at the banquet board and heard from the lips of Cleveland's representatives testimony of the worth of his efforts and the beauty of their fruit.

And there crept into the speeches of those who lauded him the picture of humble Father O'Reilly standing at the door of St. John's, clasping the hands of those who came to pray and find solace.

It was the same humble Father O'Reilly, now Bishop O'Reilly, who blushed and bowed his head

as high compliments were heaped upon him by those fellow Clevelanders who knew him and his works.

For when the clapping of hands had ceased as the echoes of the last speaker's tribute had faded that "Son of Cleveland" said:

"For I have given to you only the widow's mite."

And those who made up that glistening audience said:

"Here is a man who walks humbly with his God."

FIRST there was I. I. Freiburger, he of the counting house, vice president of the Cleveland Trust Co., and president of the Cleveland Chamber of Commerce. He pointed out that in its 80 years of existence the Cleveland Diocese had never been so signally honored as it was when its native son was elevated to the bishopric.

Then spoke one from the pulpit, the Rev. Dan F. Bradley, pastor of the Pilgrim Congregational Church. "We have disproved the Biblical saying that a prophet is not without honor save in his own town and his own home," he said. And there was a faraway look in the bishop's eyes when the Rev. Bradley paid tribute to Patrick and Delia O'Reilly, parents of the man who was being honored.

THEN came the man of industry, Warren S. Hayden of steel gray hair and erect bearing. And he told of the Father who stood at the door to cheer those who were heavy of spirit and poor in pocket.

Another from the pulpit, Rabbi Abba Hillel Silver of an ancient race. Closing his eyes and holding his hand aloft, he thanked God that the time had come when one religious leader could whole-heartedly rejoice at the good fortune of one of different faith. And he pronounced a soul-stirring blessing on the head of the guest which was bowed to receive it.

A representative of the women in that assembly and the women

of the city, Mrs. Bernice Pyke. In slow, clear words she told of the affection of the women of Cleveland for the bishop who was soon to leave. And she called him the "Great Harvester of Souls."

THEN Bishop Joseph Schrembs, with whom the new bishop had spent six and a half years. "As my right arm," he said. He, too, evoked divine blessing on him who sat so humbly and contrite. Told of the many problems that the new bishop was to meet in his new field. And expressed confidence in his success.

Then Judge John J. Sullivan of the bar. And William R. Hopkins of the city government. Both heaping praise. Both telling of the affection of all the people of all classes and all creeds for Bishop O'Reilly.

And after that came the bishop himself. It was difficult for him to speak. His first words were: "I wish some one were here to prompt me. Just as someone did when I made my first recitation in school."

Humble. This "key man" of the church. Head bowed.

"It is humiliating to one to find that people (there was a pause) love him so much for doing so little."

BISHOP O'REILLY will leave for Scranton by special train over the Nickel Plate Railroad at 8:30 a. m. Wednesday. Nearly 200 Clevelanders, including Bishop Schrembs and Mayor John D. Marshall, will accompany him.

The Moses Cleveland Assembly, Knights of Columbus, will accompany him to the W. 25th street station. A banquet at Hotel Casey, Scranton, will be the high spot of a civic celebration to be staged upon his arrival. The train is due in Scranton at 7:30 p. m. Wednesday.

Another from the pulpit, Rabbi Abba Hillel Silver of an ancient race. Closing his eyes and holding his hand aloft, he thanked God that the time had come when one religious leader could whole-heartedly rejoice at the good fortune of one of different faith. And he pronounced a soul-stirring blessing on the head of the guest which was bowed to receive it.

CHRISTIAN SECTS A GUESTS IN TEMPLE

Stretch Hands of Good Will
Across Table With Jew-
ish Hosts.

Methodists, Catholics, Episcopalians, Disciples of Christ, Lutherans, Presbyterians and members of several other Christian denominations were the guests last night of the men of the congregation of the Temple at the Temple's second annual "Fellowship of Faiths" dinner.

The gathering, sponsored by the Temple Men's Club, brought together about 400 men, half of whom were the non-Jewish friends of the hosts.

Their meeting, which was promoted in the interest of religious good will, was a high point in the Men's Club season at the Temple. It was "religiously cosmopolitan," with Dr. A. Eustace Haydon of the faculty of the University of Chicago and Rabbi A. H. Silver as the speakers.

The Cleveland Welsh Male Chorus, which gave the musical program, added a "radically cosmopolitan" tinge. The chorus sang several numbers under the direction of William Albert Hughes. S. N. Weitz, president of the Men's Club, introduced Rabbi I. Leon Feur, Rabbi Silver's assistant, who acted as toastmaster.

Differ On Future.

"The Future of Religions" was discussed by both Dr. Haydon and Rabbi Silver, but they took divergent views on what the future religion would be.

Dr. Haydon maintained that mankind would evolve a universal religion. Rabbi Silver maintained that a universal religion for all mankind was neither desirable nor necessary, but held that the adherents of each religion must exalt the best in it, respect the ideals of other religions and each contribute to the common cause of the "salvation of mankind."

"The impact of scientific knowledge upon the thought of man has so changed his thinking and his outlook that there are no eternal truths

left," Dr. Haydon said. "Dogmas which have been unchallenged for ages all go before scientific knowledge."

"Our scientific, machine civilization leaves no one alone. The man in China is affected by what happens in America. Nothing is certain."

Religion Deals With Life.

"Religion has always dealt with the vital values of human life. It has endeavored to help men to a happy, beautiful way of living together. The social problem is involved; and when the machine civilization disturbs the social order new problems arise. These problems bring new social movements. It is not so much a problem of thinking but a problem of human living."

"More and more the religious leaders see a need for a new world religion, shaped in terms of ideals including all human kind."

Rabbi Silver, in his speech, asserted:

"I am not one who believes in one religion for the whole of mankind, and I hold that one religion for all of the human race is neither desirable nor necessary."

"The universal element is present in all science, but religion is not a science, it is an art—perhaps the supreme art of all life. One religion is no more necessary or desirable than one race."

"What is needed desperately, imperatively, is that each faith regard every other faith with supreme reverence and respect its God. The man who speaks lightly or irreverently of the God in the faith of others is irreverent to the God in his own faith. All religions need to unite in a spirit of service to help the solution of the manifold problems of the race."

"Let each man walk in the name of his God—provided each man knows what God requires of him: 'To do justly, love mercy and walk humbly before Him.'"

דזשייקאב ביליקאף און די סילווער באגייסטערען גרויסען עולם ביי ערציהונגס מיטלינג

Mar. 12, 1928

די פראגע פון אידישער ערציהונג איז איינע פון די וויכטיגסטע פראגען אין א אידישער געמיינדע און אלע אידישע איינוואוינער, און אונטערשיידן פון רעליגיעזער אויפפאסונג, דארפן איהר שענקען די גרעסטע און העכסטע אויס- מערקזאמקייט.

דאס איז געווען דער זון פון דער איינדרוקספולער רעדע, וועלכע דזשייקאב ביליקאף, דער פארוואוסטער כלל-טהור און דירעקטאר פון דער אידישער טשאריטי פערדעאציע אין פילאדעלפיע, האט געכענט געהאלטען אויף דעם יעדער לויכען מיטלינג פון דער ביורא פאר אידי- שער ערציהונג אין פילאדעלפיע, וועלכע איז לאנגער, רייכהאלטיגער רעדע דער צעהלט ווי אזוי ער איז געקומען צו דער איבערצייגונג, אז די אזוי גערופענע „אמעריקאנעזאציע-ארבייט" פון די אסימילירטע אידען פיהרט גיט צו קיין ציעל און האט באוויזען, אז אמת'ע אמעריקאנעזאציע קאן קיינמאל גיט דער- גייכט ווערען און אידישער ערציהונג.

די אידישע ערציהונג, אידיש-דעלי- גיעזע אויספילדונג, אין העברעאיש און ענגליש, האט דער רעדנער געזאגט, מאכט פון דעם יונגען אידישען דור גיט בלויז בעסערע אידען, נאך נאך מעהר בעסערע בירגער און בעסערע אמעריקא- נער.

אויף א זעהר שפאנענדען אופן האט ער דערצעהלט ווי דער פארשטאנדענער פילאדעלפיער פילאנטרופ-מיליאנער, דזשוליוס מאסטבוים, האט קיינמאל גיט געוואלט זיין קיין טשערמאן פון קיין שום אונטערנעמונג אין זיין געמיינדע. ווען די טשאריטי פערדעאציע האט אבער קורץ פאר זיין טויט פאשלאסען דורכצופיהרען א צוויי מיליאנען-פיל- דינגס-קאמפנין און האט אין דעם דאזי- גען קאמפנין אריינגענומען אכט הונ- דערט, קאנטיינער און עכר הירדן.

באריכטען, וואס קומען פון בצרת, איראק, טערקען און די פארוויסטונגען אויף דער דרום-מערב גרעניץ פון אי- ראק זיינען גרעסער ווי בעת די גע- וועהנליכע אנפאלען פון ווילדע שבטים אין מיינליכע לאנדען. די אפער- ציעס פון דער „ראיאל עיר פארס" ווערען אנגעפיהרט ביז אין דער וויי- טער מדבר. זיי טוען אבער גיט אן קיין שארען צו דער רוהיגער ציווילער באפעלקערונג אין לאנד.

אייניגע אפטיילונגען פון ענגלישע מיליטער זיינען געשיקט געווארען קיין שיבא, אבער דאס איראקישע מיליטער געפינט זיך נאך אין די פאראקען. א פרימיטיווער לופט-פליהער איז אראפגע- שוואסען געווארען. איידער די לופט- מאשין איז אראפגעפאלען אין זי און געצונדען געווארען פון לופט-פליהער. ענגלישע קריגעשטיפען האבען ארויס- געזעצט מיליטער אויף די ברעגעס פון קאוויט.

א רייכער מוזיקאלישער פראגראם איז דורכגעפירט געווארען פון דעם ווייאלא- ניסט ר. אויפער, הויפט פון קליוולאנד אינסטיטוט און מיוזיק.

א שטארקען איינדרוק האט געמאכט א קורצער שפיעל פון עטליכע קינדער פון דער ת"ת און „אליענס" סקוהל, וועלכע האבען צווישען זיך געפיהרט א דיספיוט איבער אידישער ערציהונג. די באטייליגטע קינדער זיינען געווען: ראח ביאליס, מאטהיאס עדעלשטיין, ליליען טייטל, מארדכי דעמבראוו און היימען היימאן.

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RABBI VISIONS THE PROPHETS' RETURN AS WAY TO PEACE

LIBERTY BELL, Chicago

"Give us the prophets of 2,000 years ago, and there will be no wars between classes and nations, and peace will rule. There will be no crime, and humanity will be given a code of law."

These words, uttered by a young man, are being discussed today in many Jewish circles. It was Rabbi Abba Hillel Silver of Cleveland, one of America's foremost rabbis, who spoke recently before the Jewish Arts Club of Chicago at the Anshei Emes Temple on the North Side.

He spoke on the "Four Tenden- cies of Jewish Life," the first one of which is prophecy. And his address hypnotized the crowded temple to such an extent that he himself ap- peared to them as a young prophet.

His voice protested, thundered and appealed. He was telling the secret of the survival of Judaism, the four tendencies that caused its perpetual life.

Prophets Led Nation

"The four tendencies," Rabbi Sil- ver began, "are four strands woven into one chord; four streams pour- ing into one river. They are dis- tinct and yet not separate. They are the tendencies that gained domi- nance in life. There always has been a chain of continuity and un- derlying unity between them. They are four expressions of Jewish life. The first of the four tendencies is 'prophecy.'"

"Prophecy is the program of Jew- ish life. It has been the cry of Jewish spirit, the cry for that which ought to be. It was the program which informed and inspired the whole of the Jewish spirit. The prophet was the spokesman, the ve- hicle, the spiritual carrier."

"The prophets of Israel identified religion with morality. They gave humanity a code of law. They wielded a scorpion whip upon the shoulders of all exploiters. They became champions of the weak, the poor, defended the right of the human being. They taught people to be just."

Taught Nation Peace

"They also spoke of love, of hu- man brotherhood, of peace. But where are they now, the prophets?"

"The second tendency is legalism—the Jewish laws—the Torah. They are also greatly responsible for the survival of the Jewish people, and legalism must continue to be a Jew- ish tendency, if Judaism is to be continued."

"The third tendency is mysticism, the intensified form of religion, in which the Jews lived. Our Haggad- ah, our books of the middle ages and our prayerbooks are full of this mysticism. The Jew always lived in mysticism. He believed that a great illumination will come to his life; that in spite of all that life can do to him, he is still a free man."

"Remember the Psalms: 'The Lord is my light and my salvation. The Lord is my shepherd.' Or the words of Job: 'Even though God will slay me, yet I believe in Him.'"

"The fourth tendency is 'national- ism.' In 1923 after thousands of years of suffering, the Jews are still a distinct people. It is due to their nationalism—the desire to survive. The will to live was expressed in one eternal dogma—the will to live. . . . The Jew cannot die."

Rabbi Silver's address is consid- ered a prophetic masterpiece, and organizations here intend to publish it in thousands of copies and cir- culate it throughout the country.

Christian and Jew Meet in Fellowship of Faith Dinner



SILVER EXPLAINS 3 TYPES OF JUDAISM

Says Division of Orthodoxy and Liberalism Is Likely to Continue.

The division between orthodoxy and liberalism in Judaism is a logical one just as are similar divisions in other religions, and this division in Judaism is likely to continue for many generations, in the opinion of Rabbi A. H. Silver of the Temple, who in his sermon yesterday said "conservative Judaism will ultimately identify itself with one or the other of these historic trends of Judaism."

Rabbi Silver spoke on "Orthodox, Conservative and Liberal Judaism," discussing their historical and doctrinal differences.

"Orthodox Judaism is traditional Judaism based upon the revelation of faith and law as found in the Bible," he said. "The Bible is held to be not a human document, but a divine revelation. It sustains the whole, absolute and final moral truth. No human power has the authority to abrogate any of its laws or institutions."

Talmud Supplementary.

"Along with the Bible—the written law—there is for orthodox Judaism a derivative and explanatory unwritten law—the oral law. Its authority is derived from the Bible and is therefore as binding. This supplementary unwritten law which developed through the ages as new conditions created new needs, was in the course of time written down. This is the Talmud."

"The Bible and the Talmud are the heart of orthodox Judaism. The theology of orthodox Judaism may be said to be 'fundamentalist.'"

"Liberal or reform Judaism shares with orthodoxy the vital elements of Judaism. It believes in the oneness and the spirituality of God and in the moral order of the universe."

Not Single Revelation.

"It does not however, conceive of revelation as orthodoxy does—as a single dramatic act at a given moment in history when religious doctrine was in some miraculous fashion revealed to Israel. It regards revelation as the continuous unfoldment of the God-seeking spirit of man, as the progressive discovery of moral and spiritual truth which goes on through the ages and whose greatest achievements are yet to come."

"Without denying to law and discipline and ceremony a place, and an important place, in Judaism, liberal Judaism has nevertheless relegated these to a secondary position and placed at the heart of Judaism that which rightly is its essence—prophecy, ethical idealism. Liberal Judaism is not a break with the past, but a continuation of the ever-evolving spirit of Judaism adapted to the new conditions, the new thought and the new needs of the day."

"It is difficult to define conservative Judaism. It has not defined for itself either its platform, its theology or its practice. At best it may be said to be the left wing of orthodoxy and the right wing of liberal Judaism."

SILVER URGES U. S. LABOR EXCHANGES

Also Favors Compulsory Insurance Against Unemployment.

Every workingman is entitled to be protected against involuntary unemployment just as he is entitled to be protected against the disability of sickness and old age, in the judgment of Rabbi A. H. Silver of the Temple, who, in his address yesterday morning held that unemployment insurance was a legitimate charge against industry, the same as accident insurance or fire insurance.

Rabbi Silver spoke on "Our National Debt to the Unemployed."

"Unemployment on a large scale is not only here now, but it has been with us periodically, and on a smaller scale it is with us continuously," he said.

"Unemployment is not a insoluble problem. Periodic fluctuations of prosperity and depression are not inevitable. The business cycle can be, to a large extent, controlled."

"If the same amount of intelligent research and inventive ingenuity which has gone into technical improvement and the production end of American industry had gone into the problem of the regularization of production, the stabilization of markets and the control of credits, the dread ghost of the business cycle would have been laid long ago."

Up to Business Man.

"The American business man must begin to think seriously about regularizing his product so as to substitute for seasonal occupation permanent employment. Some industries have already done it. It is a difficult problem, but not beyond the intelligence and ingenuity of the American business man."

"Our government should establish a chain of adequate and related public employment offices or labor exchanges. They should be scientifically organized and possessed of all necessary data and information concerning actual economic conditions not alone in their given areas but throughout the country. They should direct men from crowded industries to others less-crowded. They should advise men of openings in other parts of the country."

"Much thought should be given to the utilization of public works as a means of offsetting the serious fluctuations in employment. The construction of public buildings, highways, river and harbor improvements and schools should be aggressively pushed forward in hard times and deliberately retarded in periods of economic prosperity."

"Above all, a law should be passed establishing compulsory unemployment insurance for all working men."

"Germany has 18,000,000 working men insured. England has 12,000,000. No state in the Union, not to speak of the federal government, has as yet experimented with unemployment insurance."

"The first concern of a country should be its laboring population. The security of a country rests upon a contented working class. Rich and prosperous America cannot afford to subject millions to recurrent periods of unemployment and want, and to drive thousands to beggary and alms taking."

PAINTS RIVERS AS CHANNEL TO GLORY

Silver Tells Dramatic Rise of Israel on Jordan and Its Return.

"The civilization and culture of Israel, like other great civilizations, has been developed along the great rivers of the earth, which makes the drama of the 'seed of Abraham' not only colorful and complex but comprehensive, Rabbi A. H. Silver of the Temple told his congregation yesterday morning in his Passover sermon on 'The Story the Great Rivers Tell.'"

"Great civilizations have developed around the rivers of the world, and river courses have marked the channels of mankind's progress," Rabbi Silver said.

"The Nile knew the children of Israel as slaves. It witnessed the first great revolution in history—the first great struggle of a people for freedom. The Nile runs today between crumbled tombs and buried temples and forgotten cities. Dead are the Pharaohs. But Israel lives! How deep the Jordan cut its channel into the life of Israel and of

humanity! It was there that Moses instructed his people, that Elijah fled from the wrath of the king. It was there that Jesus and his disciples were baptized."

"Two thousand years ago the Jordan witnessed Israel broken and dispersed. Today after twenty centuries the descendants of those exiles are returning to that little land of the world's spirit, and upon the banks of the Jordan they are again building homes and planting gardens and vineyards, and again the voice of rejoicing and hope resounds across the placid sacred waters of that ancient stream."

"From the river Euphrates came Abraham, the father of his people—the founder of monotheism."

"What tales of glory and horror the Rhine could tell."

"A happier story by far the Hudson could tell—the river of the new world which saw no race persecuted and no people oppressed. Today hundreds of thousands of Jews live along its banks, happy and prosperous."

"May the Jew in these happier days and pleasanter places never forget the burden of his mission in the world—to work for the day when all slavery shall end, when all men shall be restored to their divine patrimony of freedom—political, religious and economic—when wars shall cease and 'When God will extend peace to the world like a river.'"

BACKS CAMPAIGN "UNTIL MESSIAH"

Silver Speaks as Jewish Fund Reaches \$43,000.

A total of \$43,000 was tabulated at the first report luncheon yesterday of the Jewish education campaign, to raise \$85,000.

Speeches were made by John Anisfeld, Cleveland philanthropist; Rabbi Abraham Nowak of the Temple on the Heights, Mrs. Sigmund Herzog, president of the Jewish Welfare Federation, and Rabbi A. H. Silver of the Temple, who is president of the Jewish Education Bureau.

A contribution of \$1,000 was announced from Anisfeld.

"If need be, we shall continue this campaign until the coming of Messiah," Rabbi Silver declared. "We shall keep on calling for support of the most important Jewish community endeavor confronting American Israel today—the maintenance of schools for the education of our youth in the religion and culture of their people."

CLEVELAND PERSPECTIVES

EAR CAPITAL

Honorary Member of the Rotarians Pullman last night where they will Theodore E. Burton will be a District Rotary 24 and 25, which Ernest W. Rose of on the Rotary John King, Arch MacKay, Louis Masey, Sam Wright, Emerson, Allen, Fred Auxer, Austin, Dr. Paul Card and Peter Sowers, secretary.

Memory Lingers On. EIRO, April 17.—Marathon dancing: with wife or her, kept at it 200 more than 600 miles pounds.

War, a great deal would be accomplished."

"As a palliative, I have been advocating unemployment insurance on a national scope, such as Germany has. It is a great pity that in so many cities, as in Cleveland, the burden should be allowed to fall on charitable organizations."

DISCUSS UNEMPLOYMENT

Consumers' League Trustees Suggest Aid for Idle. 1928

Unemployment insurance such as is in vogue in Germany and other countries was suggested by Rabbi A. H. Silver as the solution to unemployment, at a meeting of the board of trustees of the Consumers' league at the Women's City club late Tuesday.

Mrs. Sadie Van Veen declared that shorter working hours was the solution, while Henry W. Ralsse, representing the Cleveland Federation of Labor, urged that married women, whose husbands are employed, be prevented from working. He also suggested that profits coming from machines which had replaced workmen be divided among the unemployed.

B. C. Seiple, city commissioner of employment, declared that conditions were improving.

JEWISH DRIVE FOR EDUCATION IS UNDER WAY

First Report Due Wednesday on Fund to Maintain Schools; \$36,000 Is Total So Far

The first report meeting of the Jewish educational drive will be held Wednesday noon at Hotel Hollenden. Several hundred workers will report their subscriptions in the \$85,000 drive for funds to maintain Jewish schools.

Renewal of the old subscriptions and new gifts totaled \$36,500 the opening day of the drive, it was announced by S. H. Kleinman, chairman, at the luncheon meeting at the Hotel Hollenden Monday.

"Keep our schools open," is the slogan adopted for this year's drive. Rabbi Abba Hillel Silver, president of the Bureau of Jewish Education and honorary chairman of the drive, stressed this keynote.

"Last year we were forced to close down three of our schools for lack of funds to carry on," Rabbi Silver said. "Unless we reach our minimum of \$85,000 it will mean the closing down of more schools."

"There is nothing as vital as Jewish education," Rabbi Silver explained. "Two out of every three children are ignorant of Jewish culture. And we are going to keep at it, until we have found Jewish education as popular as golf, and found a school for every one of the 20,000 children who are in need of it here."

Mrs. Arthur I. Fisher, chairman of the women's division, and Judge Manuel Levine also spoke.

The contributions Monday included:

- Subscriptions of \$1000 were received from John Anisfeld, N. L. Danby, S. H. Kleinman, Charles L. Richman, Henry Richman, N. G. Richman and Lewis Sands.
- Subscriptions of \$500 were received from Solomon Ulmer and S. D. Wise. Subscriptions of \$400 were received from M. D. Shanman and George J. Klein. The Euclid Avenue Temple, \$300; Edward M. Katz, \$300.
- Subscription of \$250 from Rabbi Abba Hillel Silver. Other subscriptions included: Edward M. Baker, \$200; Henry A. Beckerman, \$250; A. A. Benesch, \$100; Harry O. Berns, \$100; Max Berns, \$100; Louis S. Bins, \$100. Council of Jewish Women, \$250; Adrian Ettlinger, \$100; Euclid Avenue Temple Sisterhood, \$125; Euclid Avenue Temple Sunday School, \$200; A. J. Farber, \$150; Frankel Co., \$150; Eugene L. Geismar, \$200; Green-Rose-Schwartz Co., \$150; Jay B. Goodman, \$100; Marc J. Grossman, \$100; Louis J. Grossman, \$100; Edgar A. Hahn, \$100; Manuel Halle, \$200; Clarence J. Hays, \$100; Sigmund Herzog, \$100; Jewish Center Sisterhood, \$150; Emil Joseph, \$100; H. R. Klein, \$100.
- Independent Order B'nai B'rith, \$225; E. A. Kangerer, \$300; Allan Kilvans, \$125; Richard E. Kohn, \$100; Myron A. Kohn, \$200; S. Kohn & Sons, \$400; Kyman Bros. Co., \$100; Jack Laopl, \$100; Nathan Lower, \$250; Benjamin Lowenstein, \$100; Maurice Maschke, \$250; Sam Miller, \$200; J. H. Miller, \$200; James H. Miller, \$100; Max Myers, \$100; A. L. Newman, \$150; Sol Reinthal, \$100; Kyman S. Rivits, \$100; Mrs. B. H. Rosenfeld, \$100; S. B. Sanders, \$300; Milton Shaw, \$100; M. & D. Simon Co., \$150; Jesse Solomon, \$100; R. A. Spayne, \$100; Henry Spira, \$100; Temple Religious School, \$100; Temple Women's Association, \$250; Temple on the Heights Sisterhood, \$125, and S. Wilkowsky, \$100.

א. ברנע מול טוב לרבי א. ה. סילבער און זיין פרוי פון בית מחסה ליתומים

אונזערע הארציגע ברכות און גליק וואונשען צו רבי אבא הלל סילבער און זיין ווירדיגע פרוי צו דער נע- בורט פון זייער ערשטגעפארענעם זון דניאל ירמיהו.

י"ק רצון ער זאל אויסוואקסען אן אמתער דניאל, ירמיהו, אבן קימא בן תורה וכן תרבות א גדול בישראל.

מיר ווינשען זיי זאלען זוכה זיין איהם מגדל צו זיין לתורה, לחיפה ולמעשים טובים אזוי אז ער וועט פארדעכענען ווערען פאר א שטאלץ און ציערונג פארן כלל ישראל בכלל, און פאר זיינע ווירדיגע עלטערען כפרט.

די אפיסערס און דירעקטער רען פון בית מחסה ליתומים.

SILVER HITS AT DAVIS CHARTER

Rabbi Speaks to League of Women Voters at Fifth Luncheon.

Keep Cleveland in the vanguard of political righteousness and progress, Rabbi Abba H. Silver urged members of the League of Women Voters Friday at the fifth of the anti-Davis charter amendment luncheons at the Women's City Club.

"If Cleveland permits the old discredited regime to return to power through the adoption of this amendment it will be because the people of Cleveland are not yet ready for sustained and intelligent experiment in new and reformed administration," he said.

SILVER LASHES DAVIS RANKS AS ENVIOUS 'OUTS'

Just Office Seekers Who Hunt Easier Road to Get in, He Tells Women Voters.

"WANT FREE AND EASY TOWN—LIKE CHICAGO"

Rabbi Declares Education of City Will Be Reflected Tuesday.

BY PHILIP W. PORTER.

The same moral issue confronts Cleveland in the charter election Tuesday that confronted her last fall, Rabbi A. H. Silver, noted liberal, declared yesterday in an address to the League of Women Voters urging defeat of the amendment. The gathering was held at the Women's City Club.

Last fall Rabbi Silver took the lead in the campaign that resulted in the defeat of the Davis amendment. Yesterday he mounted a "political platform" for the second time in his career in Cleveland, "because I feel deeply on the subject."

"The only earthly reason why this amendment is presented again is because a lot of political 'outs' want to get 'in,'" he asserted. It is supported by a lot of office seekers and political aspirants who believe that the old, discarded mayor system is the easier road to political preferment.

Another Chicago?

"It is also supported by the free and easy gentry who want a free and open town, such as that thorough going democrat and tribune of the people, Mayor Thompson, has given Chicago."

Give It Trial.

"It doesn't become a great city, however, to scrap a thing before it has been given a fair trial."

Silver declared that the issues at Tuesday's election were no different from those last fall, when the original Davis amendment was defeated.

"Once again it is an effort on the part of the 'outs' wanting to get in, knowing that the mayor plan offers an easier road to preferment and lucrative jobs," he charged.

He declared himself glad that the present campaign against the amendment was not backed by the major political organizations, despite the numerical strength which they could give to the cause.

Suspicion Justified.

"I was suspicious of their motives last fall, and my suspicions have been justified," he said. "Where is their righteous indignation of six months ago?"

Councilman F. W. Walz characterized the amendment supporters as "hungry wolves after jobs," and declared the whole Davis plan was based on fallacy and vague prom-

"There are also a few people who have permitted their judgment to be clouded by smoke screens, by a lot of talk about 'democracy,' and the Constitution and Old Glory and Bunker Hill, and such utterly irrelevant stuff."

"The degree of Cleveland's education and development will be reflected Tuesday at the polls. Cleveland threw out the old system as a protest against rottenness. To return to it would mean that we would have to go through yet another era of shabbiness and ineptitude before the citizenry could be roused and throw it out again."

Glad of Party Neutrality.

"Frankly, I'm glad the political organizations are not with us now. They were an embarrassment to some of us, though they did add innumerical strength. I was always suspicious of their attitude and I now find it justified, for they are today maintaining a sagacious neutrality. The vote will enable us to determine how strong and organized is the intelligence of the people."

"I'm not overconfident, but I have high hopes, for the thorough house-cleaning in Chicago and Illinois last week encourages me to feel that the sense of political responsibility has not vanished from the people. The saddest thing is that cities must be subjected to orgies of political crime and incompetence before the house-cleaning takes place."

"It is a platitude that a city government oughtn't to be changed unless it is for something more promising. We discarded the old system once, and are now being asked to return to it. Yet its enemies have never charged the city manager plan with failure."

Warns Against Whim.

"In a short period it has yielded great dividends in public improvements. We should not whimsically, sporadically, feverishly change it. Were the evils so manifest that it should be changed, all of us would join in asking it."

"Large cities today can no longer be governed as the small cities of a generation ago. The manager-council plan gives a full measure of competence, economy and at the same time democratic control. It gives us an executive of training and knowledge, instead of one who relies upon demagoguery, the ability to smile readily and make friends easily, and to kiss babies."

"The manager plan makes possible continuity in office and long range public improvements. I believe Cleveland will be kept in the vanguard of municipal righteousness and political progress."

Dr. F. W. Walz, councilman from the West Side, joined Rabbi Silver in attacking the amendment.

FINDS RABBI SILVER PRACTICAL

Louise Rice Analyzes Pastor's Handwriting

By LOUISE RICE
Noted Handwriting Expert

IT IS ONE of the principles of graphology that handwriting which is partly rounded and partly angular is the evidence of a nature which has the ability to be both spiritual and gentle and practical and stern.

In this handwriting of Rabbi Silver the union of the rounded and the angular formations is perfect, and therefore we may be sure that this is a man who has the ability to meet the great exactions of his spiritual office without losing touch with the world of practical life.

The underscore which he uses partakes of this union, being curved, with angular ends. Especially interesting are those two little perpendicular dots, which, when found in a signature, show a business sense, and a sense of values.

The underscore—the very fact of there being an underscore, indeed—is the assurance that this is a personality which cannot be ignored. The length and assurance of it add to this indication. Such an underscore, no matter where found, and even without reference to the writing which it underscores, will show the personality which is positive and which has the high lights of pronounced individuality.

THE HANDWRITING of this specimen has so much to tell the graphologist that it is hard to



Abba Hillel Silver

Rabbi A. H. Silver

know where to begin, for the nature is rich, not only in innate qualities, but in developed ones. The nature has received (from what I would estimate as a very early age) deliberate self-training. The mind has received special attention. Scholarship is strong, both innate and attained. The disposition is one which has been subdued and mellowed by the emotions of pity, kindness and sympathy. I am sure that the writer has given special attention to the psychological problems of humanity and that humanitarian interests have always been his. This is so true that he is one of those who, with all his natural reserve and scholarship, has still been able to keep closely in touch with the ordinary levels of life.

A sense of humor, which is that of the person who is gently amused at a great many things, is indicated by this handwriting. Children, when happy and playful, will touch this vein. Children, when in the least neglected, will wring the heart of the writer, for both his sympathy and his understanding are theirs to an exceptional degree.

This writer has, indeed, a strong feeling for all the weak, the sad, and the defrauded of life. But as the two little dots in his signature show, he retains his sense of values, and his ability to be practical.

THE INDICATIONS here are for the greatest possible vitality. This is without reference to what the actual state of the health may be. People who have had the misfortune to be ill a good deal often have this vitality, which makes for long life, no matter what the usual condition of the health, for vitality means that the constitution is good. Handwriting does not show general

conditions of health, unless such conditions are very good or very bad, but it does show the ability to resist disease, fatigue, and other physical difficulties.

The vitality which is shown is also the expression of that intense driving power which accomplishes a great deal and does not even rate it as work. The ability to fight is present, but not the inclination. It is the tendency of this writer to evade a struggle as long as possible, but if forced into a fight and especially if forced to fight for those who have been unjustly used, or for a great public wrong, this man is indeed a scimiter of righteousness and will be stern in demanding justice.

For his personal affairs, the writer is a man of perfect forgiveness. Not only does he forgive, but he has the actual ability to put utterly from him all thought of that which is past. This is an inborn quality. He has never known what it was to struggle against vindictiveness, has never known what it was to feel the surge of hate.

SILVER TELLS OF PERILS IN WEALTH

Decadence in U. S. or High Moral Leadership, Are Paths He Points.

The United States, the richest nation on earth, must learn to master its wealth, instead of being ruled by it, before it can be used as a blessing to humankind, Rabbi A. H. Silver said yesterday morning in a sermon at the Temple on "What Will America Do With Her Wealth?"

"No nation whose life is starved by want can produce a great civilization," he said. "Great national cultures spring up where great wealth gathers, and if the United States is becoming a world center of art and learning it is because wealth and leisure are here in full measure."

"But national wealth may make for national decadence as well. It may corrupt government and all too many and all too humiliating have been such instances in recent years

to require elaboration. The situation is becoming more menacing because our people are becoming habituated to these acts of political wrongdoing."

"Wealth may make our government reactionary and it may undermine the private moral standards of our people as well as of the public. It is undermining the American home and our divorce mills daily are grinding out disrupted lives."

Gifts of Nature.

But America can turn its riches to the distribution of the gifts of nature, to the eradication of poverty, to the protection of laboring people against want caused by sickness, accident, employment and old age, Rabbi Silver said.

"We can protect childhood and womanhood in industry," he added, "and we can establish an economic order of justice and fairness, whereby the gain of one shall not spell the loss of another."

"We can foster education, the arts and sciences, adorn our cities, and surround the lives of our people with beauty. Because of our indisputable strength we can afford to be generous to our neighbor nations and create new standards in international morality."

"But to accomplish it we must stress in education the virtues of hard work, clean living, reverence for basic moral values, and the ideal of high thinking. We shall have to evolve an intelligent use of leisure."

"Because my faith is strong in the Puritan tradition of the American people and in its pioneering background, I am confident that it will meet this challenge as it has met all others, with courage and resourcefulness."

Rabbi Silver Says Russia Will Succeed

“Peace and stability of the world cannot come about with Russia outside!” declared Rabbi Abba Hillel Silver in his talk on “Russia” at the meeting of the Women’s Council for the promotion of peace yesterday in the Women’s City Club.

“Russia cannot be ignored. It is a strong government, firmly entrenched and giving every sign of permanency—a government honestly striving for the welfare of its people,” he continued.

“Russia not only must be accorded the sympathetic co-operation of other nations, but must also be permitted to work out its salvation, without outside pressure. If Communism failed, as it has, it is not due to any outside influence, but because of the inherent fallacy of the policy. If Russia succeeds, the world will be the better for it.

“The Soviet Government has manifold achievements to its favor. In the first place, it has evidenced an earnest desire to better the welfare of the masses. It is making great efforts at education, attempting to combat ignorance and illiteracy, the curse of Russia. Protection of the health of its people is one of its many considerations. Hygienic living and sanitation are being taught throughout the country.

“Law and order are existent in Russia today and this is an immense achievement! Ten short years ago, the land was rife with revolution and famine, brigandage and blockade. Life in Russia at present is as secure and safe as it is anywhere in the United States, certainly as much so as in Chicago!

“Not many in Russia today are enthusiastic about the present order. None is willing to go back to the old order of things. This negative loyalty is the strength and backbone of the present regime.

“I have come to believe that the way of salvation for peoples lies in self-government and not under dictatorship.

“There is a certain dispatch and simplicity about centralized power that blinds one to its true features. The way of democracy is a slow and painful way, but in the end, it is the best. Centralization of power builds up a bureaucratic machine that sucks the life from a people.”

Typographical News - Cleveland April 28

UNEMPLOYMENT INSURANCE

Rabbi Silver Says Workers Are Entitled to This Protection

In speaking on the subject of “Our National Debt to the Unemployed,” at The Temple, on March 25, Rabbi A. H. Silver declared that every workingman is entitled to be protected against involuntary unemployment just as he is entitled to be protected against the disability of sickness and old age, and, in our humble opinion, there is no one in this country better qualified to speak on matters of this nature than Rabbi Silver. He has a national reputation as a student of industrial affairs. He strives to get at the root of problems confronting employer and employee before suggesting a corrective remedy, and his conclusions are invariably founded on fact.

“Unemployment on a large scale is not only here now, but it has been with us periodically, and on a smaller scale it is with us continuously,” Rabbi Silver said.

“Unemployment is not an insoluble problem. Periodic fluctuations of prosperity and depression are not inevitable. The business cycle can be, to a large extent, controlled.

“If the same amount of intelligent research and inventive ingenuity which has gone into technical improvement and the production end of American industry had gone into the problem of the regularization of production, the stabilization of markets and the control of credits, the dread ghost of the business cycle would have been laid long ago.

“The American business man must begin to think seriously about regularizing his product so as to substitute for seasonal occupation permanent employment. Some industries have already done it. It is a difficult problem, but not beyond the intelligence and ingenuity of the American business man.

“Our government should establish a chain of adequate and related public employment or labor exchanges. They should be scientifically organized and possessed of all necessary data and information concerning actual economic conditions not alone in their given areas but throughout the country. They should direct men from crowded industries to others less crowded. They should advise men of openings in other parts of the country.

“Much thought should be given to the utilization of public works as a means of offsetting the serious fluctuations in employment. The construction of public buildings, highways, river and harbor improvements and schools should be aggressively pushed forward in hard times and deliberately retarded in periods of economic prosperity.

“Above all, a law should be passed establishing compulsory unemployment insurance for all workingmen.

“Germany has 18,000,000 workingmen insured. England has 12,000,000. No state in the Union, not to speak of the federal government, has as yet experimented with unemployment insurance.

“The first concern of a country should be its laboring population. The security of a country rests upon a contented working class. Rich and prosperous America cannot afford to subject millions to recurrent periods of unemployment and want, and to drive thousands to beggary and alms-taking.”

JUDGE ALLEN IN D. A. R. BAD BOOK

Proposed Blacklisting Stirs Indignation in East and Mirth Here.

“Include Coolidge and Be Complete,” Is Silver’s Suggestion.

Supreme Court Judge Florence E. Allen of Cleveland was revealed yesterday as one of the distinguished Americans to be added to the blacklist of the Daughters of the American Revolution.

Her name was included in a list released late yesterday in Boston by Mrs. Helen Tufts Ballie, a D. A. R. official, and the announcement brought comment both indignant and amused. Clarence Darrow and President Mary E. Woolley of Mount Holyoke College are others in the “bad book.”

Members of the Massachusetts bar and bench expressed indignation, according to dispatches last night, declaring it “an example of how far this organization will go in its attacks,” while in Cleveland the announcement was greeted with guffaws. Friends of Judge Allen said they supposed, because of similar cases, that “professional patriots” had taken this means of slapping at her efforts for world peace.

How About Rival Group?

“Now,” Appellate Judge Manuel Levine of Cleveland remarked last night, “let’s get up an organization of those of us who don’t gauge our Americanism by reading inscriptions on tombstones, and blacklist everybody in the D. A. R. Wouldn’t that be fun?”

Rabbi A. H. Silver, who is reported to have been blacklisted by the Reserve Officers Training Corps, because, according to Rabbi Silver, he advocated the world court and defended labor, said: “I am delighted to be in such high company. For Judge Allen I have the highest regard. Now let them blacklist Calvin Coolidge and the list will be complete.

“Seriously, though, if this whole thing were not so ridiculous it would be reminiscent of medieval times. It is becoming quite the favorite pastime to name as sinners all those who happen to have opinions.”

כאשר מיר האבן זיך ניט גענומען שטארק צום הארצען די „סענזאציעלע“ ענטדעקונגען פון די אמעריקאנער פארשידענע ארגאניזאציעס, אז רבי אבא הלל סילבער, איינער פון אונזערע שעהנסטע פערזענליכקייטען, איז פלוצלינגעווארען א „סארדעמחער“ צו אמעריקא און דארף ארויפגעשטעלט ווערען אויף דער „שווארצער ליסטע“, פריעהט אונז דאך דער שטעלער ענטפער, וועלכען די „פארשידענע“ האבן געטראגען פון דער קיאהאנא פיסהיען אסאסיאציע. די דאזיגע ארגאניזאציע, וועלכע רעדענדיגט איין און דרייסיג טויזענד מיטגלידער אין פליוולאנד און אומגעבונג, ווייזט מיט פארדאכטונג צוריק די פארלייסטונגען געגען רבי סילבער. די פיסהיען אסאסיאציע, וועלכע האט געהאט גענוג נעלעגענהייטען צו זעהן רבי סילבער אין זיין לאנגיעהריגער מע-טיניקייט אין דער דאזיגער שטארק, האט געפונען דעם פאסערען אופן אין די ריכטיגע ווערטער צוריקצואווייזען יענע פארלייסטונגען.

צו די „פארשידענע“ ארגאניזאציעס זיעט וועלכען אבער איצט האבן דעם מוסר. דרייטצוואנציג מיט אן ערקלעה-רונג, אז זיי האבן געמאכט א מענטש, ערלויבען מיר זיך צו צווייפלען. ביי זיי וועט רבי סילבער ווייטער פארפליי-גען דער „פארדעמחער“ אזוי לאנג ווי ער וועט ניט אָננעהמען דעם „הונדערט פראצענטליגען אמעריקאניזם“ און וועט ניט ווערען קיין „פארשידענע“ און זייער אייגענעם זין.

פון אונזער ווייט ווייזען מיר זיך, אז רבי סילבער זאל פלעסער אויף תמיד מארגלייבען דער „סארדעמחער“ אין די אויגען פון יענער באנדע איידער צו ווע-רען „איהער א מענש“ און א פארשיד-מישער חשוב...

APR. 28

SILVER STRIKES AT BLACKLISTS

Rabbi Calls R. O. T. C. “American Fascists” and D. A. R. “It’s Auxiliary.”

Blacklisting tactics of the Daughters of the American Revolution and the Reserve Officers’ Training Corps had met with the fiery censure of Rabbi A. H. Silver Monday.

In an address Sunday at The Temple, E. 105th st. and Ansel rd., Rabbi Silver branded the R. O. T. C. as “American Fascists,” and termed the D. A. R. organization as “the ladies’ auxiliary of these American Fascists.”

He declared that the blacklisting activities of the two groups are “not of great moment, but are indicative of the means and agencies which are being employed in an effort to

thwart the cause of peace and to discredit those advocating it.”

“Opinions contrary to theirs are straightway branded as unpatriotic and un-American,” Rabbi Silver declared.

“Truth never needed the fagot and the rack for proof or propaganda—an idea which must rely upon a blacklist is a lie,” was a high point of his speech.

“Patriotic organizations which draft blacklists go on record as favoring a patriotism built on the gibbet and the pillory—on repression and on refined drawing-room terrorism, rather than on education and on the free exchange of ideas,” he scorned.

Rabbi Silver, who was “blacklisted” by the R. O. T. C. about the time that Supreme Court Judge Florence E. Allen, along with other prominent Americans, was “blacklisted” by the D. A. R., defined patriotism as “nothing more or less than that which is implied in the simple phrase ‘love of country.’”

“A citizen may believe his government to be totally and completely wrong and still be a patriot,” he explained.

“FASCISTS,” SILVER BRANDS R. O. T. C.

D. A. R. Called Auxiliary of “Junkers” in Reply to “Blacklisting.”

Rabbi A. H. Silver of the Temple, in a sermon yesterday morning on “Patriotism and Blacklists,” branded the Reserve Officers Training Corps as the “American Fascists, our irrepressible Junkers” and the Daughters of the American Revolution as the “ladies’ auxiliary of these American Fascists—a tool in the hands of the militarists and the fire-eaters of the Navy Department.”

Dr. Silver, recently “blacklisted,” declared: “Patriotic organizations which draft blacklists go on record as favoring a patriotism built on the gibbet and the pillory—on repression and on refined drawing room terror-

ism, rather than on education and on the free exchange of ideas.

“One may be a member of the D. A. R. or of the Reserve Officers Training Corps and still not be a patriot.

“Resort to an ‘index expurgatorius’ is a complete confession of lack of confidence in one’s own position,” Rabbi Silver said. “Truth never needed the fagot and the rack for proof or propaganda. An idea which must rely upon a blacklist is a lie.

“Laughed Out of Court.”

“The blacklisting activities of these bodies are not of great moment. The American people has simply laughed them out of court.

“They are indicative, however, of the means and agencies which are being employed by interested groups in an effort to thwart the cause of peace and to discredit those who are advocating it. They are indicative, too, of an attitude on the part of some persons to regard patriotism and American loyalty as private monopolies.

“Whatever opinions they form touching governmental policies, international relations, national defense or immigration laws become, because of the peculiar custodial relation which these people have assumed towards America, the only authoritative American opinion. All contrary opinions are straightway

branded as unpatriotic and un-American.

“The war gave the professional ‘patrioteer’ his great opportunity and he strutted across the face of our land pompous, self-important, armed with usurped authority to pursue and destroy anyone whose speech and conduct did not conform to his canon of patriotism. It was an ugly period in American history. These organizations are now attempting to continue their disreputable war psychosis into a peace time Palmerism, through the medium of the urbane and genteel blacklist.

“What is patriotism? It is not a mysterious esoteric science whose recondite meaning is revealed only to the elite and the initiated. It is nothing more or less than that which is implied in the simple phrase ‘love of country.’ The man who is devoted to the best interests of his country, who seeks its well-being and works for its prosperity, is a patriot.

“Patriotism does not at all mean that a citizen must endorse every policy of his government or believe in the infallible wisdom of the State Department or the War Department or even of the President of the United States. A citizen may believe his government to be totally and completely in the wrong at times and still be a patriot. He may be a conservative, a liberal or a radical, a capitalist or a socialist and still be a patriot.”

פאטריאטען שטעלען ארויף רבי רבי סילווער אויף שווארצער ליסטע אלס „געפעהרליכען ראדיקאל“

אין דעם וואס ער באטראכט עס פאר
א כבוד צו שטעהן אויף דער שוואר-
צער ליסטע צוזאמען מיט אזעלכע פאר-
רהיטעטע אמעריקאנער מענער און
פרייען.
וויילאס ע. בארא, דער שטערמאן
פון דער פאריין ריליישאנס קאמיטע
אין דעם יונייטעד סטייטס סענאט,
דושהן דואי, סענאטאר דושארדש וו.
נאָרריס, אַסקאר נעריסאָן ווילארד,
דער רעדאקטאָר פון דער ראדיקאלער
וואָכענשריפט, רי „נישאָן“, מרס.
קערדע טשאַפּטאָן קאטס און פּראָפּער
סאָר וויליאם ה. קילפאטריק, זיינען די
אנדערע, וועלכע געפינען זיך אויף דער
ליסט מיט רבי סילווער.
די הויפט אָנקלאַנע גענען רבי סיל-
ווער אין, או ער „פאראטא“ אמע-
ריקא מיט זיין ארויסטרעטן פאר רע-
אז די פאראייניגטע שטאמען זאלען
זיך אָנשליסען אָן דעם וועלטסנעריכט.
באקאנטמאכענדיג דעם דאָזיגען לע-
כערליכען פאקט האָט זיך רבי סילווער
דערפון אויסגעלאכט. די מענטשען פון
די דאָזיגע אָרגאניזאציעס, וועלכע פאר-
טרעטען נאָר א קליינעם פּראָצענט-זאָל
פון דער אמעריקאנער באפעלקערונג,
דארפן ניט ערנסט גענומען ווערען,
האָט ער געזאגט.

„G. E.“ one of our feminine readers, writes to me as follows:
“I wish it were possible to hear from both sides in your column on
this ‘blacklisting’ and ‘patriotism’ question raised by the D. A. R.
Some D. A. R. women with whom I have talked felt sure their em-
barrassment would be relieved after the convention; now they feel they
did not get much satisfaction as these questions are not settled locally,
nor even have they a voice. Others feel that blacklisting is all right
and fits in with their conception of patriotism as a monopoly—and they
can settle such matters as to who is patriotic and who is not. In
fact, it would seem as though they had lost sight of the fact that this
is a free country.
“Rabbi Silver’s talk appealed to me very much, and I feel sure
there are a number of prominent people who might be persuaded to
present their views for and against this gentle art of blacklisting.
“Of course, this organization has a perfect right to choose its speak-
ers, but has it a right to brand those whom they do not choose? It
seems pathetic that such fine American citizens as are on this list,
should be so singled out and branded in this way. Is this patriotic?
Would the D. A. R.’s ancestors be proud or ashamed?
“Is it not true that these family trees must be picked pretty clean,
when they have so little to talk about as blacklisting?”
Rabbi Silver, to whose broadcasted lecture I listened most atten-
tively last Sunday morning, gave a masterly presentation of his view-
point. I believe the average citizen will agree that the D. A. R. is not
living up to American principles in its blacklisting activities. Patriot-
ism cannot be defined in any such manner.

D. A. R. “Blacklist” Did Good Work

Women’s Organizations Must Be More
Particular About Their Officers and
the Women They Support.

BY EDNA K. WOOLEY

A SHORT time ago in this column appeared some comment
by one of our readers concerning certain men and women
said to have been blacklisted by the Daughters of the Amer-
ican Revolution. Reference was made to Rabbi Silver’s lecture
on this blacklist and those who heard the
rabbi will remember that he scored the un-
Americanism of such a blacklist.



Since then I have heard from several
prominent members of the Western Reserve
chapter of the D. A. R., all of whom are
deeply hurt by the broadside which have been
fired at their organization.
“We cannot help what some of our national
officers have done,” I am told. “But we are mad
to suffer for it. It does seem as if it is considered
a legitimate pastime to take a shot at the D. A. R.
every time there is the slightest chance. And if
there is any other large organization of women
which shows a greater percentage of patriot-
members who are strong for peace, we would like

5-11-29 ATTACKS RABBI SILVER Editor Beacon Journal: AKRON

I was considerably chagrined at
your womanly attack on the Daugh-
ters of the American Revolution, ex-
pressed in your May 1 editorial cap-
tioned “Peace-Time Palmerism.”

Apparently a great many editors of
the American press do not hold with
you in your criticism of the D. A. R.—
this can be testified to by the en-
closed reprints of editorial expression,
which I hope you will take the time to
carefully read.

It would seem to me the height of
sound editorial policy not to insult
patriotic organizations, for undoubt-
edly the National Society of the
Daughters must have a chapter in
your city.

You infer that the Daughters is
not a patriotic organization when you
use the words “in spite of all its fine
pretenses.” Then your eulogium of a
Jewish rabbi, who has a known
“liberal” record, speaks ill of your
ability to sense the fitness of things.

In praising this Jewish rabbi you
remark in part that he “gave as good
a discourse on patriotism as the na-
tion has ever heard,” following which,
for lack of editorial expression of
your own, you devote three-quarters
of the space given to the editorial, to
the twaddle of this rabbi.

Rabbi Abba Hillel Silver has been
especially active in behalf of labor
unions. I suggest you correspond with
Mr. A. T. Hills of the labor relations
committee of the Cleveland chamber
of commerce, as to the fairness of the
rabbi. The rabbi took it upon him-
self to charge that the Cleveland
chamber of commerce was making
war on organized labor as such, but
he could not substantiate his charge
and thereupon peevishly resigned
from the chamber.

The rabbi is a member of the
American Civil Liberties union, the
legal aid society of the communists in
this country. He associates with Wil-
liam Z. Foster, Elizabeth Gurley
Flynn and Scott Nearing, all three
members of the national committee
of the A. C. I. U. and also communist
party members. The A. C. L. U. be-
lieves that the advocacy of the over-
throw of the government by force
and violence, should be considered
free speech.

The rabbi is an ardent advocate of
the recognition of the murder-hier-
archy located in Moscow, Russia. For
this he was lauded in “The Daily
Worker,” the official organ of the
Workers (Communist) party of
America.

The rabbi has been a frequent
carping critic of our government. He
should have remained in Lithuania
where he was born, and the surpris-
ing part of it is that a good, sound
American paper such as the Akron
Beacon Journal always has been,
should criticize a really American
institution and take as its basis, the
“mouthings” of a foreign born Jewish
creature who is un-American himself.

H. A. JUNG,
111 W. Washington st., Chicago, Ill.

C. DEFENDS D. A. R. POLICY Editor Beacon Journal: AKRON

For the past few days I have been
debating whether or not to write you
with reference to your May 1 edito-
rial entitled, “Peace-Time Palmerism,”
and have finally concluded that you
might be interested in the viewpoint
of an occasional reader of your
paper. E

It seems to me to be nothing less
than outrageous for you to talk about
the “fine pretenses” of an organiza-
tion which every intelligent person
not in sympathy with the communists
knows is doing wonderful work and
whose patriotic principles and pur-
poses are in no sense “pretenses.” To
charge that that body of American-
loving women are only pretending to
be patriotic sounds to me very much
like the utterances of some of the
men and women whom the D. A. R.
have quite properly barred as speak-
ers.

My suspicions in this regard are
highly heightened by your praise of
Rabbi Silver a man who has over
and over again aided the communists
of this country and other organiza-
tions destructive to American insti-
tutions. Among these latter bodies is
the American Federation of Labor,
which has for its main objective and
purpose the destruction of a man’s
right to work without paying it trib-
ute.

WILLIAM FRED LONG,
Longacres, Macedonia O.

F Urges Unemployment Insurance

Unemployment insurance was advocated in
a recent address at Cleveland by Rabbi A. H.
Silver. He said that it was the legitimate
charge against industry, just as accident in-
surance or fire insurance. “Our government
should establish a chain of adequate and re-
lated public employment offices or labor ex-
changes,” he said. “They should be scien-
tifically organized and possessed of all nec-
essary data and information concerning ac-
tual economic conditions not alone in their
given areas but throughout the country.
They should direct men from crowded indus-
tries to others less crowded. They should
advise men of openings in other parts of the
country.

“Above all, a law should be passed estab-
lishing compulsory unemployment insurance
for all working men. Germany has 18,000,000
working men insured. England has 12,000,-
000. No state in the Union, not to speak of
the federal government, has as yet experi-
mented with unemployment insurance.”

A recent Monthly Labor Bulletin of the
U. S. Bureau of Labor Statistics reports
that 19 European countries have unemploy-
ment insurance which covers approximately
45,000,000 wage earners.

Locomotor Engine Journal

May 1929

A NATIONAL conference of English-speaking social workers welcomed in French! With such a picturesque flourish, the first Canadian Conference on Social Work opened its meeting at Montreal, April 24-27. Mayor Houde, genial, witty, voluble with praise of Lindbergh whom he had hoped to welcome a few hours before, not only told the six hundred social workers present that they were welcome; he proved it by being host at a supper dance after the session.

There have been nation-wide meetings of Canadian social workers before, but usually under the auspices of one or another of the national organizations—the Social Service Council, the Victorian Order of Nurses, the child protectionists, the mental and social hygienists, the women's institutes. This was the first all-inclusive, all-Dominion, non-sectarian conference, inspired by a similar meeting in Toronto when the National Conference of Social Workers of the United States met there in 1924.

Professor C. A. Dawson, head of the sociology department at McGill University, was president of this first conference. His address, and that of Rabbi Abba Hillel Silver of Cleveland, set the pace. C. Jean Walker, of Toronto University, was executive secretary. The conference will meet every other year, encouraging its members to attend the U. S. national conference in alternate years.

people had learned that hygiene, recreation and advice were wiser and cheaper than the practice of waiting for the wreckage of life, with its flotsam and jetsam, to come by. The third stage Rabbi Silver called the stage of adjustment. He commented first on the factors which had undermined the security of family life, and the troubles of maladjustment that had followed. Even the most normal human beings have some suffering from maladjustment, it was stated, the speaker pointing out further that the tempo of modern life, with other special factors, had aggravated the situation seriously in recent times. The increase of mental and nervous disorders was indicated in the fact that in the states of New York and Massachusetts there was, in hospitals for nervous or mental treatment, one patient for every 275 of the population. The family was described by Rabbi Silver as the conserving agency in society. In helping every member of the family to find his full self-expression, at the same time strengthening the ties of this primary institution, the speaker saw the highest sort of charity. Dr. Helen R. Y. Reid presided.

A In the spiritual significance of social service, Rabbi Abba Hillel Silver, of Cleveland, indicated the greatness of that profession, speaking Wednesday, April 25, at the open session of the Canadian Conference on Social Work, before an audience that taxed the ballroom of the Mount Royal Hotel to capacity. The ideas of the address, coming in answer to many of the discussions of the conference, met with enthusiastic appreciation from the audience, who prolonged their applause several moments after the speaker had concluded. The realization that every life in "this communion of saints and sinners which we call humanity" is inviolable because it is in the image of God, and is capable of perfection, brings the delight in social service which overcomes its drabness, Rabbi Silver said. The spiritual side of social service, or in other words the work of guiding people in the development of their personalities, is one of the highest finite aims, for while religion expresses the idealism of human beings, social service as the practical right arm of religion gives its exalted ideas a local habitation and aim the speaker said. Such a conception should appeal to the elite of the youth of a country, to the spiritual and intellectual aristocrats, and so solve the problem of recruiting the finest workers the profession desires.

The earlier and partial conceptions of social service were briefly reviewed. First there was the giving of relief, which was as old as human want and as constant as human compassion. In the second place there had developed the work of prevention, as

STUDENTS FROM SIX COLLEGES SPEAK AT WORLD CONFERENCE

Rabbi Silver Makes Stirring Appeal for Outlawing War at Session Honoring Von Prittwitz

BISHOP SCHREMBS IS SPEAKER

Men and Women of All Creeds Gather Here for Five-Day Conference as Burton Presides

By PAUL PACKARD

Youth took the stage late Monday at the American Peace Society Centennial and charged America with running away from the challenge of peace.

Orators from six Ohio colleges stood in Public Hall and stated in no mincing words that the United States has not pursued a policy of peace since the close of the World War.

They pointed to American battleships in China, to United States marines in Nicaragua. They decried the present governmental policy of "isolation" and called upon the American public to make good the assertion that the World War was a "war to end war."

The oratorical contest, in which Ohio Wesleyan, Wooster, Wittenberg, Case, Western Reserve and Heidelberg were represented, closed the afternoon session of the conference. The Rev. Eliworth Lupton, pastor of the First Unitarian Church, presided.

Earlier in the afternoon at a luncheon in honor of Baron Friedrich Wilhelm Von Prittwitz und Gaffron, German ambassador, at Hotel Hollenden a stirring plea for world peace was made by Rabbi A. H. Silver, spiritual director of The Temple.

Outlaw War, Silver Urges
"War must be outlawed before there can be world peace. Disarmament will follow world peace, not precede it," Rabbi Silver declared.

"I am glad to see that Germany has got behind Secretary Kellogg's proposal for peace," said the rabbi. "The prosperity of one people demands the prosperity of another. And when these truths enter the consciences of all peoples then there will be world peace."

Bishop Joseph Schrembs and Baron Von Prittwitz were other speakers. The latter commented

"Great thoughts and a pure heart are what we ought to ask of God."

Rabbi A. H. Silver of The Temple, who had slipped into the meeting, had not come expecting to speak, but after he had heard Bishop Joseph Schrembs of the Cleveland Catholic Diocese and Von Prittwitz, he agreed to mount the platform.

The rabbi's contribution was a passionate plea for peace and an appreciation of German tradition that fired the enthusiasm of the German-Americans.

"Germany has wrought a miracle of resurrection in ten short years," he said. "Such a people is destined to play a major role in the future of the world. What is taking place in Cleveland this week is, to me, much more than the centennial celebration of the American Peace Society. It is indicative of the gathering momentum of the will to peace that ultimately will destroy war."

Another to Come.

"But I am no romanticist. I do not think we have seen the last war, for there is still too much racial and national antipathy in the world. Yet I believe the philosophy of war has been exploded and that this century will find the formula that will give the nations security without the need of armaments, and justice without resort to war."

"The whole war myth has been exploded, and today the war sentiment can be stimulated only by artificial means. War has been found to be a curse to the victor as well as to the vanquished. It settles no problems. No nation can grow great at the expense of another nation. Today we know that the prosperity of one nation demands the prosperity of every other. And when these elemental truths percolate into the consciousness of men we shall have peace."

Rabbi Silver said he was glad that Germany is assuming a role of leadership in the movement for peace, and he reminded the gathering that Emmanuel Kant, 100 years ago, was preaching the folly of war. Turning to an appraisal of German traditions he said:

"I believe that people who are disloyal to their racial traditions cannot be very loyal to their political affiliations. Any German in the United States who cannot derive a sense of spiritualism out of the epic cultural tradition of his race is unworthy to have had that background."

"My own ancestors, by the waters of Babylon, though beaten and crushed, were able to say, 'If I forget thee, O Jerusalem, may my right hand forget its cunning!'"

America as Mosaic.

"Americanism does not mean the whitewash of uniqueness; it does not mean a mold from which all shall come looking alike, feeling alike, thinking alike. America wants each of its many races, each of the special traditions of its several peoples. I have thought of America as a mosaic made up of many stones and many colors blended into a perfect harmony. You can give much to America from your thousand-year-old culture. And so can my race; so can the Italians and the Slavs."

City Manager William R. Hopkins also referred to the explosion of the war "myth."

MAY 15, 1928

May 15

SPIRIT OF HIGH ENDEAVOR MARKS START OF ELEVENTH COMMUNITY CHEST DRIVE

LAUDS PEACE WORK OF ADMINISTRATION

American Society at Cleveland
Praises Coolidge and Kellogg in Resolution.

ADOPTS ANTI-WAR PLANKS

One Recognizes the Inherent Right
of Nations to Arm for Self-
Defense.

Special to The New York Times.

CLEVELAND, Ohio, May 11.—A resolution characterized as the outstanding work of its Centennial Conference, was passed by the American Peace Society today, commending President Coolidge and Secretary Kellogg for furthering the multilateral treaties renouncing war, and urging them to continue their efforts. Copies of the resolution are to be sent to every member of Congress. The resolution was drafted by Judge Florence E. Allen of the Ohio Supreme Court.

A day of heated debates over the details of peace, brought the Peace Society's conference to a close.

Rabbi Abba Hillel Silver of Cleveland, who presided over the week of meetings in Public Hall tonight, following addresses by Nicola Sansanelli, President of Fidac, International Veterans' Organization; Matthew Wall, Vice President of the American Federation of Labor, and Bishop William F. McDowell of Washington.

Four Planks Adopted.

Planks of the society's program for world peace adopted at the meeting of delegates include:

1. A demand for outlawing war.
2. Recognition of the right of nations to arm for self-defense.
3. Opposition of compulsory military training in public schools and colleges.

4. Withdrawal of Government protection for the investments of nationals in notoriously unsettled and disturbed countries.

These recommendations and many others were scattered through the reports of the Commissions on Industry, Justice, Education, Social Agencies and Religion. The Commission on religion contributed most of the definite proposals, and they were not adopted without what might be called a battle if it had occurred in any other group than active peace workers.

Report Adopted, Then Recalled.

The report of the commission was first adopted by unanimous vote. Then Harold O. Burton, an official of the Cuyahoga County American Legion, said that while he personally could subscribe to the program it ought to be pointed out that the report of the religion commission expressed the conference's position only on the "international implications of religion" and should not be held to affect the reports of the other commissions.

Following several sharp interjections, a woman delegate queried: "Is this the American Peace Society or is it not?"

"It seems to me that we ought to be consistent," Edward T. Devine representing social agencies, said. "To pass such a resolution as Mr. Burton suggests would be equivalent to saying that we think one thing in church on Sunday and something else in the counting house on Monday."

Bishop Warren Lincoln Rogers of Cleveland considered the action proposed by Burton superfluous.

At the instance of Bishop McDowell Burton withdrew the resolution until all of the commission reports should be read. He then introduced a new resolution which explained that in view of the short time at the disposal of the delegates certain inconsistencies among the reports might have crept in and asked the Board of Directors to coordinate them. This resolution was unanimously adopted.

The report on education urged the continuance of work in the schools to bring about sympathy and understanding between the children of all nations. The Commission on Industry urged the society to develop a permanent commission to study industry in its relation to peace.

CLIPPING

from the

AKRON BEACON JOURNAL

MAY 15, 1928

Date

Peace-Time Palmerism

This nation can well afford to forgive the Daughters of the American Revolution for "blacklisting" such Americans as Rabbi A. H. Silver, William Allen White, Judge Florence E. Allen and Jane Addams. It has permitted those who were included in the blacklist to give the country some excellent definitions of the things that constitute true patriotism—a quality upon which the D. A. R., in spite of all its fine pretenses, has no monopoly.

In a sermon at the Cleveland Temple Sunday Rabbi Silver gave as good a discourse on patriotism as the nation has ever heard. In part he said:

"One may be a member of the D. A. R. or of the Reserve Officers' Training corps and still not be a patriot. The blacklisting activities of these bodies are not of great moment. The American people have simply laughed them out of court. They are indicative, however, of the means and agencies which are being employed by interested groups in an effort to thwart the cause of peace and to discredit those who are advocating it. They are indicative, too, of an attitude on the part of some persons to regard patriotism and American loyalty as private monopolies. Whatever opinions they form touching governmental policies, international relations, national defense or immigration laws become, because of the peculiar custodial relation which these people have assumed towards America, the only authoritative American opinion. All contrary

opinions are straightway branded as unpatriotic and un-American.

"The war gave the professional 'profiteer' his great opportunity and he strutted across the face of our land pompous, self-important, armed with usurped authority to pursue and destroy anyone whose speech and conduct did not conform to his canon of patriotism. It was an ugly period in American history. These organizations are now attempting to continue their disreputable war psychosis into a peace time Palmerism, through the medium of the urbane and genteel blacklist. What is patriotism? It is not a mysterious esoteric science whose recondite meaning is revealed only to the elite and the initiated. It is nothing more or less than that which is implied in the simple phrase 'love of country.' The man who is devoted to the best interests of his country, who seeks its well-being and works for its prosperity, is a patriot.

"Patriotism does not at all mean that a citizen must indorse every policy of his government or believe in the infallible wisdom of the State Department or the War Department or even of the President of the United States. A citizen may believe his government to be totally and completely in the wrong at times and still be a patriot. He may be a conservative, a liberal or a radical, a capitalist or a socialist and still be a patriot."

The D. A. R. is now in session. It could adopt no better resolution than a vote of thanks to Dr. Silver for his effort to reclaim the organization to the service of the country.

CHEST CALLED SPIRITUAL AID

In its spiritual by-products the Community Chest campaign, to be conducted this week by approximately 1,000 men and women, will have its greatest value for Rochester workers were told last evening at the opening dinner at the Chamber of Commerce.

Rabbi Abba Hillel Silver of The Temple, Cleveland, O., listed these as three. He said:

"First among them is the fact that it gives to a large city the kindly brotherliness and the hand of fellowship that is characteristic of the small community.

"Its second by-product is the opportunity it gives to men and women to exercise their souls. Greater by far than the bravery of war, it gives them the opportunity to do unheroic deeds heroically.

"For no war is more sacred than the war on poverty and no heroes are more worthy of comment than those who devote their lives to stamping out human want.

"Finally, it teaches people not only to give, but the meaning of giving, to give not out of abundance but of their want. It trains in soul giving.

"The greatest social service is that which permits us to share with others less fortunate than we, that which God has given us."

Doctor Silver pointed to the new

development in social service, that of teaching people to adjust themselves. He said:

"The lack of spiritual things in the home, the absence of management, ignorance of principals of health, are bringing about frustration and maladjustments in the home.

"The social worker today is going out as a minister and counselor; he is performing the highest kind of charity."

990 Workers Cheered
by Reports of 100
Per Cent. Firms

GOAL THIS YEAR
EXCEEDS OTHERS

Campaigners Inspired
by Cleveland Rabbi
at Chamber Meeting

"It is a tough job ahead of you, but I predict you will be successful."

This was the final message Harry P. Wareheim, campaign manager, gave last night as nearly a thousand workers left the Chamber of Commerce intent on raising a total of \$1,476,157.94 in the next seven days to fill the city's eleventh Community Chest. On the success of their efforts depends the welfare of forty-seven relief agencies of the city which draw funds for their work from the Chest.

The workers, 990 in all, were inspired to greater efforts than ever before by early optimistic reports from a few firms reporting 100 per cent, and by an eloquent address by Rabbi Abba Hillel Silver, D. D., of The Temple, Cleveland, Ohio. There were few absentees in the big dining room at the Chamber last night when the eleventh drive was opened, and in spite of the fact that the budget calls for the raising of a greater sum this year than has ever been raised before for the Chest in Rochester, all those taking part, from Edward Bausch, president, to the workers in the teams, appeared confident.

Fosters Spiritual Conscience

Rabbi Silver said he knew of nothing which so organizes the civic conscience as the Community Chest. It is the soundest and most practical way of raising funds for philanthropic activities, he said.

Various "spiritual byproducts" accrue from Community Chest drives, Rabbi Silver asserted, and of the first of these, he pointed out that it is true a great city is like a great wilderness, and that the spirit of neighborliness and brotherliness is lacking in such centers. But the Community Chest aims to give this spirit and "make of a great city what the word 'metropolis' rarely implies, a motherly city," he said.

As a second byproduct, the Chest "gives an opportunity to men and women to exercise their souls, and the human soul needs exercise as much as the body." Nothing in peace times gives the spiritual exhilaration of the war spirit as does the Chest drive, the speaker asserted.

"This is as it should be," he said, "because there is no war so sacred as the war on poverty, and no hero so great as those who help to stamp out human want."

Teaches Meaning of Charity

As a third byproduct, the Chest indirectly teaches not merely to give, but it teaches the true and profound significance of charity, Rabbi Silver continued. There is a charity that demoralizes, he said, "but you teach what true charity is." "Social service has undergone a great development in the last few years," he said. "It used to apply only to food, ailment, and shelter, but we have gone beyond that; now and have introduced into our charity the notion of prevention. To anticipate disaster is more humanitarian and economical, and thus charity becomes not only an agency of salvage, but of salvation."

Charity to-day is entering on a third stage, he said, that of adjustment. Social workers not only distribute alms, but are the ministers, counsellors, and friends to those with whom they visit, and so are in a position to right the maladjustments that arise from modern civilization, and which "wreck homes and lives."

Lastly, he said, the Chest gives a feeling of community unity that is one of its most important gifts. He warned the workers they must expect no financial or concrete rewards for their work.

Rabbi Silver, Powerful Orator, Will Lecture Here on May 28th Under Auspices of B'nai B'rith



RABBI A. HILLEL SILVER

May 28 brings to Portsmouth a man who was decorated by the French government for his service during the world war, a man who is one of the really big figures in the intellectual and religious life of the country, Rabbi A. Hillel Silver, who will speak in the Portsmouth high school under the auspices of the B'nai B'rith. Rabbi Silver is now but 35 years of age and for the past eleven years has occupied the pulpit of The Temple, Cleveland, the largest liberal Jewish synagogue in America.

In addition to being the author of a notable book, "Messianic Speculation in Israel," Rabbi Silver is an active member of a number of important national and international

committees and includes in these the Committee on Militarism in Education, the National Child Labor Committee, the Cleveland Recreation Council, the board for Near East Relief, the committee of Larger Regional Government of Cleveland, the International Actions Committee Zionist Organization, and the Board of Governors of the Hebrew Union College.

Rabbi Silver is a powerful speaker of rare magnetism, and has attracted large audiences wherever he has spoken.

Rabbi Silver Is Greeted by Large Crowd

Proves Ability as One of America's Leading Pulpiters, in Splendid Address.

INTRODUCED BY F. B. WINTER

Tells in Interesting Manner "What Is the Matter With the American Home."

One of the most interesting addresses heard in Portsmouth in many years was the popular verdict of the lecture, "What Is the Matter With the American Home?" delivered Monday night in the Portsmouth high school auditorium under auspices of the B'nai B'rith lodge.

Rabbi Silver was introduced by F. B. Winter, president of the Inter-Church Luncheon Club.

The audience was a representative one, and gave the speaker the closest of attention. Rabbi Silver is heralded as one of the leading pulpits in America, and his address of last night lived up to his reputation as an orator.

The speaker said, in part: "To form a judgment on the numerous facts of impermanence, irreverence, infidelity, which intrude themselves upon our notice or into the public press, without including also the compensating facts, would be to form a false impression of the American home. The millions of our homes in this land are still sound and strong and true, and love and fidelity and the spirit of self-sacrifice have not yet been exiled from the dwelling places of men, and around millions of firesides the sanctities of life still hover, and there is still a great abundance of strength and spiritual and moral reserve in the constitution of the American home."

I do not anticipate any early liquidation of the American home, or any early collapse. The affections which build a home are grounded in the very nature of man, and as long as men and women live upon this earth, so long will they build homes and families, and so long will the virtues of cooperation, mutual protection, faithfulness, altruism, thrive in the world.

On the other hand, it would be altogether a mistake to assume that all is well with the American home. All is not well with the American home. The American home is in ferment. It is passing through the preliminary stages of a new adjustment made necessary by the new conditions of life, and all stages of adjustment are attended with pain, suffering, tragedy.

The American home is being attacked by new social and political and intellectual forces, and it has not yet—as it will in the course of time—perfected its strategy and its defenses against these new impelling facts of life.

er Will Address The High School Tonight

Whatever you see today about you in the cheapening and the vulgarization of life—in the loose talk, in the dowdy and slovenly moral manners, in the real or mock orgies—whatever you see about you today that shocks and startles you, is simply the muddy backwash of the saturnalia of war. It will remain with us for a long time. It is not permanent; it is a passing phase.

The American people will not long subject themselves to this neo-paganism. American civilization is Hebrew and Christian and not pagan, and the American people have enjoyed generations of moral living and thinking and its character has been molded by centuries of moral traditions, and it will not easily succumb to any momentary moral aberrations. For the moment it is slyly amused by these strummings and capers and pronouncements of the new pagans. After a while it will become disgusted and clean house, as it did in the past, as the English people are wont to do.

The Elizabethan era was very much an era like our own, and brought about, perhaps, by the same conditions—of war and victory. It was an age of over-indulgence, of moral laxity, but the pendulum swung just too far, and the moral sanity of the English people asserted itself, and you had the Puritan reaction which corrected the moral mode and temper of the English people. And that is coming to America, I am sure.

The American people know that all of the demands that are being made today for looser ties in the home—whether between husband and wife, parent and child—all of the demands for easier divorce, for trial marriage, and companionate marriage, and free love, are not progressive demands of a progressive human life. They are the anachronistic hankering after moral conditions which the human race experienced centuries ago, and which the human race repudiated because they were found to be stumbling blocks in the way of the advancement of the race.

Judaism and Christianity have conceived of marriage, not merely as the means of perpetuating the human race, a thing sacred in itself, but as a means of spiritual self-completion. It was a spiritual experience, the most critical, the most significant in human life into which young men and women entered when they joined their destinies in matrimony. It was not to be a bit and misadventure, a temporary joining of bodies; it was to be a life-long pilgrimage upon which they entered, determined to adventure together, to live together, to endure together, to grow together, to perfect themselves one through another.

And so these religions conceived of marriage not as a human institution but as a divine institution, with which human hands ought not to tamper. Why, the prophet speaks of the relation of God to Israel as the relation of a husband to a wife. "I have betrothed thee unto me forever. I have betrothed thee unto me in love and kindness." That is what we must stand for quite regardless of all the shifting notions and standards which one day will bring and another day will cast aside.



RABBI SILVER

(By Florence Smith)

"What is Happening in the American Home" is the subject of Rabbi Hillel Silver's talk to be given in the high school auditorium tonight at 8:15, so the first question we asked him when we interrupted his luncheon this noon was, "What have you been doing that gives you the right to talk about what is happening in the American home?"

"I've had a son," the rabbi grinned, and then we remembered the accounts in the Cleveland newspapers of the arrival of a son about nine weeks ago in the family of the minister of The Temple, the largest liberal synagogue in America. Rabbi Silver is very popular in Cleveland and the Silver baby was something of a sensation.

So Rabbi Silver will speak tonight from the standpoint of a man who is himself, intensely and personally interested in the American home.

Rabbi Silver is a member of the National Child Labor Committee, a member of the Cleveland Recreation Council, member of the commission on Near East Relief, served in France during the World War and was decorated by the French government, and from all of these activities had had an opportunity to study the conditions in American homes and to compare them with conditions in foreign nations. He comes to Portsmouth under the auspices of the B'nai B'rith.

Rabbi Hillel Silver Will Address Audience In The High School Tonight

רבי סילווער דערביטערט איבער אונטערמינאייט פון היענע אידען

זעכציג טויזנט דאלאר.

„הייסט דאס א פארלארענער קאמף ביין? ווען מען נעמט דערצו נאך אין אונטערמינאייט דעם פאקט, אז דער נאנצער קאמפין איז דורכגעפירט געווארען פון א הייפערלע מענטש, אז מיר האבען נישט געהאט גענוג קרעפטן מיט וועמען צו ארבייטען און האבן נישט געקענט די אונטערמינאייט און די מיטהילף פון די קרייזען, וועלכע וואלטען דוקא באדארפט זיין די ערשטע צו שטעהן אין די פארערשטע רייע, קאן מען אפילו זאגען, אז מיר האבען געהאט דעם גרעסטען ערפאלג." „אבער דא איז נישט די פראגע צי דער קאמפין איז יא געווען אן ערפאלג, צי נישט? — האט רבי סילווער פארטענטעט. — „די פראגע איז, צי האבען מיר גענוג געלט אנטווערן דעם נאנצער יאָהר מיט דער ערציהונגס טעמינקייט? צי קענען מיר ווייטער אויסהאלטען די צעהן תלמוד תורות אין וועלכע דריי און צוואנציג הונדערט קינדער קריגען א העברעאיש-אידישע ערציהונג, אדער וואלט מיר שליסען עטליכע פון זיי, ווייל מיר קאנען נישט דעקען זייערע הצאות?"

רבי סילווער האט אנטווערן, אז די תלמוד תורות האבען אן עקספענס פון נאָנצענט צו ניינציג טויזנט דאלאר, דאס איז שוין מיט די געהאלטען מיט די פראָצענטען, מאַרטינדיזשע און אנדערע חובות. די איינגאהמען זיינען ווייט דערפון, ווייל לויט די איצטיגע איינגאהמען צוואנצען מיט דעם וואס די ביורא קאן זיי געבען, האבען די צעהן תלמוד תורות א דעפיציט פון העכער צוויי טויזנט דאלאר א מאָנאט. די ביורא נישט זיי העכער צוויי טויזנט דאלאר יעדן חודש, אבער דאס איז ווייט נישט גענוג. און דער פאר איז דער סילווער פאר דעם שליסל פון אונטערמינאייט און פאר דעם ארויסשיקען פון די שוהלען א טויזנט קינדער. וועלכעס פארשטענדליך, איז דאס נישט זיין וואונט און אוראי נישט זיין צוועק. פארקעהרט, ער וואלט וועלען, אז עס זאלען זיין וואס מער קינדער און וואס מער שוהלען, וואס מער לעהרער. ער וואלט וועלען, אז אלע אידישע קינדער אין קליוולאנד זאלען באזוכען די תלמוד תורות און וואלטען קריגען א פולשטענדיגע אידישע ערציהונג.

„אבער" — האט ער מיט פארבייטערט אונטערמינאייט — „די קליוולאנדיגער אידען זיינען דאך אזוי גלייכביל מיט צו זייערע ערציהונגס-אנשטאלטען, אז אפמאכאל מוז מען אנטעמען, אז ווי וואלטען נאכניט די תלמוד תורות, אז זיי זיינען אין זיי אינאנצען, נישט

צום ערשטען מאל, זייט איך האב פירגעגלייך קענען געלערנט רבי אבא הילל סילווער, איז מיר לעצטען פריי-לאג אויסגעקומען איהם צו זעהען כמעט א פארצווייגטעלען. דער דאזיגער מוסהיגער און כמעט שטענדיג טויטליכער, אפטימיסטישער יונגער יידישער אריסטאקראט, איז פארוואנדעלט געווארען אין א פינסטערען פער-טימיסט ווען איך האב איהם געשטעלט די פראגע, ווארום דער לעצטער קאמף ביין פאר אידישע ערציהונג איז נישט געווען קיין פולשטענדיגער ערפאלג. זיין פנים האט אנטענומען דעם אויסדרוק פון א נביא, וועלכער באוויינט דעם טרויעריגען שיקוואל פון זיין פאלט. זיינע אויגען זיינען א וויילע געבליבען העפטען אויף מיר און אין זיי האט זיך געזעהן א טיעפע פארביטערונג, אן ענטווישונג און פארלארענע, אדער כמעט פארלארענע, האפנונג. ס'האט גענומען א צייט איידער רבי סילווער האט מיר געענטפערט אויף מיין פראגע.

„ווער זאגט דאס? — האט ער ענדליך אויסגערופען — „אז דער קאמפין איז נישט געווען קיין ערפאלג? מיר האבען פארלאנגט פינף און איבער ציג טויזנט דאלאר, און געקראנען האבן מיר בלויז זעכציג טויזנט. נו, וואס איז, הייסט דאס, אז מיר האבען געהאט א דורכפאל? מען פארנעמט, אז די ביורא פון אידישע ערציהונג איז אינאנצען ערשט אלט דעם פערטן יאָהר, און אז זיין איינפלוס ווערט מיט יעדען יאָהר אלץ גרעסער. ווען מיר זיינען ארויס פאכען א קאמפין דעם ערשטען יאָהר פון דער ביורא'ס עקזיסטענץ, האבען מיר זיך אָנגעשלאָגן גען אויף מיינע אויגען. די היענע אידען זיינען געווען איינגעוואוינט צו געבען אויף אלצדיג און פאר אלץ דינג, נאר נישט פאר דער ערציהונג פון דער אידישער יוגענט. ס'פאדעט האבן מען מיר אָבער באוויזען באלד אין דעם ערשטען יאָהר צו שאפען זעקס און דרייסיג טויזנט דאלאר. דעם צווייטן טען יאָהר האבען מיר שוין געהאט מער ערפאלג, מיר האבען געוואלטעט פינף און פערציג טויזנט דאלאר; דעם דריטען יאָהר, ווען די עקאנאמישע באדינגונגען אין שטאָט זיינען געווען מיטל בעסערע ווי איצט, האבען מיר שוין געשאפען פינף און זעכציג טויזנט; און איצט, ווען די צייט איז א געהער ביטערע, זיינען אריינגעקומען

ער שמעלט די פראגע: וואָרום קאנען די צעהנדיגע טויזנטער אידען פון קליוולאנד נישט אויסהאלטען זייערע אייגענע אינסטיטוציעס?

פון ליבוש עסטערמאן

רבי סילווער האט אויך טענות צו די תלמוד תורות נוסח; ער ווארפט פאר זייערע סחוק, אז זיי האבען די נאנצע ארבייט פון שאפען די מיטלען ארויסגעווארפען אויף דער ערציהונגס ביורא און אליין טהוען זיי נאכניט צו שטארקען די עקזיסטענץ פון די דא-זיגע ערציהונגס-אנשטאלטען.

„די ביורא" — האט רבי סילווער געזאגט — „האט קליינע אויסגאבען. דער קאנסיל פון דזשוואיש ווייזען, וועלכער האלט אויס זיעפען סאנדיי סקוהלס און אין וועלכע עס לערנען פיערעהן הונדערט קינדער, קריגט אינאנצען פון דער ביורא נישט טויזנט דאלאר א יאָהר. די טיטשערס סקוהל, אין וועלכע עס ווערען ערצויגען לעדער, קריגט פינף הונדערט דאלאר און צוויי טויזנט פינף הונדערט דאלאר ווערען אויסגעגעבען אויף דער אוי-גערופענער „עקסטענשאן" טעמינקייט. אין דעם געהט אריין דאס געמיינע קינדער אין די שוהלען און טעמפלען יעדען יום טוב, דאס פיהרען זיי אין די מואוויס און די טעאטערס, וואו עס ווערען פאר זיי געהאלטען לעקטורס איבער אידישע ענינים און דער איד'שער רעליגיעז, וואו די מעהרסטע פון די דאזיגע קינדער הערען צום ערשטען מאל א וואָרט איבער דעם יודענטום, און אויף צו עטאפלירען אידישע לעדער און אין פארשידענע קינדער אן-שטאלטען."

דאס אויסהאלטען פון דער ביורא, האט רבי סילווער געזאגט, קאסט דריי צעהן טויזנט צוויי הונדערט דאלאר א יאָהר, אבער דאס איז אן אבסאָלוטע גויסווענדיגקייט. דאס ביורא טהוט די ארבייט, קאלעקטירט איין און פארטיילט דאס געלט און פיהרט דורך די פראָפאגאנדא טעמינקייטען און די קאמפיינס.

„איך בין מיט מיין נאנצען לייב וון לעבען פאראינטערעסירט אין די תלמוד תורות און דערפאר בין איך דייט שמענדיג און אומעטום זיי צו זעלפען. ווען די תלמוד תורות וואלטען פון מיר נישט באטראכט געווארען

פאר וויכטיג, ווען איך וואלט נישט געוואלט, אז זיי זאלען עקזיסטירען, אזוי וואלט איך מיך נישט געדארפט מישען אין דער גאנצער ארבייט און פאר מיינע סאנדיי סקוהלס, וואלט איך געקראנען די עטליכע טויזנט דאלאר ווען איך וואלט בלויז געמאכט געברויך פון מיין טעלעפאן, אָהן א קאכ-ביין, אָהן ליטעראטור און דעם נאכ-צען אפאראט, מיט וועלכען מיר זאגן נוצען זיך היינט."

רבי סילווער ווייזט אָן, אז האט קליוולאנד איז א קהלה פון געהענט צו הונדערט טויזנטער אידען. האבען מיר דא נישט קיינע ענטשפערענער פיהרער. די מעהרסטע אינסטיטוציעס ווערען פארוואלטעט מיט מענטשען, וואס האבען באמת וועניג פעהיאיי-טען דורכצופיהרען זייערע אויפגאבען. דערפאר שלאפט די היענע אידישע קהלה, דערפאר הערשט דא אן אויסער-געוועהנליכע שטילקייט אין דעם אידישען לעבען, און דערפאר געהט דא אלצדיג לאיבור וואס עס ווערט גע-שאפען, און קיין נייע זאכען דערלעבען נישט צו זעהן די טאגליכע.

ווער עס זאל אבער אין דעם נישט זיין שולדיג, האט רבי סילווער געזאגט, איז עס אלץ א פאקט, אז די אידען זיינען דא שרעקליך אונטעטיג. ס'איז נישטא מיט וועמען צו געהן צום טיט און מיט וועמען אויסצוברענגן אפילו אזעלכע זאכען, וועלכע זיינען דער פונדאמענט פון יעדער אידישער קהלה. די אידען פון די מורחלענדער זיינען פאסיג, גלייכביליג צו אלצדיג, מען קען זיי פשוט אפן נישט פארמינערען סירען אין דעם אידישען לעבען. זייערע אייגענע אינסטיטוציעס און אנשטאלטען טען מוזען אָנקומען נאך הילף צו אים דערע, ווייל די מורחלענדער עסטאבלע-זיך זיי אויסצוהאלטען.

וועהרעך די אויגענערפונגע, „רייטשע אידען", די אידען פון די טעמפלען, האבען זיך אויסגעלערענט געבען געלט פאר אלע וויכטיגע אידישע אונטער-געמונגען; וועהרעך טען קאן איצט ביי א גאר גרויסען טייל פון זיי קריגען צעהנדיגע און אפילו הונדערטער טוי-זענדער דאלאר פאר רעליגיע, פאר ארץ ישראל, פאר די אייגענע און פערעמטע אינסטיטוציעס. קאן מען ביי אונזערע אייגענע אידען, ביי די אידען פון רוס-לאנד, פוילען, גאליציען, רומעניען אדער אונגארן, זעלמען קריגען א דאך

לאך פאר די ערליכע צוועקען. דאס איז נישט בלויז אן אָפנארמאלער, שרעקליכער, שערליכער צושטאנד, האט רבי סילווער אויסגערופען מיט דער גרעסטער פארביטערונג, נאר אויך א שאנדעאפטער.

„ס'וואלט געווען אי נאָרויט און אי שערליך צו וועלען אָפלייטענען דעם דאזיגען אמת" — האט רבי סילווער געזאגט. — „פארקעהרט, ער דארף וואס מער ארויסגעפראכט ווערען; ער דארף וואס מער געווארפען ווערען אין פנים, כאטש העלפען וועט דאס אויך נישט. נאר זאלען די אידען וועניגסטענס וויסען דעם אמת."

די מורח-אידען אין קליוולאנד מוזען ענטוועדער ארויסגעפראכט ווערען פון זייער לעסחאדניע, אדער די אידישע געמיינדע וועט דא אינאנצען אונ-טערנעהן. רבי סילווער איז, ווי שוין אויפגע-געוואָנט, פאר דעם, אז עטליכע תלמוד תורות זאלען זיך צושאכען. אפשר וועט דאס — זאגט ער — אויפגעקען דאס געוויסען פון די קלויז-לאנדער אידען. אזוי ווי עס איז, קען עס זיכער נישט לאנג אָנהאלטען, ווייל נישט בלויז מוזען די סחוק ווערען ענט-מוהיגט, נאך מען מוז אויך פארלירען די האפנונג אויף דער צוקונפט.

„ס'איז לייכט" — האט רבי סילווער ווער פארענדיגט — צו קריטיקירען די וואס זיינען מיט לייב און לעבען איבערגעגעבען צו דער זאך; ס'איז לייכט צו זאגען מיינונגען און צו ער-קלעהרען אונטערנעהמונגען פאר א „דורכפאל", אבער ס'איז שווער אליין עפעס צו שאפען. די מורח-אידען מוז זען פריהער אליין אָנפאנגען שאפען איידער זיי וועלען זיין פארעכטיגט צו קריטיקירען."

רבי סילווער האט פארוויכערט, אז זיין פארביטערונג גענען די מורח-אידען וואלט נישט געווען אזוי גרויס ווען ער וואלט נישט געוואוסט, אז אפאל זיינען דא געשאפען געווארען גרויסע און שעהנע אידישע אָרגאניזאציעס, אינ-טטיטוציעס און אנשטאלטען. דערפאר טאק, זאגט ער, איז זיין פארביטערונג נאך גרעסער. די היענע אידען האבען פארנעמען די פארנאמענהייט און זיי נען איצט אויסגערעוועהנליך אונטעטיג און דאס וועט זיך זעהר שלעכט אָפ-שלאגען אויף דער צוקונפט.

זיך איבערמעסיג פרעהען. אויך איז בערעמסיג טרויערען זיינען נישט פאר סענד פאר א דענקענען מענטשען.

נישט דעריבער פאלט מען, ווייל מען איז שוואך, נאר דעריבער, וואס מען פילדעט זיך איין, אז מען איז שטארק.

פאראן ערליכע לייט, וועלכע זיי נען נור דארום עהרליך, ווייל זיי האבן בען נישט קיין שכל אונגעהרליך צו זיין.

רבי סילווער אמאקירט שארף היגע אידען פאר זייער גלייכגיל- טיגקייט צו אידישע ענינים

דאס איז דערפאר, האט ער געזאגט, ווייל דא ווערט נישט געשענעט די געהער ריגע אויספערקוממקייט צו קולטור בכלל און צו אידישער קולטור בפרט. רבי סילווער האט געזאגט, אז אין דעם קאמפ-פייין האבען די רייכע אידען קום צוגע-ווארפען עטליכע דאלאר און די ארטא-דאקסישע אידען האבען כמעט גארנישט געגעבען. דער רעזולטאט פון דעם וועט זיין, אז עטליכע תלמוד תורות, אין וועל-כע אידישע קינדער קריגען א אידישע ערציהונג, וועלען זיך מוזען שליסען און דאס וועט זיין די גרעסטע שאנדע פאר אלע היגע אידען און אונטערשייד, אפילו פאר די רעפארמאדען, וועלכע זיינען אין זיי וועניגער פאראינטערע-סירט.

רבי סילווער האט אָנגעוויזען, אז אין אנדערע שטעט האלט די צדקה פערדע-ראציע אויף די אידישע ערציהונגס אבי-שטאלטען וועהרענד דא העלפט אפילו די פערדעראציע נישט מיט אין דער אר-בייט. אין די עלף יאָהר וואס ער איז אין קליוולאנד, האט ער ווייטער גע-זאגט, איז איהם נישט אויסגעקומען צו הע-רען, אז איינער פון די היגע אידען זאל אוועקגעבען א גרעסערען בעטראג פאר די צוויי קאלעדזשעס אין שטאָרט אדער פאר איינער פון די עלף קאלעדזשעס אין סטייט. דאס באווייזט ווי וועניג די היגע אידען זיינען פאראינטערעסירט אין קולטור ארבייט.

דאס אלעס — האט רב סילווער גע-זאגט — איז אָבער א סימן פון נייסט-גער דעגענעראציע, פון וועלכער מ'מוז זעהען זיך שנעל צו קורירען אדער זיך אונטערווארפען דעם טויט-אורטחיל. אידען פון אלע שיכטען, אידען און אונטערשייד, רעפארמער און ארטא-דאקסען, מוזען זיך ארומזעהן פאר וועל-כע געפאחרען מיר שטענען און מוזען אננעהמען די געהעריגע מיטלען.

אידען, בעלי בתים, נישט קיין רבנים און נישט קיין נייסטיגע פארשטעהער, מוזען איבערנעהמען די פיהרערשאפט אי-בער דער היגענער דעמאָקראַטיזירטער און דיסאָרנאָליזירטער קהלה, ווייל נאר דאן וועט עס מעגליך זיין צו פארבעסערען די לאגע און דא אריינצופרענגען אבי-סעל מעהר לעבען.

רבי סילווער האט פארענדיגט מיט א ווארימען אויפרוף צו העלפען די ערציי-הונגס-אנשטאלטען.

רבי סילווער האט לעצטען זוכטאן מיט זיין „סירטען“ אין טעמפלע אויסגעשמורעמט די „אידישע סאס“ אין קליוולאנד. נישט בלויז האבען זיינע אייגענע מיטגלידער פון דעם טעמפלע צוגעגעבען, אז דער דאָזיגער „סירטען“ איז געווען איינע פון די פייער-דינסטע רעדעס, וועלכע רבי סילווער האט אָמאָל געהאלטען, נאר אויך נישט-רעפארמירטע אידען האבען איהם גע-זעהן אין דער געשטאלט פון א נביא, וועלכער האט זיך אדאָפּטעלאָט אהער כדי צו וואָרענען די קליוולאנדער איד-רען פאר די געפאחרען, וועלכע זיי געהען ענטפונגען.

מיט זיין רעדע לעצטען זוכטאן האט רבי סילווער אפשר מעהר אויסגעפאן ווי פיעלע פון אונז קענען דאס נאך איצט אָפּשאַצען. זיינע ווערטער האָ-בען געמאכט דעם טיפּשטען איינדרוק אויף זיינע צוהערער, און עס ווילט זיך האָפען, אז דאס וועט נישט בלייבען אהן דער געהעריגער ווירקונג אין דער צוקונפט.

THE OHIO JEWISH EDUCATION NEED, RABBI AVERS

America Wants Best of Hebrew Culture, B'Nai B'rith Delegates Are Told.

Imperative need of Jewish education for Jewish children was stressed by Rabbi Hillel Silver of Cleveland before delegates attending the seventy-sixth annual convention of district No. 2 of the order of B'Nai B'rith, Monday night in the Deshler-Wallick.

Jewish education has fallen into third place in activities of the Jews in America, Rabbi Silver declared, philanthropy coming first, then the synagogue and then education.

"Two-thirds of the Jewish children receive absolutely no education and are being reared into absolute ignorance of all values of Jewish life," he said.

"We need Jewish education because America demands it of us; because we can make our finest contribution to the total of American life by being ourselves, by increasing the assets of our own cultural bringing up. America wants each group, each race, to retain and perfect and crystallize its own native gifts and achievements.

"We need Jewish education because mankind still needs the Jew. 'I believe God has destined the Jews of America to produce a Jewish culture that will excel the culture of the Golden Age of Spain.'"

W. R. U. HONORS CLEVELANDERS

Seven in List of Nine to Be Awarded Degrees for Community Service

Nine honorary degrees were voted Tuesday by the board of trustees of Western Reserve University. Seven of them will go to Clevelanders in recognition of valuable community service.

Doctor of laws degrees were awarded to: J. J. R. Macleod, professor of physiology at the University of Aberdeen, Scotland; E. H. Wilkins, president of Oberlin College; and Linda A. Eastman, librarian at Cleveland Public Library.

Honorary doctor of divinity degrees were voted for: Philip S. Bird, pastor of the Church of the Covenant; Joel B. Hayden, pastor of Fairmount Presbyterian Church; Francis S. White, dean of Trinity Cathedral; E. R. Wright, executive secretary of the Federated Churches.

Honor Rabbi Silver

Rabbi Abba Hillel Silver of the Temple was awarded the doctor of letters degree and Nicolai Sokoloff, conductor of the Cleveland Symphony Orchestra, the degree of doctor of music.

The honorary degrees will be conferred at the Western Reserve University commencement exercises Thursday.

Honorary Degrees Awarded Moses J. Stroock and Rabbi Abba Hillel Silver June 14, 1928

THE Board of Trustees of St. John's College of Brooklyn, conferred on Mr. Moses J. Stroock the Honorary Degree of Doctor of Laws at the annual commencement held at the Brooklyn Academy of Music June 14th. This degree was bestowed upon Mr. Stroock in recognition of his interest in educational matters. President John J. Cloonan, of St. John's College, said: "The Honorary Degree of Doctor of Laws is conferred upon a distinguished citizen of our Greater City. A learned jurist, and a cultured gentleman, he is an outstanding figure in his honored and noble profession. Many charitable and philanthropic organizations have enjoyed his generous contributions of time and substance. As chairman of the board of trustees of the College of the City of New York and chairman of the Board of Higher Education of the City of New York he has done much to advance the cause of education in our great city.

Rabbi Abba Hillel Silver, of The Temple, Cleveland, received the degree of Doctor of Letters from Western Reserve University of Cleveland. Dr. Silver was last year the author of a volume entitled "Messianic Speculations in Israel" which is a scholarly presentation of the subject. Rabbi Silver has been spiritual leader of the Cleveland Temple since 1917. He was graduated from the Hebrew Union College in 1915 and in 1925 received the degree of Doctor of Divinity.

DR. ABBA HILLEL SILVER TO BE HONORED BY WESTERN RESERVE UNIVERSITY JUNE 14

Jacob Billikopf Receives Degree from Richmond; St. Johns Will Honor Stroock

(Jewish Daily Bulletin)

Cleveland, O., June 6.—The Western Reserve University of Cleveland will confer the Degree of Doctor of Letters on Dr. Abba Hillel Silver at its forthcoming commencement exercises, June 14.

This is the first time that a Jew has been given this distinction by the university.

Doctor Silver who graduated from the Hebrew Union College in 1915 and received his doctorate there in 1925, has been rabbi of the temple, Cleveland, for the past eleven years. He frequently lectured before the students of Western Reserve University. He had been actively identified with the cultural and civic life of Cleveland. Last year the Macmillan Company published his book, "Messianic Speculation in Israel." The second volume of this work is now in preparation.

DIPLOMAS GIVEN W. R. GRADUATES

June 14, 1928

Seven Clevelanders Receive Honorary Degrees at 102d Commencement Exercises.

Degrees and diplomas were given to 800 graduates of Western Reserve university Thursday at the 102d commencement of the school.

The exercises were held in the school's gymnasium and followed a professional across the campus.

Dr. Ernest Hatch Wilkins, president of Oberlin college, gave the principal address. He emphasized the importance of painstaking labor, along with the divine spark, in the production of a work of art.

Nine honorary degrees were awarded, seven to Clevelanders. Doctor of laws degrees were given to J. J. R. Macleod, professor of physiology, University of Aberdeen, Scotland, Dr. Wilkins and Miss Linda Eastman, Cleveland librarian.

Pastors Are Honored.

Rev. Philip S. Bird, pastor of the Church of the Covenant; Rev. Joel B. Hayden, pastor of the Fairmount Presbyterian church; Rev. Francis S. White, dean of Trinity cathedral, and Rev. E. R. Wright, executive secretary of the Federated Churches, were awarded honorary doctor of divinity degrees.

Rabbi Abba Hillel Silver of the Temple was given a doctor of letters degree, and Nicolai Sokoloff, conductor of the Cleveland Symphony orchestra, the degree of doctor of music.

Alumni of Adelbert college attended their annual dinner in the gymnasium at noon. The principal address was given by Newton B. Hobart, master of Taft school, Hartford, Conn., who was graduated from Reserve fifty years ago.

Graduates of the nursing school were to receive their pins at a reception at Lakeside hospital in the afternoon.

In the evening, the seniors of other years will gather in groups at clubs and hotels in widely scattered parts of the city for their annual get-together sessions.

Prizes Awarded.

Outstanding students of the College for Women were given their honors late Wednesday.

The president's prize in physical education for sophomores was given to Amanda B. Hunt and Alma A. Ridinger. The treasurer's prize in physical education for junior and senior students went to Ruth Bennington and Helen Zalin. The Holden prize for the best English essay was won by Jessie M. Shanks. The Emily M. Hills poetry prize was won by Miriam Cramer and Melba D. Williams. The Katherine Miller Leggett prize for ability in history was given to Charlot A. Willis. The Alumni Historical association prize went to Gertrude Althuld. The Elizabeth C. Annin prize in hospital administration went to Alice L. McMackin, and the Stella B. Friedman prize in sociology to Esther B. Plesman.

SEEK THE GOOD LIFE IS APPEAL OF DR. SILVER

Great Crowd at New University Impressed by Cleveland Rabbi.

INTELLIGENCE PLUS CHARACTER IS GOAL

Declares Life Should Be Endless Process of Self Renewals.

That real education will train one for "the good life," which is distinguished by the qualities of service and adventure, was emphasized by Rabbi Abba Hillel Silver of The Temple, Cleveland, O., in a scholarly and impressive sermon which he delivered Sunday night before the graduating class of Louisiana State university, and hundreds of others who thronged the spacious Greek theater.

It was estimated that some 2,000, including representatives of all denominations, were in attendance, and they listened with the closest attention to the splendid address, every word of which could be heard clearly over the open-air theater. Dr. Silver's address was conceded to have been one of the finest commencement sermons ever thbeater. Dr. Silver's address was that of the thinker, his thoughts were presented in such manner as to be easily followed, and the truths he uttered made a profound impression. His sincerity of manner and his eloquence and easy flow of beautiful English were commented upon by the large audience.

Real education is intelligence plus character, Dr. Silver emphasized, and should train for the good life of service and adventure. Goodness, he said, finds its objective not in oneself but in others, and the majesty of the good life cannot be found in isolation. He reminded, however, that the major victories of the good life are not in the present, but in the future, and he urged that always there continue the quest of that which is new, and particularly that life itself be filled with spiritual renewal.

Music for the religious service of Sunday night was in charge of the university department of music, directed by Prof. H. W. Stopher, and was particularly beautiful.

"Pilgrim's Chorus" and "I, Lombardi" was rendered by the university chorus and orchestra for the procession. The 200 graduates in conventional cap and gown filed down the long aisle to the section of front seats reserved for them. Following them were President Thomas W. Atkinson and Dr. Silver, and next came the members of the faculty, attired in white.

Dr. Silver was accompanied to his seat on the platform by Col. A. T. Prescott, dean of the college of arts and sciences, and Rabbi

Walter G. Peiser of Temple B'Nai Israel. President Atkinson sat with the faculty, and Col. Thomas D. Boyd, president emeritus, occupied a seat near the front.

Following the procession "Seraphic Hymn" (Rubenstein) was rendered by the L. S. U. Choral Club, with Miss Roxine Beard singing the solo part and Mrs. J. A. Welch playing the violin obbligato.

The invocation was offered by Dr. Peiser, after which "By Babylon's Wave" was rendered by the chorus and orchestra.

Dr. Peiser read as the Scripture lesson the twenty-eighth chapter of Job.

Miss Fay Kahn, a member of the graduating class, sang beautifully, "May the Words of My Mouth" (Schlesinger).

Dr. Silver was then presented by Colonel Prescott.

Following the sermon the chorus sang, "The Lord Bless You and Keep You." Dr. Silver pronounced the benediction, and the orchestra then played "Coronation March" (Meyerbeer) as the recessional.

Dr. Silver's Address.

Rabbi Silver spoke in part:

"It is clear that education has a two-fold function to perform in the life of man and of society; the one is utility and the other is culture. Education must enable a man to become more efficient, to achieve with increasing facility the legitimate goals of his life.

"And then it must humanize him.

A truly intelligent sort of education will first of all cultivate in us, as part of our necessary mental equipment, the power of concentration. One of the supreme achievements of the human mind is intensive thinking—that act of will which focuses our entire mental apparatus upon one given problem and holds it there until that problem is solved.

"Education must also train us for quick, resolute and effective thinking. To think is the hardest thing in the world, to think hard, to think incisively and to think for ourselves. We are prone to choose the wandering way of mental vagaries, which is effortless, rather than the hard, unbending road of regulated thought which brings weariness and brainfag. Again our mental life is being constantly invaded by legions of half-truths, pervisions of truth, prejudices and propaganda. Even our authentic channels of information—the press, class-room, the platform and the pulpit in many instances do not give us objective and unbiased truth. To save man

from the morass of the propaganda-style of mind is one of the chief aims of education. Education must enable us to sift and weigh evidence, to discern the false from the true, the real from the unreal, the fact from the fiction.

"The modern man is distinguished from the ancient, the medieval man in that he possesses, not a better mind but a better set of scientific tools for ascertaining truths and for gauging reality. It is in the constant employment of the scientific method in all our thinking that we are truly modern.

"Lastly, education must stimulate our creative imagination. It is from the creative imagination that the element of originality—the new note and quality in life—springs. Whether in science, art, literature or religion, no new paths are blazed without imagination. The new revelations from those who 'can frame out of three sounds, not a fourth sound, but a star.'

"The first function of education, therefore, is to teach man to think intensively, to think critically, and to think imaginatively; to endow his mental life as far as possible with the power of concentration, to forge ahead to new truths.

"But this is not the whole of education. Education for efficiency is only one-half of education. The

most dangerous criminal in the world may be the man who is plentifully endowed with the gifts of concentration, reason and imagination, but with no morals.

"Perhaps the most dangerous epochs in civilization are those in which the mind of the race has outdistanced its spirit, in which the increased power of the race, made available through new discoveries and inventions, is not harnessed and guided by an equally increased ethical purpose and by higher consecrations.

"Intelligence is not enough. Intelligence plus character—that is the goal of true education. To center our life about a few ideals, and to supply the motive power as well as technique for attaining these ideals—that is the highest effort of education.

"The complete education gives us not only power of concentration, but worthy objectives upon which to concentrate; not only a critical faculty for precise judgment, but also profound sympathies with which to temper the asperity of our judgments; not only a quickened imagination, but also an enkindling enthusiasm for the objects of our imagination. We must love truth and sacrifice for it. Our lives need love and loyalties and the life of aspirations. They need charm and dignity and a splendid restraint. They need quietness and peace and kindly human contacts. The broad education will therefore, transmit to us not only the accumulated knowledge of the race, wisdom that is controlled, but also, the accumulated experiences of human living, of how sweetness and light can be brought into the habitations of man. It will lead us into the good life."

There are two qualities which distinguish the good life, the rabbi pointed out, and these are service and adventure.

"It seeks its objectives not in ourselves but in others," he said. "Only as we widen the circle of our lives to include the lives of others do we begin to taste of this good life. We must learn how to project our souls into the souls of others. No one can appreciate the glory of the good life who isolates himself. It is in the very arena of life, in the very thick of the affray, battling for the sanctities of human life that one is privileged to taste the intoxication of the good life.

"You, my friends, are entering a world 'which is Rome and London and not a fools paradise.' Conditions of palpable and vast wrong persist throughout the world, which thwart the rich promise of human life, consign millions to degradation and defeat. Untold millions are still starved by poverty and mentally and physically drained by exploitation. Millions of God's children, in all parts of the world, are being broken upon the wheels of industry. The burdens of our economic order still lie heavily upon the shoulders of our womanhood. It is in this world, still so sadly marred by poverty and ignorance and hate, wherein men live and suffer and struggle for a bit of happiness—it is in this communion of saints and sinners which we call humanity that you must look for the opportunities of the good life, and you will find them.

"The first quality which characterizes the good life I call service, putting ourselves into the world mind, suffering with others, rejoicing with others.

"The second quality of the good life I call adventure. The good life seeks its objectives not in the present but in the future. 'My kingdom is not of this world.' The kingdom is fashioned out of a grace and loveliness yet unborn.

There is something about the good life that partakes of the rhythm of the prophetic. The whole story of man's life is just the story of the new things which the more adventurous, those not

afraid, have contributed to the social organization."

Dr. Silver paid tribute to the achievement of the group of air-men making the flight to Australia, and to that of Col. Charles Lindbergh.

"What was it that so enraptured the world?" he asked. "Colonel Lindbergh did something which had not been done since the beginning of time! He blazed a new trail. His achievement has been excelled. But the quality of his achievement, that magnificent adventure can never be excelled.

"If this same spirit we acclaim in the physical and scientific life were allowed to play in the political and economical and social and religious world, what a marvelous transformation would be achieved. How often is progress in these realms thwarted by the counsel of the so-called practical and cautious, by the ancient voices prophecying doom to all attempts at change and experimentation! There are those who call for the abolition of wars, but all around us are voices prophecying doom to any such attempt. They say war can never be abolished because it never has been abolished.

"Those who would reorganize our economic life after a higher

pattern of social justice are admonished not to attempt such revolutionary innovations, because, they had never been attempted before—or, if attempted, had failed.

"There are people who call upon us to destroy those ancient superstitions that go by the name of religion but are not religion at all, but we frown upon them. In fact, in all other realms of human life we deprecate that very spirit of quest and adventure which we acclaim in the material realm. We crucify our prophets today as of old.

"But my friends, if you wish to share in the good life which is the portion of all the favored children of God, you must seek the new heavens and the new earth. You must reach up for the seemingly unattainable—for the light that never was, on sea or land; the consecration and the poets dream. Let men taunt you, but you must for your own soul reach out for that life.

"Your elders will counsel caution. They will indicate the paved broad highway of the traditional and the commonplace. Following their advice, you will find yourself at the end of your life's journey, probably comfortable, possibly prosperous, but stunted and bored, with a sense somehow of having been betrayed, of having been denied life's richest prizes, of having missed the real splendor and zest and romance of life.

"In urging upon you the quest of the new, I would at the same time warn you against confounding the new with the novel. A man, putting on a new garment, does not by that token become a new man, and an age putting on new manners does not become a new age. Authentic newness in a man or in an age is inward spiritual renewal, new emphasis, new sets of values, higher aspirations and higher interests.

"Every age has its novelty seekers and its spasmodic hankering after the bizarre and the flamboyant. Every epoch has its false glitter and its cheap and easy cleverness. The young men and women of almost every age, except the excessively repressed ones, have sought after the novel and the unconventional, whether in clothes or manners or amusements. Our own age is especially addicted to this idolatry of the novel. Our young people would break with the conventions and the restraints of the past and plunge into what they call the new life.

"But this new life is, after all, no new life at all, but an acceleration of the old rhythm—a swifter scansion of an hackneyed melody. The irreverences and the

irresponsibilities of our day are no whit different from the stale bravadoes of every generation since the beginning of time—the same capers and the same totems. There is nothing new in novelty!

"The new life is not a new excitement, but a new exultation—not a stimulant, but a satisfaction. We renew ourselves, not by indulging our appetites, but by refining our tastes. As we acquire keener perceptions, finer discriminations, sounder judgments, newer purposes, deeper loyalties, do we gain in newness and freshness and freedom.

"Your whole life ought to be one vast cycle of renewals. Never let your business or your profession make of you a mechanical instrument, restricting your development and confining you to repetition and monotony. We should, of course, attempt to advance to the very limits of our vocation, explore its every byway, marshal into play every talent we possess, but we must continue our self-fulfillment beyond it and outside of it. No profession or occupation is so worthy as to absorb your entire personality. Like a jewel radiating through numerous facets, our spirit should adventure along manifold ways.

"Always try to outdistance not your neighbor but yourself, seek to outstrip yourself, to grope into the unknown for the new quality and the new purpose which shall antedate the supreme quality and purpose of the moment. Perhaps sometimes with bleeding hands you may reach out and touch the hem of God's garment. You may stumble upon an illuminous truth.

"If you enter upon this cycle of self-renewals you will never grow old. And the older you grow, the less you shall lament the passing of the years. For your eager pilgrimage to the dwelling place of light will continue along the climbing highways of aspirations, undeterred by the weighted years, and upon your lips shall be heard the song of the uplifter, until at last you enter the realm of eternal renewal upon the pilgrimage everlasting."

A WORTHY OF REFLECTION

CA State June 1928

Many fine things were spoken by Rabbi A. Silver of Cleveland, Ohio, in the commencement sermon he delivered last Sunday night before the graduating class of Louisiana State university and hundreds of persons of the city of all denominations.

In his earnest and eloquent address, he opened new channels of thought. He touched upon truths which it is well to be reminded. He stirred quivering impulses and gave inspiring glimpses of bright vista within human range.

In reminding that adventure has a place in the qualities of "the good life", that there should be constant reaching up for the seemingly unattainable, he gave an interesting viewpoint of modern youth. He warned against confounding the new with the novel, reminding that a new garment does not create a new man, or new manners a new age. Every epoch he recalled, has "its novelty seekers and its spasmodic hankering after the bizarre and the flamboyant, its false glitter and its cheap and easy cleverness. Authentic newness, he reminded, as "inward spiritual renewal, new emphases, new sets of values, higher aspirations and higher interests."

Evidently the distinguished rabbi is not greatly concerned over the seemingly excesses and exaggerations of present-day young people. He reminds that such is no new life at all, but "an acceleration of the old rhythm, a swifter expansion of an hackneyed melody."

Dr. Silver's analysis is worth reflecting upon, and there is something of assurance in it.

For the past ten years now there are those who have prophesied that the world was in process of being turned upside down. Yet it is apparently rotating at about the same rate of speed as has marked its course for centuries. The young people who were causing such alarm six or eight or ten years ago are for the most part quietly finding their places in the scheme of life, much as did their fathers and mothers before them.

The speaker did not seek to overlook conditions as they are today. He asserted that the present age seems especially addicted to "this idolatry of the novel."

Yet his words somehow leave the hope that the frivolities, the exaggerations are but transient. Truly they will pass, if there is heeded his warning, that the wondrous thing he calls the "new life" is not a stimulant but a satisfaction, that a person renews himself not by indulging his appetite but by refining his tastes.

RABBI SILVER IS HAILED AS PEACEMAKER

Harmony Between Two Fac-
tions Sought as Meet
Continues.

July 2, 1928
DR. WISE ATTACKED

Battle Axes Buried, However,
for Intercollegiate
Luncheon.

By S. H. STEINHAUSER.

When Rabbi A. H. Silver of Cleveland, one of the leading spiritual advisers of the Jewish faith, appeared unexpectedly at the thirty-first annual convention of the Zionists in the William Penn hotel today noon, he was hailed as the man who could end the bitter factional fighting that marked the early sessions of the organization.

Rabbi Silver had been attending the Central conference of American Rabbis in Chicago and was not expected in Pittsburgh. He was taken the platform during the afternoon and it is understood his sympathies lean toward the administration, headed by Louis Lipsky, New York, as opposed to the opposition led by Dr. Stephen S. Wise, all of New York.

Lipsky is one of the most ardent Zionists in the international movement to restore Palestine and make of it a world center of art, education and culture. He is a layman.

Dr. Wise is a leader of the fundraising group of the Zionist movement. The United Palestine Appeal, rabbi of New York's biggest Jewish congregation, the Free Synagogue, head of the Jewish Theological Seminary, and educational leader and lecturer of international note.

Determined to bring peace to this afternoon's sessions of the convention several hundred delegates gathered in the auditorium this morning and several speakers took the platform and asked that for the sake of American Judaism rancor and strife be omitted from all future sessions.

It was indicated from the talks that the opposition to the administration had planned a filibuster, in order that some delegates might become disgusted, leave the convention and thus reduce the voting power of the "administration" before the election of national officers was reached. Such action speakers said will be bitterly opposed.

LUNCHEON FOR WISE.

At noon today Lipsky and Dr. Wise buried their battle-axes at an intercollegiate luncheon tendered Dr. Wise by young Zionists. Lipsky was toastmaster. No mention of the trouble within the senior organization was made, intercollegiate matters being the keynote, Lipsky introducing Dr. Wise as one of the great scholars of the country and a leader in education of young men for the rabbinate.

The report of the committee on administration has to do with

Cleveland Press
LAND PRESS

ZIONISTS FACE FINAL TEST ON PEACE TODAY

Silver Expected to Smooth Out
Troubles Which Have Be-
set Convention

By United Press

PITTSBURGH, Pa., July 3—Faced with the problem of crowding a three-day turmoil-delayed program into a few hours, delegates to the 31st annual convention of the Zionist Organization of America convened in their final session here today.

The task of finishing the convention business in an orderly manner, bringing peace out of chaos and overcoming the fear that Zionism in America may be fighting a losing battle appeared difficult.

The first business to be taken up today will be the report of a committee on peace and conciliation, constitution and nominations. An effort to prevent such a report last night almost precipitated a riot on the speakers' platform, after which the session was hurriedly adjourned so that the committees "might find a way out."

Fight Over Control

Added to the gloomy outlook of the committee is the prospect of a fight for control of the organization. The present administration, headed by Louis Lipsky, is opposed by a group under the leadership of Dr. Stephen S. Wise of New York.

Rabbi A. H. Silver of Cleveland is expected to lead the administration forces during the nomination and election of officers for the coming year. He will be directly opposed to Dr. Wise.

Dr. Wise was defeated yesterday on the floor of the convention when the report of the administrative committee was adopted by a vote of 398 to 159. After the adoption of the report which he had opposed, Dr. Wise delivered an address, praising Lipsky as a great writer and executive. Later Dr. Wise proposed a triumvirate to manage the affairs of an organization with a financial executive, an administrative executive and a propagandist. He suggested Lipsky for the latter position.

Silver-Wise to Debate

Rabbi Silver and Dr. Wise are expected to debate at length today on the Jewish agency, the idea whereby Zionists and non-Zionists are united in the upbuilding of Palestine and making it the Jewish national homeland.

It is this constitution which has split the ranks of the organization in America and brought about the strong opposition to the present administration which has approved the plan.

RABBI DENIES REMARKS.

Quotation on Lipsky at Zionist Par-
ley, Incorrect, Says Silver.

Rabbi Abba Hillel Silver of Cleveland has denied to the Jewish Daily Bulletin the remarks imputed to him on the floor of the Zionist convention in Pittsburgh last Tuesday, which were said to have resulted in the re-election of Louis Lipsky as President of the Zionist Organization of America.

Rabbi Silver was quoted as having said that Abraham Tulip, leader of the opposition, informed him that Lipsky would not run because he did not "dare" do so as the Judges' Committee would "have the District Attorney on his trail."

According to Rabbi Silver, he made no such statement as ascribed to him by Jacob Fishman, a delegate, at the convention and published on Wednesday. His conversation with Fishman, he said, was in the strictest confidence and "in the nature of an inquiry."

Fishman, said the rabbi, undertook to speak to Lipsky in private, but violated a confidence and "spread a rumor for political ends." On learning of the spread of the rumor, added Rabbi Silver, he sought to put a stop to it and got Mr. Lipsky to promise not to permit his final decision in the matter of being drafted for the Presidency to be influenced by it.

In commenting on Rabbi Silver's statement, Mr. Fishman denied that his talk with the rabbi was confidential. He also insisted that Rabbi Silver attributed to Mr. Tulip "exactly the words I quoted."

"However, this was not the determining factor of the convention to draft Mr. Lipsky," he declared. "This decision was based upon an open statement made at a caucus of the opposition."

Mr. Fishman also denied that he had spread Rabbi Silver's statement.

The Re-Election of Louis Lipsky as President

A Marks Close of Zionist Convention

Mensch Tribune July 13, 1928

THE re-election of Louis Lipsky to the post of President at the concluding session on July 3, of the thirty-first annual convention of the Zionist Organization of America, brought to final close the most turbulent assembly in many years of any American Jewish organization. Mr. Lipsky's re-appointment was the climax of the Opposition's defeat earlier in the afternoon, when it sought to abolish the office of President, and substitute for it a commission form of Government in an effort to forestall Mr. Lipsky's being drafted.

The following officers were elected to office in addition to the President: Morris Rothenberg, First Vice-President; Judge William Lewis, Second Vice-President; Max Shulman, Third Vice-President; Isaac Meister, Treasurer.

The excitement of the day mounted to pitch when the delegates adopted a new form of organization, sponsored by Deputy Police Commissioner Nelson Ruttenberg of New York. Under this plan the President is relieved of the burdensome duties of administration and remains free to devote his talents "to continuing as the spiritual leader of the Zionist movement in this country."

An account of the events which transpired during the first two days of the convention was published in the previous issue of THE JEWISH TRIBUNE. Our report was suspended with a description of the series of events that occurred prior to the adjournment on Tuesday night.

This series of events was completed on the following day with the election of Mr. Lipsky, the adoption of the Ruttenberg amendment to the Constitution, and the rejection of the plan for a commission form of government sponsored by the committee on peace and conciliation.

The Commission Plan

As matters stood at midnight of Tuesday, Mr. Lipsky, wearied by the turmoil and bickering among his adherents and the opposition, had accepted the Peace Committee's plan for a commission form of government under which he would have been relegated to the nominal post of chairman of a regional executive committee of 150. The plan was in substance similar to the Opposition program.

As soon as Tuesday's convention adjourned, the Lipsky adherents rallied in an effort to draft him for President, but for several hours he refused to reconsider his recent announcement that he would not run for re-election. Caucuses were held all night on every floor of the William Penn Hotel. At one of these meetings it was declared that Rabbi Abba Hillel Silver of Cleveland, was responsible for the assertion that Abraham Tulin, leader of the Opposition, had declared, "Mr. Lipsky does not dare to run, for if he runs the judges will have the district attorney on his trail."

In view of the alleged statement, Mr. Lipsky permitted his friends to proceed with their plans of drafting him in order to vindicate himself and various members of the Administration of the charge.

The truth of the rumor was promptly denied by the Opposition, and frantic efforts were immediately brought into play to convince the delegates that Mr. Tulin had not made the statement. Judge Julian Mack and other members of the Opposition, foreseeing the consequences of the report, issued emphatic denials of its authenticity, and Judge Mack read a letter from Mr. Tulin to Mr. Lipsky wherein the writer declared he had never impugned the President's honesty. Efforts to obtain Rabbi Silver's verification of the report proved unavailing when it was discovered that he had left for Cleveland in the morning.

The matter was dropped without action by the delegates, but the fervid hours of action and discussion prepared the mood of the delegates for the business that followed.

In a telegram to the *Jewish Daily Bulletin*, Rabbi Silver has denied the statements, ascribed to him by Jacob Fishman, that Abraham Tulin, leader of the Opposition, had said Louis Lipsky dared not run for office.

According to Rabbi Silver, he made no such remark, and this conversation with Mr. Fishman was in the strictest confidence and "in the nature of an inquiry."

Fishman, the rabbi said, undertook to speak to Lipsky in private, but violated a confidence and "spread a rumor for political ends." On learning of this act, Mr. Silver declared, he sought to put a stop to it and obtained Mr. Lipsky's promise not to permit his final decision in the mat-



DR. STEPHEN S. WISE



DR. ABBA HILLEL SILVER

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THE NEW PALESTINE

to the Editor

DR. SILVER NAILS A LIE

9-28-10-5

B

To the Editor of THE NEW PALESTINE:

I DO not know whether it is your intention to comment on the article of Mr. Herbert Solow in the last issue of *The Menorah Journal*. I should however, like the enclosed letter which I addressed to Mr. Herbert Solow, to be printed in the columns of THE NEW PALESTINE.

Yours, etc.,

ABBA HILLEL SILVER

Cleveland, September 18th.

Mr. Herbert Solow,
Menorah Journal,
63 Fifth Ave.,
New York, N. Y.

My dear Mr. Solow:

I read with interest your article in the September issue of *The Menorah Journal*, "The Vindication of Jewish Idealism" in which you give your version of what took place at the Pittsburgh Zionist Convention.

You devote considerable space to the role which you believe I played at that Convention. I do not wish to comment in detail upon that part of your article which refers to me. It is of course full of mis-statements and mis-interpretations. Had you taken the same trouble in verifying the reports concerning me by writing to me prior to the publication of your article, which you declare that you took in the case of the reports relating to Prof. Kaplan you might have perhaps obtained another version of the whole affair.

There is one statement, however, in your article to which I must take strenuous objection because it is an outright falsehood and one calculated to put me in the role of a man running away from the consequences of his own actions. You state: (page 265) "This further statement is vouched for by two Opposition delegates: that they arranged with Silver a meeting between himself and Tulin at which they were to discuss together what Tulin had really said so that a true version might be given to the Convention . . . whereupon Dr. Abba Hillel Silver left the hotel—a few minutes before the appointment and fully an hour before his train left for Cleveland."

No such meeting was ever arranged and I had no appointment with Tulin or with any other man which I did not keep. I was up all night in my room at the hotel, was visited by quite a number of men both of the Administration and the Opposition forces and left the hotel in time to get my breakfast and catch my train in order to arrive in Cleveland to officiate at a funeral of one of my members.

I would be very grateful to you if you would let me know the names of the two

A Correction

To the Editor of THE MENORAH JOURNAL:

SIR: In my article, "The Vindication of Jewish Idealism," in the September MENORAH JOURNAL, I wrote that it had been stated to me that Rabbi Silver departed from the Zionist Convention at Pittsburgh at a time when he had an appointment to meet with Mr. Abraham Tulin and resolve publicly the different versions each gave of the important conversation in which they had earlier participated. I have since received from Rabbi Silver a categorical denial that any such meeting was ever arranged, or that he had any appointment with Mr. Tulin or anyone else which he did not keep.

I reported nothing in my article concerning which I did not have either personal knowledge or information which I considered to be trustworthy at the time I wrote the article. If, as seems now to be the case, I was misinformed with regard to this incident, and thus unwittingly did an injustice to Rabbi Silver, I heartily regret it and take this, my earliest opportunity, to make amends.

Mensch Nov. 1928 HERBERT SOLOW

Opposition delegates who were your informants. If you should ever come to know me a bit better, you will learn that I am not in the habit of running away from unpleasant situations.

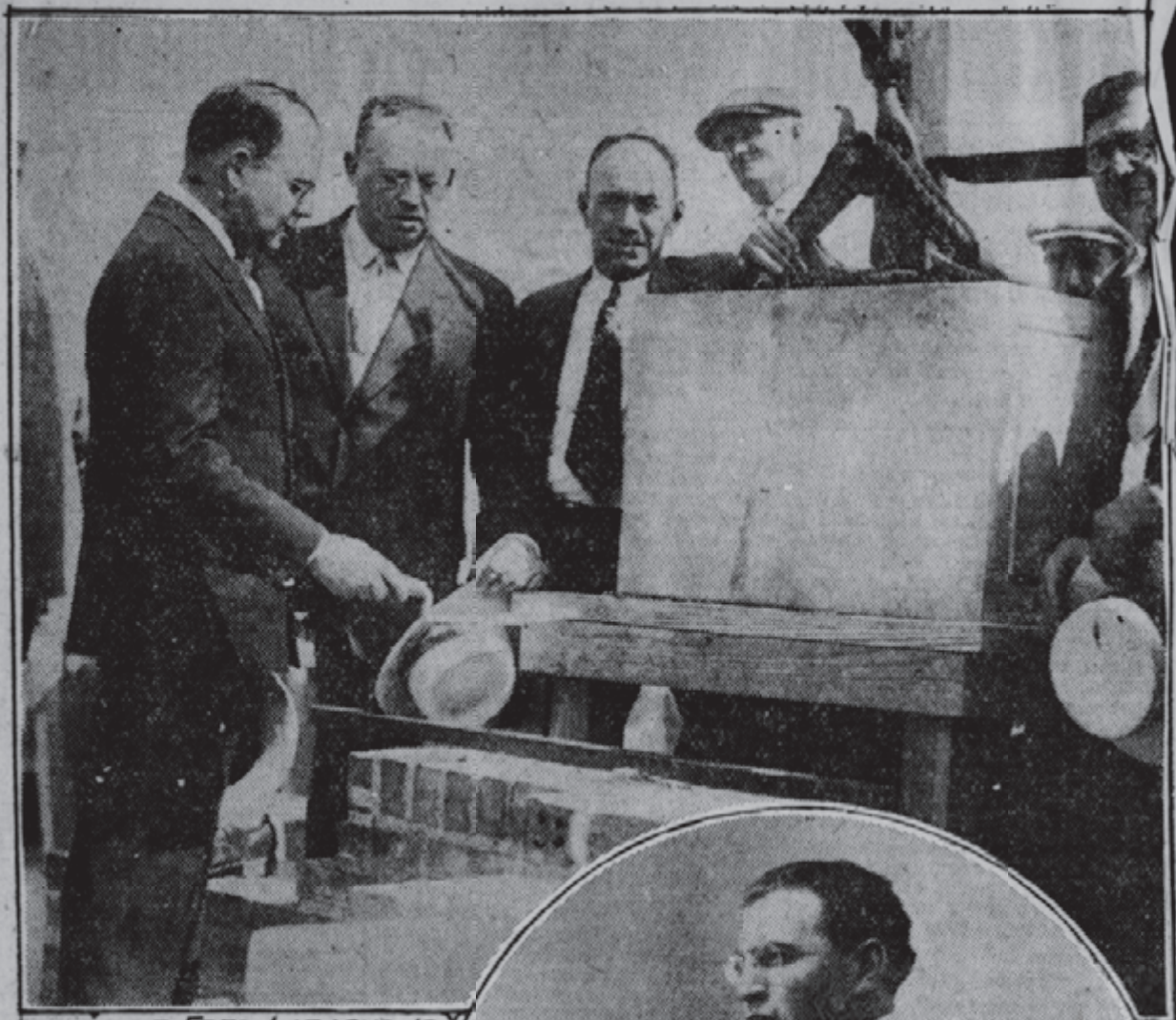
It might also interest you to know that I did not hold back Tulin's statement from the Opposition but that I in great detail and as accurately as I could informed Mr. Jacob DeHaas of what Tulin had said to me.

I am writing you this not in the hope that you will make a correction in your magazine, for the editors of *The Menorah Journal* seem to be anxious to impress the world with their omniscience and infallibility, but only that you may know that you have broadcast a false statement about a fellow Jew without taking the trouble to check up on it.

Very sincerely,

ABBA HILLEL SILVER

Cleveland, September 17th.



LEFT TO RIGHT: FRED LAZARUS JR., MAURICE ROHRHEIMER LOUIS H. SCHWARZENBERG

LAY CORNER STONE OF JEWISH HOME

Officers, Alumni and Orphans Gather at Site in Shaker.

A scene of 60 years ago was re-enacted yesterday when officers, alumni and children of the Jewish Orphan Home assembled on a broad wooded tract ten miles from the "Roaring Third" to lay the corner stone of their new \$1,750,000 cottage group at Fairmount and Belvoir Boulevards, Shaker Heights.

Fred Lazarus, jr., of Columbus, O., president of the home, set the stone in place in the presence of Jewish leaders from fourteen states who assembled in Cleveland yesterday to celebrate the 60th anniversary of the



RABBI ABBA HILLEL SILVER

home's establishment at 5000 Woodland Avenue S. E.

"The activity and usefulness of the home are almost wholly in Cleveland's hands," Lazarus said in praise of the Cleveland philanthropists who have guided the home since its inception as agents for Jewish communities throughout the middle west.

Philanthropy was hailed as society's surest guarantee against subversive revolutionary tendencies by Rabbi A. H. Silver of the Temple, the principal speaker.

"Social stability depends on social justice," Rabbi Silver said. "The ability of our civilization to resist these doctrines of revolution must depend upon the moral strength of the weakest members of our society. 'Give a man the feeling that he belongs and can depend upon a spirit of helpfulness, and he will have the ability and power to resist. Let him feel ground down under the heel and he will have ear for these subversive doctrines.'"

Rabbi Silver pointed out the importance of child care and pronounced care of the orphan the greatest of all philanthropies.

Philanthropy Above All.

"Philanthropy balances all other commandments," Rabbi Silver said in praise of districts two and six of the Independent Order of B'nai B'rith, which established the institution and have fostered the campaign for the new home.

Seventy-five children of the orphanage glee club participated in exercises which were attended by nearly 1,000 alumni and friends of the institution. Maurice Rohrheimer, chair-

man of the Cleveland campaign for the new institution; Louis H. Schwarzenberg, chairman of the building committee, and Samuel Gross, alumnus of the home and chairman of its local board, also participated in the exercises.

George A. Wirpel, president of the alumni, presented Lazarus with a silver trowel given by the alumni association for use in the ceremonies. Records of the home, photographs of the old buildings and officers, and mementos of the day were sealed in the corner stone.

The new building will occupy a 30-acre tract which extends across to University Heights. All units of the group, will be completed by the fall of 1929, the officers said.

B An Explanation

In the April-May CASE AND COMMENT, 1928, we quoted four paragraphs from an address delivered by Robert R. Friend, Esq.

Mr. Friend writes us that in preparing the second of the quoted paragraphs, he employed, with additions appropriate to his theme, some of the striking sentiments of a poem contained in a newspaper clipping, no longer in his possession, but which he recalled in a general way. He states that he should have been very glad, if he had had the clipping, to quote it, giving proper credit. He has learned that the poem is entitled "America," and was written by Rabbi Abba Hillel Silver, D.D., of Cleveland, Ohio, to whom he wishes to give credit for such of his statements as were inspired by the poem.

Case & Comment Sept. 1928

THE READING EAGLE, SUNDAY, JULY 22, 1928.

The Goal of True Education

By RABBI ABBA HILLEL SILVER
(Minister of Religious Education, The Temple, Cleveland)

Intelligence is not enough. Intelligence plus character—that is the goal of true education. To integrate human life around—central focusing ideals, and to supply the motive power as well as the technique for attaining these ideals—that is the highest effort of education.

The complete education gives us not only power of concentration, but worthy objectives upon which to concentrate, not only a critical faculty for precise judgment, but also profound sympathies with which to temper the asperity of our judgments; not only a quickened imagination, but also an enkindling enthusiasm for the objects of our imagination.

It is not enough to know truth. We must love truth and sacrifice for it. It is not enough to be quick of perception. We must be quick to respond to the appeal of human loyalties. Our lives need much more than a precise, eager and powerful intellect. They need not only knowledge, which is power, but wisdom, which is control. They need not only truth, which is light, but goodness, which is warmth. They need love and loyalties and the lift of aspirations. They need charm and dignity and a splendid restraint. They need quietness and peace and kindly human contacts.

The broad education will, therefore, transmit to us not only the accumulated knowledge of the race, but the accumulated experiences of social living. It will translate truth for us into a way of life. It will educate us for the good life.

The outstanding event of the Convention was the prophetic and spiritually moving address delivered by Rabbi Abba Hillel Silver of Cleveland to an overflowing audience of delegates, their ladies and the citizens of Columbus.

Dr. Silver stressed the fact that Jewish education has been the real cause of the survival of the Jew and that through such education only can the Jew perpetuate his faith; that we would be unfaithful to our obligations to America if we permit our Jewish youth to grow up ignorant of its great heritage. Jewish education must again take first rank in the activities of the American Jew, as it did of old, in order that we may be true to ourselves as Jews and loyal to the best traditions of America.

The audience was so thrilled and enraptured by Dr. Silver's compelling appeal that it felt that it would be a desecration to give the usual applause, but arose speechless to honor this Prophet in Israel. It was a never to be forgotten vision, as if an old Prophet in Israel had stepped out of the "Hoary Book" into life-like form.

This is ample evidence that Jewry is approaching a new era of reconstruction and that the coming years will see a renaissance in Jewry comparable to the Reformation itself.

B'nai B'rith Oct 1928

CHAIN STORE DEBATE
OPENS AD-SELL YEAR
OMAHA SUNDAY WORLD
Ivy Ledbetter Lee, W. K.
"Doggone" Henderson and
La Follette to Speak.
AUG 11, 1928
TO MEET AT FONTENELLE

A debate on the chain store will mark the opening of the Advertising-Selling league's winter program of dinner-lectures.

This first dinner will be Monday night, September 16, at the Fontenelle, where the club will dine this winter. The debate is on the subject, "Resolved, that the chain store system is a dangerous development in American business." The affirmative will be upheld by J. Frank Grimes, head of three independent retail associations in Chicago. Chain stores will be defended by Godfrey M. Lebar, New York, editor of "Chain Store Age."

Four "ladies nights" are announced for the winter. At the first James Anderson Burns, better known as "Burns of the Mountains," will tell about his work at Onelda Institute with the "poor white" of the Cumberland mountains.

Rabbi Silver to Speak.

Another of the ladies nights will be that when the Pennsylvania railroad will present a musical program with well known artists. At a third Rabbi Abba Hillel Silver of Temple Tifereth Israel of Cleveland will discuss "Is Progress a Myth?" The fourth, dedicated

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As matters stood at midnight of Tuesday, Mr. Lipsky, wearied by the turmoil and bickering among his adherents and the opposition, had accepted the Peace Committee's plan for a commission form of government under which he would have been relegated to the nominal post of chairman of a regional executive committee of 150. The plan was in substance similar to the Opposition program.

As soon as Tuesday's convention adjourned, the Lipsky adherents rallied in an effort to draft him for President, but for several hours he refused to reconsider his recent announcement that he would not run for re-election. Caucuses were held all night on every floor of the William Penn Hotel. At one of these meetings it was declared that Rabbi Abba Hillel Silver of Cleveland, was responsible for the assertion that Abraham Tulin, leader of the Opposition, had declared, "Mr. Lipsky does not dare to run, for if he runs the judges will have the district attorney on his trail."

In view of the alleged statement, Mr. Lipsky permitted his friends to proceed with their plans of drafting him in order to vindicate himself and various members of the Administration of the charge.

The truth of the rumor was promptly denied by the Opposition, and frantic efforts were immediately brought into play to convince the delegates that Mr. Tulin had not made the statement. Judge Julian Mack and other members of the Opposition, foreseeing the consequences of the report, issued emphatic denials of its authenticity, and Judge Mack read a letter from Mr. Tulin to Mr. Lipsky wherein the writer declared he had never impugned the President's honesty. Efforts to obtain Rabbi Silver's verification of the report proved unavailing when it was discovered that he had left for Cleveland in the morning.

The matter was dropped without action by the delegates, but the fervid hours of action and discussion prepared the mood of the delegates for the business that followed.

In a telegram to the *Jewish Daily Bulletin*, Rabbi Silver has denied the statements, ascribed to him by Jacob Fishman, that Abraham Tulin, leader of the Opposition, had said Louis Lipsky dared not run for office.

According to Rabbi Silver, he made no such remark, and this conversation with Mr. Fishman was in the strictest confidence and "in the nature of an inquiry."

Fishman, the rabbi said, undertook to speak to Lipsky in private, but violated a confidence and "spread a rumor for political ends." On learning of this act, Mr. Silver declared, he sought to put a stop to it and obtained Mr. Lipsky's promise not to permit his final decision in the mat-



DR. STEPHEN S. WISE



DR. ABBA HILLEL SILVER

ter of being drafted for the presidency to be influenced by it.

In commenting on Rabbi Silver's statement, Mr. Fishman denied that his talk with the rabbi was confidential. He also insisted that Rabbi Silver attributed to Mr. Tulin "exactly the words I quoted."

"However, this was not the determining factor of the convention to draft Mr. Lipsky," he declared. "This decision was based upon an open statement made at a caucus of the opposition."

Mr. Fishman also denied that he had spread Rabbi Silver's statement.

THE NEW PALESTINE

to the Editor

DR. SILVER NAILS A LIE

9-28-10-5

To the Editor of THE NEW PALESTINE:

I DO not know whether it is your intention to comment on the article of Mr. Herbert Solow in the last issue of *The Menorah Journal*. I should however, like the enclosed letter which I addressed to Mr. Herbert Solow, to be printed in the columns of THE NEW PALESTINE.

Yours, etc.,

ABBA HILLEL SILVER
Cleveland, September 18th.

Mr. Herbert Solow,
Menorah Journal,
63 Fifth Ave.,
New York, N. Y.

My dear Mr. Solow:

I read with interest your article in the September issue of *The Menorah Journal*, "The Vindication of Jewish Idealism" in which you give your version of what took place at the Pittsburgh Zionist Convention.

You devote considerable space to the role which you believe I played at that Convention. I do not wish to comment in detail upon that part of your article which refers to me. It is of course full of mis-statements and mis-interpretations. Had you taken the same trouble in verifying the reports concerning me by writing to me prior to the publication of your article, which you declare that you took in the case of the reports relating to Prof. Kaplan you might have perhaps obtained another version of the whole affair.

There is one statement, however, in your article to which I must take strenuous objection because it is an outright falsehood and one calculated to put me in the role of a man running away from the consequences of his own actions. You state: (page 265) "This further statement is vouched for by two Opposition delegates: that they arranged with Silver a meeting between himself and Tulin at which they were to discuss together what Tulin had really said so that a true version might be given to the Convention . . . whereupon Dr. Abba Hillel Silver left the hotel—a few minutes before the appointment and fully an hour before his train left for Cleveland."

No such meeting was ever arranged and I had no appointment with Tulin or with any other man which I did not keep. I was up all night in my room at the hotel, was visited by quite a number of men both of the Administration and the Opposition forces and left the hotel in time to get my breakfast and catch my train in order to arrive in Cleveland to officiate at a funeral of one of my members.

I would be very grateful to you if you would let me know the names of the two

C A Correction

To the Editor of THE MENORAH JOURNAL:

SIR: In my article, "The Vindication of Jewish Idealism," in the September *MENORAH JOURNAL*, I wrote that it had been stated to me that Rabbi Silver departed from the Zionist Convention at Pittsburgh at a time when he had an appointment to meet with Mr. Abraham Tulin and resolve publicly the different versions each gave of the important conversation in which they had earlier participated. I have since received from Rabbi Silver a categorical denial that any such meeting was ever arranged, or that he had any appointment with Mr. Tulin or anyone else which he did not keep.

I reported nothing in my article concerning which I did not have either personal knowledge or information which I considered to be trustworthy at the time I wrote the article. If, as seems now to be the case, I was misinformed with regard to this incident, and thus unwittingly did an injustice to Rabbi Silver, I heartily regret it and take this, my earliest opportunity, to make amends.

Menorah Nov. 19 28
HERBERT SOLOW

Opposition delegates who were your informants. If you should ever come to know me a bit better, you will learn that I am not in the habit of running away from unpleasant situations.

It might also interest you to know that I did not hold back Tulin's statement from the Opposition but that I in great detail and as accurately as I could informed Mr. Jacob DeHaas of what Tulin had said to me.

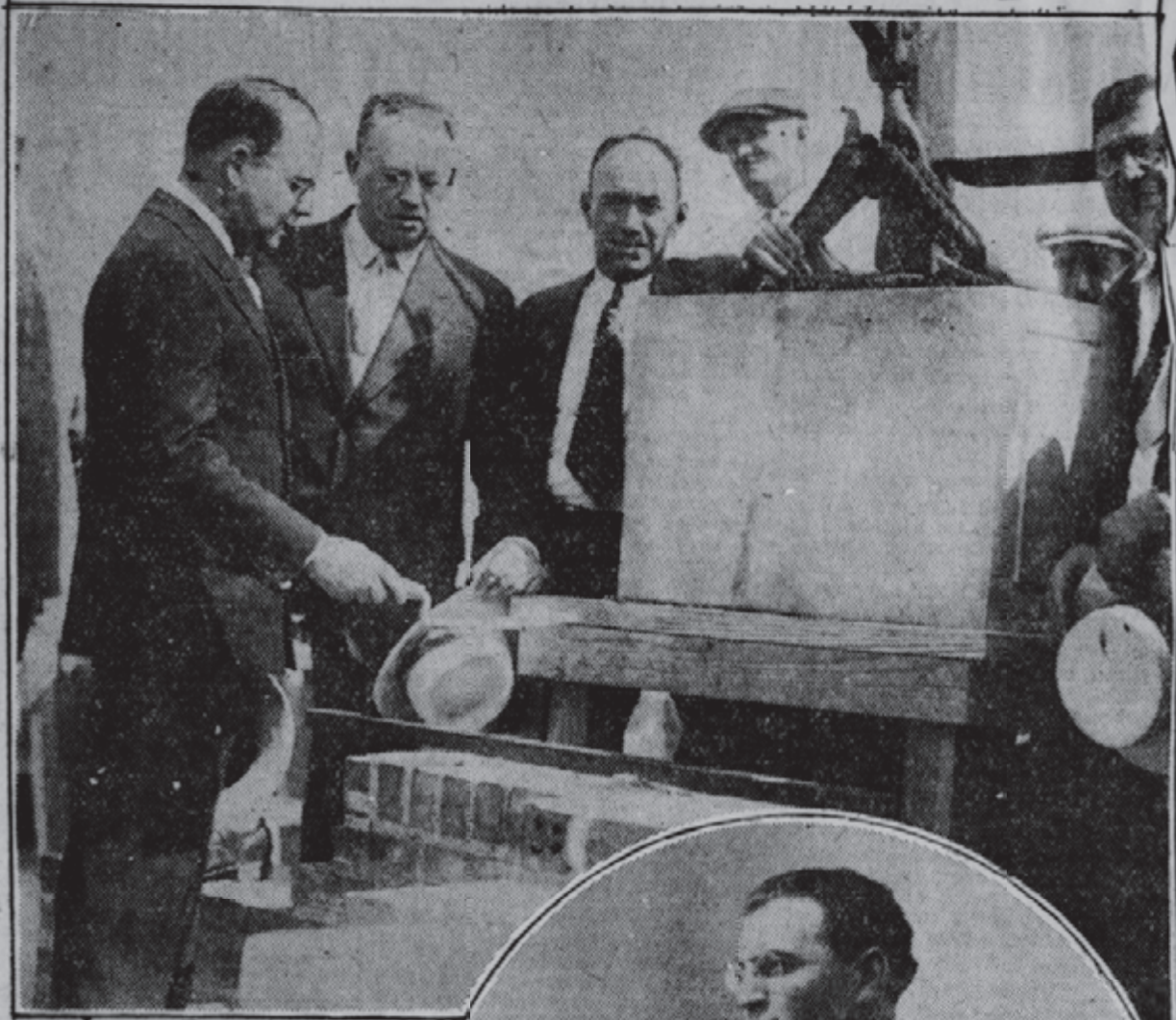
I am writing you this not in the hope that you will make a correction in your magazine, for the editors of *The Menorah Journal* seem to be anxious to impress the world with their omniscience and infallibility, but only that you may know that you have broadcast a false statement about a fellow Jew without taking the trouble to check up on it.

Very sincerely,

ABBA HILLEL SILVER
Cleveland, September 17th.

7-9-28 CLEVELAND PLAIN DEALER

Leaders Build for Jewish Orphans



LEFT TO RIGHT: FRED LAZARUS JR., MAURICE ROHRHEIMER, LOUIS H. SCHWARZENBERG

LAY CORNER STONE OF JEWISH HOME

Officers, Alumni and Orphans Gather at Site in Shaker.

A scene of 60 years ago was reenacted yesterday when officers, alumni and children of the Jewish Orphan Home assembled on a broad wooded tract ten miles from the "Roaring Third" to lay the corner stone of their new \$1,750,000 cottage group at Fairmount and Belvoir Boulevards, Shaker Heights.

Fred Lazarus, jr., of Columbus, O., president of the home, set the stone in place in the presence of Jewish leaders from fourteen states who assembled in Cleveland yesterday to celebrate the 60th anniversary of the



RABBI ABBA HILLEL SILVER

home's establishment at 5000 Woodland Avenue S. E.

"The activity and usefulness of the home are almost wholly in Cleveland's hands," Lazarus said in praise of the Cleveland philanthropists who have guided the home since its inception as agents for Jewish communities throughout the middle west.

Philanthropy was hailed as society's surest guarantee against subversive revolutionary tendencies by Rabbi A. H. Silver of the Temple, the principal speaker.

"Social stability depends on social justice," Rabbi Silver said. "The ability of our civilization to resist these doctrines of revolution must depend upon the moral strength of the weakest members of our society. 'Give a man the feeling that he belongs and can depend upon a spirit of helpfulness, and he will have the ability and power to resist. Let him feel ground down under the heel and he will have ear for these subversive doctrines.'"

Rabbi Silver pointed out the importance of child care and pronounced care of the orphan the greatest of all philanthropies.

Philanthropy Above All.

"Philanthropy balances all other commandments," Rabbi Silver said in praise of districts two and six of the Independent Order of B'nai B'rith, which established the institution and have fostered the campaign for the new home.

Seventy-five children of the orphanage glee club participated in exercises which were attended by nearly 1,000 alumni and friends of the institution. Maurice Rohrheimer, chair-

man of the Cleveland campaign for the new institution; Louis H. Schwarzenberg, chairman of the building committee, and Samuel Gross, alumnus of the home and chairman of its local board, also participated in the exercises.

George A. Wirpel, president of the alumni, presented Lazarus with a silver trowel given by the alumni association for use in the ceremonies. Records of the home, photographs of the old buildings and officers, and mementos of the day were sealed in the corner stone.

The new building will occupy a 30-acre tract which extends across to University Heights. All units of the group will be completed by the fall of 1929, the officers said.

An Explanation

In the April-May CASE AND COMMENT, 1928, we quoted four paragraphs from an address delivered by Robert R. Friend, Esq.

Mr. Friend writes us that in preparing the second of the quoted paragraphs, he employed, with additions appropriate to his theme, some of the striking sentiments of a poem contained in a newspaper clipping, no longer in his possession, but which he recalled in a general way. He states that he should have been very glad, if he had had the clipping, to quote it, giving proper credit. He has learned that the poem is entitled "America," and was written by Rabbi Abba Hillel Silver, D.D., of Cleveland, Ohio, to whom he wishes to give credit for such of his statements as were inspired by the poem.

Case & Comment, Sept. 1928

THE READING EAGLE, SUNDAY, JULY 22, 1928.

The Goal of True Education

By RABBI ABBA HILLEL SILVER
(Minister of Religious Education, The Temple, Cleveland)

Intelligence is not enough. Intelligence plus character—that is the goal of true education. To integrate human life around—central focusing ideals, and to supply the motive power as well as the technique for attaining these ideals—that is the highest effort of education.

The complete education gives us not only power of concentration, but worthy objectives upon which to concentrate, not only a critical faculty for precise judgment, but also profound sympathies with which to temper the asperity of our judgments; not only a quickened imagination, but also an enkindling enthusiasm for the objects of our imagination.

It is not enough to know truth. We must love truth and sacrifice for it. It is not enough to be quick of perception. We must be quick to respond to the appeal of human loyalties. Our lives need much more than a precise, eager and powerful intellect. They need not only knowledge, which is power, but wisdom, which is control. They need not only truth, which is light, but goodness, which is warmth. They need love and loyalties and the lift of aspirations. They need charm and dignity and a splendid restraint. They need quietness and peace and kindly human contacts.

The broad education will, therefore, transmit to us not only the accumulated knowledge of the race, but the accumulated experiences of social living. It will translate truth for us into a way of life. It will educate us for the good life.

The outstanding event of the Convention was the prophetic and spiritually moving address delivered by Rabbi Abba Hillel Silver of Cleveland to an overflowing audience of delegates, their ladies and the citizens of Columbus.

Dr. Silver stressed the fact that Jewish education has been the real cause of the survival of the Jew and that through such education only can the Jew perpetuate his faith; that we would be unfaithful to our obligations to America if we permit our Jewish youth to grow up ignorant of its great heritage. Jewish education must again take first rank in the activities of the American Jew, as it did of old, in order that we may be true to ourselves as Jews and loyal to the best traditions of America.

The audience was so thrilled and enraptured by Dr. Silver's compelling appeal that it felt that it would be a desecration to give the usual applause, but arose speechless to honor this Prophet in Israel. It was a never to be forgotten vision, as if an old Prophet in Israel had stepped out of the "Hoary Book" into life-like form.

This is ample evidence that Jewry is approaching a new era of reconstruction and that the coming years will see a renaissance in Jewry comparable to the Reformation itself.

Bnai Brith Oct 1928

CHAIN STORE DEBATE
OPENS AD-SELL YEAR
OMAHA SUNDAY WORLD
Ivy Ledbetter Lee, W. K.
"Doggone" Henderson and
La Follette to Speak.
AUG 11, 1928
TO MEET AT FONTENELLE

A debate on the chain store will mark the opening of the Advertising-Selling league's winter program of dinner-lectures.

This first dinner will be Monday night, September 16, at the Fontenelle, where the club will dine this winter. The debate is on the subject, "Resolved, that the chain store system is a dangerous development in American business." The affirmative will be upheld by J. Frank Grimes, head of three independent retail associations in Chicago. Chain stores will be defended by Godfrey M. Lehar, New York, editor of "Chain Store Age."

Four "ladies nights" are announced for the winter. At the first James Anderson Burns, better known as "Burns of the Mountains," will tell about his work at Onelda institute with the "poor white" of the Cumberland mountains.

Rabbi Silver to Speak.

Another of the ladies nights will be that when the Pennsylvania railroad will present a musical program with well known artists. At a third Rabbi Abba Hillel Silver of Temple Tifereth Israel of Cleveland will discuss "Is Progress a Myth?" The fourth, definitely dated for March 2, will be a special

TRY ENFORCING DRY LAW, ASKS RABBI SILVER

Lays "Failure" of Prohibition to Lack of Effort to Make It Effective

"REPEAL IMPOSSIBLE"

Asserts Modification Might Not Bring End to Evil of Bootlegging

There is only one practical solution of the problems of prohibition and that is the enforcement of the law, Rabbi Abba Hillel Silver of



RABBI SILVER

The Temple, declared Wednesday.

In a challenging statement of comment upon the recent report of the Church Temperance Society, Rabbi Silver asserted that repeal of the prohibition law is impossible for a long time to come. He also declared the law cannot be successfully ignored without undermining the foundations of government. Modification, he said, does not meet the issue squarely.

"There is only one other way and that is to enforce the law," Rabbi Silver asserted. "I think it is rather unreasonable to maintain that the United States government, once it makes up its mind to enforce it, is incapable of doing it. The trouble is that our government has not yet made up its mind to enforce it."

Discusses Arguments

Rabbi Silver's statement follows in part:

"I have read with great interest the report of the Church Temperance Society, which indicates that a majority of Episcopalian clergymen who replied to a questionnaire sent out by that society believe that the prohibition law is a failure and that it should be modified. The report is forceful, earnest and challenging.

"This latest criticism of prohibition clearly comes from ministers, educators and social reformers.

"Their arguments may be summarized as follows:

"1: Prohibition has not worked. Drinking and drunkenness are as widespread today as they ever were.

"2: Prohibition has wrought havoc in the moral life of the American people. It has inspired men to hold all law, not merely the prohibition law, in contempt and it has increased crime.

"3: Prohibition is immoral in principle, for it seeks to improve a people's moral life by force and coercion instead of by education in self-restraint.

Agrees Dry Law Doesn't Work

"My reaction to these arguments is as follows:

"1: That prohibition has not worked is substantially true and only a fanatic partisan will shut his eyes to the appalling disregard of this law in America today. We all know that rich and poor, young and old, men and women drink of the forbidden drinks.

Rabbi Silver Disappoints
To the Editor of The Press:
Rabbi Silver's recent statement regarding prohibition enforcement was indeed surprising to his many liberal followers and admirers. Admitting that prohibition generally is a failure, he would make it effective by stricter enforcement. He does not, however, offer any new system or method of making the American public obey and observe the 18th amendment.

Would he have more unscrupulous prohibition agents ransack private homes and autos, and in the name of law violate other laws? Would he send out a host of psalm singers to make the country sober and joyless?

I would be happy to see liquor abolished, but I am firmly convinced that it is an impossibility, at least in the next 10 generations. Why not spend all the energy and the millions of dollars, now going into prohibition, for education, bet-

ter housing, and many more serious problems? **SAMUEL CAPLIN.**

"Granting these facts I am still inclined to ask myself: Is it fair to pass judgment upon the value and the effectiveness of a law which was so revolutionary in character that it must require decades to adjust the minds of the people to it, after it has been in force less than a single decade?

"Has the government made an honest effort to enforce the prohibition law? Have all law-abiding citizens co-operated with their government in enforcing it? Have we tried and failed? Or have we never really tried?

Questions Crime Argument

"2: I am not convinced that the increase in crime in the United States can be laid at the door of prohibition. Crime was on a steady increase in our country before the prohibition amendment was adopted. Recent crime surveys have shown that quite other factors are chiefly responsible for the appalling crime conditions which exist in our country today—the laxity of our courts, the inefficiency of prosecution, the delays and frustrations of justice, the interference of corrupt politicians, etc., etc.

"3: The third argument raises certain philosophic questions. Has the state the right to dictate to its citizens in matters of food or drink or dress? Should the state attempt to improve the morals of people by means of legislation? We have conceded to the state the right to prohibit the sale of narcotics except for medicinal purposes because we are all convinced that drugs are harmful and that the average man can not always be relied upon to exercise that full measure of moral restraint in order to avoid the use of them. To many this holds true also of the consumption of liquor.

Only Three Alternatives

"There are only three possible attitudes that one can make toward the prohibition law:

- "1: To repeal it.
- "2: To ignore it.
- "3: To enforce it.

"A fourth alternative, that of modification, does not in my mind meet the issue squarely. There is no assurance that after the restoration of light wine and beer that there will not continue quite as thriving and profitable a trade in the bootlegging of liquor as exists today.

"There remain but the three alternatives.

"1. The law cannot be repealed. It is quite clear that the forces which are lined up for the retention of prohibition are now in con-

trol of this government and will continue for a long time.
"2. It may be ignored as the 14th and 15th amendments are being ignored in the Southern states with the connivance of citizens and officials; but while these amendments may be ignored the 18th amendment cannot be ignored. To ignore the enforcement of the 18th amendment is to corrupt the whole political structure of America.

"3. There is only one other way and that is to enforce the law. I think it is rather unreasonable to maintain that the United States government, once it makes up its mind to enforce it, is incapable of doing it. The trouble is that our government has not yet made up its mind to enforce it."

circasm leaves them mentally confused.

I notice that Rabbi Silver, of Cleveland, was honored by Western Reserve University with the degree of Doctor of Letters. Dr. Silver is one of the most brilliant members of the American Rabbinate, and such signal recognition of his worth is a source of great satisfaction to those of us who know how richly he deserves it.

1928

Did you hear the apples of gold eloquence in the word pictures of Silver at the high school last night? You didn't? Too bad. You missed something.

Churchmen and the Saloons.

To the Editor of The Cleveland News:—I read the other day in

your paper that the consensus of opinion of the Protestant Episcopal clergy is that prohibition is a farce and a failure. Wasn't the recent World war the most stupendous farce and failure ever waged upon civilization? Yet did our American clergy come out with an open rebellion against the monster of war and modern warfare so as to uphold the spiritual leadership of the church? What did the church do? They sent chaplains to spur on the poor and shaken-up boys. Why didn't the church try to stamp out evil then? Because there was no material gain for their clientele, whereas the reopening of the saloon, drunkenness and the buying up of the drunken moron's vote will most assuredly benefit capitalistic society. Therefore the church is upholding the opinions of their "steady customers." Of course there are still a few decent men left in organized religion and Rabbi Silver takes the prize in this city, for the other day he came out with an open statement in which he openly upholds the dry laws. Rabbi Silver is a man with clear vision—fearless when it comes to righteous thinking. I admire his courage and open-mindedness, although I am not a member of his congregation nor, for that matter, of any church. It is up to the women of this great country to wake up to the "men made" farces of war and saloons and it is high time the women got into action again to keep the country free from saloons and the monster of war. Then and only then the women will have done a good piece of work for the betterment of humanity.

MRS. LILLIAN DEMBROUGH.

Abba Hillel Silver

AMONG Jews and non-Jews Rabbi Abba Hillel Silver of Cleveland is famous as an orator; he is considered by many the greatest living master of oratory in America. In addition he is a scholar and writer of significance, being the author of "Messianic Speculations in Israel," a comprehensive account of the various messianic hopes and delusions which have been current among the Jewish people in their long and checkered history. Dr. Silver is also an active force for progress in government, in education and in general social welfare.



Abba Hillel Silver

For these reasons, and many more, the recent conferring upon him by Western Reserve University of the degree of Doctor of Letters was hailed throughout the country with approbation.

Rabbi Silver is a member of the Committee of Jewish Education of the Union of American Hebrew Congregations, a member of the executive board of the Consumers League of Ohio, the President of the Bureau of Jewish Education of Cleveland and a member of the Committee on Militarism in Education. He is also a member of the Actions Committee of the World Zionist Organization and of the B'nai B'rith Hillel Foundation Commission.

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SAN FRANCISCO SEPTEMBER 7, 1928

THE Rabbinate in America abounds in men of fine character, great learning and qualities of heart and mind that make them outstanding personalities and leaders in their respective communities. Men like Dr. H. G. Enclow, Dr. Samuel Schulman, Dr. Stephen S. Wise and others of New York, Dr. Max Heller of New Orleans, Dr. Abba Hillel Silver of Cleveland, Ohio, and a galaxy of others everywhere are names to conjure with. When we confine ourselves, however, to a question of supremacy in pulpit oratory and sheer beauty of delivery we feel we are within reason to assert that to Dr. Emil G. Hirsch, Dr. Leon Harrison and Dr. Abba Hillel Silver must be accorded front rank. The latter is still a young man, but those who have been privileged to listen to him here and elsewhere feel that here is a truly great man and scholar in the making and a personality of transcendent merit. May he live long to be an honor and pride to the house of Israel.

Welcome New President of A John Carroll 'U' at Banquet

More Than 500 Hear Civic and Educational Leaders Extend City's Greetings.

Rev. Benedict J. Rodman, S. J., was perfectly at home in Cleveland Thursday following the reception given him at Hotel Cleveland Wednesday night where friends, John Carroll alumni and clergymen, totaling over 500, gathered at a banquet in his honor to welcome him formally as the new president of John Carroll university. The civic scope of the event was shown by the many prominent Clevelanders who attended. Several city leaders were on the speaking program.

Richard J. Moriarty, president of the John Carroll alumni association, who acted as toastmaster, recounted the growth of the school since its foundation forty years ago to the present enrollment of 750 students. He introduced Bishop Joseph Schrembs of the Cleveland Diocese, who extended the first words of greeting to Father Rodman. Bishop Schrembs made mention of the fact that the day also marked the observation of honors and tribute to the Jesuit martyrs. He briefly paid highest respects to those who had given their lives in missionary efforts, especially those who had made the supreme sacrifice in trying to Christianize barbaric America in the savage days of settlement here.

Hopkins Speaks.

Tribute was then paid Father Rodman and the school by City Manager Hopkins, who told the assemblage that "now is the right time for the growth and development of the school because Cleveland is just beginning to realize its metropolitan place and power in this great metropolitan area of which it is the center."

Robert E. Vinson, president of Western Reserve university, welcomed Father Rodman and extended him sincerest hopes, for his success and the progress of the school because, he stated, that the two institutions are not in competition in the sense of taking business from one another but "as your work succeeds the more will my work succeed too. For every freshman accepted we must turn away from three to four other qualified applicants and therefore I welcome

another who will help speed up the work in which I am so deeply interested."

Rabbi Silver Speaks

"Human knowledge overleaps boundaries of all kinds," said Rabbi Abba H. Silver of the Temple, speaking next. "Race, creed or religion present no obstacles in true learning." Rabbi Silver spoke in the highest terms of the intellectual energy of the Catholic church and what it has done to promote education, science and religion.

Concluding the speeches of welcome was Allard Smith, president of the Cleveland Chamber of Commerce, who directed the thought of the listeners to the products of the school since its conception. He made reference to the success of the many graduates and gave credit to the diligence of the well prepared faculty. He concluded by paying his respect to Father Rodman as a thoroughbred from the Blue Grass country of Kentucky and a relative of Daniel Boone.

Father Rodman Responds.

Father Rodman responded briefly to the words of welcome and the good wishes of the city by saying, "The first important step in the development of our university should be the erection of a suitable and commodious college of arts and sciences, wherein an ever increasing number of young men may receive that training for life and for profession which can be obtained nowhere else."

He also stressed the need of developing Christian young men to go out into the professional world,

stating "they are the most profitable investment in the furthering of any city's growth."

"Inspired by your aid, Rt. Rev. Bishop, very reverend and reverend members of the clergy, alumni and friends, and by the inspiration that comes from a city like yours—a city ready to go forward with any project that makes for better citizens—and finally relying on the unfailing assistance of a power greater than man, the help of the great God, Christ our king, who would hesitate to give all to the carrying out of a task like ours?"

Father Rodman came here from St. Mary's college, St. Mary's, Kan., where he had served successfully the past ten years.

Music was furnished by the Johnston Society orchestra and special solo numbers were sung by Vincent St. John, tenor, accompanied by Albert Dieringer.

Calls New Buildings Most Important Step for Carroll



"The first important step in the development of a greater John Carroll University should be the erection of a suitable and commodious college of arts and sciences wherein an ever-increasing number of men may receive that training for life and for profession which can be obtained nowhere else."

Five hundred men and women heard Rev. Dr. Benedict J. Rodman, new president of John Carroll University, give expression to this sentiment in his reply to the greetings of welcome extended him at a "community welcome" banquet in Hotel

In Dr. Rodman's words they

caught the hope that a condition can be developed that will make a reality the hopes of the Jesuits of a great group of university buildings on the Heights.

The banquet of welcome to Carroll's new rector was sponsored by the Carroll Alumni, of which Attorney Richard J. Moriarty is president. The speakers, besides the new Cleveland educator, were Bishop Joseph Schrembs of the Cleveland Catholic Diocese; City Manager William R. Hopkins; Dr. Robert E. Vinson, president of Western Reserve University; Rabbi Abba Hillel Silver of the Temple, and Allard Smith, president of the Chamber of Commerce.

Welcome by Bishop.

Bishop Schrembs said he was

Sept 24, 1928

Join Hands for Greater Carroll

JOHN J. BERNET



RABBI
A.H. SILVER



BISHOP
JOSEPH
SCHREMS



REV.
BENEDICT J.
RODMAN,
President
of JOHN CARROLL
UNIVERSITY



SECRETARY
OF INTERIOR,
RAY LYMAN
WILBUR



CHAIRMAN
CHARLES E. ADAMS

Don Palmer
Artist

SILVER CALLS FOR WAR ON USURPERS

Urges Liberals to Uphold Rights Against Machine, State and Class.

A call to the liberals of the world to wage war against the usurping state, the usurping class and the usurping machine was voiced by Rabbi A. H. Silver at the opening of the City Club's sixteenth annual forum season yesterday.

Denouncing both Bolshevism and Fascism, he warned that the liberal will be damned by both the reactionary and the radical, but that he will be sustained by "faith in the all conquering power of reason and reasonableness."

"It has been said that the liberals in the United States are tired," Rabbi Silver said. "Many seem to have gone into cautious retirement. The liberal forces are not so much tired as demoralized—scattered. It would be a mistake to assume there is no liberal sentiment in the United States today, but it is unorganized and undirected, it lacks program and leadership, it is not affirmative and aggressive."

"Liberal sentiment is most in evidence in the religious field. It is next in evidence in our literature and drama. It seems to be static in the economic field. In the political field it is purely negative. It has not even attained to the dignity of a party of protest. It is a sad commentary on the status of political liberalism in the country today that Wall Street, or that fearsome thing called Wall Street, can smile contentedly on the programs and candidates of both major political parties."

Led to World War.

Sketching the history of liberalism from the Revolutionary era, Rabbi Silver declared that it led the country into the World War in the hope of extending the empire of freedom to other peoples.

"And it emerged from the war beaten and betrayed," he continued, "for war is the negation of everything liberalism stands for. There can be no war without the conscription of thought and men."

"There are three formidable enemies against which the untired liberal must wage war—the usurping state, the usurping class and the usurping machine."

"The Renaissance, the Protestant Reformation and the French Revolution were three great movements which won freedom for the individual, but these hard won victories against the usurping state are not secure. The state is always there, greedy, ready to encroach on man's domain, to coerce him, to overgovern him. And in periods of emergency, like war, the state proceeds to take charge of man's property, his life and even his opinions. The state is in the ascendancy."

"There is nothing sacred about the concept of the state. It is just the political machinery the people set up to enable them to live in an orderly manner, administered by men sometimes wisely, sometimes foolishly, never faultlessly. It is folly and twaddle to idolize the state. The ideal state is one which rules with moderation and serves without meddling."

"Mankind is facing bitter struggles. They are likely to be economic struggles and may lead to civil wars. The prospect is dark indeed unless the enlightened nations pit a full measure of economic liberalism against this class usurpation."

The program of the economic liberalist, Rabbi Silver declared, will do away with excessive wealth and extreme poverty, lift the burden of industry from childhood and womanhood, protect those who toil against the disabilities of sickness, accident and old age and permit them a full enjoyment of life.

"It is folly to rail against the machine," he continued. "It has removed labor from serfdom; it is not depriving men of jobs, but in the long run is multiplying their jobs 100 fold; it is slowly knitting the world more closely together."

"But that same machine has slowly come not only to standardize production, but to standardize the producer. The thoughts of men are becoming grooved. The passion for uniformity, for mechanization, which is dominant in the machine world is carried over into the social and intellectual world until men become

distrustful of any individuality. Our conversation, our politics, our religion, our amusements are becoming one of a kind."

"The machine not only standardizes men but also exploits men. I have read of certain industries which refuse to employ men over 35 or 40. After they have been used up by the machine they are to be scrapped, thrown on the human waste heap. The rich sap of human life is being drained to oil the wheels of industry."

LIBERAL CREED GIVEN BY RABBI

City Club Speaker Stresses Mankind's Progress

Rabbi Abba H. Silver of The Temple unfurled a new liberal banner to members of the City club at luncheon Saturday.

"There is a creed that untiring and undaunted liberals of all times have lived by," Rabbi Silver told the clubmen. Then he explained the creed.

"We believe in man, in his slow, ascendant progress, in the autonomy of his spirit and the primacy of his claims over all forms of human organizations and activities."

"We believe in the fullest freedom compatible with the fullest responsibility, in authority sanctioned by reason and consent and in social progress achieved through education, experimentation and cooperation."

To be well-governed is not as important as to be self-governed, the rabbi asserted.

"We reject all manner of millennium proffered at the spear-point of dictatorship," he declared with emphasis.

"We believe in tolerance but not in indifference, in enthusiasm but not in fanaticism, in convictions but not in obsessions, in independence but not in isolation," he added.

Oct 10-28

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Put and Take
Some opener last Saturday noon.

As usual, Cityzen Rabbi Silver opened with a home run. "If we don't have another meeting," commented Cityzen George Ireland, "the series is ours."

Last week, Cityzen Munson Havens entertained the Cleveland Association Executives' Club at his house in the Terminal Tower Building. Secretary Charlie Ryan is president of this hard-working group of serious thinkers.

Of course, Cityzen Rabbi Silver's speech got a lot of other Cityzens to talk about kindred subjects. For example, Cityzen Jim Monnett wanted to enlarge the "usurping class" that was mentioned. No doubt he wants to go to the head of it.

The big audience that turned out for the opener apparently found that Rabbi Silver's oration covered the ground completely. When the address was completed the audience remained—but not to ask questions. There were none.

3 NATIONAL MENACES CITED BY RABBI SILVER

Class, State, Organization Usurpations Assailed in City Club Talk.

FEARS ANOTHER CIVIL WAR

Proclaims His "Creed of Liberalism" as Club's Forum Season Is Formally Opened.

Three horsemen ride abreast of the progress of our nation and bode ill for the primal impulses and instincts of our citizens, in the opinion of Rabbi Abba H. Silver of the Temple, renowned afar as a liberal.

Responsive members of the City club today are pondering the aspects of these relentless enemies of the impulses of man as depicted yesterday by Rabbi Silver.

In bursts of stirring oratory, the rabbi dealt in his talk with the "Three Usurpations—Class Usurpation, State Usurpation and Organization Usurpation." The address formally opened the annual forum season at the club.

"Many liberals are disillusioned by frustrations of their high hopes and are now in cautious hiding," Silver said. "But there appears to be a real ferment going on in our religion and the saving elements of our drama."

Beams on Candidates.

"In the political field liberalism fares worse. Wall Street smiles contentedly upon both the candidates and the programs of the two major political parties and complacently ignores the feebleness of the other parties."

"The liberalism that emblazoned itself upon our two greatest human documents, the declaration of independence and the constitution, lies dormant, having led us into the late war to extend freedom to less favored people and emerged beaten and betrayed. Now our essential and decent instincts are being crushed under the heel of government."

Our class "usurpation" bids fair to lead us to another international conflict or what is more ghastly, another civil war, Rabbi Silver believes.

"Machine or business organization, while it has done much to liberate the working man from serfdom, has certain sinister forces that threaten to crush him," Silver said.

CLUB NOTES

A Good Start
The City Club's 1928-29 forum program swung into a powerful stride last Saturday noon when a turnout that filled the ballroom arose to greet Cityzen Rabbi Silver as President Stinchcomb presented him as the first speaker of the season.

It was a great speech and, as we have heretofore prophesied, sets a high mark for the speakers who are to follow.

The Forum

The City Club's fall forum program is off to a flying start and the two meetings already held, and those planned for the remainder of the season, give promise of the widest interest and greatest drawing qualities in that long list of successful programs presented annually by the club.

Cityzen Rabbi Silver's opening speech is still being discussed and referred to as the supreme accomplishment in that eloquent speaker's several appearances before the club. And many Cityzens have asked if the address is to be made available for reading. To those inquirers and other interested ones, we say that arrangements for a printing of the speech are under way. When completed, these printings will be made available to those who want copies.

in the third phase of his talk. "The rich sap of human life is drained from him to oil the wheels of industry."

Discusses Mass Control.

Tracing the history of mass control over individual privileges and reciting instances where the solidarity of nations depended upon control of the thought and aspirations of its individual people, Rabbi Silver asserted that civilization has reached the point now where some thought should be given to the recuperation of individuality, which has been stunted in the breasts and minds of so many people.

"We seem obsessed with a holy conception of government," he said. "There is nothing holy about gov-

ernment. It is constructed by man and is sometimes efficient, sometimes deficient, never faultless. It is, perhaps, a good thing to feel that government is holy in time of national emergency. But in times of peace men should be given the latitude needed to enjoy the fullness of life and the pleasure of the thousand instincts given him by his Creator."

The rabbi ended his discourse with a ringing declaration of the creed of liberalism.

"We believe in man," he said. "In his ascendant progress, in the autonomy of his spirit and the primacy of his claims over all forms of human organization and activities."

An Old Disease—Not a New Cure

RABBI SILVER makes effective answer to impatient Americans, a little tired with the slow-moving process of democracy, who say, "What we need is a Mussolini."

The rabbi, speaking at the City Club Saturday on "The Faith of an Untired Liberal," said:

"Self-government is more important than good government."

And he is right, especially if you go on to the conclusion that in the long run self-government is good government.

A child who is under the terroristic rule of autocratic parents is likely to be quiet and easy to have around.

He doesn't talk back, he doesn't make a lot of racket, and when he is told to do something, he does it. But when he outgrows his parents and is turned out on his own, he is likely to be weak, scared and useless, or to break out into all sorts of viciousness which makes him a menace to society.

So with peoples. An Italy under Mussolini is not likely to learn to take care of itself, but rather, how to obey a master.

A rule of Mussolini may be an occasional necessary evil, to be tolerated for a time in the history of nations. But Italy, and any other nation, will resume lasting progress toward the sun only when its Mussolini has passed.

Meanwhile, the world should not fall in love with this dictator, or any other.

It is easy to be impatient of democracy. It is easy to scorn the delays and wastes of popular political systems.

But struggling with them is the process of educating mankind. There are no shortcuts, and dictatorships which are presented as such, should be tolerated only on suspicion.

And the same holds for Pilsudski in Poland and Primo de Rivera in Spain. Mussolini is talked about more because he is bigger, abler, more dramatic and more successful, but all three of them are the same—an old disease, and not a new cure for the ills of mankind.

TEMPLES RESUME SUNDAY LECTURES

Campaign Forms Topic for Addresses by Silver and Brickner.

Tomorrow will mark the opening of the Sunday morning lecture services in the Temple, Ansel Road N. E. and E. 105th Street, and Euclid Avenue Temple, Euclid Avenue and E. 82d Street. Services will be continued each Sunday at 10:30 a. m. throughout the remainder of the autumn and the winter.

Rabbi A. H. Silver of the Temple will speak on "My Reactions to the Present Political Campaign," and Rabbi Barnett R. Brickner of Euclid Avenue Temple on "The Moral Issues of the Presidential Campaign."

A Oct 15-28 12

FINDS RELIGION IS NO ELECTION ISSUE

Rabbi Silver Tells 2,000 at Temple It's Liberal vs. Conservative.

The conservative American on Nov. 6 will vote for Herbert Hoover for president; the liberal for Gov. Alfred E. Smith, and that is about as nearly an intelligent division of the electorate as can be made. Rabbi A. H. Silver of the Temple said in an address yesterday on "My Reactions to the Present Political Campaign." An audience of more than 2,000 heard him.

Rabbi Silver deplored the lack of real issues in the campaign and pointed out that a number of public questions cutting across party lines make it very confusing to attempt to select a candidate on the basis of a clear cut issue.

"The so-called religious issue in reality is no issue at all," Rabbi Silver said, at the same time pointing out the necessity for religious tolerance.

Platforms Clear.

"Neither party platform by so much as a word suggests intolerance," he said. "Both candidates have spoken clearly, forcibly and honestly on this subject. Nothing in the record of Mr. Hoover or the Republican party indicates religious bigotry, and yet some men feel prompted to vote for Gov. Smith and against the Republican party because of the many evidences of religious intolerance which have spontaneously appeared all over the land.

"This is confusing in itself—but even more confusing is the fact that the most persistent and relentless religious bigotry which is being displayed in the campaign comes from Gov. Smith's own party in the south—the stronghold of Democracy.

"It is part of the arduous task of democracy and of organized religion to educate men out of their prejudices and bigotries, whether they be Protestant, Catholic or Jewish, and to teach them to dissociate their political thought from their racial and creedal considerations."

Rabbi Silver drew a contrast in the personalities of the two presidential candidates.

"There are two fine men running for office, but there are no great party issues," he said. "Gov. Smith has proved himself a truly great executive, courageous and competent. He is a man of fine social vision and true humanitarian impulses who would bring to the White House his rich experience in government, his skill in putting through important legislation, his humaneness and his absolute integrity.

"Mr. Hoover has been a great administrator, a successful organizer of vast projects and during the grave crises of the last fifteen years has proved himself a true servant of

mankind. He has intimate knowledge of international relations and would bring to the White House all that experience and knowledge plus character and probity.

"Mr. Hoover undoubtedly will be more conservative, more 'regular,' more the friend of big business than Gov. Smith. It is therefore clear that those citizens who will vote dispassionately, without reference to religion or prohibition and intelligently, without reference to party affiliation will divide along this line—the conservative will choose Hoover; the liberal will choose Smith."

Rabbi Silver declared prohibition comes as near being an issue as anything in the campaign, due to Gov. Smith's personal views, but added that Smith's pledge, as tied down by the Democratic platform and the opposition within his own party, would imperil his ability to change the Eighteenth Amendment or Volstead Act.

The real liberal party in America remains to be born, Rabbi Silver declared.

RELIGIOUS AND DRY ISSUES ARE PULPIT TOPICS

B NEWS OCT 16, 1928
Rabbis Brickner and Silver Deplore "Faith" Trend in Campaign.

BURTON HITS DAVIS' VIEW

Rev. Dan F. Bradley and Rev. Charles L. De Bow State Their Stand in Sermons.

The religious issue and prohibition held the attention of Cleveland churchgoers Monday, following sermons by Cleveland ministers and rabbis in the city's churches Sunday.

Rabbi Barnett R. Brickner, pleading for the election of Al Smith by the liberals of the nation, deplored the injection of the religious issue into the campaign, in an address at Euclid Avenue temple.

"With one candidate a Catholic and the other a Protestant and their administrative ability equal, it would be better to have the Catholic elected to break down the barrier that has prevented women, naturalized citizens, Catholics, Negroes and Jews from consideration for the presidency," he said.

He declared that, with some notable exceptions, the reactions of Protestant clergymen to Governor Smith's nomination were very disappointing and that many "liberal" Protestants would have cause to be ashamed of the attitude of their bigoted leaders.

Attacking the present immigration laws, Brickner asserted that "even Jesus Christ couldn't get into this country today because he would come from a country which had practically no quota."

The real liberal party in America remains to be born, Rabbi Abba Hillel Silver said in an address at the Temple, pointing out that conservatives would support Herbert Hoover and that the liberals would side with Alfred E. Smith.

Regretting the absence of issues in the campaign, Silver said the religious issue was no issue at all and that the most persistent religious bigotry in the campaign originated with Smith's own party in the south.

RABBIS DISCUSS HOOVER, SMITH CANDIDACIES

C PRESS OCT 15, 1928
Silver Sees Campaign as Interesting; Brickner Says It Is One of Moral Issues

Two men, both looking from virtually the same viewpoint, Monday had provided Clevelanders with interestingly different opinions of the presidential campaign and candidates.

Rabbi Abba Hillel Silver of the Temple looks at it this way:

"I regard this political campaign, in which we all are having such a good time, as an exceedingly interesting one, an exceedingly confused one, and only a mildly important one."

Rabbi Barnett R. Brickner of the Euclid Avenue Temple takes it more seriously. He said:

"The real issues of the present presidential campaign are moral issues. Ordinarily I am against the pulpits butting into politics, but when issues at stake are moral in character, it is not only the right but the duty of the pulpit to let its voice be heard."

What Rabbis Say

Both men, leaders of Jewish faith, chose the campaign for their Sunday topic. The subject titles, and some of the things said by each follow:

"My reactions to the present political campaign," Rabbi Silver.

"I am inclined to believe that this campaign is only mildly important."

"It has been made exceedingly interesting by the colorful and vibrant personality of the Democratic candidate, whose political sagacity, campaigning skill and forthrightness of speech have captivated many of his countrymen."

"Herbert Hoover has lent very little color to this campaign. He is not that kind of a man."

"Campaign Confusing"

"The campaign is confusing. Whatever of issues there may be discovered in it are badly scrambled. The nearest we have gotten to a clear-cut issue is prohibition—due entirely to the frank and outspoken position of Gov. Smith."

"Religion is no issue at all. Neither party platform by so much as a word suggests intolerance."

"Gov. Smith is a man of fine social vision and true humanitarian impulses who would bring to the White House his rich experience in

government, his skill in putting through important legislation, humaneness and absolute integrity."

"Herbert Hoover has been a great administrator, a successful organizer of vast projects and has proved himself a true servant of mankind. He is more conservative than Smith. It is clear that citizens who vote dispassionately without reference to religion or prohibition will divide along this line, conservative for Hoover, liberal for Smith."

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LAUNCHED TEAMS GATHER AS MATHER'S GUESTS AT ANNUAL DINNER

Charles E. Adams Presides as Start Is Made of City's Tenth Annual Drive for Community Chest

GOAL IS PLACED AT \$4,600,000

Leaders Are Confident of Success as Teams Respond Enthusiastically to the Campaign Call

The tenth annual Community Fund campaign of Cleveland was set in motion Wednesday night when 600 members of Division A and the headquarters organization of the fund gathered at the Mid-Day Club as the guests of Samuel Mather, honorary chairman of the fund.

The campaign begins on Nov. 19. The goal has been set at \$4,600,000.

Each year Mather has given a dinner to open the campaign. Because of illness, he was not able to be present at this year's dinner but he insisted upon giving it, not wishing to break the custom which he had established during the last decade.

Each year, Mather has invited some well-known speaker to make the address of the evening. Last year, Gen. John J. Pershing was the speaker.

Because this year's campaign is the tenth annual one, Mather felt that it would be an excellent idea to make the affair an all-Cleveland one, and accordingly Rabbi Abba Hillel Silver of The Temple, who has a nation-wide reputation as an orator, was invited to make the address of the evening.

Fred W. Ramsey, campaign chairman, received a letter from Mather before the dinner. Mather is now at Hot Springs, Va.

The letter read: "I am rather expecting to be back in Cleveland by campaign dates, and if so will be sitting with my brother's team. Best regards to you all."

FINDS DEMOCRACY IN ISRAEL'S FAITH

Rabbi Silver Says Basis of Ideal Was In God's Covenant.

The supreme expression of democracy in religion is found in the central idea of God's covenant with Israel, Rabbi A. H. Silver of the Temple pointed out yesterday morning in his sermon on "The Democratic Impulse in Jewish History."

Dr. Silver's sermon covered in the main the text material of his new book by the same title. The book is an enlargement of a paper which he read before a recent meeting of the Congress of Rabbis.

"The democratic traditions which Israel derived from the primitive freedom of its nomadic life through countless centuries in the desert remained with it throughout its history," Dr. Silver declared.

"It resisted the establishment of a monarchy in ancient Israel. The prophet Samuel interpreted the demand for a king as rebellion against God. Contrast this Judaeic point of view with the Greek of Plato and Aristotle. The ideal polity Plato maintained was the monarchy and the ideal ruler of his republic was the king. Aristotle regarded kingship as 'the primary or most divine form of government.'"

"Among the peoples of antiquity, even among the most enlightened, kings were deified, sacrifices were offered to them and the most extravagant titles and attributes were ascribed to them. There was no king-worship in Israel. The kings were constantly under the moral surveillance of the prophets."

Democracy in Economics.

"The economic thought of ancient Israel was likewise surcharged with a democratic idealism. The elaborate system of biblical social legislation designed to shield the members of the community against exploitation, monopoly, loss of patrimony and enslavement was the expression of a mighty faith in human equality and solidarity. It was from the lips of the prophets who had drunk deep of the democratic tradition of the race that the first great cry for justice and economic freedom leaped out upon the world."

"The same democratic impulse is strongly in evidence in the religious history of Israel. A bitter and determined war was waged through the ages upon ecclesiastical dictatorship. The prophets maintained that the priests possessed no occult powers, no inviolate office, no exclusive sanctity, no preferred moral status and that the word of God could come to every human being prepared to receive it, the shepherd, the tradesman, the dresser of sycamore trees—to the humblest of the humble."

"The genius of the race speaks through Moses when he declared, 'Would that all the Lord's people were prophets, that the Lord would put His spirit upon them.'"

"The protracted struggle between the Sadducees and the Pharisees was but another phase of the historic conflict between the autocratic and democratic principles in Jewish life. The Sadducees, clinging to a tradition common to all the priestly classes of antiquity, maintained that they were the sole monitors of the law. The Pharisees, on the other hand, who were the spiritual heirs of the prophets, declared 'That God hath given unto all as an heritage—the kingdom, the priesthood and the sanctuary.'"

"The idea of God's covenant with Israel is the supreme expression of democracy in religion. For the first time in the history of mankind a whole people conceived of itself as having been consecrated into an everlasting priesthood and as having been commissioned to perform those functions which among other peoples were relegated to a small official group of priests. And strange and difficult as this unparalleled idea of the mass ordination of a whole people may appear, Israel clung to it tenaciously throughout its history."

SAMUEL MATHER TO ENTERTAIN FUND WORKERS

Arranges for Dinner Wednesday Though He Will Be Absent.

Cleveland's wealthiest citizen, Samuel Mather, will be absentee host to officials of the Community Fund and division A team captains Wednesday evening at his annual fund dinner in the Mid-Day club.

Mather, who is honorary chairman of the fund and its largest individual contributor, because of illness will be unable to attend the dinner. He is in Hot Springs, Va.

Is Usual Custom.

Every year since the inception of the fund a decade ago Mather has been host at just such a dinner, staged a few days prior to the annual campaign.

Previously nationally prominent speakers have addressed the dinners, but this year it was decided to make the meeting strictly a Cleveland affair. The principal message will be delivered by Rabbi Abba Hillel Silver of the Temple.

FUND LEADERS IN GREAT RALLY

Metropolitan Division to Hear Rabbi Silver.

Plans are being made at Community Fund headquarters for the biggest mass meeting of the division leaders, team captains and workers in the history of the fund.

It will be the tenth annual rally of the Metropolitan division Thursday evening in public hall. More than 2,000 are expected to attend.

The principal speaker will be Rabbi Abba Hillel Silver of the Temple. The new Community Fund movies will be screened. Ralph B. Hunter, division chairman, will preside. There will be community singing and solos.

FUND WORKERS HEAR MESSAGE

Leaders Tell of Needs in Tenth Anniversary Drive.

Community Fund workers of the metropolitan division, 2,000 strong, packed the new ballroom in the north wing of public hall Thursday night and were inspired as Rabbi Abba Hillel Silver, Charles E. Adams, Fred W. Ramsey and Ralph B. Hunter brought home to them the message of fund work in Cleveland.

Rabbi Silver, the principal speaker of the meeting, emphasized that 1928 marks the tenth anniversary of the founding of the fund. "I believe that everyone, from the least unto the greatest, who has had a share in this superb civic enterprise, and particularly those who have worked for it, heart and soul, since its foundation ten years ago, ought to experience a deep sense of pride and satisfaction," he said.

MATHER ABSENT HOST AT DINNER

Chairman of Community Fund

Continues Annual Custom Tonight

Six hundred members of Division A of the Community Fund will be the guests of Samuel Mather at a dinner at the Mid-Day Club tonight. The fund drive opens Nov. 19.

Rabbi Abba Hillel Silver of the Temple will be the speaker at tonight's dinner. Charles E. Adams, general chairman of the fund, will preside.

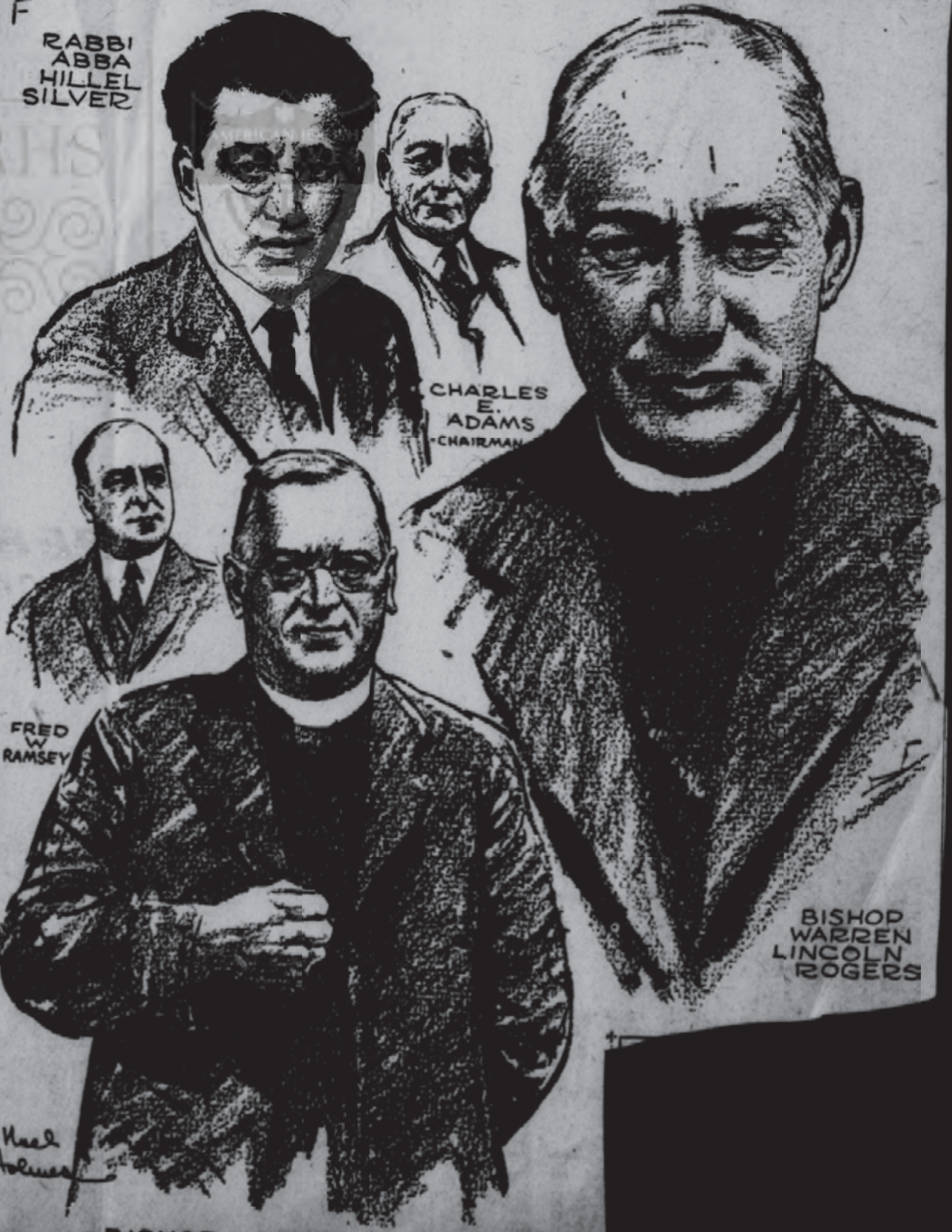
Mather has given a dinner each year just before the opening of the campaign. He is the honorary chairman of the fund.

This year illness has made it necessary for Mather to be at Hot Springs, Va., but he decided to give the dinner even tho he could not be present.

The campaign this year will be for \$4,600,000, the same goal as last year.

A realignment of the budget, however, will give an additional appropriation of \$40,000 to the Associated Charities, an additional \$30,000 to child-caring organizations and an additional \$20,000 to Charity Hospital.

Urge "Giving as a Mother Gives"



RABBI PRAISES WORK OF COMMUNITY FUND

Says Charity Group Has United Social Workers

The Community Fund, in its 10 years of existence, has, among other things, served firmly to unite the community, Rabbi Abba Hillel Silver Thursday night told 2000 of the fund's Metropolitan Division workers at a meeting in Public Hall.

"It has conscripted the best minds of our community for consistent social thinking and social planning," he said. "It has enlisted thousands hitherto uninterested into the ranks of loyal Community Fund workers. It has taught thousands how to give."

Other addresses were made by Charles E. Adams, general chairman, Fred W. Ramsey and Ralph B. Hunter.

11-15-28 CLEVELAND PL

AT THE MATHER DINNER



A group of Cleveland notables who attended the annual dinner given by Samuel Mather, to launch the 10th annual Community Fund drive. The dinner

was given at the Mid-Day Club to executives of the fund and members of Division A. Mather, this year was not present. He is recuperating at Hot Springs, Va., from a recent illness.

10TH CAMPAIGN OF COMMUNITY FUND LAUNCHED

600 Leading Business Men Gather at Banquet to Open Charity Drive

By DAVID DIETZ

The drive to collect \$4,600,000 to fill the Community Fund will begin next Monday.

The campaign—the 10th annual one—was launched Wednesday night at a dinner given by Samuel Mather at the Mid-Day Club to fund executives and the members of the teams of Division A.

Each year Mather has given a dinner to start the campaign. This year he is at Hot Springs, Va., as the result of illness. But he insisted on giving the dinner nevertheless. Approximately 600 of Cleveland's leading business men attended the dinner.

Rabbi Silver Speaks

Rabbi Abba Hillel Silver, the speaker of the evening, painted a picture of "the city within the city," the "city of anxiety" composed of the needy and the suffering who turn to the larger city for help.

"There are 50,000 people in the 'city of anxiety' within the city of Cleveland," he told his audience.

Rabbi Silver told of the spiritual gain which the Community Fund has meant to Cleveland.

"The Community Fund has conscripted some of the best minds of the city for consistent social planning and thinking," he said. "The fund has drawn these men into actual social work."

"This is a splendid thing for the city. For the old idea of giving food to the hungry and shelter to the homeless is no longer sufficient."

"Such elementary primitive methods are not enough today. We are now evolving social programs to prevent people from becoming homeless and hungry."

"We no longer wait until those who have broken down in life's battle drift in for food and shelter. We work today to prevent such breaking down."

Calls for New Leadership

"Social work needs a new type of leadership today. One of the

give. A decade ago the contributions to our charitable institutions were relatively few. Last year 480,000 men, women and children in our city exercised the sacred privilege of sharing their substance with those less fortunate.

It has enlisted thousands into the ranks of loyal Community Fund workers and it has been educating these men and women year by year into the needs of our community, into the scope and function of our institutions, and into the spirit of social responsibility.

It has conscripted the best minds of our community for consistent social thinking and social planning.

It has served to unite our community.

It has discovered for all men of good-will, regardless of race or creed, a common basis for co-operation in works of mercy.

I am sure that our people will give the Community Fund, about to begin its second decade of distinguished civic service, a thoro and wholehearted indorsement in the coming campaign.

SILVER PRAISES SPIRIT OF FUND

Urges Metropolitan Division Workers to Retain Enthusiasm.

Rabbi A. H. Silver, speaking last night at Public Hall before members of the metropolitan division of the Community Fund, referred to the fund as the greatest single item of progress in Cleveland in the last decade.

"It has conscripted the best minds of our community for consistent social thinking and social planning," Rabbi Silver said. "It has enlisted thousands hitherto uninterested into the ranks of loyal Community Fund workers. Thus one of the extremely valuable byproducts of the Community Fund has been the mass education of our people in practical humanitarianism."

"It has taught thousands how to give. It has substantially increased our people's annual financial support to their philanthropic agencies. More money has been raised annually, and more economically raised. More people have been served, and more thoroughly served. The 110 agencies which receive subsidies from the Fund have been better coordinated. Waste and duplication have been largely eliminated."

"It has served to unite our community."

Cautions Workers.

Rabbi Silver cautioned workers of the danger of spiritual weariness and monotony.

"Unless you bring to your work during the next few weeks a freshness of spirit, a confidence and an elation, you will be performing your tasks perfunctorily as tax collectors, not gladly as emissaries of a great ideal. You will be doing work but not service."

"If this fund appealed only to the rich, I would lose most of my admiration for it. For the quality of sacrifice is not in the gifts of the rich, and it is only this quality which lends spiritual beauty to our cause."

Charles E. Adams, general chairman of the Fund, gave figures showing how many Clevelanders the Fund had helped, and warned workers they would be responsible for the final showing.

J. Van Dyke Miller, director of the Singers Club, led community singing at the start of the meeting. Ralph B. Hunter, chairman of the metropolitan division, revealed that his workers would be armed with arguments to convince those who have not been contributing to the Fund.

SPEAKER SEES FUND SUCCESS

Rabbi Silver Believes Community Will Support Campaign Heartily

The following statement was prepared at the request of The Press by Rabbi Silver, the speaker of the evening at the Mather dinner.

By RABBI ABBA HILLEL SILVER
THE COMMUNITY FUND of Cleveland is the organized effort of our people to care in an efficient and an intelligent manner for all the social needs of our community.

The wisdom of the Community Fund has been vindicated by the experiences of the last 10 years. It has substantially increased our people's annual financial support of their philanthropic agencies. It has taught thousands how to

FUND'S ARMY GETS ORDERS HERE SUNDAY

Workers in Annual Mercy Drive to Meet in Public Hall.

MATHER DINNER STAGED

Leaders Praise Benefits as Tenth Campaign for City's Needy Nears.

BY WILLIAM G. E. MILLHON

The big mass rally of Community Fund volunteer workers, which will send the 1929 mercy drive on its way, will be staged Sunday afternoon in public hall.

The thousands who will scour Greater Cleveland for pledges for another year's relief of the city's unfortunates will receive final campaign instructions at the session.

The principal speakers will be Rabbi Barnett R. Brickner of the Euclid Avenue temple; Rev. Philip S. Bird, pastor of the Church of the Covenant, and Msgr. Joseph P. Smith, pastor of St. John's cathedral.

Two Events Mark Opening.

Two special events, the workers' rally and the Samuel Mather dinner for fund officials and division A members, have always marked the opening of the annual campaign.

This year, which is the tenth anniversary of the birth here of the united mercy movement, is to be no exception. The Mather dinner has already become history.

The drive begins Monday, Nov. 19, and will continue for nine days. The goal, the same as last year, is \$4,600,000.

Speaker after speaker lauded the fund plan of united co-operative charity at the Mather dinner, staged Wednesday night in the Mid-Day club.

Rabbi Silts Audience.

But it was Rabbi Abba Hillel Silver of the Temple, known nationally as an orator, whose verbal plea whipped the assembled guests to keen interest in the drive.

With a show of deep emotion, the rabbi pictured the thousands of Cleveland's unfortunates who have benefited almost beyond measure from the organized relief; how the fund has established good-will among men and races and creeds, and how it has educated thousands to the crying needs of the community.

"The united plan of charity is no longer an experiment here, but is an established institution with the war-time fervor in which it was born remaining unchanged."

MATHER AWAY, BUT INSPIRES FUND BANQUET

Leaders Review Ten-Year
Record as Incentive for
\$4,600,000 Campaign

Next Week, *P.D. 11-15-28*

HOST KEPT ORGANIZATION
TOGETHER, SAYS ADAMS

Garfield Cites Savings of
Budget System; Cooper
Is Present.

Samuel Mather gave a dinner last night at the Mid-Day Club to officials and friends of the Community Fund, who open the annual campaign Monday.

It was the tenth such dinner he has given, and the first which he has failed to attend. He sent a telegram to the bankers and lawyers and doctors and business men who were the majority of the guests and Charles E. Adams, general chairman of the Fund read it:

"Please present my warmest greeting to the campaign committee members of Division A of the Industrial and Metropolitan Divisions and all other friends of our Cleveland Community Fund who may be present tonight, and express to them my sincere regret not to be present with them in person."

The bankers and lawyers and doctors and steel men who knew that Mr. Mather was recuperating from a recent illness at Hot Springs, Va., applauded mention of his name warmly and the meeting progressed just as if Mr. Mather had been present. And not a few, forgetting the telegram, looked up from time to time as if expecting to see the face of Cleveland's first citizen, somewhat embarrassed when mention chanced to be made of his great gifts to Cleveland, but happily interested when the talk was of boys, girls, men and women who would be helped by the Fund.

Speakers in Form.

It was too bad Mr. Mather had to miss the dinner. He would have enjoyed it. There were the usual pleasantries all around among the speakers; Adams pulled some of his newer wise cracks; City Manager William R. Hopkins praised Adams, and Adams praised Fred W. Ramsey, second vice chairman, and Ramsey praised Cooper.

Myers Y. Cooper of Cincinnati, governor-elect of Ohio, was a guest at the dinner. He is a liberal contributor to Cincinnati's fund, and familiar with the organized system of help for the needy.

"True Cleveland," Says Cooper.

"It is a great thing, this Community Fund of yours," he said. "It shows the true Cleveland, the city with a soul, the city of great men and great endeavors. The soul and the men and the spirit will carry you to victory."

Samuel Mather, honorary chairman of the fund, one of its founders and its largest individual contributor, was unable to attend his dinner because of illness.

Charles E. Adams, general chairman and toastmaster Wednesday night, read a telegram from Mather,

Review Ten-Year Record of Fund



who is in Hot Springs, Va., expressing his regret in being absent and his hopes for success of the mercy drive.

Leaders Laud Mather.

Adams, and the other speakers, who were J. R. Garfield, City Manager William R. Hopkins, Cleveland R. Cross and Fred W. Ramsey, eulogized Mather and termed him Cleveland's first citizen.

The annual Mather dinner, which this time celebrated the tenth anniversary of the united mercy plan, is almost as much of a fixture as the campaign itself. Although Mather knew that he would be unable to be present, he insisted that the tradition of years be unbroken and the dinner held as usual.

At the speakers' table, in addition to those who delivered addresses, were Carl W. Brand, chairman of the speakers' bureau; Henry Turner Bailey, chairman of the schools' drive;

treasurer; Edwin D. Baxter, chairman of the industrial division; F. Carlisle Foster, chairman of the radio division; Kenneth Sturges, general manager, and Mayor John D. Marshall.

Rabbi Silver spoke as an observer, as a private citizen, and not as a fund expert, and "as one who is not altogether ignorant of the philosophy and technique of social service."

Cites Great Task.

He expressed his profound conviction that everyone associated with the united mercy plan, from the least to the greatest, all who have had any share in its activities, have every reason to experience a profound sense of joy and satisfaction at its success.

"A marvelous project carried

through in a marvelous way," was his description.

"The fund is great in that it has conscripted the best minds in the community for consistent social thinking and social planning," he said. "The magnitude of our mercy effort has proved a challenge to men of vast business experience and leadership, and they have accepted that challenge."

"These men are now applying themselves more diligently and consistently to charity than they ever did to a like cause prior to the inception of the fund, and one of our many reasons for success is this fact."

Charity Need Changes.

The speaker told of a change in the type of need.

"In our present involved and complicated life the old-fashioned forms of charity are no longer applicable. Human want today is not largely that primitive, bread-line kind that may be relieved by food and hand-outs."

"The scope of charity has broadened tremendously in the past decade. It is now devoted to prevention of spiritual and moral and physical breakdown. We are attempting now to help men and women and children to a moral and spiritual and physical confidence which will raise them from their level."

The rabbi stated that we no longer wait until the derelicts of life come to our doors, but attempt to anticipate needs.

Material relief is not now so important in many cases as is maladjustment in homes, he said.

"The widening of the scope of charity necessitates a different kind of leadership, and a great triumph of the Fund is that it has attracted

such social thinking and planning men as now head it," Rabbi Silver stated.

Educate 8,000 Workers.

A concrete manifestation of the triumph of the Fund is the fact that 8,000 volunteer workers are being educated into the category and scope of the organized mercy plan

and responsibilities, and they in turn will educate thousands of others, the speaker said.

He added that ten years ago such an assembly of volunteer workers would have been impossible, while today when the appeal is made a veritable army responds.

Rabbi Silver pointed out that the Fund is enabled to handle contributions more efficiently and economically than they could be handled by individual agencies and groups.

"The Community Fund has united races and creeds," he said. "It has promoted good-will among us all. Good-will is not a native quality of the human race, it is acquired. We are born with hate and fear and suspicion. And good-will is not achieved through pious phrases, or compliments, but through common service in great common causes, which is what our Fund has done and is doing. On the basis of these monumental achievements the Fund makes its tenth appeal."

Warns of Monotony.

The speaker warned of one danger which the Fund might face. It is the danger of lack of interest and vim by the workers.

"I warn you of spiritual weariness and monotony," he said. "You may think the drive a dull repetition of the past. You may think it a civic duty, but think of it in a tired, dull way. The Fund is built on spiritual enthusiasm, a

ALL CREEDS JOIN IN ARMISTICE FETE

Former Justice John H.
Clarke to Speak at Rally
on Monday, Nov. 12.

BY GUY CLEMMITT
Religious Editor. *Nov 3 1928*

Cleveland Protestants, Catholics and Jews have joined in a movement for the civic celebration of Armistice Day in B. F. Keith's Palace Theater on Monday, Nov. 12, from 11:45 a. m. to 12:35 p. m.

A committee headed by Rabbi A. H. Silver of the Temple is preparing the program. Other committee members are Msgr. Gilbert P. Jennings of St. Agnes' Catholic Church; Msgr. F. T. Moran, rector of the Seminary of Our Lady of the Lake; Rev. F. M. Griffin, pastor of St. Philomena's Catholic Church, East Cleveland; Dr. Dan F. Bradley, pastor of Pilgrim Congregational Church; Dean Francis S. White of Trinity Episcopal Cathedral; Dr. C. J. McCombe, pastor of the Methodist Church of the Saviour, Cleveland Heights; Rabbi Barnett R. Brickner of Euclid Avenue Temple; Rabbi Solomon Goldman of Jewish Center; W. B. Davis, and Dr. E. R. Wright, executive secretary of the Federated Churches, who is secretary of the committee.

Announcement was made yesterday that former Justice John H. Clarke of the United States Supreme Court, has been secured as the speaker. His topic is "World Peace and World War."

All Cuyahoga County churches as well as social and civic organizations are joining in this celebration of the eleventh anniversary of the signing of the Armistice.

The celebration will be presided over by Superintendent R. G. Jones of the public schools. James A. McMahon and Edwin L. Bottle will have charge of the musical program. Representatives of the various religious bodies will have part in the program.

Many churches will hold individual Armistice celebrations on Sunday, Nov. 11. One of the first of these for which arrangements have been completed is that to be held by St. John's Episcopal Church, which will have as its guest preacher, Bishop Roxborough Smith of Algoma, Ontario, Canada. He was a chaplain in the Canadian overseas forces.

sense of joy and service, on dynamics of exercised will, and should these die we are lost."

But optimism entered again in his talk when he added, "I have always marveled at the new buoyancy and freshness of spirit which you evidence year after year."

Adams, in his performance of the duties of toastmaster, inspired his audience with his sincerity and enlivened with his wit. He said that there is more harmony in the Fund this year than ever before and predicted success for the campaign.

City Manager Hopkins told of the

Fund's tenth anniversary from the city's standpoint. He said that it was indispensable to Cleveland and that no person can express adequately all that it has done for the city. It has made it a better, happier and finer place in which to live, he stated.

Cross, who is chairman of the Cleveland Welfare Federation, said that the greatest needs of his organization are better provisions for the care of the pre-school child and a bigger budget for help of the unemployed.

Fred W. Ramsey, campaign chairman and acting chairman of division A while Chairman Allard Smith is on leave of absence, was lauded by Adams for his interest and efforts in the Community Fund. Regret was expressed that this will be Ramsey's last Fund campaign. He has resigned to become general secretary of the international committee of the Y. M. C. A.

Just a Few Notables at Fund Dinner



C.W. BRAND.

CITY
MANAGER
WILLIAM R.
HOPKINS.GOVERNOR-ELECT
MYERS Y.
COOPER.

F.W. RAMSEY

CHARLES E. ADAMS.
GENERAL CHAIRMAN
AND HUMORIST PAR EXCELLENCE
CLEVELAND COMMUNITY FUND.HENRY
TURNER
BAILEYRABBI
ABBA HILLEL
SILVER

Rabbi Silver
Will Speak
Tonight 11-28
Cleveland Telegram



RABBI ABBA HILLEL SILVER, Cleveland, Ohio, will be the speaker at the second of a series of lectures sponsored by the Jewish Unity League, to-night at 8.30 o'clock at the Jewish Community Center, 1102 North Third street.

Rabbi Silver's subject will be "Jew and Christian—Will They Ever Meet?"

Rabbi Silver at the age of 24 was called to the pulpit of the Temple, Cleveland, one of America's greatest and most active congregations, and he has served in that congregation ever since. He is known throughout America as one of the leading spirits in the Zionist movement.

This will be Rabbi Silver's second appearance in this city. He came here four years ago as principal speaker at a joint meeting of the Chamber of Commerce, Kiwanis, Rotary and Lions clubs.

BIG JEWISH GATHERING TOMORROW

Over 1500 to Attend
Parley in Hub on
Palestine

Boston Post
11-9-28

The most important gathering in American Jewish history during the past decade will get under way at the Hotel Statler tomorrow night when more than 1500 men and women from all parts of the country, headed by Felix Warburg and Dr. Chaim Weizmann, meet in a two-day national conference on Palestine. A reconstruction programme for Palestine, which will run into the millions, according to an announcement, will be adopted at the conference.

WARBURG WILL SPEAK

The conference will be marked by the joining together, of the purpose of common discussion on the upholding of Palestine as a Jewish National Homeland, of Zionists and non-Zionists throughout the country. One of the most distinguished Jews in the country, Felix Warburg, a leader of the non-Zionists, will be one of the principal speakers at the conference.

Among the other leaders who will speak at the gathering will be Dr. Chaim Weizmann, president of the World Zionist Organization, and noted scientist. Dr. Weizmann is given credit for having perfected the plan whereby Zionists and non-Zionists have merged their differences in regard to Palestine.

Conference to End Sunday

Other noted speakers at the conference will be Judge William M. Lewis, of Philadelphia, National Chairman of the United Palestine Appeal; Morris Rothenberg, chairman of the Board of Directors of the Appeal; Louis Lipsky, president of the Zionist Organization of America; Rabbi Abba Hillel Silver of Cleveland; Judge Harry Fisher of Chicago, and Professor Mordecai M. Kaplan of New York.

The conference will continue on through Armistice Day. On Sunday the delegates attending the conference will be addressed by Governor-Elect Frank G. Allen, who will welcome the delegates on behalf of the Commonwealth of Massachusetts, according to Nathan H. Gordon, chairman of the reception committee. The conference will wind up Sunday evening with a banquet to be given in honor of Mr. and Mrs. Felix Warburg and Dr. and Mrs. Chaim Weizmann.

Will Draw Up Budget

This afternoon a preliminary conference of the directors of the United Palestine Appeal, who are responsible for the executive administration of the united fund-raising agency for Palestine, will be held at the Hotel Statler, under the direction of Bernard Stone, National Executive Secretary of the United Palestine Appeal, the organization which is sponsoring the National Conference on Palestine.

The directors will draw up at the meeting the budget for reconstruction work in Palestine which is said will run into millions of dollars every year. It is expected that the amount to be spent in Palestine this year will be greater than ever, because, it is explained, of the co-operation between Zionists and non-Zionists. The latter have hitherto abstained from participating in this work.

INSISTS LIBERALISM IS EMERGING AGAIN

Rabbi Silver Says Individual Is Succeeding in Getting From Under Heel of State.

SEES FIGHT ON USURPATION

BROOKLYN EDITION
Communism and Dictators Are Foes of Liberal, Brooklyn Centre

Audience Hears.

Liberalism suffered almost a complete eclipse during the World War and is just now beginning to re-emerge, after the individual has been trying to get from under the heel of the state for the past ten years, Rabbi Abba H. Silver of Cleveland said last night in a lecture, "Liberalism," before 500 persons at the Jewish Community Center, 667 Eastern Parkway.

"The way of liberalism is the way of progress; it is the way of moderation, experimentation and compromise," Rabbi Silver asserted. "The undaunted liberal has to join constant battle with three enemies of his creed: the usurping state, the usurping class and the usurping machine."

"The state is ever ready to overpower the individual. In crises such as the past war it steps in to take charge of a man's person, property and opinion; then he has to wage incessant warfare to regain them. There is nothing holy about the state; it's only the political machine to insure order and justice. It is complete folly to idolize the state."

Communism is as much at odds with liberal government as the dictator, Rabbi Silver added.

Liberalism consists in the free development of each individual human personality to its fullest "for the marvelous adventure of human living," Rabbi Silver defined. A grinding system of capitalism and a method of industry that results in human standardization are both hostile to this conception, he emphasized.

"This is the creed of the liberal," Rabbi Silver said. "We believe in man, in his slow ascendant progress, in the autonomy of his spirit. We believe in authority, but only that sanctioned by reason and consent; in the fullest measure of freedom compatible with the fullest measure of responsibility; in the fullest human progress through education, experimentation and cooperation. To be self-governed, we affirm, is better than to be well-governed. All truth, we believe, has been made through the free clash of conflicting human opinions. We believe in enthusiasm, not in fanaticism; in convictions, but not in obsessions; in independence, but not in isolation."

BETTER TIMES 11-28

BETTER TIMES is especially proud of the feast of reason and of wit which it will offer its friends this year. The presence of Dr. Abba Hillel Silver of Cleveland, the chief speaker, will be in itself an event. Dr. Silver's reputation has preceded him to New York. Delegates to the Cleveland meeting of the National Conference of Social Work came back fired with enthusiasm over his oratory and the quality of his message. "He has a silver tongue and he says a mouthful" was the spirited if colloquial comment. The Des Moines meeting of the Conference made further history. When Dr. Silver spoke on "The Church and Social Justice" the great Shrine Temple, seating 5000, was filled to capacity, while a clamorous crowd outside struggled to get in. Returning social workers promised those at home a rare intellectual treat when Dr. Silver should come to New York. 11-16

Nov. 9, 1928

A

Eleventh Anniversary of the Declaration

*Dr. Chaim Weizmann, Louis Lipsky, Dr. A. H. Silver, Dr. Shmaya Levin,
Rev. Masliansky Address Meeting Under Auspices of N. Y. Zionist Region*

IT is a long time since New York Zionists have gathered in such large numbers as on the occasion of the eleventh anniversary of the Balfour Declaration held on November 1st in New York. The large ball room of the Hotel Astor was overcrowded, when Mr. Leo Wolfson, chairman of the New York Zionist Region, under whose auspices the celebration was arranged, opened the meeting at nine p. m. Even before the first word was spoken, it became quite evident that the meeting was not to be the usual celebration. The Zionists of New York not unlike the Zionists of other parts of the world, felt too deeply the indignity of the tragic Wailing Wall incident to indulge in a merely entertaining celebration. It was however quite in order that the first speaker of the evening, Mr. Louis Lipsky, president of the Zionist Organization of America, made no reference to the Western Wall incident in his speech. The presence of Dr. Chaim Weizmann, President of the World Zionist Organization, responsible for the political leadership of the movement precluded any other authoritative statement on that subject.

MR. LIPSKY'S address was undoubtedly a contribution to Zionist thought. In terse, epigrammatic style he sketched the ever rising tide of Zionist achievement, which made the Balfour Declaration what it is today. Speaking of the cold text of the Declaration and its inflaming effect on the Jewish people, Mr. Lipsky said in part:

"What is the text of the Balfour Declaration? A few evasive words, a balancing of phrases, a cautious approach to a great ideal, qualifications and reservations. A people not familiar with the ways of nations, or with the technique of diplomacy, but used to the scrutiny of texts, under ordinary circumstances, following its bent, would have torn the formula into shreds. It was all so tentative, provisional, unwilling to make formal commitment, refusing to be led into the making of a contract. But sentiment gave its own coloring to the Declaration, read into it all the longings and aspirations of generations, and confidence in the author of the Declaration translated the vagueness and uncertainty of the formula into the clear terms of the Zionist ideal.

"Observe what has become of the Declaration. The crest of the pioneer struggle, it is now the symbol of the birth of a new period. It has pushed its way hesitatingly, timidly, pragmatically, not with the required force, often guided by a double purpose, but with slow persistence and with a growing appreciation of the universal significance of the task, into the very heart of the life of Palestine, and it has firmly established the now incontestable right of the Jewish people to establish their national home in Palestine. The few cautious and cold words of the

formula have been cemented and buttressed into the text of the Mandate. The Mandate cannot be pried out of the life of Palestine. From year to year, the form of action implicated in the Declaration grows stronger and firmer. Its abstractions become concrete. Its vagueness becomes clarified as life touches it. It has become the instrument through which, with the co-operation of the Jewish people, Palestine is to be redeemed and Jewish life is to be reborn.



DR. ABBA HILLEL SILVER

"The forms that have been established for the rebirth of the Jewish national life have become the vessel which slowly gathers within it more and more of the creative energy of the Jewish people. They have broken down the inter-Jewish barriers. The making of the Jewish National Home was the ideal of only a segment of Jews organized under the Zionist flag. The ideal of a party has been accepted by the whole House of Israel, and the responsibilities that have been assumed arising out of the Declaration and the Mandate are to be shared by a brotherhood which is to include every Jew capable of seeing a great future for his people in the land of our origin. What argument and controversy could not bring about the formula of the Declaration has been able to achieve. It has taken us eleven years to achieve this transformation. But it has come at last.

"The Balfour Declaration is eleven years old tonight. It will grow into a thing of greater significance and greater content. It is not a dead instrument. The text has been vivified by acts of sacrifice and courage. Every phrase in it has been given a meaning, and that meaning has been carried into the making of that new edifice of Jewish life. Out of the Dec-

laration will come new adjustments, new conceptions of duties, and the whole complicated skein of what is called national life."

THE ovation which greeted Dr. Weizmann, when he rose to address the meeting, as the next speaker lasted for several minutes. It was the first opportunity for a Zionist meeting to welcome their leader and to express their approval of and admiration for the successful culmination of the Jewish Agency negotiations. There was—as there always is in all the public utterances of Dr. Weizmann—a great sense of responsibility in the words of the President of the World Organization. When he mentioned the incident of the Wailing Wall and slowly, almost spelling every word, declared: "We shall demand that in Jerusalem, where we are of right and not on sufferance, freedom of worship" the audience felt that World Jewry through its recognized leader was issuing a stern political note to the Mandatory power. This impression was still more emphasized when a moment later Dr. Weizmann stated: "As President of the Jewish Agency and of the World Zionist Organization, responsible for the conduct of the political affairs, responsible for good relations between us and the British Government, responsible for good relations between us and the Arabs, I, underline, support and second this resolution." (Dr. Weizmann referred to the resolution which was later presented by Mr. Herman Bernstein). Dr. Weizmann subsequently touched on the constantly upward movement in the economic status of Palestine, but it was his strong, responsible and fearless condemnation of the Western Wall outrage that overshadowed all other proceedings of the meeting. (The full text of his address appears on page 361.)

MR. LIPSKY then introduced Rabbi Abba Hillel Silver, who had made a special trip from Cleveland to address the meeting. Rabbi Silver, one of America's foremost orators, delivered a scholarly address which a newspaper report would merely distort. His exposition of two dominant elements in Jewish History—democracy and will to unity—was part of a masterly discourse worthy of a strictly academic audience. In an impassioned appeal for unity he concluded his address as follows:

"Palestine has so formed and modeled the Jewish people that 2,000 years ago it was able to let them go away but not dissociate themselves from Israel. Palestine read itself into the life of Israel, into its thought, into its literature, into its liturgy, into its prayers. It is a symbol. The physical Palestine may not have been with the Jews, but the *Yerushalayim Shel Maalu* was always with them and the *Shechinah* wandered with them into the

Exile. Palestine was destined. Exile. Palestine gave us Prophets. Palestine gave us Phariseism. Palestine gave us Mysticism. Palestine gave us the philosophy of Jewish nationalism, and Palestine is today giving us unity.

"What was said eleven days ago at that historic conference—and I believe that that conference is destined to be a historic one—that we are no longer Zionists and non-Zionists, but Jews, is a vindication of just this. That conference eleven days ago was not merely a vindication of Zionism, not merely a vindication of that handful of leaders, that group of irreconcilables who for the last twenty-five or thirty years have stood Gibraltar-like for that ideal—that conference was not merely a vindication of that little organization of fifteen or twenty years ago which we tried to nurture upon pennies and dimes—not merely a vindication of this white-haired sage of Zionism who gave of himself unstintingly. (The speaker referred to Rev. Masliansky, who sat on the stage.) That conference was a supreme symbolization of Palestine, of the unifying and integrating power of that marvellous and mystic land of ours which we call Palestine.

"The Jews of America have finally discovered a common denominator—a common basis for cooperation—Palestine. You tell me what you do for Palestine; I point to what Palestine is doing for us here. Nothing has been able to merge us, nothing has been able to draw us together. The elementary giving of charity to the needy and poor is something, but nothing is able to draw us together except Palestine, and Palestine is doing it.

"We ought to be grateful tonight, thankful to a kind God that Israel, scattered over all the world, has a Palestine upon which to center its affections and devotion and concentration, has a Palestine which can heal and make whole and bring together the East and the West, the North and the South into an *Agudah Echod*, one consecrated and devoted land of faithful men planning for the future and building the great day which is yet to come."

JOIN TO OBSERVE A ARMISTICE DAY

Protestants, Catholics and
Jews Hear Ex-Justice

Clarke. 1928

Nov. 13
BY GUY CLEMMITT.
(Religious Editor)

Protestants, Catholics and Jews met yesterday noon in B. F. Keith's Palace Theater for the first joint Armistice Day observance of the members of these faiths here.

These communions will unite in the observance of Thanksgiving Day also and their leaders plan to make the joint observances an annual affair. Rabbi A. H. Silver of the

Temple is chairman of the joint program committee.

Former Justice John H. Clarke of the United States Supreme Court in his address held the finding of a "rational substitute for the irrational procedure of war" to be the major task facing civilization today.

"Unless civilization ends war, modern warfare will make an end of civilization," Justice Clarke declared. He termed the League of Nations, the Locarno treaties and the Kellogg "anti-war pact" as the "three most notable advances made in the war on war."

"The Kellogg pact is the most sweeping peace treaty in the history of the world," Justice Clark said. "It will settle for all time the peace of the world if only the nations can be depended upon to trust one another. There is the fear that if the war fever strikes, any of the major nations, even these covenants may be regarded as 'scraps of paper.' It cannot be true.

"We are not here rejoicing in the victorious heroism of the World War, but rather in self-examination, humiliation and prayer for deliverance from war.

PAGE EIGHT

Nov. 26, 1928

ASSAILS MODERNS WRITING ON MOSES

Rabbi Silver Finds Great
Legislator Portrayed
in False Light.

Attempts of modern writers to portray Moses in biography, play or novel, are unworthy of their subject, in the opinion of Rabbi A. H. Silver of the Temple.

In his sermon yesterday morning on "The Life of Moses in Recent Literature," Dr. Silver said that Edmond Fleg's book, "The Life of Moses," is the only notable one.

"Moses has for centuries served as the theme of story, poem, drama, sculpture and painting," Rabbi Silver said. "He was too vigorous and full and dominant a personality not to challenge the skill of the artist in whatever medium he worked. But whereas attempts heretofore to delineate Moses were made in a spirit of reverence, almost of awe, for this colossal figure who towers like a mountain peak over mankind, the

recent attempts seem to be charged with the sophistication of the boulevardier and the shallow cleverness of the worldly unwise.

"The Life of Moses," by Edmond Fleg, is the only one worthy of its subject. Mr. Fleg has reconstructed the history of Moses from Biblical accounts and from the rich legendary embellishments of later ages. Thus he gives us not an historical Moses but the Moses of history. His 'Life of Moses' is not a falsification of history, for it is not meant to be historic truth but poetic or psychological truth.

Wants Inner Truth.

"Louis Untermeyer's 'Moses' is frankly a novel and does not pretend to historic accuracy. But even in a novel built around an historic figure, we are justified in expecting inner truth.

"Untermeyer's 'Moses' is full of distortions of the biblical narrative, of unwarranted inventions and bizarre anachronisms. One may forgive these. But to have to listen to Moses arguing with Aaron about the nature of miracles and the miracle of natural law in the fashion of Bob Ingersoll, or uttering the stentorian theologic doctrines of H. G. Wells of the theories on art of James Huneker, is to be set adrift in a preposterous world where everything can happen and where nothing actually does happen.

"Lawrence Langner, in his drama 'Moses' depicts Moses as the embodiment of stern, unyielding law. He does not understand what is in the hearts of men but he would rule them through law. Langner visits upon Moses his resentment against all laws nurtured by his particular resentment against the United States prohibition law.

"Mankind, however, reading the original sources in the Bible, will continue to think of Moses as the founder of the monotheistic faith, the great legislator whose code of moral laws is indispensable to society, the emancipator who has served as the inspiration for all the liberators of mankind, the leader who dared to face his mission, the patient sufferer who faced rebellion and mutiny, the humbles of men and the kindly shepherd who loved his people and who when they erred prayer for their forgiveness: 'Forgive them and if not erase my name from Thy book.'

RABBI ABBA HILLEL SILVER contributes the lead article in the current *World Unity Magazine*, taking as his theme "The One and the Many."

1928

Touching on Nordic and other superiorities, Rabbi Silver declares: "The vaunted superiority of the peoples of northwestern Europe is of very recent date and is due largely to the shifting of the lanes of commerce from the Mediterranean to the Atlantic, and to the rich deposits of coal and iron in their mountains. If these races had possessed superior natural endowments, they would have evolved the first civilization of mankind instead of the last. They would have been civilized before the Chinese were civilized or the Babylonians or the Egyptians or the Greeks or the Romans or the Arabs. Actually they were barbarians, when these people were evolving great civilizations and carving highways for human progress."

Rabbi Silver thus attributes the present day advancement of the west to coal, and proceeds to further expound the hypothesis, that "no race remains permanently superior."

"No race retains a position of supremacy for more than five or six hundred years. Races are like individual men. The individual has his period of infancy and adolescence and then his period of maturity, when he is able to give expression to his innate capacities and make his substantial contributions to society. Then inevitably old age sets in and senility. No mind, however brilliant, can resist the weariness and the exhaustion which comes with age."

Bnai Brith SILVERY APHORISMS Magazine
Striking Sentences From the Address of Rabbi Abba Hillel Silver at the Columbus Convention

- E
- "These are our heroes, men of the Book." 1928
 - "Two out of every three Jewish children of school age in the United States receive absolutely no Jewish education."
 - "Prosperity will never save us."
 - "We survived to this day by the power of ideas."
 - "Jewish education ought to be the most imperative occupation of American Israel today."
 - "The lot of a minority is never a favored one."
 - "You have no right to send young people out into the world without giving them the armour with which to defend themselves."
 - "We need Jewish education because America demands it of us."
 - "We have not yet said our last word; we have not yet written our last Bible."
 - "We are no longer satisfied with a Judaism of endowments and subscriptions."
 - "The pride of a Jewish community will be the number of learned Jews which it will produce."
 - "Establish more and more of your Hillel Foundations."
 - "Our strength has been the strength of ideas and ideas are eternal."

School Index Questions Nov 23-28 CREED OF THE LIBERAL

B There is a creed which the untired and undaunted liberals of all time have lived by. It is this:

We believe in Man, in his slow, ascendent progress, in the autonomy of his spirit and in the primacy of his claims over the claims of all forms of human organization.

We believe in freedom—the fullest measure of freedom compatible with the fullest measure of responsibility.

We believe in authority—but only in authority sanctioned by reason and consent.

We believe that the only tools of social progress are education, experimentation and co-operation.

We believe that to be well-governed is not as important as to be self-governed; that values bestowed are not as desirable as values achieved. Hence, we reject all manner of milleniums proffered to us at the spear-point of dictatorship.

We believe that all truth is made manifest through the contact and clash of diverse opinions and that the very motive power of progress is the free exchange of ideas and the exercised privilege of non-conformity.

We believe in tolerance but not in indifference, in enthusiasm but not in fanaticism, in convictions but not in obsessions, in independence but not in isolation, in conflict but not in hate.

ABBA HILLEL SILVER.

FASHIONS * IN G

MINUTE VIEWS INTO INTERESTING MINDS

F religion can free itself from the shackles which in the past have tied it to the organism we call the state, if religion can be itself again, independent, true to its own inspiring mission, speaking fearlessly and passionately, it can set about kindling the imagination of mankind with the ideal of peace. It can fire the souls of men. But it is not enough to cry peace, peace, when there is no peace. The church must call the attention of men to the agencies, however provisional, which promise to bring peace, if only one step, nearer. No people will disarm unless and until it feel itself secure. Until the nations of the world are assured of a competent international agency which will protect them against unjustified and sudden aggression, they will not, they cannot, they should not disarm.—Rabbi Abba Hillel Silver.

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1100 ATTEND SECOND ANNUAL CHANUKAH RELIGIOUS RALLY HELD BY THE METROPOLITAN CONFERENCE OF TEMPLE BROTHERHOODS, DECEMBER 10, 1928, HOTEL ASTOR, NEW YORK CITY, N. Y.



DECEMBER 30, 1928

BROTHERHOOD MONTHLY

January, 1929

Hanukkah Dinner to be Event

Metropolitan Conference of Temple Brotherhoods Will Observe Annual Festival in Impressive Manner on Monday, December 10th

SOME two thousand years ago, Judas Maccabeus entered the Temple at Jerusalem, which had been profaned by Jewish foes, cleansed it and, kindling the sacred light, re-dedicated the Temple to the worship of God.

Next Monday night, at the Astor, in memory of that event, 1000 little Chanukah lights will be kindled. They will be kindled in memorial to the valiant Maccabeus, they will be kindled to recall the dedication of the ancient Temple, but they will be kindled also in re-dedication of the Temple of today to the faith of Israel.

The ceremony is an impressive one. As the rabbi concludes the appropriate benediction, a thousand members of temple brotherhoods, following the lead of the rabbi, will simultaneously kindle a Chanukah light.

The event will be under the auspices of the Metropolitan Conference of Temple Brotherhoods affiliated with the Union of American Hebrew Congregations. It will mark the second annual Chanukah rally of the Metropolitan Conference. Six years ago, the Temple Brotherhoods came into being. Today, they count over 16,000 members, and "we are just beginning to grow," says Roger W. Straus, president of the Federation of Temple Brotherhoods.

The affair next Monday night will be under the auspices of the brotherhoods of the metropolitan zone. The principal speaker will be the eloquent rabbi of Cleveland, Dr. Abba Hillel Silver. Charles Kramer of the Central Synagogue is chairman of the Conference of Temple Brotherhoods and Jessie Cohen of Temple Beth Emmeth of Brooklyn is secretary. The 1500 guests at the Chanukah event will represent more than 25 Temple Brotherhoods of Greater New York.

All told, throughout the county, the Federation of Temple Brotherhoods now counts 120 constituent chapters. The idea of the Temple Brotherhood first was translated into reality at the Golden Jubilee convention of the Union of American Hebrew Congregations held in 1922.

For some time it had been felt, according to Mr. Kramer, that there was need for an organization

the Hotel Astor on Monday evening, December 10. Among them will be many of the most prominent figures in America's roll of illustrious Jews.

The main speaker will be Rabbi Abba Hillel Silver, one of America's most eloquent preachers, who will interpret the significance of the occasion. A well-known cantor, assisted by a choir, will kindle the Hanukkah lights, and a choir will sing Ma'oz Zur, which has come to be regarded as the only Hanukkah melody.



RABBI ABBA HILLEL SILVER
Principal speaker at the gathering



Rabbi Abba Hillel Silver, one of the most eloquent American pulpits, will interpret the significance of Hanukkah at the dinner to be held at the Hotel Astor, New York, next Monday evening

DURGES JUDAISM IN HOME:

Rabbi Silver addresses 1,500 at Temple Brotherhoods Meeting

Nearly 1,500 Jewish leaders of New York gathered at the Hotel Astor last night under the auspices of the Metropolitan Conference of Temple Brotherhoods to celebrate Chanukah, the feast of lights.

Representatives of twenty-two synagogues and clubs of metropolitan temples heard Rabbi Abba Hillel Silver of The Temple, Cleveland, plead for a restoration of traditional Jewish piety in the home, for rejection of the vulgar and the bizarre in present-day cultural tendencies, and for the expression of a "creative rôle in American life."

"The American Jew," he said, "is in danger of losing his own native cultural traditions which sanctified life and should return to that holiness which is the hope of civilization today."

The Chanukah lights ceremony was conducted by the Rev. Simon Schlager, cantor of Temple Emanuel, and the invocation was by Rabbi Jonah B. Wise of the Central Synagogue. Roger F. Straus, president of the National Federation of Temple Brotherhoods, presided. Other speakers were Charles P. Kramer, chairman, Metropolitan Conference of Temple Brotherhoods; Ben Altheimer, and Blanche P. Goldfarb, president of the State Federation of Temple Sisterhoods. Traditional Hebrew music was sung by the Emanu-El choir.

MARKS FEAST OF LIGHTS AT TEMPLE

Rabbi Silver Tells Hearers Judaism's Message Still Is That Life Is Holy.

The Jewish conception that "all life is holy and therefore inviolate" makes Judaism's message to the world today the same that it has been all through the centuries, Rabbi A. H. Silver of the Temple told his congregation yesterday morning in his sermon on "Chanukah Lights and Shadows."

The principal religious observance of Chanukah, known as the Feast of Lights or the Feast of Dedication, held by the Temple yesterday, commemorates the rededication of the altar of the Temple in Jerusalem and the rekindling of the altar lights by the Jews under Judas Maccabaeus in 165 B. C., after the altar had been polluted by Antiochus Epiphanes. "The struggle of the Maccabees against the Syrian Greeks was not a political uprising," Rabbi Silver said. "Judea had not enjoyed political independence for more than 400 years prior to that time. It was a struggle for religious and cultural survival which was threatened by the new program of imperialism inaugurated by Antiochus, who sought to consolidate his empire still further by wiping out cultural and religious distinctions among the peoples which composed his empire."

Hellas Polytheistic.

"To accept the religion of the Greeks would have meant spiritual retrogression for Israel. The official religion and the popular religion of Hellas never developed beyond the polytheistic stage. The Greeks were pathfinders in many fields of human thought. They were not pathfinders in religion. Judaism had discarded polytheism and denounced it centuries before. It had a purified and exalted faith. And Israel looked upon itself as the guardian of that faith and its emissary to mankind. "The culture of the Greeks was in many ways superior to that of the Hebrews, but in one essential regard it was inferior. Israel was not averse to accepting that which was fine and noble in Hellenic thought, but it rejected that which was hostile to the essential genius of its own culture. "The essential difference between Greek thought and Hebrew thought was not the difference between right and wrong, but the difference between right and wrong thinking as suggested by Matthew Arnold: Hebraism spoke of duty, while Hellenism spoke of clear intelligence. The real difference was that the Jewish outlook on life was sacred, while the Greek was secular. The Greek sought

RABBI SILVER WILL SPEAK AT MEETING HERE DECEMBER 11

Cleveland Man Widely Known As Lecturer—Mrs. Wainwright to Direct New Course

OTHER SOCIAL NEWS NOTES

By MARDGE ADDAMS

Woman's Page Editor

At a luncheon meeting of the Family Welfare department, to be given in the Chamber of Commerce dining room December 11, Rabbi Hillel Silver, of Cleveland, will be the principal speaker. A lecture course on mental hygiene will be conducted by this organization during January and February, under the supervision of Mrs. J. M. Wainwright. At a meeting held yesterday in Hotel Casey, Mrs. John Price reported detailed arrangements for the meeting of December 11.

It will be an open meeting, and invitations will be sent to a large number of persons who may avail themselves of the opportunity to hear this man of experience tell of methods used in assisting family life through social agencies.

Edward W. Warren, president of the organization, and a large committee are endeavoring to make this meeting a high spot in the Winter's program of Family Welfare education.

SCRANTON HEARS SILVER

Rabbi Addresses Social Workers in Pennsylvania City.

The most difficult problem of agencies seeking to better social conditions is that centering in the radical changes in family life in the last few decades, Rabbi A. H. Silver said in an address to social workers at Scranton, Pa., yesterday. Most social workers are meeting the changed conditions, Rabbi Silver added, and said he had only the highest praise for them.

"Success is sure to follow where

the social worker is careful to offer first material relief and then kindness and loyalty," Rabbi Silver said. "Almost anything can be done to better conditions of a family if these stages are observed."

to secularize life by bringing more and more of knowledge into it. The Jew sought to sanctify life by bringing more and more of God into it.

"Knowledge according to Judaism was not an end in itself but a means to piety and holiness. Freedom was also not an end in itself but an avenue to the exalted life of consecration. It was freedom to be with God. Similarly all other desirable things in life were conceived by Judaism as nothing more than opportunities for the higher life of the spirit.

"Jewish culture is essentially prophetic and Messianic. These concepts were utterly unknown to Greek thought.

"Judaism's message to the world today is the same as it was in the days of the Maccabees. All life is holy and therefore inviolate. Human relationships in the family are sacred and must not be profaned and vulgarized by pagan hankerings after self-expression, which is nothing more than the exploitation of others.

"Judaism has since the days of the prophets preached peace to the world, for war is the desecration of all that is fine and noble in human society."

RABBI SILVER LAUDS SOCIAL WORKERS HERE

Scranton Sun-Ob. 11
Leaves Desire in Hearts of All to Minister With More Patience 1928.

THREE SERVICE STATIONS

Prevention Is Not to Wait For Destruction, But to Safeguard Health, He Says

Rabbi Silver, of Cleveland, Ohio, in speaking to more than 250 people gathered together today in the Chamber of Commerce auditorium under the auspices of the social agencies of Scranton, glorified the social worker as a person who goes to heights of immortality by the unlimited opportunities to help mankind.

In an address marked by directness of speech, sympathetic understanding of the suffering of unfortunates and an inspiration born from personal contact with life, Rabbi Silver left a desire in the hearts of every one to minister with more patience, kindness and loyalty.

Three Stages of Service

He referred to three stages of social service, as material relief, prevention and spiritual guidance.

Material relief is the giving of food, clothes and shelter. Prevention is to not wait for destruction, but safeguard health rather than care for the sick; provide recreation for the youth rather than bear the burden of delinquencies caused by the absence of recreation; teach dietetics, budgeting, etc., rather than care for the family that is broken through ignorance. Lack of spiritual knowledge, and a moral sluggishness is one cause of disruption of many families. The old family traditions have been shattered and no new ones have taken their places. Society is caught in the whirl of every day life and some can not stand up under the speed of the conditions.

Nerves Fill Asylums

Statistics show that one out of every 270 people are in asylums with nervous disorders, brought on by breaking under the stress and strain of industrial revolution.

Instead of the duties of the social worker being depressing and discouraging, if they pursue their course with love, sympathy and loyalty, they can redeem and make whole the human souls and by devotion to the highest ideals, bring these souls to higher levels and prepare them for the life hereafter. Their lives are flooded with glory, and they are saving human personalities and human families for society.

SILVER AGAIN TO HEAD TEACHING (940) Renamed to Lead Jewish Education.

Rabbi A. H. Silver of the Temple has been renamed president of the Bureau of Jewish Education. Alfred A. Benesch and Solomon Ulmer have been named vice-presidents, and Nathan Loeser has been re-elected treasurer and Louis S. Bing, secretary.

Alfred H. Sachs will continue as executive director and A. H. Friedland as educational director.

The bureau aims at \$100,000 in its financial campaign next month. The auxiliary board of the Jewish Welfare Federation will take the leadership in the campaign. S. H. Kleinman will head the campaign organization, and Mrs. A. I. Fischer the women's division.

It is expected that 300 men and 400 women will work on the various teams. The money raised will go to the special educational projects sponsored by the federation for Jewish children of the city.

may be lessened, but we must assume that we must always care for the weak, those who fall by the wayside, the unfortunates and those thrust aside in a cold world.

"After all is said and done, the mere distribution of food, raiment and shelter is probably the most primitive form of charity. Even in that alone, great progress has been made during the last few decades. Material relief has flourished and been made greatly efficient by proper supervision, investigation and study. As time goes on, it will grow more efficient.

Skeptical of Scientific Methods.

"Many people are plainly skeptical about scientific methods of charity as practiced today. Perhaps they like the old method of giving out doles because it gives them a spiritual exaltation. Then again it may be that they exploit the needs of others for their own personal gratification.

"No institution can serve its purpose without adopting the best available technique in development, no matter what it may be. Unless they adopt the most complete, most economic and most adequate methods available, they are bound to suffer, and those who are dependent on them will likewise suffer.

"I welcome the advent of such methods in charity. Charity's first imperative need is to satisfy the elemental wants of the human being. Before anything else comes food, clothing and shelter. Yet organized charity must not be interpreted as endeavoring to pauperize the recipient.

Talks of Prevention.

"Prevention is the second stage in the development of social service. It has been found that social agencies must not wait until the flotsam and jetsam of human existence comes floating to their doors for help. They must anticipate such occurrences and co-operate with each other to prevent it if possible. In my own city of Cleveland it has been found more brotherly and less expensive to provide recreational facilities for our youths than to bear the burden of juvenile delinquency caused by its absence.

"It has been found wiser and more noble to teach the primary elements of successful home-making than to care for the broken homes produced by the lack of knowledge of these essentials. It can easily be seen that the scope of social service has been widely drawn. Instead of being an agency of salvage, it has become an agency of salvation. It has stimulated and bettered the community in which it has been called upon to serve.

"The third stage, the stage of family adjustment is now being entered. In Cleveland, two-thirds of these who knock at our doors don't need and don't want material aid. They come because of a threatened breakdown in family relations, which must be called spiritual needs. These homes are threatened by lack of proper management, by moral sluggishness or delinquency of one or more members of the family. Some one in the family is not adjusted to the hard drive of life.

Destruction of Old Standards.

This is brought about by the destruction of old standards of life. New standards have not yet been established. Many can not stand the grind of present industrial life. All unhappiness in this world is caused by maladjustment. The whole human race is maladjusted. No change has taken place in the human race in a biological sense in the last 100,000 years, but there has been a radical change in civilization. The temple of living has been speeded up, and things changed in revolutionary fashion.

"Agricultural life has been transplanted by industrial life. The agricultural family has been transplanted to the urban districts from the rural districts. With it has come economic uncertainty. This change has robbed them of the sense of neighborliness predominant in small town life, and been supplanted by loneliness of ex-

istence in bigger cities. People can not understand this change, can not adjust themselves to it, because old standards are gone and new ones have not been evolved.

"This is the problem confronting social service today. You ask is this the task of organized charity? If it isn't ours, whose is it? Who will do it if we don't?

"The task is ours. It requires the greatest skill and the greatest experience. For the charitable is one who shares his strength with the weak."

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THE

Rabbi Silver Aids Campaign



Rabbi Abba Hillel Silver

Rabbi Abba Hillel Silver, of Congregation Tifereth Israel, Cleveland, Ohio, cooperated with the Union of American Hebrew Congregations November Tour with an address recently before Temple Sinai of Chicago. He exchanged pulpits for the day with Rabbi Louis Mann, of Temple Sinai, who addressed Rabbi Silver's congregation at Cleveland.



NOTED SPEAKERS ON PROGRAM

The two evening sessions of the forthcoming holiday meeting will be featured by two noted speakers who have strong messages to deliver and marked ability for effective presentation. On Thursday evening, December 27, Rabbi A. H. Silver (photo on the left), of The Temple, Cleveland, will speak on "Liberalism at the Crossroads." On Friday evening, December 28, Will Durant (photo at right), famous author of "The Story of Philosophy," will deliver his lecture, "Is Progress Real?"

These two men will command unusual interest and will grip their audiences with their forceful discussions. The executive committee was very fortunate to secure speaking talent of such outstanding merit. Only the fact that Will Durant wished to return from the West to spend Christmas at his home in New York made it possible to secure him.

OHIO TEACHERS
GATHER TODAY

10,000 Expected at 2-Day
Session; Rabbi to Talk.

COLUMBUS, O., Dec. 26.—(AP)—Ten thousand Ohio school teachers are expected here tomorrow to attend the two-day session of the Ohio State Teachers Association.

Educational problems will be discussed at general and departmental meetings and the teachers will hear addresses by Rabbi Abba Hillel Silver of Cleveland and Will Durant of New York, author.

Among the matters to be decided upon by the teachers is a proposal to discontinue the midsummer meeting at Cedar Point and a plan to change the name of the organization to the Ohio Education Association.

Some of the chief discussions will relate to the following five reports to be submitted by committees:

Organization of rural territory contiguous to city districts; waste and economy in public education; increased training requirements for elementary teachers; improvement of supervision in rural districts and the determining and exhibiting of the achievements of education.

A concert by the All-State High School chorus will precede Rabbi Silver's address tomorrow evening and the All-State High School symphony orchestra will play before Durant's lecture Friday evening.

Teachers Here for
Convention Opening

Educational Council and
Other Officers to Be
Elected. 12-27-28

Several thousand members of the Ohio State Teachers' association, meeting Thursday afternoon at the Chamber of Commerce auditorium, for the opening session of their midwinter conference, will elect a president, and one member each of the executive committee, the board of control of the reading circle and the auditing committee, after hearing reports from officers.

Twelve members of the educational council will be elected or re-elected along with six delegates to represent the association at the summer meeting in 1929 of the National Education association.

RABBI TO SPEAK.

Rabbi A. H. Silver, Cleveland, will speak on "Liberalism at the Crossroads" before the teachers in the Central High School auditorium, Thursday evening.

The all-state high school chorus will sing at the evening meeting under the direction of Griffith J. Jones, Cleveland.

Problems to be settled by the general assembly include proposals to discontinue the mid-summer meeting at Cedar Point and to change the name of the organization to the Ohio Educational association.

Headquarters for the meeting are at the Deshler Wallick hotel.

TEACHERS

Continued from Page One

held, Friday. Nearly 10,000 were in attendance.

Central High School, the Deshler-Wallick, the Grand Theater, the Chamber of Commerce Auditorium, the Y. M. C. A., the Chittenden, Neil House and Virginia Hotels were being used for the meetings.

Second and final general session of the convention will be held at 7:45 p. m. Friday in Central High School auditorium. An all-state high school symphony orchestra will play and Dr. Will Durant, philosopher, will speak. His subject will be "Is Progress Real?"

RABBI IS SPEAKER.

Leisure hours, gained for man by the machine age, may destroy him or may put him on the road to progress and to a civilization such as the world never has known, Rabbi A. H. Silver, Cleveland, said in an address at Central High School Thursday night.

"We are living in the machine type of world and we are all demanding the machine type of education, namely, one that will train people to become efficient producers," he said.

LIBERALISM IN RELIGION.

"The ideal of education is not the ideal which will prepare human beings merely for efficient agents in the production of machine work, but prepare well rounded human beings," he said.

Liberalism has made greatest strides in religion, is progressing in literature, and is at a standstill in economics, Rabbi Silver said, adding that "the greatest conflicts of the future will be economic struggles, international class wars, rather than political contests."

He predicted as an ultimate outcome of the machine age that men would work only five days a week and less than eight hours a day.

"Man will have many leisure hours," he said, "which may destroy him or which may set him on the road to progress and to a civilization which the world has not experienced before."

RABBI SILVER
SEES ADVANCE
OF LIBERALISM

Speaks Before Meeting of
Ohio Teachers at
Columbus. 12-28-28

COLUMBUS, O., Dec. 28.—(By A. P.)—Outlining the advance of liberalism in every phase of national life, Rabbi A. H. Silver of Cleveland last night told the Ohio State Teachers' association that liberalism is most in evidence in religion.

"Literature has witnessed great progress in liberalism," he said, but in economics it is marking time and in politics it has not even lifted itself to the dignity of a party of protest.

"It was liberalism which led us into the World war in hopes of extending the empire of freedom, but the movement has suffered a great eclipse during the last ten years. I believe, though, that it is about to march in the light of a new day."

The great conflicts of the future, the rabbi said, will be economic rather than political, international in scope, and involving struggles between the social classes.

Rabbi Silver was the principal speaker at the night meeting of the association's annual convention here, attended by 2,000 teachers of elementary and secondary schools.

He upheld the machine as a medium for releasing man from much toil, but pointed out that "machine speed" causes many workers to be discarded before they reach their prime in life. Many concerns, he said, will not hire men more than 35 years of age.

SCORES BRITAIN FOR ARMS RACE

Dec. 31-28

Rabbi Silver Sees England and
America at War if Ship
Building Isn't Halted

Great Britain and the United States will fight the next great world war, unless England puts a halt to its "frenzied battleship building," Rabbi A. H. Silver of The Temple said Sunday.

"The same naval race which led England and Germany into the World War has begun anew between England and the United States," Rabbi Silver said in his sermon.

"Great Britain has already thwarted one major attempt made by this country to limit naval armament. Unless England consents to a full understanding on naval parity, war is not at all impossible."

Much of the indulgent talk of good-will between races and religions is idle, Rabbi Silver said, in view of "intolerance and bigotry displayed in the presidential campaign."

"Beneath the attractive surface of American democracy there are still vast, ugly deposits of bigotry and racial and religious fanaticism," he declared.

P.D. Dec. 31-28

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HOLDS NAVAL RACE IS LEADING TO WAR

Silver Declares England
and United States Must
Agree on Limit.

"Unless England consents to come to a full and honest understanding with the United States on the subject of naval parity, the next great war of the world will be a war between the United States and Great Britain," Rabbi A. H. Silver of the Temple told his congregation yesterday morning in his sermon on "Taking Stock of 1928."

"This is a dreadful thing to contemplate but only a foolish romanticist will fail to contemplate such an eventuality," Rabbi Silver declared. "The same naval race which led England and Germany into the war of 1914 has now begun between England and the United States. Unless stopped at once nothing but war can stop it."

Rabbi Silver expressed the opinion that "the United States should ratify the Peace Pact without delay; and whether it passes the Cruiser Bill or not, it should proceed at once to negotiate for another conference with England and with other naval powers for concerted disarmament."

"The year 1928 proved to be a quieter and happier year for mankind; Europe actually managed to get through twelve months without a war or a revolution," Dr. Silver said.

Kellogg Treaty.

"The outstanding international event of 1928 was the signing of the Briand-Kellogg pact. The importance of this pact can be underestimated and overestimated. It is not an idle gesture. For the first time in the history of mankind war is declared to be a crime and outlawed."

"As the outlawry of war idea gains prestige in the course of time a nation would have to be reckless indeed and drunk with power cynically to disregard it. The treaty does not automatically end war. Neither did the command 'Thou shalt not kill' end all homicide. The treaty does bring war within the scope of legal condemnation and restraint."

"The nations' signatory to the treaty must now give evidence of their good faith by agreeing to limit their armaments. I am afraid that England and France will prove the two great stumbling blocks in the way of such limitation. For being supreme, the one on the seas and the other on land, they will not wish to surrender anything which may

lessen their power.

"England has already thwarted one major attempt made by the United States to limit naval armament. Unless England consents to come to a full and honest understanding with the United States on the subject of naval parity the next great war of the world will be a war between the United States and Great Britain."

"This is a dreadful thing to contemplate but only a foolish romanticist will fail to contemplate such an eventuality. The same naval race which led England and Germany into the war of 1914 has now begun between England and the United States. Unless stopped at once nothing but war will stop it."

"The outstanding political event in the United States during 1928 was of course the election of the new president, Mr. Herbert Hoover. If Mr. Hoover will evidence during his term of office the same statesmanship which he has already evidenced in making his good will visit to the peoples of Central and South America, the American people will have chosen wisely and well."

"The presidential campaign of 1928 raised two issues which the election did not settle—prohibition and religion. Prohibition still remains the unraveled Gordian knot of the American people. The election of Mr. Hoover did not in the least solve the problem."

"The religious passions which were aroused during the campaign and the upthrust of medieval bigotry and intolerance proved that we are still very far from the millennium. Much of the talk of good will between races and religions which is being generously indulged in in our land these days is idle talk."

"Beneath the attractive surface of American democracy there are still vast, ugly deposits of bigotry and racial and religious fanaticism. The American churches and schools have so far failed to achieve that which they claim to achieve—co-operation and good will among the citizens of our nation."

"Amazing has been the scientific progress of the past year. Every day brought us news of new inventions and discoveries in the fields of aviation, exploration, electricity, the radio and medicine. We seem to be in the very ferment of a vast creative era. If mankind can find ways of utilizing its increasing knowledge and power to advance its moral and spiritual life, it may confidently await a truly marvelous and blessed age."



Rabbi Silver delivering address at cornerstone exercises at new Home

RABBI JEES DUAL AMERICAN TYPE

Alert Machine in Business, Drab
in Leisure, Says Speaker

at Recreation Meeting

Atlantic City, N.J.

SUNDAY SPORT IS URGED

1928

Alert high-tension machine in business; stodgy, dull and drab in leisure—this was the picture of the American business man presented by Rabbi Abba Hillel Silver of Cleveland at the 13th annual Recreation Congress in Haddon Hall today.

"We need amateurism," he told the recreation and playground workers; "men who for sheer love of life will set out to utilize their leisure time purposefully and creatively. The American business man is an alert automaton, keen in his business and keyed to the highest pitch where gain is to be had; stodgy and drab in all else.

"He has neither nimble intellect, grace of conversation, cultural sensitiveness nor informal judgments concerning vital social and political problems. Nor is the professional man exempt; he fails to utilize his off hours for progress and growth.

"He kills time, as it were, between blasts of factory whistles.

Specialization Demanded

"Our industrial civilization demands specialization which tends to narrow man's mental and spiritual life. Most of us have only one world in which to live, the world of our vocation. For earning a living that is admirable; for earning life it is fatal."

The rabbi was the second great religious leader to advance the cause of recreation in the past 24 hours; last night's headline speaker was Bishop William T. Manning of New York, pleading for labor as the rabbi pleaded for the business man. Each won an ovation.

"The Kingdom of God comes without haste," he rabbi said. "The religious mood is that of profound introspection, a hushed and silent contemplation of life's profundities. But show me the American who meditates!

"We must have time to get acquainted with ourselves, and I propose a new thought, 'The Science of Leisure'."

Bishop Manning championed labor in its efforts to secure shorter hours, "and more time for intellectual and cultural development," for only in that way, he said, "will labor take on its true Biblical dignity.

"Our economic life ought to be, and in time will be, so organized that every man, whatever his task or calling, will have time for the development of his higher life. No human being should be barred from such an opportunity.

"Recreation goes hand in hand with our moral and spiritual development, so I feel that the church should give its open sanction and blessing to clean and wholesome sport. Some of you may not agree with me, but I hold that wholesome recreation and amateur sport may have its right and proper place on Sunday along with prayer and worship.

Church To Bless Clean Sport

"The instinct for play is as divinely implanted in human nature as the instinct for work and for worship. The church must not merely tolerate clean sport; it must give its blessing.

"Our present failure to produce great painters, musicians, poets and writers is largely due to our lack of leisure. Leisure is essential for the growth and development of our intellectual life; we can have no cultural life without it.

"If it is true that sixty million Americans are not identified with any form of religion, it is not because they are opposed to it; it is largely because religion has been crowded out of their lives."

John C. Winant, governor of New Hampshire and Charles English, director of the Chicago bureau of recreation, attacked the problems of juvenile delinquency and crime in other Recreation Congress talks, the governor pointing out that crime today is a youngster's field while Mr. English cited the abnormal development of the modern child.

"The average age of criminals today," the governor said, "is six years less than it was in 1913. In New York alone 80 per cent of the crime is committed by children less than 20 years old. Big cities are crowding out the child's nature, placing new restrictions, crushing out the satisfaction of living."

Mr. English said American children are the most precocious in the world, maturing three years earlier than ever before, so that "educators have not yet caught up with them.

"We are just beginning to realize that boyhood and girlhood have changed because of an increased ability to comprehend and assimilate. The girl of nine today is generally 12 years old mentally and the girl 16 is in every way a woman.

"Sophistication is one reason; relaxed parental control is more inclusive. The mother and father of today have less hold over their children, and the choice of vocation, the determination of pleasure, and the degree of freedom which our children enjoy has been transferred from our hands to theirs. We are doing things more swiftly than the world has ever seen; we work at tension, eat at tension, sleep and play at tension—and our children cannot help but grow up at a tension."