



Abba Hillel Silver Collection Digitization Project

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The Jacob Rader Marcus Center of the American Jewish Archives

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

Series VIII: Scrapbooks, 1902-1964, undated.

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

Reel
226

Box
88

Folder
8

Clipping scrapbook, 1929.

Page	Letter	Date	Source	Item
2	A	Jan. 7, 1929	—	AHS statement on ^{own} policy
	B	Jan 25, 1929	—	about race discredit ^{as} unhappy
	C	Jan 11, 1929	(Newark)	Intro to AHS address
	D	Jan. 14, 1929	News	Radio things, ^{WJAY} to the
	E	Jan. 15, 1929	news P.D.	" " "
3	A	Jan. 14, 1929	P.D.	Sermon 1-13, Sciorel.
	B	Jan. 16, 1929	P.D.	Glennville HS grad, address
	C	Jan 19, 1929	News	AHS L. address, ^{1st} ^{Unit} ^{Club} ^{Ch.}
	D	Jan 19, 1929	P.D.	" " "
	E	Jan 22, 1929	P.D.	" address " "
	F	Jan 23, 1929	P.D.	Glennville HS Grad
	G	Jan 23, 1929	York, Pa, Dispatch Add.	^{speech} ^{Seven} ^{Community} ^{Center} ^{Jan. 23}
4	A	Jan 28, 1929	P.D.	Sermon, " ¹² ^{Living}
	B	Jan 28, 1929	News	" "
	C	Feb 4, 1929	P.D.	Sermon, 2-3 - Crime - Church
	D	Feb 3, 1929	P.D.	" " "
5	A	Feb. 7, 1929	La Tribune (edit)	" " "
	B	Feb 4, 1929	—	" " "
	C	Jan. 24, 1929	Texas Jewish Journal	AHS L. address, Beth Israel, Houston
	D	—	"	" " " "
	E	Feb. 1929	Houston Post Dispatch	" address " ^{Feb. 6}
6	A	Feb 9, 1929	Bystander (edit)	" " " "
	B	Feb 8, 1929	Jew Tribune	AHS L. to ^{W. L.} ^{Cost}
	C	Feb 11, 1929	Unity	<u>Cred for Liberal</u>
	D	Feb. 15, 1929	Cal. Jewish P.	AHS L. speak, ^{Emphasis} ^{Forum}
	E	Feb "	BB Medicine	" " " "
	F	—	American Smelter	Letter to ed on Jew Ed. ^{Went} ^{Ad. AHS}
7	A	Feb 22, 1929	Omaha Ad Sell News	Ad. Ad Sell Club ^{Feb. 25}
8	A	Feb 24, 1929	Canton News	AHS among group to ^{revise} ^{Crime}
	B	—	(Canton)	AHS-on crime ^{code}
9	A	Mar 1, 1929	Jewish World (Ypd)	AHS ag. Bible in school
10	A	Mar. 4, 1929	P.D.	Sermon - Hoover Mar. 3
	B	Mar. 4, 1929	—	" " "
	C	Mar. 9, 1929	Columbus Eve Jns	" " "
	D	Mar. 7, 1929	News	How ed to raise funds

Page	Letter	Date	Source	Item
10	E	Mar. 5, 1929	Akron Beacon-Jal.	Ed. - sermon, 3-3-29 ^{Horne}
	F	Mar. 9, 1929	Press	Bk. review - "The Disinherited" (A character like 105)
11	A	Mar. 1929	League of Women Voters	- sermon 3-17, City Manager ^{Plan}
	B	Mar. 1929	edit	" " " "
	C	Mar 16, 1929	P.O.	" " " "
12	A	Mar. 18, 1929	—	" " " "
	B	Mar. 18, 1929	News.	" " " "
	C	Mar. 23, 1929	Bystander (edit)	" " " "
	D	Mar. 15, 1929	Chicago	AHS L address Zionist ³⁻¹⁵
13	A	Mar. 23, 1929	P.O.	Letter to AHS on ^{Chicago} ^{edit}
	B	Mar. 21, 1929	The Criticon	AHS L address ^{edit} 3-27
	C	Mar. 30, 1929	N. Y. Times	" address, Central Synagogue
	D	1929	Press	statement of American City ^{edit}
14	A	April 1, 1929	P.O.	death of Myron J. Herrick
	B	April 2, 1929	Forward	article on AHS
15	A	April 3, 1929	Columbus Chronicle	add, Zionist meeting May 6
	B	Apr. 8, 1929	—	sermon, 4-7, Carver for Child
	C	Apr. 10, 1929	Journal (Yid)	add, Hadassah luncheon
	D	Apr. 12, 1929	Hadassah News	" " " Apr. 10
	E	Apr. 12, 1929	Chi. Jew. Chron.	" " " "
16	A	Apr. 24, 1929	—	sermon, Apr. 21, Love
	B	Apr. 17, 1929	Harrisburg, Pa. Patriot	AHS address, ^{Wed} Apr. 22
	C	May 6, 1929	News	sermon May 6, 1929 ^{Burns}
	D	May 10, 1929	Amer. Israelite	AHS L speaks on HLC needs
	E	Apr. 23, 1929	(Harrisburg Pa)	add, Apr. 22
	F	May 2, 1929	P.O.	sermon May 6
	G	May 6, 1929	At Press	" " "
17	A	—	—	Hospital exhibit, AHS address
	B	May 11, 1929	News	" " " "
	C	May 13, 1929	—	" " " "
	D	(1929)	Newark News	address ^{edit} Soc. Sec. ^{edit}
	E	May 11, 1929	Press	Hosp. exhibit
18	A	May 27, 1929	Press	Temple to drop social doing
	B	May 27, 1929	News	" " " "
	C	May 27, 1929	Birmingham, Ala, News	" " " "

Page	Letter	Date	Source	Item
18	D	May 27, 1929	P.O.	Temple to drop social ^{not do other} things
	E	June 17, 1929	Akron Times Press	Akron ^{addn} communc
	F	June 17, 1929	P.O.	" "
19	A	June 17, 1929	Akron Journal	" "
	B	June 3, 1929	wachter und ^{and} (Ger) ^{and go to}	dedication of ^{and go to} Tessaing ^{and go to}
20	A	July 1, 1929	NY Times	revision of prayerbook (CAR)
	B	July 1, 1929	Press	" "
	C	July 5, 1929	Amer. Israelite	" "
21	A	July 3, 1929	Press	CCAR ^{summoned} states ZO A convention
	B	July 4, 1929	Press	group to fight for City Charter
	C	July 5, 1929	J.D.B.	ZOA Convention
	D	July 4, 1929	News	↑ City Charter
22	A	July 16, 1929	P.O.	group to fight for " "
	BC	July 12, 1929	Home News	Kerge Club 25 ^{plan} anniversary
23	A	July 5, 1929	Jew. Lib.	" " " "
24	A	"	"	" " " "conclu.
24	A	July 1929	Journal (Yef)	" " " "
24	A	for	for	for
25	A	July 30, 1929	NY Times	Zionist Congress, French
	B	"	Delegates' ticket	" "
	C	"	Congress certificate	" "
26	A	Aug 2, 1929	N. Y. Times	am. Zion & Jewish Agency
	B	Aug 2, 1929	Jüdische Presszentrale	Zion Congress
	C	"	inaugural ^{ticket} meeting of Jewish Agency	" "
	D	Aug 11, 1929	J.D.B.	" " " "
27	A	Aug 17, 1929	N. Y. J.	" " " "
	B	Aug 21, 1929	Chicago Tribune	results of Zion Congress
	C	Aug. 30, 1929	Press	statement on Palestine roots; WZO Congress
	D	Aug. 29, 1929	J.D.B. J.D.B.	" " " "
	E	Aug 31, 1929	P.O.	" " " "
28	A	Aug 30, 1929	News	World leaders join protest on
	B	Oct Sept 1, 1929	News	Chow Comm. ^{Chow Comm.} ^{Chow Comm.}
	C	(Sept 1929)	—	" " " "Palestine
	D	Sept 2, 1929	—	" " " "
	E	—	—	Local Jews in Nat'l Comm

MICROFILM EDITION
SCRAPBOOK 8

[Scrapbook page 4, V. VII]

Page	Letter	Date	Source	Item
29	A	Sept. 1, 1929	Jew World (Yid)	AHS on Palest, not Eng.
30	A	Sept. 19, 1929	Jew World (Yid)	(Part of article - Eulogy of ^{Marshall} Marshall)
	B	Sept 19, 1929	—	Eulogy - Jones Marshall
	C	Sept. 21, 1929	—	AHS Lidd. Mass. Conf. of Soc. W.
	D	Sept 27, 1929	Boston Transcript	" " " 9-26
	E	Sept 17, 1929	Press	add, student Zionists
	F	Sept 27, 1929	Boston "	" Zionist workers, Boston
	G	Sept 24, 1929	" Advocate	" " " "
31	A	Sept. 30, 1929	N.Y. Times	ded. of Temple Beth El, ^(Baltimore) Baltimore
	B.	Oct 19, 1929	Boston Herald	AHS - Real Hall Forum, 10-20
	C	—	—	" " " " "
	D	Oct 20, 1929	" Transcript	" " " (Liberal) " "
	E.	Oct 21, 1929	" Post	" " " " "
32	A	Oct 21, 1929	— (Boston)	" " " " "
	B	Oct 24, 1929	Boston Jew. Adv.	Why AHS did not appear, ^{Boston} Boston ^{Temple} Temple ^{and Eng.} and Eng.
	C	Oct 24, 1929	Johnston Trib.	AHS add, Beth Zion, 10-23
	D	Oct. 25, 1929	Detroit Jew Chron	" Beth El, 10-23 (29)
	E	Oct. 25, 1929	(" ")	" " " " "
	F	Oct. 31, 1929	P.D.	palbearce at ^{syn.} Boston's ^{syn.} Boston's ^{syn.} Boston's
	G	Nov. 1, 1929	News.	Dedication of new ^{syn.} syn. ^{syn.} syn. ^{syn.} syn.
	H	Nov. 2, 1929	P.D.	" " " " "
33	A	Nov. 4, 1929	—	" " " " "
	B	(Nov 1929)	—	" " " " "
34	A	Nov. 4, 1929	— (Yid)	Sermon, Palestine 11-3
	B.	Nov. 4, 1929	News	" " " "
	C	Nov. 4, 1929	(Press)	" " " "
	D	Nov 4, 1929	P.D.	" " " "
	E	Nov. 8, 1929	Richmond, Va. ^{James} James ^{Dispatch} Dispatch	Richmond Community Fund add
35	A	Nov 8, 1929	" " " " "	" " " "
	B	Nov(9), 1929	" " " " "	" " " "
36	A	Nov. —	" Dispatch	" " " "
	B	Nov. 10, 1929	P.D.	Armistice Day program
	C	Nov. 11, 1929	News	" " " "
	D	Nov. 10, 1929	Richmond - Dispatch	community fund

MICROFILM EDITION
SCRAPBOOK 8

[Scrapbook v. VII]
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Page	Letter	Date	Source	Item
36	E	Nov. 10, 1929	P.O.	Armistice Day program
	F	Nov. 16, 1929	Bystander	"
37	G	Nov. 17, 1929	ad for Community Fund Festival	"
	A	Nov. 10, 1929	News	" Dinner
	B	Nov. 18, 1929	"	" " Drive
	C	Nov. 17, 1929	—	" " festival, Public
	D	Nov. 17, 1929	(P.O.)	" " " "
	E	Nov. 17, 1929	—	" " " "
38	A	Nov. 18, 1929	—	" " Drive
	B	Nov. 18, 1929	News	sketches - Community Fund
	C	Nov. 19, 1929	—	Community Fund
	D	Nov. 18, 1929	News	Sermon, 11-17, at rock garden
39	A	Nov. 18, 1929	(P.O.)	" " " "
	B	Nov. 26, 1929	—	(Yid) AHS on Magnes' statement on Palestine
	C	Nov. 28, 1929	JDB	" " " "
	D	Nov. 28, 1929	NY Times	" " " "
40	A	Nov. 24, 1929	News	Thanksgiving service
	B	Nov. 27, 1929	—	" " " "
	C	Nov. 1929	Buffalo Times	Memorial service, Dec 1, Elks
	D	Dec. 1929	" Eve. News	" " " "
	E	Dec. 2, 1929	" " "	" " " "
41	A	Dec 1, 1929	P.O.	City Club board elections
	B	Dec 1	P.O.	" " " "
	C	Dec 1	News	" " " "
42	A	Dec.	—	" " " "
	B	Nov. 30, 1929	Press	" " " "
	C	—	Flyer - election	" " " "
43	A	Dec. 2, 1929	P.O.	Sermon - 12-1 Liberty Day
	B	Dec. 2, 1929	NY Times	AHS to address NY conf of Secs
	C	Dec. 4, 1929	P.O.	" " " " Gateway PTA
	D	Dec 12, 1929	P.O.	Labor dispute - files
	E	Dec. 14, 1929	Toledo Blade	add, Collingwood to the
	F	Dec. 14, 1929	P.O.	Child Labor Comd. Bureau, NY
	G	Dec 16, 1929 (Yid)	—	Sermon - 12-15 - Judas

WHO'S WHO IN TODAY'S NEWS

NAVAL RACE DESCRIBED AS LEADING TO WAR

By RABBI A. H. SILVER

Of The Temple, Cleveland, O.
(Abba Hillel Silver was born at Neinstadt, Schirwindt, Lithuania, January 23, 1892. He is a graduate of the University of Cincinnati and Hebrew Union college. From 1915 to 1917 he was rabbi of Congregation L'Shem Shamayim at Wheeling, W. Va. Since that time he has been rabbi of The Temple at Cleveland. He was in France during the World war at the request of the United States and French governments.)

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 SILVER

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 can stop it.

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.

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.

Who's Who and Timely Views

Chicago Evening Post

NAVAL RACE DESCRIBED AS LEADING TO WAR.

By Rabbi A. H. Silver,
Of the Temple, Cleveland, Ohio.
(Abba Hillel Silver was born at Neinstadt, Schirwindt, Lithuania, Jan. 23, 1892. He is a graduate of the University of Cincinnati and Hebrew Union college. From 1915 to 1917 he was rabbi of Congregation L'Shem Shamayim at Wheeling, W. Va. Since that time he has been rabbi of The Temple at Cleveland. He was in France during the world war at the request of the United States and French governments.)

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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.

It is this glorious tradition which welds together the varied and diversified elements in Jewry into a 'K'lal Yisroel'—a 'united Israel.' It is this tradition which makes of the worshippers of the One God one people despite the external differences in form and progress that seem to separate us into various groups and sects. And the man, whom I have again the pleasure and the privilege to welcome into my pulpit, is a living personification of the dominating influence of tradition in Jewish life. In outward form he belongs to the Reform wing of Judaism, but in his innermost being he is saturated with the exalted traditions of our people. He is a Jew proud of his heritage. Every fiber of his being pulsates with love and loyalty for Israel's priceless treasures. Like the prophets of old so does the living fire of his words consume the sinister forces of wickedness and of uprightness, as well as serve as a torch to those who grope for liberty and justice. Just as Moses bade Joseph's coffin rise from its hiding place by uttering the mystic words 'Ali Aron'—'Arise, O, Coffin'—so does the irresistible magic of his eloquence possess the uncanny power to make the seemingly dead bones of Joseph vibrate with life and vitality. And just as the children of Israel, journeying to the Promised Land, carry the ark of the covenant and the coffin of Joseph side by side, the one the symbol of reverence for the past, and the other, the embodiment of the living present and the promising future, so does he in his person combine Israel's past traditional glory, as well as the transcendent ideal of the future, envisioned by the prophets and seers of Israel—my friend and colleague, Rabbi Abba Hillel Silver.

Sunday News 1/14/29



BISHOP SCHREMS

INTERDENOMINATIONAL vesper services each Sunday evening have been announced by WJAY for the rest of the winter and spring season. Bishop Joseph Schrembs speaks tonight, his subject being "Religion Necessary to Man's Happiness." Music will be furnished by

Religious Leaders in Radio Series



This station in weekly periods starting at 8:30 are pictured above. This schedule is to be followed:

Bishop Schrembs, tonight, Feb. 10 and March 3.

Rev. Dan Bradley of Pilgrim Congregational Church, Jan. 30.

Rabbi Abba Hillel Silver of the Temple, Jan. 27, Feb. 24 and March 14.

Dr. L. C. Wright of Episcopal Church, Feb. 3.

Rev. F. H. Groom of First Unitarian Church, Feb. 17.

Rev. P. D. Groom, Franklin Circle Christian Church, March 3.

Rev. Viva M. January, Unitarian Church, March 10.

Rev. Le Roy Lawther, Lakewood Presbyterian Church, March 31.

Appropriate musical programs are to be presented with each talk in this series, arranged through the efforts of Miss Esther...

SILVER ATTACKS BARNES' 'SCIENCE'

Holds "Real Men" of Faith and Learning Have No Quarrel.

By J. D. Jan 14-1929
The real scientists and the real men of faith "have never quarreled," declared Rabbi Abba Hillel Silver of the Temple yesterday in a sermon in which he attacked the contention of Prof. Harry Elmer Barnes last week that science is giving the world a new concept of God.

Rabbi Silver's sermon, based on the momentous controversy over the question, "Is science giving mankind a new God and a new morality?" follows in part:

"It is of interest to note that Dr. Barnes who discussed 'Medical Science vs. Religion' is neither a physician nor a theologian. He is a teacher of history and sociology and he projected himself into a scientific gathering with a discussion of these two subjects in neither of which he has any special knowledge or qualification. One can readily understand the resentment of the president of that scientific body who took occasion to rebuke Dr. Barnes; for Dr. Barnes made a speech, not a scientific contribution.

No Quarrel.

"The real scientists and the real men of faith have never quarreled. Their spheres are supplementary. It is the pseudo-scientists and the pseudo-religionists, the dogmatists in both camps, who have been waging this perfectly senseless war in which Dr. Barnes now has broken a lance.

"Dr. Barnes asks for a redefinition of religion in the light of contemporary astrophysics. One wonders whom Dr. Barnes had in mind when he was making this statement. Was he addressing himself to orthodox or to liberal religionists. If to the former, then he knew full well that it was a perfectly futile gesture. If to the latter, then he should have known that progressive men of religion have been devoting themselves to this task for more than a century. The liberal in religion has always sought and still is seeking to harmonize his religious views with the best scientific thought of the day.

"Dr. Barnes seems to be storming citadels long since taken and laying ghosts which were thoroughly laid generations ago. It would have been much more helpful if Dr. Barnes had presented a new and more adequate religious philosophy or a critique of the liberal religious thought of today. He did neither.

"Dr. Barnes calls his address 'Medical Science Versus Religion as a Guide to Living.' Why versus? What sensible religious man today makes such a distinction? Medical science is part of the increasing store of human knowledge. It is no less divine truth than religious truth—for all truth is of one universe and of one God. Religious bodies to this day build and maintain hospitals and medical research laboratories. What sane religious man objects to mental hygiene, to psychology or psycho-analysis?

"To discover more accurately the workings of the human mind, its reactions to stimuli, its twists and dark corners and the nature and cause of mental aberrations, is to help man to

The Unity club of the First Unitarian church will have as its guest and speaker Monday evening Rabbi Abba Silver of the Euclid Avenue temple. **NEW 3 4/19 29**

Rabbi A. H. Silver of the Temple will address the Unity Club Forum of First Unitarian Church Monday evening. He will speak on "What Judaism Owes Christianity and What Christianity Owes Judaism." **P. 1-10**

normal being, which is the supreme ideal of religion. It is only when the rather meager findings of psychology are exploited by amateurs for the promulgation of scientifically undemonstrable conclusions and generalizations touching the origin and destiny of human life and thought that the religious man begs leave to question such conclusions.

"As often as not he finds that the credentials of these amateur scientists are not in order—that such spokesmen presume to speak in the name of a great body of scientific truth which simply does not exist. The address should have been termed not 'Medical Science Versus Religion,' but 'Medical Science and Religion as a Guide to Life.'

"Dr. Barnes seems to imply that no religion has as yet taken into consideration the astronomy which has developed since the days of Galileo, Copernicus, Kepler and Newton. This is of course ridiculous. The progressive religious man long ago abandoned the cosmology of Genesis, just as the modern scientist has abandoned the Ptolemaic system which was held by the best scientific minds of the world for more than 1,000 years.

"What of it? How does that affect religion? Has it banished God from those silent, unfathomable spaces, wherein whole universes swing in marvelous rhythm? Not at all! With even greater humility the man of today, scanning his universe, can exclaim with the 'semi-barbarous Hebrew' bard—as Dr. Barnes characterizes the sages and seers of the Bible—'O Lord, our Lord, how glorious is Thy name in all the earth! Whose Majesty is rehearsed above the heavens.' . . . When I behold Thy heavens, the work of Thy fingers, the moon and the stars which 'Thou hast established—what is man that Thou art mindful of him? And the son of man that Thou rememberest him?'

Glenville High Will Have Class of 175 for Diplomas

Glenville High school will have one of the largest classes in the mid-year commencement. Charles H. Lake, first assistant superintendent, Tuesday made public the names of 175 Glenville students who will receive diplomas at exercises in Masonic Auditorium on Jan. 22. Rabbi A. H. Silver will give the principal address.

President A. B. Storms of Baldwin-Wallace college will speak at the graduation of 89 students from Longwood Commerce High school in the music hall of public auditorium. Diplomas will be given the pupils by Assistant Superintendent H. A. Bathrick.

The names of the prospective graduates follow:

SILVER ASKS FOR UNION OF FORCES

Asserts Judaism and Christianity Do Not Realize Great Opportunities.

P. D. Jan 22-1929
Judaism and Christianity should join forces to achieve their common ideals, asserted Rabbi A. H. Silver of the Temple in an address before the United Club of First Unitarian Church. Rabbi Silver spoke on "What Judaism Owes to Christianity and What Christianity Owes to Judaism."

Dr. Silver said that Judaism and Christianity do not realize their greatest opportunities and that both seem to have lost much of the prophetic fire which made them vast revolutionary movements in the past. "Christianity and Judaism have moved across the face of the world side by side, always suspicious of each other, often hostile," Rabbi Silver continued.

"One gave birth to the other and both are inseparable to the religious genius of Israel. The very church which was condemning and persecuting the synagogue was singing Hebrew songs, reciting ancient Hebrew prayers, performing Hebrew rituals, adorning its walls with paintings of Judaeo scenes and Jewish heroes and kneeling at the shrine of a Jewish teacher and his Jewish mother.

Happier Times Dawn.

"Happier times have dawned. The iron bands of bigotry which constricted men's minds and souls have fallen off. Men have learned that it is a sacred right of men to disagree; that all unity is predicated upon fundamental differences and that all differences are predicated upon a fundamental unity.

"Judaism is indebted to Christianity—

ity for spreading the knowledge of the God of the Bible—the God of the moral life—and the Bible itself through the world. Through Christianity the Hebrew influence entered in a forceful way into European civilization. It was Christianity which carried the Jewish ethical conceptions of life into the pagan world.

"In place of the static morality of paganism, Christianity infused the ideal of the kingdom of God and the abandonment of self for the sake of mankind. Into Roman decadence Christianity injected the rigorous code of Hebrew morality. Christianity gave Europe the Jewish messianic ideal of universal brotherhood and peace. Throughout the ages Christianity sent its missionaries to the wildernesses and the outposts of civilization and they carried with them the Jewish Bible which they translated into every known tongue of mankind.

"Christianity is indebted to Judaism first, for the gift of the personality of Jesus. The whole epic of Jesus is the story of a Jewish mystic who was crucified for his vision. Christianity is inconceivable without the Bible, which is the creation of the genius of Israel. And the whole code of Christian ethics, barring the extremes of puritanism and Communism, is derived in its entirety from Judaism."

TONIGHT AT 8:15 P. M.



Rabbi Abba Hillel Silver

ONE OF AMERICA'S FOREMOST ORATORS

At The Y. M. C. A. AUDITORIUM

Corner Phila. and Newberry Streets

Will come direct from Cleveland with an inspirational message to

YOU AND YOUR FRIENDS

And in his own magnetic way will tell a distinguished York audience

"HOW TO MEASURE LIFE"

The committee guarantees this to be an outstanding event and an attraction of the first magnitude.

ADMISSION . . . ONE DOLLAR

SPONSORED BY THE

JEWISH COMMUNITY CENTER

BLUE TICKETS MUST BE EXCHANGED AT THE DOOR FOR ADMISSION TICKETS

193 GRADUATED BY TWO HIGH SCHOOLS

Silver Speaks at Glenville Exercises; Weygandt at John Marshall.

Glenville High School gave diplomas to 165 graduates last night at commencement exercises in Masonic Auditorium. It was the largest mid-year graduating class in the city.

John Marshall High also held its 21st commencement in McKinley School and handed diplomas to 28.

Six Glenville pupils who maintained averages of more than 90 for their four years of high school work were especially honored. They were Paul C. Zarnack, who was given the valedictorian's cup by Sidney E. Vincent, president of the class and himself an honor student; Ruth Ginsberg, Maxine Kent, Ida Landerman and Lois Donaldson.

Rabbi A. H. Silver delivered the commencement address and A. A. Benesch, member of the Board of Education, presented the diplomas.

The class roll follows: **P. 6, 1-2**

PRAISES LESSING AS FRIEND OF JEW *Jan 27-29* **Rabbi Silver Lectures on Tolerance on Poet's Anniversary.**

The true test of religion is not creed but character and conduct, because creeds are accidental and religion universal, Rabbi A. H. Silver of the Temple told his congregation yesterday in his sermon-lecture on "A Champion of Tolerance—Gottfried Ephraim Lessing."

Dr. Silver suggested that the famous dramatist's "Nathan the Wise" might advantageously replace Shakespeare's "Merchant of Venice" as a study in literature and drama in the schools.

"The 23d of this month marked the 200th anniversary of the birth of Gottfried Ephraim Lessing, one of the choicest spirits of Germany and one of the staunchest friends of Israel," Dr. Silver said.

"Lessing was Germany's herald of a new day in art and literature. He influenced the course of German letters for generations. He fashioned a new canon of literary criticism and molded the drama of nineteenth-century Germany. His critical writings gave rise to a new aesthetic movement in Germany, paved the way for Goethe and Schiller, and their influence reached beyond the boundaries of the fatherland.

"But Lessing was more than an artist. He was a humanist—one of the first of the modernists. He championed the right of the intellect to free inquiry and expression.

"He asserted the right of critical investigation, even in the field of religion. With the liberal spirits of France, he rose in defense of the rights of man as against the tyranny of the state.

"His vast humanity and liberalism led him to a sympathetic understanding of Jewish life and to a glorious defense of the Jew at a time when such defense was sorely needed. He became the close friend of Moses Mendelssohn, the outstanding Jew of Germany, and their friendship was beautiful, ennobling and enduring. Mendelssohn served as Lessing's model for the character of Nathan in his drama, 'Nathan the Wise.'

"For the first time the cause of the Jew was championed by a literary man of first rank, a non-Jew, on the basis, not of pity, but of liberalism and human equality. The parable of 'The Three Rings' remains forever the classic vehicle for the expression of the great doctrine of religious toleration.

"No religion can claim supremacy unless it is supreme in service and unless its disciples express in their conduct and their daily relations the ideals which their religion professes.

"Creeds are accidental, religion is universal. And on the basis of the universal, men of all creeds may join in fraternity and in co-operation. As long as religious quarrel with one another they are all lost."

SILVER TO DISCUSS CITY CRIME PERIL

Speaks at Temple Tomorrow, Answering "What Can Churches Do?"

Rabbi A. H. Silver of the Temple will discuss Cleveland's crime situation from his pulpit tomorrow morning, speaking on "Crime in Our Big Cities and What Can the Churches Do About It?" Dr. Silver, will treat the subject "with special reference to conditions in Cleveland," according to announcement from the Temple.

This will be Rabbi Silver's first public utterance on crime conditions since Dr. Charles L. DeBow's sermon three weeks ago on "Seldom-Up-To-Date," in which the Methodist minister charged that vice and crime flourished in Cleveland "unashamed, unafraid and unabated."

Rabbi Silver will leave Cleveland late tomorrow for the Pacific Coast to attend the meeting of the Union of American Hebrew Congregations in San Francisco.

Dr. Jacob Z. Lauterbach, professor of Talmud in Hebrew Union College, Cincinnati, will conduct a seminar under the auspices of the Temple on the evenings of Feb. 22, 23 and 24.

The first evening he will speak on the Talmud, the second evening, on the Midrash and the third evening, on the Gospels in their relation to the Talmud and the Midrash.

SILVER SLASHES AT 'SNOOPING MINISTERS'

P.D. Feb 4-24
Temple Rabbi Lauds Dr. DeBow but Says: Insincere Imitators May Bring Reign of Spying.

Rabbi A. H. Silver fears that discussion of vice and crime from the pulpit may result in the city being "treated to that 'racket' of self-appointed preacher spies and snoopers, muck-rakers and hell-raising parsons, who, we had hoped, were a thing of the past."

Dr. Silver in his sermon yesterday morning at the Temple, Ansel Road N. E. and E. 163th Street, on "Crimes in Our Big Cities and What Can the Church Do About It?" praised Dr. Charles L. DeBow of First Methodist Episcopal Church for being courageous and honest and above all suspicion of "seeking publicity or personal prestige."

The rabbi looks upon the problems of vice and crime in industrial cities

as too vast and complicated to be solved by a few raids on speakeasies or spectacular roundups. He sees the country's crime record as a "national disgrace" resulting from many causes, with all of which the "church hopes to wrestle."

"I have no revelations of any kind to make," Rabbi Silver said.

"I have conducted no secret investigation into the vice and crime conditions of Cleveland, and I have received no confidential information. I shall accordingly send no letters to the safety director nor publish any list of addresses for guidance of the police.

"I have no criticism to make, mind you, of the minister who recently stirred up our community with his charges that vice and crime flourish in Cleveland, 'unafraid and unabated.' He was both courageous and honest. Only the whole business seemed to me a bit small-townish and anachronistic. These things were more common a decade or two ago. At that time ministers of certain denominations were quite unhappy unless they could lead a clamorous vice crusade every two or three

years. This was part of the 'revivalist' type of religion—religion by stampede, hysteria and the patrol wagon.

Dislikes Soloists.

"A minister today in any of our large cities serves the cause of civic morality best by working through organizations which have charged themselves with such responsibility, rather than by playing the role of a reformer soloist. The method of attacking a major civic problem which is recurrent or continuous through organizations already in the field is much more effective and promises a much more sustained application to its solution. Incidentally, it removes the suspicion from the minister that he is seeking publicity or personal prestige.

"Dr. Charles L. DeBow is certainly above any such suspicion. But his example may inspire imitators of lesser integrity who may exploit this well known short cut to public attention. We shall thus again be treated to that racket of self-appointed preacher spies and snoopers, muck-rakers and hell-raising parsons, who, we had hoped, were a thing of the past.

Calls for Unity.

"The problems of crime and vice in our great industrial cities are too vast and complicated to be solved by any such simple methods as a raid upon a few speakeasies or a spectacular roundup of the denizens of the underworld. The church which puts its trust in such 'direct action' methods is a short-sighted church and the minister who hopes to clean up a city by acting the sleuth for the police department only beguiles himself.

"Crime and vice today must be attacked by a sustained, united and intelligent offensive on the part of all the organized social forces in a community—the church included. And the causes of crime and vice must command the closest study on

law will be generally observed unless it represents the moral sentiments and habits of a people. The prime concern of the church is therefore not with law but with the deeper layers of a people's life, with moral habits and standards of conduct whence obedience or resistance to law springs.

Live Not by Law.

"At best law is only a part of social control. The number of things which we do or do not do because of law is, after all, very limited. Our lives are largely directed by the moral tone and the social code of the people among whom we live. The great opportunity of the church is to influence this social code, not by invoking the arm of the law but by the slow and patient process of training each new generation into nobler patterns of thought and conduct.

"Many churchmen fail to realize that it is much easier to get laws written down on statute books than written into the hearts of men. The business of legislators is to write laws in books. The business of executives is to enforce them. The business of the church is to educate people to want them.

"Thus the church and its ministers would do much more for the cause of prohibition if, instead of clamoring for its enforcement and fuming at its violators and summoning the police to close down this or that speakeasy, they would carry on a systematic and continuous educational campaign throughout the land to convince people of the fundamental worthiness of this law. This type of educational propaganda achieved the enactment of the law in the first place, and a similar propaganda slogan can make it effective in the future. As things stand now, the church has failed to convince even its own constituents of the moral value of this law.

Blames Church.

"There are as many violators of the Volstead act inside the church as outside. I suppose that if a census were taken it would be discovered that some of the choicest wine cellars in the land are in the homes of some of our most respectable church deacons. If the church can not per-

suade its own people—and many of them are the 'best' people—that it is wrong to buy liquor, it should not blame the police for failing to arrest all the bootleggers who sell liquor to these good people. It is the 'respectable' people of our land and not the criminals who keep bootlegging alive.

"The church ought not to permit itself to be sidetracked. It should deal with fundamentals. Its province is the minds and souls of men. When crime and vice are widespread the church should share in the burden of guilt along with all other social institutions. It is not justified in simply pointing the finger of censure and accusation at the police department and the political machine and saying: 'Their' is the blame."

Discusses Crime.

"Nor can it save its conscience simply by clamoring for a rigid enforcement of the laws. It must realize that it has failed in the deeper reaches of human life. In its own sphere it has been broken down.

"Our record of crime is a national disgrace. The increase of crime in our midst is appalling. The causes are many. The church cannot hope to wrestle with all of them. Other social agencies should do that. There are some factors, however, in the crime situation with which the church ought to concern itself.

"Much crime originates in poverty, unemployment, the lack of educational opportunities and the lack of recreational opportunities. The church ought to sensitize its people to a keen realization of these facts and summon them to constructive planning and action in these fields. Some of the most important work

Rabbi Silver Praises German Dramatist

Gottfried Ephraim Lessing, famous German dramatist and poet, who lived and wrote 200 years ago, was praised as "The Champion of Tolerance" in a sermon lecture Sunday at the Temple by Rabbi A. H. Silver.

"Creeds are accidental, religion is universal," Rabbi Silver said, and then pointed out that the true test of religion is character and conduct. He suggested that Lessing's "Nathan the Wise" replace Shakespeare's "Merchant of Venice" as a study in literature and drama. **NEW**

CHURCH ENTRY IN VICE WAR IS PULPIT TOPIC

RD FEB 4 1929

Rabbi Warns of "Hell-Raising Parsons"; Points to 'Deacons' Wine Cellars.

Crime conditions in the city and nation were touched upon in sermons from three Greater Cleveland pulpits Sunday.

Rabbi A. H. Silber of the Temple, Ansel rd. and E. 100th st., who remarked that he had "no revelations of any kind to make," declared that problems of crime and vice in Cleveland and other cities "are too vast and complicated to be solved by any such simple methods as a raid upon a few speakeasies or a spectacular roundup of the denizens of the underworld."

A defense of the church's right to enter political controversy was made by Rev. W. F. Dickens-Lewis, pastor of Cleveland Heights Presbyterian church, Mayfield and Superior rds.

Blames Quiescent Public.

"When public sentiment against bribery and corruption and political rottenness is quiescent, who is to blame for the city's degradation, vice and crime?" he asked.

Rev. S. Grant Perkins of Collinwood Methodist Episcopal church, 15238 St. Clair ave., cited the great increase in crime in recent years and advocated the sterilization of criminals as a method that would virtually wipe out crime in the course of a century.

Recommending the application of science to the problem of crime, he predicted more efficient police protection in the future.

"The police, instead of being clumsy and inefficient," he said, "allowing criminals to run circles all around them, will become an educated, keen, efficient arm of the law."

Warns of Muckrakers.

Rabbi Silver paid tribute to the Rev. Charles L. DeBow, who recently charged that vice and bootlegging were winked at by police, terming him "both courageous and

Rabbi Who Eyes Crime Problems



RABBI SILBER

honest," but expressed fears that his example might inspire imitators of lesser integrity who might be attracted by the publicity to be gained.

"We shall thus again be treated to that 'racket' of self-appointed preacher spies and snoopers, muckrakers and hell-raising parsons, who we had hoped were a thing of the past," the rabbi predicted.

"The problems of crime and vice in our great industrial cities are too vast and complicated to be solved by any such simple methods as a raid upon a few speakeasies or a spectacular roundup of the denizens of the underworld. The church which puts its trust in such 'direct action' methods is a short-sighted church and the minister who hopes to clean up a city by acting the sleuth for the police department only beguiles himself."

Church Has Harder Task.

Continuing, Rabbi Silver asserted that "the church is not charged with responsibility either of making laws or of enforcing them.

"It has a more difficult task," he said, "through quiet, persistent education and ethical guidance the church must build up a social control which is more powerful than legal prohibitions and without which all legal prohibitions are of no avail.

"In the last analysis no law will be generally observed unless it presents the moral sentiments and habits of the people. The prime concern of the church is therefore not with the law but with the deeper layers of a people's life, with moral habits and standards of conduct, whence obedience or resistance to law springs.

"Many people fail to realize that it is much easier to get laws written down on statute books than written into the hearts of men. The business of legislators is to write laws in books. The business of the church is to educate people to want them."

Rabbi Silver also made the statement that "if a census were taken, it would be discovered that some of the choicest wine cellars in the land are in the homes of some of our most respectable church deacons."

"If the church cannot persuade its own people that it is wrong to buy liquor, it should not blame the police for failing to arrest all the bootleggers who sell liquor to these good people. It is the 'respectable' people of our land and not the criminals who keep bootlegging alive."



Joyce Jewish Journal
Rabbi Abba Hillel Silber
1-24-29

One of the outstanding club events of the year will be the meeting of the Men's Club of Temple Beth Israel, which will take place at the Temple on Wednesday, February 6, at 8 p. m.

Rabbi Abba Hillel Silber, rabbi of the Temple of Cleveland, Ohio, will deliver an address. His subject will be "What Is Happening to the American Home?"

Rabbi Silver is recognized as one of the outstanding speakers in this country and those who have heard him, speak in glowing terms of his force, logic and oratory.

There will be some musical numbers and after the address a reception for Rabbi Silver tendered by the Temple Sisterhood will be held at the Abe M. Levy Memorial Hall.

All meetings of the Men's Club are free and open to the general public. Owing to the popularity and prominence of Rabbi Silver it is expected that the temple will be filled to overflowing.

Dr. DeBow could not be reached for a statement on Rabbi Silver's address. His associates reported that he was out of the city.

The Rev. Mr. Dickens-Lewis reminded his congregation that public sentiment is necessary to back up legislative efforts at freeing a city of corruption.

"Sometimes a whole community will get sick of its lethargy and will rouse itself to go forth to meet the real social and political problems of the community and will leaven with character and intelligence until the Auran tables of a whole city are cleaned," he said.

THROUGH the efforts of the Temple Brotherhood Dr. Abba Hillel Silber, of Cleveland, Ohio, will visit Houston on Wednesday, February 6, and deliver an address at the Temple on "What Is Happening to the American Home?"

All Jews should make an effort to hear Dr. Silber.

It is an opportunity and a privilege such as is seldom available outside the large cities of the North and East.

All meetings, gatherings and card parties should be postponed to a later date.

To hear Dr. Abba Hillel Silber will instill into your breast a pride and enthusiasm such as can be created only by the logic and oratory with which few others than Rabbi Silber is endowed.

He is a young man, of magnetic personality and one of the outstanding rabbis of America.

I am unable to tell you how great will be the your loss if you and your friends fail to take advantage of this outstanding opportunity of the year presented through the courtesy and compliments of the Men's Club of Temple Beth Israel.

Broad-Minded Clerics

Three Cleveland ministers of different denominations have taken the same attitude in sermons last Sunday as was adopted by La Tribuna in its last three issues. The editors of La Tribuna are firmly of the opinion that no good is to be gained from a muck-raking and hell-raising campaign such as was recently staged by Dr. DeBow.

Last week this paper said that lasting good to the community could only be effected to this end it recommended model housing by "wise legislation and intelligent reform," elimination of unemployment, adequate playground facilities, lessening of poverty, and segregation first and sterilization later of defectives.

On Sunday, February 3rd, Rev. S. Grant Perkins of Collinwood Methodist Church recommended segregation and sterilization as a treatment for crime. Rabbi Silver of the Temple, on the same day, said "Much crime of educational opportunities and the lack of recreational opportunities." Rev. Dilworth Lupton, Pastor of the First Unitarian Church, assailed the kind of revivalism that produces emotional excitement and creates intolerance.

With open minded, intelligent and non-sensational religious leaders among all sects citizens can breathe more easily. Evils that

YOUTH TOPIC OF RABBI SILVER

The so-called "revolt of modern youth" which America is facing now was described as "neo-paganism" by Rabbi Abba Hillel Silber, of the Temple, Cleveland, Ohio, when he spoke at Temple Beth Israel under auspices of Brotherhood of the Temple Wednesday night.

Rabbi Silver's subject was "What Is Happening to the American Home?" "We are facing an age of new paganism," the rabbi declared. "The ideas being advocated by moderns, concerning human relationships are not new ones, they are ideas of practices tried by the millions who have come before them, and found wanting. Only the marriage institution has lasted."

The neo-paganism was described by Rabbi Silver as the result of the war. Although the war has ended, its shadow hangs over us," he said. "When you send millions and millions of men out from their homes to a strange land, with an environment of great emotional stress, immorality is inevitable. It is the old philosophy of war which hangs on—'eat, drink and be merry, for tomorrow you may die.' Is this cheapening, lowering of standards and vulgarization of life what one calls the 'revolt of youth'?"

La Tribune Feb. 7th 1929

OUR MORAL STATE

A Bystander Feb 9-29
IF ANY of you are interested in an intelligent and informed estimate of all the vice and crime crusading that has been going on in Cleveland of late, you can look up last Monday's *Plein Dealer* and read Rabbi Silver's sermon. We agree with him on "snooping ministers."

The chief causes of crime are three: indigence, indolence and degeneracy, the result of no concern at all given by the human family to its breeding rules. Prohibition stimulates the whole bad social mess.

As things stand now, and always stood, the forces working in mitigation of crime and ill-doing are well defined. They are education, the example of respectable people, ambition, rightful pride, dread of being regarded unfavorably by others, fear of punishment, and a few others.

As the *Bystander* has observed before, however, people will do well to keep their own doorsteps clean—nay, to confine our worrying principally to those precincts which are our own.

We know of no surer way to get nothing done toward world and race betterment than by worrying about other people's errors and by recoiling in unfeigned horror from the vice that people tell us is all around. What did the Good Man say about those who were privileged to throw stones? Certainly this writer is not among that select and, if we may whisper it, mythical class.

Listen, readers: Cleveland is not a bad town in regard to crime and open vice. It has sordid, squalid spots, to be sure, but you don't need to worry about them. They won't hurt you.

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, ascendant 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 cooperation.

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 millenniums 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.

Unity-Feb 11-29 —Abba Hillel Silver.

National Pulpit Figure in Forum

Rabbi Abba Hillel Silver to Discuss "Rising Tide of Choler"
Cal. Jew. Tribune Feb 11-29
On Monday evening, February

18, the Emanu-El Forum will have the pleasure of presenting to the people of Los Angeles, the greatest treat on its Forum Series, Rabbi Abba Hillel Silver of Cleveland, Ohio, America's most eloquent platform orator and one of its foremost leaders in Jewry.

This will positively be Rabbi Silver's only Los Angeles lecture engagement, in fact, it will be his only lecture engagement in the state of California. Rabbi Silver has wit, pathos, humor and great power in his speech. His lectures are inspiring and hold his audiences spell-bound. But, few men of learning in our country are better qualified to speak on philosophic and inspirational themes. A few short years ago Rabbi Silver caught and held the attention of American Jewry by his im-



RABBI ABBA HILLEL SILVER passionately address which he delivered before the Zionist convention. His home is in Cleveland and those who have been privileged to hear him there are eagerly awaiting an opportunity to listen to him again. His friends, number thousands, and he is nationally known and acclaimed. A reception will be given to Dr. Silver following his lecture, which will give his friends and admirers an opportunity to exchange greetings with him.

Abba Hillel Silver is a leading Zionist, the author of "Messianic Ideals in Jewish History" and "A Democratic Impulse in Jewish History." The subject of his lecture will be "The Rising Tide of Choler", a refutation of the Nordic theory. All those who are desirous of hearing Dr. Silver in his only Los Angeles engagement are urged to make reservations immediately by calling the offices of the Emanu-El Forum, DRexel 9202 or FIxamoy 1846.

CHUTZPAH ON A NATIONAL SCALE

EDITOR THE AMERICAN ISRAELITE:

The other day a friend showed me a program of a meeting of the "National Council on Jewish Education." As one interested in Jewish Education I inquired about the origin and purpose of this "national" organization. I looked in vain for the names of Doctors Philipson, Schulman, Enelow, Morgenshtern, Adler, Wise, Rosenau, Goldenson and Silver, men who have devoted their lives to Jewish Education in the larger sense.

I examined the program further and found therein the names of a few Cheder principals conducting Talmud Torahs with modern equipment, the heads of Bureaus of Jewish Education in several cities.

If these "modest" men would call their organization a federation of directors of bureaus of Jewish Education, no one could take the least umbrage. But it is the height of folly and indicates a woeful lack of the sense of proportion for this small group of secular Palestinian Jews to term themselves a National Council on Jewish Education. Such a presumptuous assumption of a high sounding name is not at all in accord with the finest examples of the teachers in Israel who had modesty as one of their becoming virtues.

That these secular Zionists should imagine that they will be permitted to guide the religious education of the children of parents whose outlook on life and whose conception of Judaism are diametrically opposed to the viewpoint of these so-called educators, is, on their part, in line with the title of this letter.

One is reminded of the story of the man who talked of his part in the Civil War so often and so garrulously that his grandson felt obliged to ask him, "Grand-dad did anybody help you fight the Civil War?"

I would ask you to append my name to this letter, but the fact as to who wrote it is unimportant. What is important is to awaken to a realization of the endeavors of a small coterie to introduce Palestinianism into our religious schools.

I therefore sign this letter with the modesty which I would see displayed by the members of the association of directors of bureaus of Jewish education.

A GENTILE READER.

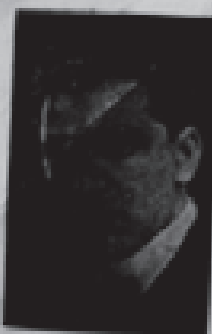
Jewish Tribune

THE AMERICAN JEWISH WEEKLY
370 Seventh Avenue
New York, N. Y.

The following appeared 1929 in
FEB 8

Rabbi Silver to Tour Pacific Coast

b IN connection with his trip to San Francisco, where he will attend the convention of the Union of American Hebrew Congregations to be held from Feb. 10 to 15, Dr. Abba Hillel Silver, rabbi of the Temple, Cleveland, has accepted a number of the invitations which have been sent to him by Jewish communities on the Coast.



DR. ABBA HILLEL SILVER

University of Texas, and at Houston, Tex., to address the Men's Club of Beth Israel Temple. While in San Francisco, he will occupy the pulpits of both of the liberal congregations, Temple Emanu-El and Temple Shearith Israel. He will also speak at the thirty-fifth anniversary celebration of the Temple Sinai Sisterhood of Oakland, Cal.

On Feb. 18, Rabbi Silver is scheduled to be in Los Angeles to address the Temple Emanu-El Forum and on the 19th the Advertising Club of Los Angeles. On the 21st he will deliver two addresses in Portland, Ore., before the Jewish Union Council and the Men's Club of Temple Beth Israel.

On his return trip Rabbi Silver will stop at Omaha, Neb., to address the Ad-Sell League and the Jewish Community Center. He plans to return to Cleveland on Feb. 27.

Los Angeles Jewry to Hear Rabbi Hillel Silver *Before March*

E. Feb 15-29
On Monday evening, February 18, the Emanu-El Forum will present to the people of Los Angeles, the greatest



Rabbi Silver

engagement in the state of California.

only lecture on its Forum Series, Rabbi Abba Hillel Silver of Cleveland, Ohio, one of America's most eloquent platform orators and one of its foremost leaders in Jewry.

This will positively be Rabbi Silver's only Los Angeles lecture engagement, in fact, it will be his

Rabbi Silver has wit, pathos, humor and great power in his speech. A few short years ago he caught and held the attention of American Jewry by his impassioned address which he delivered before the Zionist convention. A reception will be given to Rabbi Silver following his lecture, which will give his friends and admirers an opportunity to exchange greetings with him.

Abba Hillel Silver is a leading Zionist, the author of "Messianic Ideals in Jewish History" and "A Democratic Impulse in Jewish History." The subject of his lecture will be "The Rising Tide of Choler", a refutation of the Nordic theory. All those who are desirous of hearing him in his only Los Angeles engagement may make reservations by calling the offices of the Emanu-El Forum, DRexel 9202 or FIxamoy 1846.

Ad-Sell News

A

"Ad-Sell for Ad-Sellers"

Volume 10

FEBRUARY 22, 1929

No. 23

One of America's Silver Tongued Orators—Gifted With the Power and Charm of Sublime Eloquence

AFTER YEARS OF EFFORT, AD-SELL
IS PRIVILEGED TO PRESENT

Rabbi Abba Hillel Silver

of Temple Tifereth Israel
CLEVELAND, OHIO

At thirty-six, proclaimed one of the great minds of the world. In constant demand from coast to coast, Rabbi Silver has addressed probably more audiences than any man in public life.

—His Subject—

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*New Inventions, New Discoveries, New Social Hopes, New Knowledge—
Changing the Human Values of a Whole World! Involving New Intellectual Issues Forced Upon Every Thinking Man!*

WHAT IS PROGRESS?

Is It Possible? —Or Is It a Myth?

A BRILLIANT SPEAKER—AN EXTRAORDINARY SUBJECT!

Monday, February 25th

Chairman of the Evening—I. ZIEGLER
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A BAR COMMITTEE MEMBER TELLS OF GROUP'S PLAN

Notes Lack of "Law Enforcement Consciousness"

EDITOR'S NOTE—"Our Criminal Law, and the People's Responsibility" is the subject of the accompanying article written for The News by John F. Locke, young Canton attorney who is a member of the state bar association's committee appointed to draft a new criminal code. He explains the work his committee is doing and details its importance to citizens.

By JOHN F. LOCKE

THE word "prison" connotes crime, a place of punishment where misdeeds are emphasized and penalties enforced. To the one who has served a sentence behind its gray walls and iron bars, a sense of shame often attaches that long clings to his name though his death may have been a matter of years.

For generations this has been true. It has been a principle of most ancient laws. It has been a part of the Anglo-Saxon jurisprudence from whence we have derived many of our own legal principles. For we find in the Bill of Rights enacted some 700 years ago that "the natural inherent right of liberty cannot be surrendered or forfeited unless by the commission of some great or atrocious crime."

Unfortunately this has been more an ideal to be strived for than an actual rule of law and order. Man's inhumanity to man, the brute drowning out the brother, is illustrated thousands of times in the evolution of criminality.

For example, it is said (in reference to the inhabitants of the Nile River valley in Egypt) that the great wrongs inflicted for so many generations on the gentle peasant in the proud land of the Pharaohs were so numerous "that the dust which fills the air about the pyramids and the ruined temples is that of their remote forefathers, who swarmed over the land working under the fiery sun and the sharp scourge of successive races of taskmasters."

MEN PROMINENT in Revision of Ohio's Criminal Code. *Canton News-Ed. 7-1-24*



Rabbi A. H. Silver, Cleveland, who says that "crime and vice today must be attacked by a united offensive on the part of all social forces."



Judge Thomas H. Darby, Cincinnati, chairman of the bar association's criminal code committee.



John A. Elden, Cleveland, president of the Ohio State Bar Association.



John F. Locke, Canton, member of the bar association's criminal code committee.

BUT THE wings of civilization have been ushering in a new era, an era in which at least we will approach the principle that no man can be deprived of his liberty for anything less than a serious and atrocious crime unless he be found to be inherently dangerous to society.

Chief Justice William Howard Taft, addressing the American Bar Association some time ago, stated "the administration of criminal law in the United States is a disgrace to civilization."

Statistics generally show that the criminal situation in the United States so far as crimes of violence are concerned is worse than in any other civilized country.

Costs of enforcing the law run well over the \$5,000,000,000 mark annually. The destruction of millions in property, the loss of thousands of lives, the dissipation of productive power and peace of mind, and the misery in many broken homes, surpassing the imagination to conceive, are the constant toll of the criminal.

The American Bar Association stated that the best methods for improving the administration of the criminal law is the awakening of the public to a clear sense of their responsibility for it. Improvement in our laws, can accomplish little unless accompanied by a determination on the part of our citizens to have these laws enforced.

Urges United Attack On Crime, Vice

RABBI A. H. SILVER, of Cleveland, one of the clearest thinkers of our contemporary leaders, recently spoke in the same vein a few days ago when he stated that "crime and vice today must be attacked by a sustained, united, and intelligent offensive on the part of all the organized social forces in the community—the church included. And the causes of crime and vice must command the closest study on the part of all these agencies—and of the church particularly."

This great educator continues: "Many churchmen fail to realize that it is much easier to get laws written down on statute books than written into the hearts of men. The business of legislators is to write laws in books. The business of executives is to enforce them. The business of the church and school is to educate people to want them."

This indicates that the general public by their apathy and apparent unconcern as to the right moral and habit standards, are fundamentally at fault in the prevention and the enforcement of laws against crime.

The prevalence of crime in this country over that of other advanced nations is not fundamentally due to the reason that our penal machinery is more cumbersome and less intellectually directed than theirs; but it is due to a great extent to our large heterogeneous population, occupying so many diverse positions in life and spread over such a large expanse of territory. This in turn creates a situation where it is extremely difficult for the general population to have a highly developed sense of moral conduct, whence obedience or resistance to the laws springs.

For example, statistics recently compiled show that as much crime was committed in Liverpool, England, as there was in any American city of similar size. This may be more or less a bolt to those critics of our legal system who delight in showing that law enforcement in England is more efficiently con-



L. J. Hoover, Canton, state representative on the legislative criminal code committee.

ducted than it is in this country. general it is, and it should being no larger than the state Pennsylvania with a homogeneous population their crime problem considerably less than ours.

Situation as It Exists in Canton

TAKE the situation in Canton. In many parts of the state city has an unsavory reputation criminality. Hence people of the sections when they visit Canton oftentimes are surprised in seeing such a well laid out city—progressive and apparently enjoying a so peaceful life.

A large percentage of the crime that are committed here are due to the fact that there is a large heterogeneous population occupying so many diverse positions in life and not having the right habit moral standards.

This situation is not necessarily reflection upon our laws. It does not indicate that the police and sheriff's office are not doing their duty, or that the prosecutor's office is not attempting to bring a violator to justice. It merely indicates, generally speaking, that certain sections of the city there is a lack of law enforcement consciousness. In the words of Mr. Silver previously quoted, "The laws are not written in the hearts of men."

Besides, because of the public given to the unusual crimes, people are apt to get so perverted as to upon the amount of crime committed. The world seems to be interested in the criminal, his exploits and his punishment.

Hence newspapers in their columns cater to this interest. The press recognizes a popular taste for the unusual, the spectacular and the mysterious, the match of human wits, the elements of chance and tragic romance, the of law against society, and seek against the outlaw.

Events stranger than fiction stalk before us. We are appalled and engage in wonder and speculation. How can man be so despicable and so perverse and still appear like a human being?

This indicates that people are not interested in reading about mere murder. They like to read about the doing of the tragical, foolish or the romantically abominable. Accordingly a mere stabber will occupy only a few columns

אידען אין אהייא דארפען אנפירען קאמה געגטן בייבטל ביר, זאגט רבי סילווער

וועגן דער בייבטל-ביר, וועלכע אין לעצטנס ווידער אריינגעבראכט גע- ווארע אין דער לעדזשיסליישער, הא' בען נאך אין דער סילווער-אידשע נאם געשאפען עטליכע סייטונגס-פאר שיערנהייטען. פאראן אזעלכע וואס נייטשטן, אז די אידען ניס בלויז אין סילווער, נאר אינגאנצען סטויס, דארטען אויסגעשטען א סאכא נעגט דעם ביל און איהם באקעממען פון אלע סטילען, וועלכע שטענען אונטער דעם-לייך צו פארשיינען. פאראן ווי דער אינטערע וואס בלויזט, אז וואס פערט סטעל סען וועט כאטשן ארום דער דאזיגער פראגע, וועט דאס אליי ווין ערנער, דערפאר נלייטען ווי, א דער ביל דארף אינגאנצען פארשווינען ווערע און דארף איבערנעלאזען ווערע צו די ליבעראלע רעפערענטיישנס אין סענאטארען אין דער לעדזשיסליישער וועלכע וועלען זיכער אנטווערען אלע וואס עס וועט זיך לאזען אנטווערען. אז דער ביל זאל ניס ווערען קיין נעזע די געגנט פון מאכען סטעל שטען ווען אויף דעם שטאטפונקט, אז סע סאך ניס רייצען די מאנאטישע פאסע אין פשוים, וועלכע קענען ערשט פו דער גענעראלע אנטווערענע ווע- רען אז פארטען א נעזע, אז די בייבטל זאל געליינעט ווערען אלע סאך אין די עקסעסליכע שוועלען. סען סאך ניס — זאגען ווי — געבען דעם ס קלוקס קלען די בייטש אין דער האנג אריין און אליין איהם צושטעלען די נייטיג אסונציע. דאמטען נלייטען די אידען, אז פארשוויינען פון דער נאך נאך אויסגעשטייטע ווערען אפילו פון די ליבעראלע רעפערענצמאנעטען אין דער רעזשיסליישער אויף אן אומס, וואס יאן ווערען שטיליך. עס קען געטאנען ווערען, פיינען ווי, א נלייט נילסטייט צו דעם ביל און ער קע דאן אנטווערען ווערען כמעט און אפאזיציע.

דער שטאטפונקט פון דער „איד- שער עולם" אין דער דאזיגער פראגע איז שטאמט: סיר, אין דער „איד- שער עולם" האלטען, אז די אידען אין דאזיגן סטען שטענען אויף דער וואך און באקעממען דעם ביל און אזוי לאנג, ביז ער וועט איינמאל פאר אלע- סאל באגריפען ווערען און וועט אויף ווערען צו ווין א געמאדע, און דערפאר זאל סיר זיך נענטערעט צו דער סילווער פונקט, וואס ער וועלכע קארטעס, האט דער סילווער

וואס רבי סילווער דערצעהלט פון דעם לעבען פון די אידען אויף דעם פאסיפישען אקעאן און ווינע און שוואנען צו הענען אידשע פרא- גען. — אן אינטערוויו.

פון לעא וויענעסער

געזאגט, עקסטרעם אין א נאכע רייכע אסטרוקאבער שטערט און טוהען איבעראל אויף זעהן טעל און ווי- סינג ארבייט. ער נלייט, אז דא אין סילווער, א פאלט סיס ווערעט מיר ווער אידען, וואלט דער אידשע ארבייטרייטן קאורס געקאמט ריענען די אידשע אינטערעסען און ברענגען דער נלייטען געזען דער אידשע איינזאמלענערשאפט.

רבי סילווער, וועלכע האט לעצטענס בארייזט דעם פאסיפישען קאורס אין דעם געהאלטען א רייכע לעקטורע אין עטליכע קאליגאריען שטערט, ניס איבער, אז דאס אידשע לעבען דאר- טען ענטוויקעלט זיך אויף דעם נאר בעסטען אומס, סאי אידשע-רעליגיע, און סאי עקאנאמיע.

די אידען אין קאליפארניע האבען זיך כמעט איבעראל עמאלייט אויף א דער צופרידענשטעלענען אומס, אין פארנלייך סיס דער עקאנאמישער דאנע פון די אידען אין די אויסטערן סטויס, זאגט רבי סילווער, געפינען זיך יענע אידען אין א פיעל בעסטער לאנג.

נאציאנאל ווינען די אידען אין סא- ליטארע און אנטערעל סטויס ארום דעם פאסיפישען אקעאן, זאגט רבי סילווער, נאדעל ניס אויף קיין הויכער שטופע. דער ציוניזם האט דארטען א נאכע נלייטען זאל אנהענגער, אבער די אידען פון ציוניזם האט נאך ניס אריינגעדרינגען אין ווערען רייכען אויף אויפגעבן, אז ווי זאלען איהם אנגעבן סען אלס ווידער נאציאנאלען אידעאל.

אין די ציוניסטישע ארגאניזאציעס, וועלכע ווינען פאראן, ווינען די סיי- גענען געשפאלען, פונקט און ווי דא, און די דיסקוסיעס דארטען ווענען די וויכטיגסטע פראבלעמען אין דעם ציר ניוז, ווינען ניס אנטערעט פון די, סיס וועלכע סיר ווינען באקאנט אין די איס- טערן סטויס. א פויל פון יענע ציי- ניסען ווינען געגען דער אידשע אגענטור און דער פארזיינעטע סיס די

ניס-ציוניסטען, און אנטערע, וועלכע שטעלען צוזאמען די נעכסטע סטרוקטור, נעמען אן דעם שטאטפונקט פון דער ציוניסטישער ארגאניזאציע, וועלכע האט באשלאסען זיך צו פארזיינען פון די ניס-ציוניסטען פאר א גע- סיינזאמלע ארבייט, למכות ארץ ישראל. אויסגען די ניס-ציוניסטען, וועלכע בילדען דעם רייכסטען, זאגט דער רייכען עלעמענט ארום דעם פאסיפיש, איז דער נאנצער געדאנק פון דער אי- רישער אגענטור נאך ניס אריינגעדרינגען. רבי סילווער נלייט, אז די סטרוקטור פון יענע אידען האבען זיך ביל היינט נאך אפילו ניס פארבראכט וועלען דעם איינמאל אין דער איס, וואס די ניס-ציוניסטען האבען זיך גע- רייכט די הענט סיס ציוניסטען און וועלען איצט געהן אויף דעמאלטען ווען אין דער ריכטונג פון ארץ ישראל. די אידען אין, אזוי-צו-זאגען, די נאך ניס פארקויפט געווארען.

רבי סילווער איז אבער איבערצייגט, אז פוים וועט סען זיך צו יענע אידען ווערען און סען וועט זיי איינפאדע- רען זיך צו שטעלען אין די יידישע וועט סען זיך ניס אנטוויקעלען אויף קיין נלייטע סניקע, כאטש ס'איז אסאך, אז יענע אידען ווינען שטארק אסימילירט און ווינען ביז איצט גע- שטאנען דער ווייט פון יעדער נא- ציאנאלער ארבייט, נלייטע דעם סיל- ווער, אז ווי פארשפאנען די פאסענציע- נעלע כחות, וועלכע ווינען נלייטען אין קאנען עקספלאטירט ווערען פאר דעם ציוניזם, אויב די ארבייט וועט געמאן ווערען אויף דעם געהעריגען אומס.

דאס אידשע לעבען אין לעא- וועלעס, פאן פראנצישקא, פאטלאנד און אנטערע שטערט, פאכט געוואלדיגע פארשטייט, דערצעהלט רבי סילווער, ווען ער איז דארטען געווען סיס דעם יאדער צוריק, איז דאס אידשע לעבען געווען א דער באשרענקטער און האט זיך קאנצענטרירט סטרוקטורעס ארום די ריינע אידען אין פאן פראנצישקא, איצט אבער ווינען אין די אלע שטערט געשאפען געווארען נלייטע אידשע סחלות, וועלכע סווען זיך ווידער נאך סאלע ארבייטען און ענטוויקעלען זיך אויף אן אומס, סיס וועלכע סיר דא קאנען זיי אפילו סענא ווין.

אידשע אנשטאלטען, אינטעסטיאציעס צדקה-ארגאניזאציעס און רעליגיעזע ני- סירעס וואסען איס כמעט איבער נאכט, און אלע סווען זיי נאכע אר-

וויין שטעלען צו די בידע ריכטונגען אין אונזער שטערטעל. „די בייבטל-ביר" — האט רבי סיל- ווער געזאגט — „אין א יעדע-ליכע סכט, פון וועלכער סיר וועלען אפער ניס פאר ווערען אין די קוסטערע פויר און צוזאנציע יאדער. איך האב פרא- אז ווען דער איצטונער ביל וועט דורכ- פאלען, וועט אויף ווין פארם קוסטערע יאדער אריינגעבראכט ווערען א צוויי- טער, און איבער דריי יאדער א דריטער, און אזוי ווייטער. דער ס קלוקס קלען און אנטערע פונקט אין דעקאנאטארע ארגאניזאציעס, וועלען שטענדיג גע- פינען עפעס אן אויסרייך, און אונזער דעם דאזיגען אויסרייך וועלען זיי אריינפירענען אזעלכע און עהנליכע בילס."

אבער דאס הייסט נאך אלע ניס — האט רבי סילווער ווייטער געזאגט — „אן סיר דארטען זיך צו די דאזיגע בילס פארמאלטען נלייטעלייט, איך נלייט, אז אפילו ווען דער איצטונער ביל זאל אנטווערען ווערען פון דער לעדזשיסליישער, וועט ער דאך ניס ווערען קיין נעזע, ווייל נאדערנאך טוהט וועט איהם זיכער וועמאירען, אבער פון וואנען איז פאראן אונז- כערהייט, אז דער נאדערנאך, וועלכער וועט קומען נאך פונער, וועט אויך אזוי. האנדלען? פון וואנען האבען סיר די זיכערקייט, אז דער ביל וועט ניס צום שלום דאך אפאל קריגען די אונטערשריפט פון דעם נאדערנאך און וועט דאן סאלי אין דער אסאך ווערען א געזעל."

רבי סילווער'ס שטאטפונקט איז דערפאר, אז ניס בלויז דארף דער ביל באקעממען ווערען פון דעם פארבאנ- דען אידשע ארגאניזאציעס, נאך יעדע ארגאניזאציע אין סטאטס און סטויס, יעדע שוהל, יעדער פאסעל, יעדער אידען, דארף אנטווערען פראטעסט רעזאליציעס און זיי אונטערשייט צו די ליבעראלע רעפערענצמאנעטען אין דער לעדזשיסליישער און צום נאדערנאך פאר סטעל און פראטעסטען — זאגט רבי סילווער — דארף סען זיך ניס רעזירענען, ווייל קיין שארען קענען זיי זיכער ניס ברענגען.

רבי סילווער האט אויך באגריפט דעם געדאנק פון שאפען א אידשען ארבייטרייטן פארם אין קליינלאנד; אזעלכע קארטעס, האט דער סילווער

וועגן דער בייבטל-ביר, וועלכע אין לעצטנס ווידער אריינגעבראכט גע- ווארע אין דער לעדזשיסליישער, הא' בען נאך אין דער סילווער-אידשע נאם געשאפען עטליכע סייטונגס-פאר שיערנהייטען. פאראן אזעלכע וואס נייטשטן, אז די אידען ניס בלויז אין סילווער, נאר אינגאנצען סטויס, דארטען אויסגעשטען א סאכא נעגט דעם ביל און איהם באקעממען פון אלע סטילען, וועלכע שטענען אונטער דעם-לייך צו פארשיינען. פאראן ווי דער אינטערע וואס בלויזט, אז וואס פערט סטעל סען וועט כאטשן ארום דער דאזיגער פראגע, וועט דאס אליי ווין ערנער, דערפאר נלייטען ווי, א דער ביל דארף אינגאנצען פארשווינען ווערע און דארף איבערנעלאזען ווערע צו די ליבעראלע רעפערענטיישנס אין סענאטארען אין דער לעדזשיסליישער וועלכע וועלען זיכער אנטווערען אלע וואס עס וועט זיך לאזען אנטווערען. אז דער ביל זאל ניס ווערען קיין נעזע די געגנט פון מאכען סטעל שטען ווען אויף דעם שטאטפונקט, אז סע סאך ניס רייצען די מאנאטישע פאסע אין פשוים, וועלכע קענען ערשט פו דער גענעראלע אנטווערענע ווע- רען אז פארטען א נעזע, אז די בייבטל זאל געליינעט ווערען אלע סאך אין די עקסעסליכע שוועלען. סען סאך ניס — זאגען ווי — געבען דעם ס קלוקס קלען די בייטש אין דער האנג אריין און אליין איהם צושטעלען די נייטיג אסונציע. דאמטען נלייטען די אידען, אז פארשוויינען פון דער נאך נאך אויסגעשטייטע ווערען אפילו פון די ליבעראלע רעפערענצמאנעטען אין דער רעזשיסליישער אויף אן אומס, וואס יאן ווערען שטיליך. עס קען געטאנען ווערען, פיינען ווי, א נלייט נילסטייט צו דעם ביל און ער קע דאן אנטווערען ווערען כמעט און אפאזיציע.

דער שטאטפונקט פון דער „איד- שער עולם" אין דער דאזיגער פראגע איז שטאמט: סיר, אין דער „איד- שער עולם" האלטען, אז די אידען אין דאזיגן סטען שטענען אויף דער וואך און באקעממען דעם ביל און אזוי לאנג, ביז ער וועט איינמאל פאר אלע- סאל באגריפען ווערען און וועט אויף ווערען צו ווין א געמאדע, און דערפאר זאל סיר זיך נענטערעט צו דער סילווער פונקט, וואס ער וועלכע קארטעס, האט דער סילווער

URGES HOOVER TO USE VISION

Rabbi Hopes He'll Be
Spokesman for West.

Mar. 3, 1929

Future of the Hoover administration was analyzed by Rabbi A. H. Silver in his sermon at the Temple, Ansel rd. and E. 16th st., Sunday.

In doing so, Rabbi Silver expressed hope in behalf of the American public that Hoover will bring back into the nation's life a bit of the international idealism of Wilson's day.

"The American people are not tired of idealism," the rabbi declared.

"We want a bit of the courageous idealism, vision and enterprise of Roosevelt's day. We want to hear again the accents of real progressive thought in Washington. The east has had its spokesmen in Harding and Coolidge. Let the progressive west now speak through Hoover."

Rabbi Silver asserted President Hoover's greatest opportunity in the next four years will be to effect an international agreement for a radical limitation of armaments on land and sea.

"Building 15 or 20 cruisers will not make us secure from attack or attack. We cannot aim against the world. Nor can any other nation," Rabbi Silver declared.

SILVER ANALYZES A HOOVER'S FUTURE

Mar. 3, 1929
Nation Hopes for Idealism
of Roosevelt and Wilson, Rabbi Says.

"The American people hope to find in the incoming administration those qualities of vision, leadership and sympathetic understanding of the needs of our country's great masses which were lacking in the previous administration," Rabbi A. H. Silver said yesterday morning in his sermon at the Temple.

Rabbi Silver spoke on "A New President—A New Outlook."

"Herbert Hoover will bring to his administration his expert knowledge as an engineer, which will undoubtedly help him in many of his problems," Rabbi Silver said. "The president of the United States, however, is more than an engineering job. It is a job of statesmanship and leadership."

Opportunity Decreasing.

"We are entering upon an era of decreasing economic opportunities for the rank and file. The economically independent middle class is being crushed out of existence by the vast mergers which are going on at an amazing rate. We are facing the prospect of becoming a nation of employees, wherein a very small group will definitely control our industrial life and with it, of course, our political life as well. How far shall this concentration of power go on? How shall the people be safeguarded against a possible abuse of such power?"

"The American people hope for some guidance from the new administration in this vast perplexity. They hope that Main Street will have at least as easy access to the White House as Wall Street and that the toilers of the earth, the miners and farmers and mill workers will find in the new president at least as understanding a friend and guide as organized capital."

"Eighty-six per cent. of the American people, by the testimony of the secretary of labor, are poor. The new president ought to concern himself largely with these 86 per cent. The others can pretty well take care of themselves."

"The American people hope that the next administration will be a progressive one. 'A conservative government,' said Disraeli, 'is an organized hypocrisy.'"

"We want a bit of the courageous idealism, vision and enterprise of Roosevelt's day. We want to hear again the accents of real progressive thought in Washington. The east has had its spokesmen in Harding and Coolidge. Let the progressive west now speak through Hoover."

International Relations.

"The American people hope that the Hoover administration will liquidate our tangled campaigns in Nicaragua and establish real bonds of friendship with all Central and South American republics. Mr. Hoover's recent visit to Central and South America was an act of the statesmanship and promises a new deal in our relations there."

"These people must no longer be

TIMELY VIEWS

HERBERT HOOVER'S FUTURE ANALYZED.
BY RABBI A. H. SILVER.

(Rabbi A. H. Silver was born at Krasnopol, Galicia, Poland, Jan. 26, 1883. He is a graduate of the University of Cincinnati and Hebrew Union college. From 1912 to 1917 he was rabbi of Congregation I Shalom Shomayim at Wheeling, W. Va. Since that time he has been rabbi of The Temple at Cleveland. He was in France during the World war at the request of the United States and French governments.)

THE American people hope to find in the incoming presidential administration those qualities of vision, leadership and sympathetic understanding of the needs of our country's great masses which were lacking in the previous administration.

Herbert Hoover will bring to his administration his expert knowledge as an engineer, which will undoubtedly help him in many of his problems. The president of the United States, however, is more than an engineering job. It is a job of statesmanship and leadership.

We are entering upon an era of decreasing economic opportunities for the rank and file. The economically independent middle class is being crushed out of existence by the vast mergers which are going on at an amazing rate. We are facing the prospect of becoming a nation of employees, wherein a very small group will definitely control our industrial life and with it, of course, our political life as well. How far shall this concentration of power go on? How shall the people be safeguarded against a possible abuse of such power?"

The American people hope for some guidance from the new administration in this vast perplexity. They hope that Main Street will have at least as easy access to the White House as Wall Street and that the toilers of the earth, the miners and

farmers and mill workers will find in the new president at least as understanding a friend and guide as organized capital.

Mr. Hoover is internationally minded. He knows that no nation can go it alone. Building 15 or 20 cruisers will not make us secure from attack or from defeat. We cannot arm against the world. Nor can any other nation. The American people hope that Mr. Hoover will bring back into our life a bit of the international idealism of Wilson's day. The American people are not tired of idealism.

4-H For The Average Man

People ought to like the sermon which Rabbi A. H. Silver preached last Sunday from his pulpit in Cleveland Temple. He spoke to the text of "A New President—A New Outlook," and the influence which he hoped both might have upon the welfare of the people.

In substance he said that we are entering upon an era of decreasing economic opportunities for the rank and file. The economically independent middle class is being crushed out of existence by the vast mergers which are going on at an amazing rate. We are facing the prospect of becoming a nation of employees, wherein a very small group will definitely control our industrial life and with it, of course, our political life as well. How far shall this concentration of power go on? How shall the people be safeguarded against a possible abuse of such power?

Rabbi Silver argued that the American people hope for some guidance from the new administration in this vast perplexity. They hope that Main Street will have at least as easy access to the White House as Wall Street and that the toilers of the earth, the miners and farmers and mill workers will find in the new president at least as understanding a friend and guide as organized capital. Eighty-six per cent. of the American people, by the testimony of the secretary of labor, are poor. The new president ought to concern himself largely with these 86 per cent. The others can pretty well take care of themselves. The American people hope that the next administration will be a progressive one. "A conservative government," said Disraeli, "is an organized hypocrisy." We want a bit of courageous idealism, vision and enterprise of Roosevelt's day. We want to hear again the accents of real progressive thought in Washington. The east has had its spokesmen in Harding and Coolidge. Let the progressive west now speak through Hoover.

What a fine thing it would be for the country if it could hear more such sermons, whose sentiment and concern go straight down to the bedrock of common popular welfare. There are too many pulpit discourses on the stilted subject of law enforcement, within the narrow limit of a particular law which has for its mission the regulation of the personal habits of the people. Rabbi Silver has touched upon a much broader theme—what a well-administered government can do for the welfare of millions of people who are constantly finding their opportunity to prosper, to maintain their independent business and industrial concerns, circumscribed by an ever centralizing control of business and industry that is passing into few hands.

Any minister who has courage to deal frankly with this subject, and to rebuke present and future encroachments by the mighty upon popular rights and interests, is preaching another sermon on the mount which this time has need to hear.

JEWISH BUREAU OUT FOR \$90,000

Rabbi Silver to Open Educational Fund Drive
Week of March 31

The Cleveland Bureau of Jewish Education will hold its fifth annual campaign for funds the week of March 31 with a goal of \$90,000. Rabbi A. H. Silver is president of the organization.

Money raised in the campaign will go toward the support of the organization's Hebrew schools, Sunday schools, the teachers' institute, normal schools and extension work, and to meet the organization's deficit.

Campaign headquarters have been established at the bureau's offices, 313 Thayer Building. The campaign will be under the direction of the officers and trustees of the bureau. In addition to Dr. Silver, officers are Alfred A. Danesh and Solomon Usher, vice presidents; Nathan Lerner, treasurer; Sam Garber, assistant treasurer; and Louis E. Ring, Jr., secretary.

Rabbi Silver will preach at 10:30 tomorrow morning at the Temple on "The Things Men Live For."

JUDAISM is "a last and glorious thing that links the memories of fathers and sons, generation after generation." (Rabbi A. H. Silver, Mar. 3, 1929.)

This line perhaps explains the action of Walter Michaelson, born of



DAVIS

is "Franklin" incidents, places, even persons are recognizable in it.

The Free Soil Club which is the Union Club, Dr. Julian Abrahamson might be Rabbi Abba Hillel Silver, Denmark and Michaelson's department store might be May Co., the community chest might be our own community chest, the university might be our own Western Reserve University.

The Disember-1929 by Milton Waldman at 12430 Forest Hill road, started as a newspaper reporter on the Plain Dealer and is now assistant editor of the London Mercury. The novel is of Cleveland, although the author calls

THE CITY MANAGER PLAN IN CLEVELAND

Excerpts from the speech of Rabbi A. H. Silver on "What Shall a City Do Facing Corruption," March 18, 1929:

"We have been made aware in recent months of the existence of a little army of political sultans and camp followers who have swindled and plundered our city in a most rascally fashion," Dr. Silver said. "Our people are properly aroused and indignant."

Wants Storm to Continue

"It would be a pity, however, if this storm of indignation would spend itself as futilely and as unavailingly as all previous ones. It would be a great pity if this public resentment would satisfy itself with the imprisonment of a few councilmen. Certainly it would be a political blunder of colossal proportions if the present indignation would vent itself blindly upon our new system of government and destroy it."

"The events of the past few weeks ought to teach us a few hard but salutary lessons."

"In the first place, no system of government is rascal-proof. The human mind has not yet devised a form of government which will absolutely protect a people from political marauders and corruptionists. In the last analysis, under a democracy, the integrity of any form of government depends upon the integrity of the people elected to administer it."

"If the citizens elect men of probity, high character and proved ability, their government will be run accordingly and the chances for corruption will be reduced to a minimum."

"If the citizens choose to elect cheap ward healers, shyster lawyers and men who are distinguished by nothing else but their perennial seeking of office, the government will be run accordingly and the doors will be opened wide to all kinds of political iniquity."

"Again, no system of government is superior to the intelligence and morality of the electorate. What has transpired in our community is as much a reflection upon the intelligence of our citizens as it is an indictment of the men trapped in their evil-doing."

"The new charter, with its provision for proportional representation, gave the good people of Cleveland an opportunity to elect the highest type of officials to City Council. Even if we should assume that the good people of Cleveland are in the minority, the new charter which guarantees every substantial minority representation in the Council, made it possible for these good people to have their spokesmen in the Council."

"Here, then, was an opportunity for the outstanding business and professional men of Cleveland to

offer their services to this city of a million souls. Here was a challenge to big men who are accustomed to function in great constructive enterprises and are not averse to assuming office and giving of their time and energies to philanthropic, commercial and educational organizations, to stand for election to the Council, which annually spends millions of the taxpayers' money and which, through its many agencies, affects vitally the health and well being of one of the world's great cities. Did they respond to the challenge? Did they seize the opportunity? No!

Able Leaders Dropped Out

"In the first flush of the reformation, in the early days of the establishment of the new government, a few men and women of ability did offer their services and were elected. For a time the Council enjoyed a measure of leadership and civic vision. But slowly, one by one, they dropped out and there were no others to take their places. The gusto of the reformation was spent."

"Political amateurs and reformers tire quickly. But the professional politician never tires. When the outstanding business and professional men who were counted upon to come forward and participate in the government failed to make their appearance, the professionals rushed in—the 'old boys' are always so eager to help a good cause along—so that today we are confronted with a Council which is composed, with a very few exceptions, of amazing mediocrities. It is totally without leadership, and the recent revelations have deprived it of the last measure of public confidence and respect."

"The friends of the new charter failed to realize that the success of the new system depended more upon the quality of the Council which the people elected than upon the quality of the manager whom the Council appoints. Under the new system the Council was given almost unbounded power in all matters of policy and program. No one could veto its decisions. It is the final authority in fixing the budget and the salaries of city officials. It has the sole authority to hire or fire the city manager. It was meant to be the very keystone of the entire system."

Elected Smallish Councilmen

"But we neglected the Council. We permitted smallish people to come into office again; men who rejected not the spirit of the new charter and its hopes but the sentiments and attitudes of the old form of government which our citizens discarded. Accordingly, not only have the same old corruptions crept in, but the city manager was compelled to assume that measure of civic leadership and the advocacy of great municipal projects which rightly should have come from the Council."

"This has hurt the new govern-

ment. For the whole philosophy of the Council-manager system is based upon the complete separation of legislative from executive power. The minute a manager is compelled to assume leadership and to pilot projects through the Council he is thrown into the arms of politicians. The minute he has to 'play' with Council he is doomed to become entangled. And the whole purpose of the new plan was to free him from such entanglement."

"The Council-manager plan has not failed in Cleveland. It has been neglected by the very people who enacted it. The plan may require some modifications in the future. Perhaps a smaller Council elected at large and not by wards would insure a higher type of councilmen. This is not at all certain."

"I seriously doubt the wisdom of making changes at the present time. Our charter is only five years old. It has not been fully tried. Certainly it has not been given the backing which it must have in order to succeed. Great cities should not experiment with charters fitfully and frequently. It leads to chaos."

"This, above all, is clear—a return to the old system of government would be a calamity. We discarded it for good and sufficient reasons. These reasons are as valid today as they were five years ago. The old system was based upon political partisanship, the political machine and the spoils system. The fellow who could ring the most doorbells or shake the most hands was elected mayor."

"The Council-manager plan still represents the best and most progressive political thought of American municipalities."

"The task of improving our city lies not with our officials but with ourselves. Better men must volunteer for office. The citizens must see to it that such men do present themselves and that they are elected."

"Our citizens should organize permanently to insure that year by year only such candidates are elected to the Council as are in sympathy with the new form of government and represent its ideals. We have permitted the new system to fall into the hands of its enemies. They will destroy it."

SILVER TO DISCUSS TAINT IN POLITICS Rabbi Takes Up Conditions Under Fire Here in His Sermon Tomorrow.

Rabbi A. H. Silver of the Temple in his sermon tomorrow morning at 10:30 will discuss political corruption, this being his first utterance on civic affairs since his sermon some weeks ago on vice conditions, which is delivered following the vice charges made by Dr. Charles L. DeBoré of First Methodist Church and the investigations which followed Dr. DeBoré's sermon.

Tomorrow morning Dr. Silver will speak on "What Shall a City Do When Facing Political Corruption?" He will discuss the subject with special reference to the conditions now under investigation here.

The Temple's course on "Philosophy for the Layman" will be continued Monday evening at 8 in Mahler Hall. Dr. Walter E. Rothman, instructor in philosophy in Hebrew Union College, Cincinnati, will speak on "Business of Jewish Ethics."

PERIL OF INDIFFERENCE.

The substance, if not the whole text, of Rabbi A. H. Silver's Sunday address on the political situation in Cleveland ought to be put into the hands of every citizen of this community. It is the statement of a student and a practical man who sees clearly what is wrong in the local governmental picture.

This newspaper does not agree with Rabbi Silver in his apparent enthusiasm for Proportional Representation. In other respects, however, we believe his diagnosis is sound. It points unerringly to the importance of a Council cleanup next fall which the Plain Dealer has been advocating. We quote:

No system of government is rascal-proof.

No system of government is superior to the intelligence and morality of the electorate.

After the election of 1921, when the present city charter was adopted to supplant a scheme of government which had fallen into general disrepute, thousands of citizens appeared to believe that the reform had been achieved and the new form of government would take care of itself. They lost enthusiasm, made little or no effort to induce strong men to run for Council, showed little interest in supporting strong men who did run; many did not even take the trouble to vote.

As Rabbi Silver observes:

Political amateurs and reformers tire quickly. But the professional politician never tires.

That is why Cleveland has all these years permitted Maurice Maschke to control its City Council, to name the city manager, to dominate the Civil Service Commission; why Cuyahoga citizens allow him to control the Board of Elections and the Court House. Advocates of capable, representative government tire; he never tires.

The inevitable result is that, as Silver says, "we have a Council which is composed, with a very few exceptions, of amazing mediocrities." We will continue to have that kind of Councils until the citizens of Cleveland wake up to the peril.

County Prosecutor Ray T. Miller, after a little more than two months in office has shown himself an effective fighter of corruption in public life. Citizens applaud his efforts; are they willing to support these efforts by building on them a sounder political society in this community?

It is as clear as day that neither Miller nor any other official, regardless of how able he is, can achieve any permanent results in reformation unless an intelligent, alert, aggressive citizenship shall take steps to avoid the errors of the past.

On the constructive side, Rabbi Silver's suggestion is this:

Our citizens should organize permanently to insure that year by year only such candidates are elected to the Council as are in sympathy with the new form of government and represent its ideals. We have permitted the new system to fall into the hands of its enemies. They will destroy it.

This, it appears, is what the citizens of Cincinnati did after the adoption of the present charter which in most respects is modeled after Cleveland's. They organized to continue the fight. Cleveland reformers demobilized; Cincinnati reformers dug in and called for recruits.

Cleveland assumed that the new municipal ship of state would sail itself, without peril of piracy. Cincinnati, wiser, knew the launching of a ship is merely a first step in the vessel's career.

Present indications are that this year will see new efforts made to give Cleveland a new charter. One cannot pass judgment on these proposals until they take form.

This much is certain, however, that regardless of the form of government—whether the managership is retained or rejected; whether P. R. is ousted or remains—there must be widespread interest and activity on the part of citizens who recognize the evil of corrupt or inefficient government.

Grand jury and prosecutor have begun a renovation of the City Council. Completion of the task remains for voters at the November election.

SILVER WARNS CITY TO GUARD MANAGER PLAN

Rabbi Urges Public to Break "Vicious Political Ring."

and Give Charter

Real Trial. *Mills*

DECLARES NO SYSTEM CAN BE RASCAL-PROOF

Rips Into Corruption, and Says Miller Needs Constant Backing.

Rabbi A. H. Silver of the Temple, in his sermon yesterday morning, slashed into political corruption and control of the city's affairs by a vicious political ring and warned that County Prosecutor Ray T. Miller's "courageous and effective prosecution of corrupt city officials" would mean nothing unless Clevelanders backed him continuously and broke the machine's grip.

The rabbi praised Miller for his work and pleaded that the "organized good will of the community" be brought to his support. Dr. Silver said Cleveland for years had been in the grip of a vicious political ring, which he believed an outraged citizenship was likely to break.

"We have been made aware in recent months of the existence of a little army of political sultans and camp followers who have swindled and plundered our city in a most rascally fashion," Dr. Silver said. "Our people are properly aroused and indignant."

Wants Storm to Continue.

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Able Leaders Dropped Out.

"In the first flush of the reformation, in the early days of the establishment of the new government, a few men and women of ability did offer their services and were elected. For a time the Council enjoyed a measure of leadership and civility. But slowly, one by one, they dropped out and there were no others to take their places. The gusto of the reformation was spent."

"Political amateurs and reformers tire quickly. But the professional politicians never tire. When the outstanding business and professional men were counted upon to come forward and participate in the government failed to make their appearance, the professionals rushed in—the 'old boys' are always so eager to help a good cause along—so that today we are confronted with a Council which is composed, with a very few exceptions, of amazing mediocrities. It is totally without leadership, and the recent revolutions have deprived it of the last measure of public confidence and respect."

"The friends of the new charter failed to realize that the success of the new system depended more upon the quality of the Council which the people elected than upon the quality of the manager whom the Council appointed. Under the new system the Council was given almost unbounded power in all matters of policy and program. No one could veto its decisions. It is the final authority in fixing the budget and the salaries of city officials. It has the sole authority to hire or fire the city manager. It was meant to be the very keystone of the entire system."

Elected Smallish Councilmen.

"But we neglected the Council. We permitted smallish people to come into office again, men who reflected not the spirit of the new charter and its hopes but the sentiments and attitudes of the old form of government which our citizens discarded. Accordingly, not only have the same old corruptions crept in, but the city manager was compelled to assume that measure of civic leadership and the advocacy of great municipal projects which rightly should have come from the Council."

"This has hurt the new government. For the whole philosophy of the Council-manager system is based upon the complete separation of legislative from executive power. The minute a manager is compelled to assume leadership and to pilot projects through the Council he is thrown into the arms of politicians. The minute he has to 'play' with Council he is doomed to become entangled. And the whole purpose of



RABBI A.H. SILVER

the new plan was to free him from such entanglement.

"The Council-manager plan has not failed in Cleveland. It has been neglected by the very people who enacted it. The plan may require some modifications in the future. Perhaps a smaller Council elected at large and not by wards would insure a higher type of councilmen. This is not at all certain."

"I seriously doubt the wisdom of making changes at the present time. Our charter is only five years old. It has not been fully tried. Certainly it has not been given the backing which it must have in order to succeed. Great cities should not experiment with charters fitfully and frequently. It leads to chaos."

"This, above all, is clear—a return to the old system of government would be a calamity. We discarded it for good and sufficient reasons. These reasons are as valid today as they were five years ago. The old system was based upon political partisanship, the political machine and the spoils system. The fellow who could ring the most doorbells or shake the most hands was elected mayor."

"The Council-manager plan still represents the best and most progressive political thought of American municipalities."

"The task of improving our city lies not with our officials but with ourselves. Better men must volunteer for office. The citizens must see to it that such men do present themselves and that they are elected."

"Our citizens should organize permanently to insure that year by year only such candidates are elected to the Council as are in sympathy with the new form of government and represent its ideals. We have permitted the new system to fall into the hands of its enemies. They will destroy it."

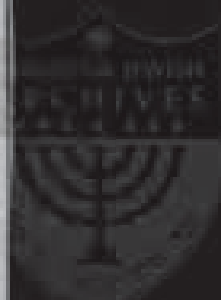
DEFENDS MANAGER PLAN

Rabbi Silver Pleads for Big Men in City Council.

"No system of government is rascal-proof," said Rabbi A. H. Silver in a sermon Sunday at the Temple, E. 108th st. and Ansel rd., in which he urged Clevelanders not to abandon the city manager plan.

Silver attributed the municipal graft recently uncovered by County Prosecutor Ray T. Miller to public indifference which permitted "smallish people" to fill the seats in city council. He pointed to the importance of the council under the manager plan and urged that men of high standing in the community run for election to the council.

"A return to the old system of government would be a calamity," the rabbi declared. "We discarded it for good and sufficient reasons and these reasons are as valid today as they were five years ago."



HERE IN INTERESTS OF ZIONISM



Rabbi Abba Hillel Silver, leader of the Zionist movement in America and noted Jewish scholar, who arrived in Chicago today to address a meeting at the Ashland boulevard auditorium. He will speak on Zionism and conditions in Palestine and will launch a movement here to raise part of the \$4,000,000 Jewish national fund for the promotion of Zionism in America.

(By a staff photographer.)

RABBI SILVER

In a spirit of seconding Rabbi Silver's remarks last Sunday on good government in general, and Cleveland government in particular, may we endorse his attitude toward an awakened public concern as the only route out of our present difficulties?

We do not agree with Rabbi Silver, however, in his contention that the present "council-city manager" machinery has not yet been given a fair trial. If ever any community went in for anything heart and soul, blindly and with an enthusiasm that carried it over every objection, Cleveland has stood back of both manager plan and manager.

Nor do we agree with him that the manager plan, which is a fetish pure and simple, "still represents the best and most progressive political thought of American municipalities." So we must fall out of line with him on his conclusion, "above all it is clear that a return to the old system of government would be a calamity." And again we must dissent when he naively remarks that the former system was "discarded for good and sufficient reasons" that are "as valid today as they were two years ago."

The plan of direct and democratic responsibility of the city's chief executive, which was the one discarded for the present manager plan, was scrapped because somebody came along with a novelty and Cleveland, true to its well earned reputation for political whimsies, put its tongue in its cheek and bought the bright new whistle.

However, we can agree on the surpassing importance of Rabbi Silver's just claim that great cities should not experiment with charters fitfully and frequently, and every citizen of Cleveland should stand with him on his appeal to the people themselves as the true authors of their political welfare.

Rabbi Silver is perfectly understandable and entirely sincere in his feelings toward the present "manager plan," with Proportional Representation and all that. He thinks they indicate a departure from partisan politics and in theory they do. In practice they do not. But in this, Rabbi Silver represents a different school of political philosophy than the *Ey-stander* and, while we acknowledge the many virtues of his school, we may be pardoned for telling at least ourselves that the school in which we believe is better than Rabbi Silver's.

We believe in ideal political parties and upright party management. The rabbi believes in non-partisan political action, independent action with people and issues taking the place of parties. Crooked leadership, alas, is common to both schools, and factious are not a curative for political parties. Nevertheless, strictly judged, Rabbi Silver's school is the one to which the world will ultimately turn, for its key is the political sovereignty and responsibility and efficiency of the individual.

Parties are valuable as a useful mechanical aid and we see no reason why voters can not be perfectly independent of party control and party bias, although pitting party organizations against each other in competition for votes by means of opposed civic values in candidates and policies.

DR. SILVER AND AMERICAN JUDAISM

At the 1928 gathering of the Central Conference of American Rabbis, which was held in Chicago, Dr. Abba Hillel Silver of Cleveland delivered a remarkable sermon on the subject, "The Democratic Impulse in Jewish History." This utterance derives its significance from the fact that it summarizes in masterly fashion the newer tendencies of reform Judaism and it also presents a *modus vivendi* for all Jews who are interested in the preservation of their faith. We are glad that Dr. Silver's address has been reprinted in booklet form (Bloch Publishing Company, New York, 1928), since it thereby stands a chance of reaching a larger circle of readers than if it had remained buried in the massive yearbooks of the Central Conference of American Rabbis. Dr. Silver's main thesis is beautifully summarized in the following paragraphs:

"The modern Pharisees will proceed to enrich and beautify and vitalize Jewish ~~life~~ ^{life}. They will hold fast to all the agencies which in the past preserved the integrity of the people—Israel's language, Israel's lore, Israel's hope of national rehabilitation, Israel's memory-laden customs and habits of life adjusted to modern needs.

"Above all, they will proceed to re-educate the Jew. Herein Liberal Judaism has been most culpable. It has quite unconsciously but nevertheless quite effectively prepared the way for an appalling and devastating analphabetism in our ranks. Jewish learning is the rarest of phenomena among Liberal Jews. We have relegated the priceless heritage of our people—of the entire people—to the ordained and professional few. We are thereby in danger of destroying the democratic character of our faith. If Judaism is to remain a democratic religion, if it is not to degenerate into a Rabbinic hierarchy, it must be on the basis of Jewish learning broadly disseminated through all the classes of our people. There is an inexorable law in our history. Without learning and study, Judaism cannot survive. Wherever a Jewish community failed to kindle the lamp of learning and relied solely upon worship, observance and philanthropy, it ultimately disappeared . . .

"The Jew persisted in racial uniqueness in order to preserve the integrity of his faith. Loyalty to the faith spelled loyalty to the race. Thus when the American Jew will abandon his faith he will swiftly and surely assimilate. He will intermarry with the peoples about him and he will destroy himself racially, and no quantum of Jewish music or Jewish art or books on Jewish literature and philosophy will be potent enough to save him. The anti-religious Jew will be the first to go, as he always has been. The religiously indifferent Jew will linger on by sheer force of inertia until the relentless assimilative forces will scatter and overwhelm him too. The secular nationalist will endure until such times as his ideology derived from the segregated and compact Jewish community life of Eastern Europe will be dissipated by the dissolving influences of American life.

"Even the strong appeal which Palestine is making today to many of our people will not prove sufficient to command their loyalty here in the days to come. The establishment of a strong Jewish commonwealth in Palestine will not accomplish the miracle of preservation for the American Jew. The existence of a great German Fatherland has not kept the Germans in the United States from assimilating. The Jew in the United States will not long remain either a Yiddishist or a Hebraist in the technical sense in which the proponents of cultural pluralisms understand the terms. Only the religious Jew who will continue steadfast in his faith will conserve and carry on the culture and the traditions of Israel. The rest will disappear as they always have, as they inevitably must."

These are prophetic words which we heartily commend for serious study to all those who sincerely cherish the heritage of our people. In these days of widespread confusion in the minds of many of our leaders about the meaning of the Jewish problem in America it is refreshing to come across a clear thinker whose words are backed by thorough scholarship and by a profound devotion to Jewish values. We cannot urge our readers too strongly to peruse studiously Dr. Silver's essay on "The Democratic Impulse in Jewish History."

Chicago Sentinel "Jan 22, 1929"

Municipal Affairs, Politics and C

P.D. Mc 23-1929 LETTERS FROM OUR READERS.

What Cleveland Needs.

Editor Plain Dealer—Sir: It is splendidly heartening to read here in Philadelphia your account of Rabbi Silver's sermon on the present state of the government of Cleveland. Since the recent and pending scandals I have gone over all my ideas and ideals to see if perchance I am wrong in my conclusion that the Siamese twins of the representative body that represents fairly all the voters, so far as that can be done through the candidates that offer themselves, and the control by that body of the administrative function, represent not only the best form of city government but one that is suited to the political development of Cleveland's citizenry.

Vigorous and thorough though my analysis has been I can only conclude that the Cleveland form of government has proved unsatisfactory because of one or two details. It is cheering to find that the clear analytical mind of Rabbi Silver, moved as it is by the inexorable ethics of justice, comes to the same conclusion.

Some three years ago I decided that one of the most important details in which the Cleveland charter needs improvement concerns the councilmanic salary; the \$5,000 salary for a Cincinnati councilman has brought out many more candidates of high capacity than Cleveland has had. A salary of \$4,000 is in the City Manager-P. R. Council for Philadelphia bill, now before the Pennsylvania Legislature.

But after all in a city with the civic interest that Cleveland has shown in the past there should be plenty of men and women to respond to the ringing challenge of Rabbi Silver and offer themselves within the few weeks as candidates for the forthcoming election. It will mean for some of them financial sacrifice, for they will consider as unethical the means by which some of the present councilmen are adding to their incomes in a perfectly legal manner, yet means which involve selling their prestige as members of the city's law-making body. Five thousand men and women banding themselves together into a city charter committee, giving each a very little money and a little leisure, has been all that was necessary to inflict defeat on two to one on a gang of

about 7,000 professional politicians who dominated Cincinnati under the old form of city government for 40 years. Therefore, I hope that the people will be moved by your account of Rabbi Silver's sermon to organize a committee, league or association. Like Cincinnati's charter committee it should back up the independent candidates, demand that the ballots cast be counted accurately, and keep as a charter fundamen-

tal the equal right of every voting citizen to representation.

WALTER J. MILLARD,
Philadelphia, Pa.

RABBI SILVER SEES GROWTH INDEX TO LIFE

Not Length of Years, or Success, but Development Is True Measure, He Says.

Rabbi Abba Hillel Silver of Cleveland addressed some 600 persons at the Central Synagogue, Lexington Avenue and Fifty-fifth Street, last evening. The talk was under the auspices of the Brotherhood of the synagogue. Rabbi Silver was introduced by Rabbi Jonah B. Wise.

Speaking on "How to Measure Life," Rabbi Silver said:

"Shall we measure life by time? Life on the uphill side brings joyous expectancy and hope, but on the darker side, in old age, it brings frustration and disappointment and ever narrowing horizons. No, truly we cannot judge life by length of years. After all, your life, my life, our individual lives are less than a moment in the cosmic calendar, less than a vibration in the throbb of infinite time.

"Neither can possession be accounted as a measure of life. Or, if we took contentment as our criterion, we would have to account as happiest the least enterprising who are contented with little, whose goals are near and whose peaks of attainment are low. But there are those who link their ideals to stars and never attain their goal. They seldom have anything to show at the end of their lives but their work, their tears and their striving. Nor can success be taken as a just measure of life.

"Life must be measured by growth. Have you grown since yesterday, yestermonth, yesteryear? Are you able to see today beauties unperceived yesterday? Do you love with greater sacrificial loyalty today than yesterday? Do you experience deeper and profounder sympathy with your fellow-men? Are you more attuned to the sweet music of humanity?

"Then you can say you have lived. Growth is the true measure of life. It is the miracle, the blender of creation. To live—not merely to exist, but to live—is to feel daily the thrust and team of developmental life, to perceive the thrill of new ideas, new purposes, new revelations and greater insight."

The Critic

Published by the Young Men's and Young Women's Hebrew Association

Paterson, New Jersey, Thursday March 21st, 1929



Hear

America's Greatest Lecturer
Dr. Abba Hillel Silver
Rabbi, "The Temple,"
Cleveland, Ohio

Subject
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UNTIRE LIBERAL"

WEDNESDAY NIGHT
March 27th, 1929

8:30 o'clock

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Leaders in Education, Church and Law Define Responsibilities of American Press Citizenship 1929

The duties and responsibilities of American citizenship were to be assumed today by 3932 men and women. Just what these duties are and just what these responsibilities mean to the man or woman who is to be a good citizen of this country is outlined here by representative citizens of the city.

Every man or woman who would conduct himself as a good citizen in the opinion of Judge Willis Vickery of the Court of Appeals, should remember that "while not forgetting the country of your birth, yet should give loyal support to the country of your adoption. For her hopes are your hopes and her destiny, your destiny."

Dr. Robert E. Vinson, president of Western Reserve University: There is a world of difference between being a citizen of a country and a subject of a king or other ruler, notwithstanding the fact that monarchy in these latter days weighs lightly upon the individual. American needs citizens who can throw off external subjugation and then guide their own lives into useful channels.

Magr. Joseph F. Smith: A good citizen should study the constitution of the United States and Declaration of Independence and realize that in this country before the law they are all equal. They should give consideration to the rights of others as the surest guarantee as a protection of their own rights. They should give serious consideration to their own duties and obligations to obey the law not only in letter but in spirit and practice the virtue of industry, sobriety and honesty.

Harrison B. McGraw, president of the Cleveland Bar Association: I would like to see our newly-made Americans endeavor to do their part toward bringing about improvement of the morale of our national life. In order to do so they should first of all be industrious and law abiding, they should fulfill the obligations of citizenship by participating

in all public activities, looking toward good ends.

Dr. Robert W. Mark, pastor of Old Stone Church, Public Square: A foreigner gains American citizenship at a considerable cost and it is worth while to remember this fact.

The supreme experience for me when I became a citizen myself was the definite act of surrendering the enchanted world of childhood. This, however, made all the more real to me the value of the new citizenship, for I realized that here was a land of glorious opportunity which necessitated the change.

Rabbi Abba Hillel Silver, the Temple: It is the privilege of an American citizen to share in the responsibilities of the common life of the American people, to foster its ideals of free government and to help mold its institutions into increasingly more perfect instruments of democracy.

The loyal citizen eschews partisanship, group exploitation and all racial and religious conflicts. He strives for peace and friendly international relations and recognizes that above the interests of any nation are the interests of humanity.

Robinson G. Jones, superintendent of the Cleveland public schools: Every foreign-born person who comes to this country, comes largely because of the liberty insured by our constitution and because of the great fruits of liberty for their children. The obligation of the foreign-born person who becomes a citizen is to insure the continuance of liberty so that others in the future may enjoy what he and his family enjoys.

DEATH OF HERRICK A SHOCKS FRIENDS

City Leaders Join in Tributes
to Associate, Advisor
and Friend.

Clevelanders of every description expressed deep grief last night at the death of Ambassador Myron T. Herrick. Men from the professions and leaders in civic life joined with humbler fellow citizens in mourning the passing of the diplomat. Some of Mr. Herrick's older friends were shocked by the news.

Among the comments were:
NEWTON D. BAKER, former secretary of war—Ambassador Herrick's death is a great public loss. He lived a distinguished life. Undoubtedly he will be remembered as deeply in France as in Cleveland and the United States. He was my personal friend. Personally I deeply grieve his death.

CHARLES F. DUFFELL, philanthropist and investor—We have lost a great citizen. Mr. Herrick was a phenomenally efficient representative of this country in France and other countries abroad.

CHARLES E. ADAMS—I was associated with Mr. Herrick socially and in a business way for more than 45 years. I have had the opportunity of meeting him more intimately than many others. When I was notified of his death I was reading a little book called "The Other World," by Lyman Abbott, and one verse comes into my mind about the ambassador. It says: "The universe is God's house. This world is not the only habitation for the living. In His house are many rooms. Death is only pushing aside the partition and passing from one room to another."

M. G. DALTON of Pickands, Mather & Co.—Myron Herrick was one of Cleveland's most loved and respected citizens. He was also one of America's most distinguished diplomats. His death will be a great loss to both America and France. Probably no American was respected by Frenchmen of whatever class more than he.

ROBERT B. VINSON, president of Western Reserve University—Mr. Herrick gave considerable interest and thought to the university. At times when he was available his judgment was most valuable. It will be very difficult to fill his place on our board of trustees.

ERNEST HATCH WILGINS, president of Oberlin College—Mr. Herrick was highly honored here. He was one of Oberlin's most distinguished alumni. We had planned to have him here on some public occasion soon.

LIEUT. COL. HERBERT ROBERTS, chief of the Cleveland district of the Salvation Army, in a message telegraphed to Paris—The Salvation Army has lost a faithful friend and trusted adviser who far more than a quarter of a century has given of his time, his money and his heart to furtherance of the creed. "A man may be down but he's never out." Twenty years ago Mr. Herrick was the leader of civic support for the Salvation Army in Cleveland, and ever since has taken an active interest as a member of the advisory committee. Last year he inaugurated and headed the campaign to raise funds here. The French Air Corps at Meaux will be a living memorial to Myron T. Herrick, humanitarian and gentle man.

CITY MANAGER WILLIAM B. ROYCE—No one who ever knew him will cease to recall his delightful personal qualities. Since his young marriage Myron T. Herrick has been closely associated with the growth of Cleveland from a small city to one of the great cities of the world. He had a large share in developing the electric light business here and the principal factories of the National Carbon Co. Internationally he will always be remembered as the American ambassador who stuck to

RABBI ABBA H. SILVER --- ORATOR AND MYSTIC

San Francisco, Apr. 7-1929

Judged by the standard of youth the most successful of all Reform rabbis in the country undoubtedly is Abba Hillel Silver of Cleveland, Ohio. He is only thirty-six years old. But the fame of this pulpitist has only been spread in every city and town in the United States where Jews live in considerable numbers but has carried Europe and other continents as well. He is one of the two American Jewish ministers who enjoy a truly international reputation.

It is Silver's good fortune that in speaking of him as a rabbi it is impossible not to refer to him as an orator. His great forensic gift overshadows anything he has ever accomplished as a rabbi and in fact almost wholly determines the place he is accorded among the foremost Reform preachers. He is the pulpit orator par excellence. Ask any of his adherents and he will tell you that Silver is considered the Byron of the Reform temple, a silver-tongued, spellbinder whose words vitandly entrance the intellectual as well as the emotional among his hearers.

If you know what is meant by a magnet and if you can associate that conception with an English speaking rabbi you will about him as a true characterization of Abba Hillel Silver. You remember the old time sanctimonious indifferent preachers and sermonizers whose job was to teach morality and ethical conduct, and who used the petty problems and questions of every life as a pretext for their rhetorical millstones. You remember those arid words whose passionate exhortations and heart-rending staccato shouts led to the core and twisted into a gloom, almost clamorous pleas for Jewishness and fear of assimilation. Later on you learned that these mystics on the whole were average fellows. No profound philosophy was expected of them. Their thoughts and ideas were mostly borrowed. They really served an educational, very much needed, in their day. They brought practically the only element of devotion into an otherwise dreary and circumstantial community life. There were exceptions, of course. Among the magicians were some learned men of glowing eloquence who thrilled the heart and the mind by the inspiring courage and warmth of their appeal. Rabbi Silver is a serious survival of that now almost extinct religious species.

He stands in a class by himself. He is the prophet, the star of the Reform pulpit. He combines in himself the intensity of the Russian Jew with the culture and refinement of his western contemporaries, a patriarchal sense of faith and dignity with a keen, probing, modern intelligence. Tall, gaunt, with a shock of jet black hair making a aureole frame for his pale, tense face, gleamed by a pair of deep, black piercing eyes Rabbi Silver makes a striking appearance on the platform. His voice, one of the most beautiful speaking voices that can be heard nowadays from a public platform, rings clear and true. It does not boom or rasp. It has none of the strained falsetto notes of vehement righteousness, nor the affected rumble of stern sanctimoniousness. It is of a pleasing timbre, vibrant with emotion and a poetic swing. It is lyrical. It aims to lift, to exalt.

Marriage and prosperity are adding little curvature to what used to be a sharply angular, upstanding figure, but the glow in this young cleric's eyes remains undiminished. And in his glow cool, radiant, and steady seems to be the source of the mysticism and fervor of the man's utterings. His words are like an anesthetic. Yet

they do not cast you into sleep. Rather they arouse your intellect, at first respectful and rebellious, in surrender to a hazy fascination. You are caught as if in a spider's web. You find yourself enmeshed in the silver threads of a net upon its fine presence in reality you.

Abba Hillel Silver was born in a small town in Lithuania in 1893. His father, a learned and pious Jew, had exercised a great influence on the boy's mental development. Abba and his brother were taught Hebrew and the Talmud at an age when most children are yet refused admission to school. When he was six the family migrated to this country and settled in New York on the East Side. Here the precocious boy continued their studies with rabbinic and private tutors. One



RABBI ABBA H. SILVER

of their early teachers was the Rev. Mankowsky, who already then was a well known religious leader on the East Side. After graduating from High School both boys entered Hebrew Union College, the rabbinical seminary of Reform at Cincinnati. Their rabbinical studies at college were supplemented by a secular course at the University of Cincinnati. Abba's teacher eventually gave up his career as a Jewish clergyman. Abba on the other hand had no comparisons about it. Already in his student days he exercised that remarkable "gift of tongues" which later was to bring him so much glory.

He was the first among the younger Reform rabbis to come out openly for Zionism. His first call was to a pulpit in Washington, W. Va. Then the war called him away on a mission which made him internationally known. He was invited by the Government of the United States to help keep up the morale of the troops at the front. He traveled from sector to sector delivering speeches in behalf of the Allied, connecting their cause with Judaism, the Jews of America and the fate of world Jewry generally. These speeches revealed to the world his extraordinary oratorical abilities. He was acclaimed as one of the great speakers of the generation. He spoke from the same platform with Lloyd George and made himself popular by the use of certain potent phrases regarded as inspired. The French Government decorated him for his distinguished services.

Rabbi Silver represents the highest point reached by Reform in the use of the pulpit as a means of influencing thought and opinion. Then again he personifies the success of the new element that has been gaining power

making the movement conform to their own traditions, temperament and views. I am referring of course to the advocacy of Jewish nationalism and Jewish political autonomy which has been advanced with success into the forbidden territory of Reform.

An eastern Jew among the German crowd, Rabbi Silver is naturally engaged in warfare on two fronts. He fights for Orthodox Missions as a

opponent of the regeneration of the Jewish people against the Missionary tide of the anti-nationalistic Talmudism. He champions the religious mysticism of the east against the rationalism of the west. In other words he is fighting for nationalism against dogmatic Denominationalism within the ranks of Reform, and for Jewish Jewry against the Cultivism of a Jewish intellectual outside these ranks. In this struggle, besides his eloquence, he uses scholarship, a scholarship gained through years of devoted study with his studies father as teachers on the East Side. His father, now living in Jerusalem, and I former teachers infinitely glory in it work.

Rabbi Silver's speeches have a peculiar spiritual quality which is quite lost when committed to the printed page. Because of their wonderful sound the rabbi is in great demand as lecturer and preacher all over the country. Those have witnessed only a glimpse of such distinction is not engaged in New York. Rabbi Silver does not really care about New York. For one thing he has a good job in Cleveland where they hang upon his every word and have built a magnificent temple for him. New York would have too many distractions for him. It would interfere with his set purpose of guarding and maintaining his prominence as the most inspiring preacher in the Reform pulpit. True, in New York he would have a wider platform from which to broadcast his greatness. But there is greater prestige when like a Sathana descending from the mountain he can make his appearance in the city from time to time to initiate it into the secrets of his lofty contemplation.

Though he takes great pride in his temple, Rabbi Silver is not essentially an organizer or active type of minister. He is rather lazy, preferring the solitude of words and sentiment to the crown of leadership in congregational government. He does not even crave

for power. It is said that twice him and of whose shrine he worships. A man of independent means Silver does not find himself at the mercy of temple officers and patronesses, as many other rabbis are. Not long ago he married a well-to-do society lady in the hinterlands. This marriage has given him freedom from material want and worry which he finds quite convenient in the discharge of his rabbinical duties. He can afford the luxury of disagreeing with the trustees or such parishioners where others must yield. He takes advantage of this independence to preach Zionism, for example. On the other hand it is true that his great powers as a public speaker have won for him the privilege of free speech where otherwise it would never have been tolerated.

Rabbi Silver takes great pains in the preparation of his sermons. He searches for the choicest words, for the most telling metaphors. He never trifles with the matter of delivery. He usually memorizes his sermons, and the mirror to him is no mere stranger overhearing his rehearsals. Rabbi Silver speaks Hebrew fluently and is able to engage in a debate in that language. He has written a few books, the most important of which is a work on the Messianic idea of the Jews.

among the Talmudists, namely the Eastern Jews. He symbolizes not only the great contribution these eastern Jews are making to the Reform pulpit but also the new face their participation is putting on the Reform movement. Not only are the eastern Jews identifying themselves with it, but they are

**Rabbi A. H. Silver To Address
Zionist Meeting at Bryden
Road Temple**
A Columbia Chronicle
Outstanding Zionist Worker and
Publicist of the Middle West
Will Appear Here on Mon-
day Evening, May 6

The Board of Trustees of the Bryden Road Temple have authorized the use of their Temple for the Zionist Mass Meeting to be addressed by Rabbi Abba Hillel Silver of Cleveland on Monday evening May 6th. This meeting will be at



DR. A. H. SILVER

purely educational and cultural character, and no collections or solicitations of any kind will be made. Further details regarding the program will be announced in forthcoming issues of the Ohio Jewish Chronicle.

PURSE NO TEST OF MAN, SAYS SILVER

**Holds America Is Ruthless
Toward Economically
Unsuccessful.**

Rabbi A. H. Silver of the Temple in his sermon yesterday morning charged that "the American public is ruthless in its attitude toward the economically unsuccessful" without realizing that there are millions and "millions are great in the arena of thought and character and helpless in the arena of economic action." Dr. Silver held that "frequently these men are the 'salt of the earth'."

Rabbi Silver spoke on "How to Choose a Career for Your Child" and said "parents often offend between their children and their destiny." "Such parents would like to shield their children from those hardships which they think they will encounter in their unadorned careers," Rabbi Silver said.

Prevent Inherrent Advantages.
"This is particularly true of the wealthy parents, who are eager to provide comfortable berths for their children in their stores and offices rather than send them out upon a quest of their own realization."

"The most that parents should do is to prepare their children through early training and environment so that when they come to choose a career they will choose honestly—that is, their choice will be determined by a sincere desire to be true to themselves and to be worthy of the best in them."

"Children should be prepared to think of a profession as a way of life, not as a means of exploitation."

"No way of life can be completely satisfying without a full measure of disinterested cultural pursuits and service to man's fellowmen. Children can be trained to think of a profession as a 'vocation,' a 'calling,' as a challenge to self-expression and service."

"Children should be taught that there are two kinds of success in life, both desirable, though and equally important: one material, the other spiritual. And that one can be a failure in the material sense and yet be supremely successful in the realm of character, culture and service."

The essence of education is moral intelligence. The primary function of education is first, to train men to think rationally, creatively and independently; to provide them with that equipment of real knowledge which will make them free thinkers for themselves, to make decisions, and effectively to carry through their plans and purposes."

Cultural Knowledge Indispensable.

"Real knowledge does not merely supply men knowledge which can be quickly translated into action and coined into currency. There is knowledge which gives us perspective, appreciation, criteria of judgment even when it does not lead to tangible achievement. This knowledge is supremely valuable."

"Real education does not consist

ראשי הלה סילבר הינאדעה הייפט רעדנער ביי \$50 א פלייט לאנטשען

Apr. 10-24
פון דער הדסה *Chicago*
ה'תרפ"ט 6:30 בעער וועט ראבי הילל סילבער זיין דער נאכט
פון פארמינעטע ציין אפער ביי א דנער אין קאנז
נאכט קלוב



ראבי אבא הילל סילבער

זיין איינער פון די אינספיראציעס
אונטערזוכטען פון היינטיקע קענע
ווערן ערשיינט א ספעציעל
פארשטאנד אירע פון קינדער
וועלכע קענען א ספעציעל
פון פארמינעטע ציין אפער ביי א
דנער אין קאנז נאכט קלוב

היינט איז דאס אירע פון קינדער
אין פאליסע וועלכע וועט ווערן
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וועלכע קענען א ספעציעל
פון פארמינעטע ציין אפער ביי א
דנער אין קאנז נאכט קלוב

דאס איז דאס אירע פון קינדער
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דנער אין קאנז נאכט קלוב

HADASSAH LUNCHEON A BRILLIANT AFFAIR

Apr. 12, 1929
1,000 Representative Women
Pay \$50.00 Per Plate at
This Function.

Chicago Jewish Chronicle
One of the finest affairs of the season took place Wednesday noon at the Palmer House where 1,000 women from every walk of life paid \$50.00 a person for the privilege of being present. It was a case of "Give or



Rabbi Abba Hillel Silver.

Get" fifty dollars for Hadassah and secure an honor badge which read: "You're One In A Thousand"—You have served, now be served.

The address by Rabbi Abba Hillel Silver was instructive and inspiring. Prophet-like, he gave a brief resume of the happenings in Jewish history during the past nineteen centuries, bringing it down to the famous Balfour Declaration which gave the Jew a place under the sun. "We don't want Jewish peasants in Palestine, we want Jewish farmers," he exclaimed; "we don't want Jewish proletarians but we want Jewish workmen; we do not want Jewish exploiters, but we want Jewish business men." . . . A presidential power is watching and guiding the destinies of Israel, and the rebuilding of Eretz Yisrael is going on slowly but solidly and safely. . . . I am told that during the recent excavations in Palestine a box containing pledges for the rebuilding of the second Temple was found. It was even in olden times ready.

Rabbi Abba Hillel Silver spoke fearfully and fervently, carrying away with him all who were privileged to be within hearing. Rabbi Silver has always something to say and says it in such an interesting way that he captivates his listeners.

SUCCESSFUL DONOR LUNCHEONS

with formal education in the school or the university. It is a continuous enterprise through life. It is said to note how many of our fine young men and women go to sea after graduation.

"The daily grind of business and the nightly routine of home recreation leave them, after a few years, mentally stuffy and stolid. They lose the cultural quest, the intellectual eagerness, the spiritual restlessness which are the signs of an intellectually growing personality."

"The most function of education is to accustom a human being, usually, to train him for citizenship in his community, in his nation and in the world. Education which merely leads to an easy-going absorption, a refined detachment, or an elegant Epicureanism and does not develop intellect, widen sympathies and stimulate ethical aspirations, is a false and vicious education."

"There should be the touch of the flame in education, a bit of the provocative, prophetic spirit. The educated man should not only know how to seek truth but he should also have the will to enter the arena of life and do battle for it."

The Chicago chapter has again added to its list of fine achievements. The Palmer House in that city was the scene of a brilliant event on April 10 was more than 900 persons gathered at the \$50 "give or get" luncheon of the Chicago chapter for the Hadassah Medical Organization. Later in the afternoon the guests were augmented by several hundred men to hear the guest of honor or speaker, Rabbi Abba Hillel Silver, of Cleveland, whose address made a profound impression. More than \$48,000 in cash was raised, and pledges were given to make up the \$50,000 goal.

It was a gathering that spoke eloquently of the place which the Chicago chapter holds in the Jewish community of the city. Prominent representatives of every Jewish women's organization and every congregation were present. Miss Pearl Friedman, president of the chapter, was chairman.

ראשי הלל סלבער היינט דעה הויפט דערנער ביי \$50 א פלייט לאגמשעא

פון דער דרסה *April 14-29*
 6.30 אבער וועט ראשי הלל סלבער זיין דער נאכט
 פון פאראייניגטען זיין אפיער ביי א דינער אין קאדע-
 נאנט קלוב



ראשי אהא הלל ווינער

היינט איז ער נאכפאלגט וועט
 אין פאליטע דער שטאטס-רע-
 לאגמשעא פון עקאנאמיסט, פון
 ווינער דער פאליטע פון א פלייט אין 50
 דאזיגן און פון ווינער און ווינער
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דער היינטיגער לאגמשעא פון דער
 דאזיגן און דער און דער און דער
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ווינערסטע און ווינערסטע און ווינערסטע
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 ווינערסטע און ווינערסטע און ווינערסטע

SUCCESSFUL DONOR-LUNCHEONS

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"The second function of education is to ennoble a human being morally. To train him for citizenship in his community, in his nation and in the world. Education which merely leads to an easy-going skepticism, a refined detachment, an elegant Epicureanism and does not deepen loyalty, widen sympathies and stimulate ethical aspirations, is a false and useless education.

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TELLS HOW LOVE DEFEATS TRAGEDY

Silver Says Great Emotion
Is Never Without Its
Compensations.

Rabbi A. H. Silver of the Temple, speaking yesterday morning on "The Essence of Love," held that "marriage which is built upon joyous love will withstand every assault of misfortune, poverty, trials, tragic mistakes, severe problems of adjustment and the ravages of time."

Dr. Silver contended that "one of the great tragedies of married life is that so many men and women stop growing after marriage and frequently one drags the other down spiritually and intellectually."

"Great love is never without compensation," Rabbi Silver said. "That compensation is not the motive of great love."

"Those who love greatly will struggle and know what you are talking about when you speak to them of rewards. They love because for them it is the most necessary, the most spontaneous and altogether the

most desirable thing to do. Compensation follows."

"The first compensation is joy. True love is intrinsically joyous. This is true even after making full allowance for the inevitable sorrows which come into the lives of all lovers. In fact it is the ennobling destiny of men with its full quota of pain and frustration and tragedy which leads the ego to their precious love and to their holy hours of happiness. The love of a friend, the love of knowledge, the love of beauty, or the love of God is an inexhaustible source of joy."

"Joy is one of the two real tests of love. Do you find joy in the person or thing to whom you think you love? If the element of joy is not there, it is not love. It may be respect or admiration or toleration. It is not love."

"It is this element of joy which makes love so powerful a motive in life. Sorrow and grief contrast, enfeeble and inhibit us. They paralyze our powers of vision and action. Joy energizes, happiness releases energies. Therefore, love which is joyous in its sense of pride and worth and dignity is self-enriching."

"True husband and wife who love each other deeply will not seek to subject one another or to drain one personality to feed another. They will help each other to grow in the comradeship of responsible freedom. Thus growth is the second test of real love."

"If the love of young people, or married people, or of friends, does not develop them, does not evolve the best and nobler in them, it is not love. True partnership, true love is a man's friend. The man who would make his friend a reflex of himself is no friend. The husband who would make of his wife an image of himself, a mere extension of his personality, is no lover. He is just a husband."

Aids College Cause



Dr. Abba Hillel Silver

Dr. Abba Hillel Silver, of The Temple, Cleveland, Ohio, sponsored an enthusiastic meeting on Friday noon, May 2, in the Hotel Cleveland of that city in behalf of the \$5,000,000 Endowment Fund of the Hebrew Union College.

H. U. C. Call Is Heard In Cleveland

Dr. Abba Hillel Silver
Sponsors Meeting Of
Leading Citizens

May 10 1929

Special To The American Israelite
CLEVELAND, OHIO.—The claims of the Hebrew Union College upon the intelligence and affections of American Jewry were revealed to a group of representative Cleveland citizens here at a luncheon meeting on Friday, May 2, in the Hotel Cleveland.

The guests heard Mr. Adolph B. Ochs, of New York, N. Y., Chairman of the \$5,000,000 Endowment Fund campaign of the Hebrew Union College, and Dr. Abba Hillel Silver, Rabbi of The Temple, Cleveland, and a graduate of the College in the Class of 1915. The latter sponsored the luncheon.

Dr. Silver praised the movement in his address and presented Mr. Ochs to the guests. After outlining the plans of the campaign, Mr. Ochs pointed out that more than \$1,000,000 is still needed to complete the fund and he urged Cleveland residents to give generously to the cause. Non-Jews as well as Jews have responded with contributions, he told the guests.

"Deserves Co-operation"

"An institution that turns out such men as your own Rabbi Silver deserves the co-operation of all of us," the Campaign Chairman declared.

The character of the American rubinate will determine in large measure the impression which the American public will obtain of Jews, and the Endowment Fund is a splendid means of securing a select faculty and student body, he said.

He told of the \$500,000 gift of Mr. Julius Rosenwald, of Chicago, conditioned upon the attainment of \$4,000,000 by July 1, and of the large contributions of the Guggenheim family, the Schiffs, Mr. and Mrs. Felix M. Warburg, and others.

Among Guests

Guests at the luncheon included the following persons:

Dr. Silver, Chairman; Messrs. Milton Altman, E. M. Baker, Adrian Binger, Eugene Colman, Robert Cohn, Adolph Brozman, Magnus Hanz, Edgar A. Kahn, S. P. Halle, Clarence Ilya, David G. Hall, Sidney L. Weil, Sidney F. Weiss, S. D. Wise, Eugene L. Wolf, Frank Wolfger.

Louis Torkheimer, Samuel Horvitz, Adolph Keller, Richard Kohn, Edmund Knoch, Irwin Lesser, Nathan Lesser, Maurice Maschke, May Meyers, Andrew Oppenheim, Charles Richman, Henry Richman and Nathan Richman.

From Cleveland, Mr. Ochs went to Chicago in the interests of the Endowment Fund.

SEES YOUNG BUSINESS MEN SEEKING IDEALS

Rabbi Silver Says They Have Higher Aspirations Than Wealth

Great wealth is coming to be the sole aim of young business men and the new generation is living a broader life, in the opinion of Rabbi A. H. Silver.

In a sermon at the Temple Sunday, he said:

"The younger generation of American business men are becoming aware of the inadequacy of the conventional and one-sided lives their fathers led. They have become conscious of a sweeter and nobler way of living."

"And here and there in our cities there are already appearing men who are content with less than the maximum of wealth which they could attain and are dissatisfied with the minimum of living which is the lot of American business men."

RAIN DEALER
MAY 6-1929
PAGE FOURTEEN

YOUNG AMERICA IS PRAISED BY SILVER

Rabbi Says Business Men
Are Learning How
to Live.

The younger generation of American business men is learning to look upon business as a means to an end and no longer stands in awe of a man merely because he is a "successful manufacturer, merchant or banker," Rabbi A. H. Silver of the Temple said in his lecture yesterday on "What Happens in the American Business Man After Fifty?"

Dr. Silver said the younger generation of business leaders interested in the richness of living and the spiritual values of life and views this as a healthy sign.

"Many American business men have only one world in which to live—their business world," Dr. Silver said.

"When they leave it they are lost. For all other worlds, for self-cultivation, for home, for children, for citizenship, for God, they can spare only the last end of the day or the year or the residue of their energies. The richness and the beauty of life pass them by."

"Many business men think that they will catch up with life after they retire. They never do. They retire to emptiness. They lay up enough financial capital on which to retire, but no spiritual, mental and emotional capital. It is too late to discover expressive interests in life after the best years of work life have been consumed."

"Many American business men are physically spent and exhausted at 50. Their vitality is drained. They become empty in the first decade almost which attacks them. They who call themselves masters of industry are actually mastered by industry. They are caught up in the furthest recesses of one substance competitive life and they are drained and exhausted."

"Many American business men have no time to cultivate themselves around the lives of their children. When they are 50 they realize that their children have built their lives without regard to them and that they have lost them. Many have to get learned how to get along intelligently and creatively. Even when they play, they play fortissimo for their health, not for the joy of play."

The younger generation of American business men are becoming aware of the inadequacy of the conventional and one-sided lives their fathers led. They have become conscious of a sweeter and nobler way of living. And here and there in our cities there are already appearing men who are content with less than the maximum of wealth which they could attain and are dissatisfied with the minimum of living which is the lot of American business men.

"They are not waiting until they are old and retired to find romance and beauty in life. They are learning to look upon business as only a means to an end. They no longer stand in awe before the man who is only a successful manufacturer or merchant or banker. They have learned to pay greater deference to the man who cultivates the things of the mind and the spirit. An American business man is becoming more well-rounded."

SPEAKS HERE AT WELFARE DINNER

Harrisburg, Pa., Rabbi to Address

Opening Banquet of Federation Drive Monday Night at Penn-Harris

Rabbi Abba Hillel Silver, of Cleveland, noted orator and authority on community undertakings, will be the principal speaker at the opening dinner of the Welfare Federation campaign next Monday evening at the Penn-Harris Hotel. It was announced last night by the Welfare Federation.

Rabbi Silver has established a national reputation by virtue of his oratorical abilities. He has been in Harrisburg twice before and is well remembered for the interesting messages he brought.

The speaker is familiar with the Welfare Federation plan of financing social work, having been actively interested in the Cleveland Welfare Federation since its organization fifteen years ago.

His message Monday night will deal with the work in which the 1000 workers in this year's Welfare campaign are interested and is expected to prove very helpful to them in the campaign.

At the age of 24, after having graduated from the Hebrew Union College, Rabbi Silver was called to the pulpit of the Temple in Cleveland, one of the country's largest congregations, and has served there ever since. He is a national leader in educational matters.

Cleveland Rabbi Who Made Inspiring Welfare Speech



Rabbi Hillel Silver (left), of The Temple, Cleveland, who delivered an inspirational address to workers of the Harrisburg Welfare Federation at the opening of the 1929 campaign last night, and Rabbi Philip David Hockstader (right), of Ohev Shalom Temple, whose guest he was during his stay in this city.

NEW OUTLOOK IS HAILED BY RABBI

Silver Sees Young Business Man
Finding Romance in Life

The younger American business man, according to Rabbi A. H. Silver in a lecture Sunday, no longer looks with awe upon another man merely because he has been successful. They are more interested, as Rabbi Silver sees it, in the romance of living and the spiritual values of life.

He drew the contrast between the younger and the older men of business in his lecture "What Happens in the American Business Man after Fifty?" Members of the older order, he said, often find themselves leading one-sided lives.

"Younger business men," he said, "are conscious of a sweeter and nobler way of living. They are not waiting until they are retired to find poetry and beauty in life."

Hospital Doors Open to Public A Marking National Hospital Day

Services at St. John's Cathedral and Trinity Cathedral for City's Nurses.

Greater Cleveland, along with other cities in the United States and major countries of the world, is observing National Hospital day today.

Florence Nightingale, the famous war nurse whose name countless wounded soldiers attended by patient white-robed women—guardian angels of men—the Red Cross—also is honored during the observance of the day.

Thousands Attend Exhibit.

Anxious to learn as well as to observe and honor, Clevelanders turned out by the thousands to attend the exhibit of 24 city, Community Fund and government hospitals at public hall last night.

The duties of the hospital and the community are complementary to one another, the addresses at the exhibit of Rabbi A. H. Silver and the Rev. Joel B. Hayden disclosed.

Both should work together and each should be able to provide expert, simple treatment at a cost reasonable to the man of modest means so that a period of illness would not impoverish his family; supply nurses not only competent, but psychically helpful and sympathetic to the suffering; provide hospital training for students and internes and opportunity for extensive research; insure education propaganda for hospitals and extension work, and make for economical administration of funds.

Many Questions Answered.

Guy Clark, executive secretary of the Hospital Council, answered questions previously submitted by the audience. These questions, and the interest shown in the various exhibits, showed the public interested in proper care of babies, development in reading instruction for the blind, blood transfusion and tests for ailments.

Today the doors of the hospitals

24 Hospitals Join in Exhibit

CLEVELAND'S first hospital exhibit, in which 24 institutions will participate, will take place Saturday night in public hall ballrooms.

Rabbi A. H. SILVER will discuss "The Obligations of Hospitals to the Community," and the Rev. Joel B. Hayden will tell of "The Obligations of the Community to the Hospital." Guy J. Clark



REVEREND SILVER

executive secretary of the hospital council, will give an insight into hospital management.



REVEREND HAYDEN

National hospital day will be observed Sunday, when Cleveland hospitals have open house.

Hospitals participating in the exhibit are: Chasity City, Cleveland Clinic, Evangelical Descent, Fairview Park, Glenview, Grace, Hudson Road, Lakeside, Lakewood, Lutheran, Maternity, Mt. Sinai, Provident, Rainbow, St. Alexis, St. Ann's, Westmoreland, St. John's, St. Luke's, United States Marine, Women's and Babies and Children's. The Association for the Crippled and Disabled, American Association for Hospital Social Workers, Cleveland Public Library, Cleveland Nursing Center, City Division of Health and Medical Library are also co-operating.

May 10/29

HEAR OF HOSPITAL CARE FOR NEEDY

Clevelanders Attend Program and Exhibit in Public Hall.

Cleveland's hospitals were described by word and by practical demonstration in the ball room of Public Hall last night.

Rabbi A. H. Silver of the Temple and the Rev. Joel B. Hayden of the Fairmount Presbyterian Church outlined the community's obligations to the hospitals. Guy J. Clark, secretary of the Cleveland Hospital Council, answered questions which dealt with the cost of hospital treatment.

Numerous exhibits gave in detail the work the hospitals do in keeping the community in good health and restoring health when it becomes weakened.

The exhibit and program were given by the Cleveland Hospital Council as an observance of National Hospital Day, which the institutions celebrate today by throwing open their doors to public inspection.

Had "Patron Saint"

Dr. Richard Decker, who presided, explained that National Hospital Day was set on this date as possible to May 12, the anniversary of the birth of Florence Nightingale, who is hailed throughout the world as the patron saint of the Red Cross.

Rabbi Silver said the first duty of the hospital is to give the best care at the minimum cost so that "a long rope of illness does not imperish a family." Then he listed the training of nurses and medical students. Next, the duty of training the human race to keep well. And then came the obligation of spending the money given by the community wisely, economically and to the best interest of all.

Dr. Hayden said that a community owes to the hospitals the effort to insure itself as to the conditions that have to be met by the institutions and to provide for them financially and otherwise.

Clark declared that the cost of hospital treatment was not excessive when the service rendered was considered. He said that provision is made for all in the hospitals and that there need be no fear of those who cannot pay being neglected. Last year, he said, 61,748 patients were treated a total of 726,611 days in Community Fund hospitals in Cleveland. Of these days, 211,281 were paid in full, 279,880 were paid in part and 235,450 were free services.

The total cost of hospital work in this city last year, he said, was \$4,000,000. Patients paid \$2,500,000 and the Community Fund contributed \$1,500,000, leaving a deficit of \$100,000 to be made up through private

HOSPITALS PLAN PROGRAM MAY 12

Observe Day by Arranging Public Inspection; Hold Meeting in Hall, May 11

Plans for National Hospital Day, Sunday, May 12, were completed Wednesday, as a meeting of the Hospital Day committee in the Hotel Waldorf.

Dr. C. B. Wood, superintendent of St. Luke's Hospital, heads the committee, which is planning an exhibit and program for Saturday, May 11, at the Public Hall. Dr. Richard

Decker, president of the Academy of Medicine, will preside at this meeting.

Rabbi Abba Mihal Silver of the Temple, and the Rev. Joel B. Hayden of the Fairmount Presbyterian Church, will discuss the "Obligations of the Community to the Hospital" and "The Obligations of the Hospital to the Community." The Lutheran Church will also under the direction of F. W. Stricker.

Hospitals will be open to the public for inspection, Sunday, May 12.

The Hospital Day committee includes Dr. Wood, Dr. Alice Butler, Women's Hospital; Guy Clark, Hospital Council; Miss Katherine Callender, St. Alexis Hospital; John S. Dorman, St. John's Hospital; F. J. McHugh, City Hospital; Dr. E. C. Fennell, Huron Road Hospital; Herman Schenck, Lutheran Hospital; and Dr. Eugene Walker, Lakeside Hospital.

TEMPLE TO ABANDON A SOCIAL GROUPS PLAN

Members of Congregation to Center Activities on Religious Education

Use of social activities as a method to attract young people to the church, a practice widely resorted to in recent years, is to be abandoned by the Temple.

Congregation of the Temple, at its annual meeting last night, agreed the plan was not worth the risk. They found it not only had failed to attract, but had tended to split the congregation into cliques.

As a result of the findings, it was decided to abandon social functions, and instead to center energy of temple clubs and groups upon religious education activities.

Rabbi A. H. Silver, leader of the temple, endorsed the decision of the congregation, and expressed the belief that the action would open a new era in religious work.

"Our large metropolitan temples no longer represent homogeneous social groups. Rather they reflect the social strata of a community. While these elements will meet in religious service, in the religious

TEMPLE CURBS "SOCIAL SIDE"

Report Holds Amusement Is Failure as Incentive.

Adoption of a new policy in relation to secular activities by the congregation of The Temple, E. 166th st. and Arnet rd., was hailed Monday by Rabbi A. H. Silver as marking "a turning point in the congregation of liberal Judaism."

The Temple's action was in the form of acceptance by the annual meeting Sunday night of a report by the committee on activities calling for the curtailment of social activities of the various organizations connected with The Temple and the concentration on services of worship and education.

"The hope that young people would be attracted to worship and religious study through the magnetism of dances, plays, athletics and parties has not been realized," the report stated. The appeal of the synagogue is not heightened through the bait of amusement.

"It has not been found possible successfully to transform the large congregation into a congregational clubhouse wherein all ages and groups will meet for social gatherings."

The report pointed out that congregations in large cities were no longer drawn from one distinct social group, but from various strata of society. Most social gatherings at the larger temples were apt to be attended by representatives of only one or two of these groups, thus emphasizing rather than overcoming the distinction within the congregation, the report said.

AMUSEMENTS ARE NOT RELIGION BAIT

Birmingham, Ala. News Social Events Fail To Induce Spiritual Life Among The Young, Rabbi Says

CLEVELAND, MAY 22.—Dances, parties and athletics have failed as an inducement to spiritual life among young people.

This was the opinion expressed in a report of the activities committee of Liberal Jewish Congregation, prepared with endorsement of Rabbi A. H. Silver, leader of Liberal Judaism, and unanimously adopted by its members. It means, also, a return to an undivided extra-religious activity by one of the five synagogues admitting the members to serious spiritual thought in young people.

"The value of the synagogue," said report, "is destroyed not in the matter of the amount and value of many activities which can be carried on as well, or not better, in another place. The hope that young people would be attracted to worship and religious study through the magnetism of dances, plays, athletics and parties has not been realized. The appeal of the synagogue is not heightened through the bait of amusement."

Social activities will be continued, was said, but they will be more valued than in the past.

3 SYNAGOGS WON'T GIVE UP SOCIAL WORK

See Merit in Recreational Activity While the Temple C.F.D. Bans Program

No curtailment of program which includes social and recreational activities will be made in the Euclid Avenue Temple, the Temple on the Heights or the Jewish Center.

This announcement was made today by the rabbis of these congregations following the statement of the Temple, Arnet road at E. 166th street, that their social activities were to be discontinued because the synagogue should be only a place of worship and a place of religious education.

"There is a distinct program on recreation which the Temple should foster," explained Rabbi Abraham Novak of the Temple on the Heights. "Social programs conducted in the Temples induce some Jewishness in the people who come to it. If properly regulated these contacts serve to inspire. We are going to continue our social activities."

Failure Silver Says

That such social programs in the Temple are a failure was claimed by Rabbi Hillel Silver of the Temple today.

"The Temple center has now been in existence long enough to enable us to take stock of its contribution to the life of the synagogue," Rabbi Silver said. "In fact such surveys have been made. The findings have not at all justified the early enthusiastic claims which were made for the Temple center."

"The appeal of the synagogue to me heightened thru the bait of amusement," Rabbi Silver said. "It means nothing to Judaism or the life of a Jewish community if the precincts of a temple are crowded with people coming for entertainment which can be supplied to them just as well, if not better, in theaters, moving pictures or social clubs."

Leadership Is Triumph

"A few souls inspired in the Temple to seek the higher things of life, a few Jews taught loyalty to the sacred ideals of Israel, a few men went out into the community as representatives of the best in Jewish life, are a greater triumph by far for the synagogue than multitudes who may have been receiving entertainment and amusement within its halls," Rabbi Silver said.

The decision to curtail social activities was made last night at the 76th annual meeting of the Temple, following a report of the activities committee of which Max E. Mosel is chairman.

The following were elected to the board of trustees for a three-year term:

Samuel M. Gross, Sylvester Liebenthal, Sidney N. Weiss, Milton K. Epstein, Jesse Solomon, Sidney P. Wilkins, Bert Keller, Milton P. Altshul and Robert H. Orin.

Representing the Temple Women's Association on the board:

Mrs. George W. Furt, Mrs. Walter A. Goldsmith, Mrs. Rudolph C. Norberg, Mrs. Sam Freedman, Mrs. Joseph H. Gross and Miss Flora Rohlfmeier.

AKRON U 1929 CLASS IS TOLD LIFE'S TRUTHS

Rabbi Silver Stresses Importance of Ascertaining Facts of Existence

166 TO BE GRADUATED Commencement Rites to be Held Tuesday, Farewell Dinner Wednesday

Akron University graduating seniors opened their final week of campus activity at noon Monday with the class breakfast at the University Club.

President and Mrs. George F. Dock acted as host and hostess.

The regular class day was in being at 3 o'clock at Central High auditorium.

The graduates gathered Sunday afternoon in Central High auditorium to receive a baccalaureate message from Rabbi Abba Hillel Silver of the Temple, Cleveland, who advised the candidates that their education had a two-fold purpose: culture and utility.

Efficiency stressed

"Education must enable a man to become more efficient, to achieve with increasing ability the legitimate goals of his life, and it must humanize him," Rabbi Silver declared.

"Education must also train us for quick, resolute and effective thinking. To think is the hardest thing in the world."

"Our mental life is constantly being invaded by legions of half-truths, pervasions of truth, prejudices and propaganda. Even our authentic channels of information, the press, the class room, the platform and the pulpit, in many instances, do not give objective and unbiased truth."

"And 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."

"But education for efficiency is only one-half of education. Education which stops with efficiency may prove the greatest menace to men and society. The most dangerous criminal in the world may be the man who is most plentifully endowed with the gifts of concentration, reason and imagination but with no morals."

Must Have Character

"Intelligence plus character, that is the goal of true 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 sympathy with which to temper the severity of our judgments, not only a quickened imagination but also an exulting enthusiasm for the objects of our imagination."

"Goodness finds its objectives not in ourselves but in others. It is only as we widen the circle of our lives to include the lives of others that we develop into spiritual maturity and taste of the good life."

"You, my friends, are entering a world which is not a fool's paradise, in which conditions of palpable wrong prevail to thwart the rich promise of human life, consign millions to distress and fill the habitation of men and sorrow."

"The burdens of our economic order lie heavily upon the shoulders of our womanhood. Nowhere in the world today do these conditions of full justice and opportunity prevail which make possible the free untrammelled evolution of personality, the harmonious development of all God's children, according to the measures of their capacities."

Adversity is an other quality which distinguishes the good life is the quality of adventure. Goodness seeks its major victories, not in the present but in the future. In all the realms of human life, we deprecate that very spirit of quest and adventure which we acclaim in the material realm.

"And if you wish to share in the good life which is the portion of all the favored children of God, you must throughout your days seek the new heavens and the new earth."

"This New Life is, after all, no new life at all, but an acceleration of the old rhythm—a swifter scanion of a harkened melody. The irreverence and the irresponsibility of our day are so whit different from the stale torpidity of every generation since the beginning of time."

To Present Prices

The principal feature of the class day exercises will be the Ashton prize speaking contest, with cash prizes for both first and second places of \$40 and \$20 respectively. Four students will compete. They are Virginia Kneiser, Laura Bowman, Addie Finney and Lester Caplan. A short skit and musical numbers will also be presented.

The annual Alumni banquet is scheduled for the Portage Country Club Monday night. William F. Putnam, president of the Detroit Testing Laboratories, and a graduate of the class of 1923, will speak on "Readjustment or New Competition."

A luncheon of the Akron branch of the American Association of University Women will be held Tuesday noon at the Women's City Club. Dean Justine Rich of Capital University, Columbus, will speak.

Tuesday a senior class play, "Phemio" will be given on the campus at 3 o'clock p. m.

Dr. William John Cooper, United States Commissioner of Education, will speak on "The City University" at the graduation exercises in the Armory Tuesday night. Degrees will be awarded to 144 students.

The final gesture of their college days will be held Wednesday noon at Senior's Tavern in the form of a farewell luncheon.

SEES EDUCATION AS DUAL-FUNCTION

Rabbi Silver Cites Value of Culture in Sermo to Akron U. Class.

(From Plain Dealer Bureau)

AKRON, O., June 14.—Education has a twofold function in the life of man and therefore in the life of society; the one is utility and the other culture, Rabbi Abba Hillel Silver of the Temple, Cleveland, told the graduates class of the Municipal University of Akron in a baccalaureate sermon this afternoon at the Central High School auditorium.

"Education must enable a man to become more efficient, to achieve with increasing ability the legitimate goals of his life and it must also humanize him," Rabbi Silver declared.

"A truly intelligent education will best of all cultivate in us the power of concentration."

"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 objectively and to think for ourselves."

"And, lastly, education must stimulate our creative imagination."

"But education for efficiency is only one-half of education. Education

can which stops with efficiency may prove the greatest menace to men and to society."

"Intelligence plus character, that is the goal of true 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 sympathy with which to temper the severity of our judgments, not only a quickened imagination but also an exulting enthusiasm for the objects of our imagination."

"They need love and loyalty and the lot of aspirations. They need charm and dignity and a splendid restraint. They need kindness and love and kindly human contacts."

CLEVELAND RABBI ADDRESSES AKRON UNIVERSITY SENIOR CLASS

AKRON DEMOCRAT 6-19-29

Urges Graduates To Seek Adventure For Romance Of Life

ALUMNI DINNER TONIGHT

"No man can experience the majesty of the good life who isolates his destiny," Rabbi Abba Hillel Silver of Cleveland, told graduates of Akron university Monday afternoon when he gave their baccalaureate sermon at Central high school auditorium. The 144 graduates of the university appeared in their caps and gowns for the first time and marched from the campus to the auditorium.

"It is in the very apex of life, in the thick of the affair, battling for the necessities 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 fool's paradise," he told them. "It is in the world, still so badly harried by poverty and ignorance and pain wherein men live and suffer and struggle for a bit of happiness, it is in this communion of souls and sinners which we call humanity, that you must look for the opportunities of a good life."

Would Favor Adventure

Rabbi Silver exhorted the graduates to seek adventure. "Your elders will counsel caution. They will indicate the broad highway of the traditional and the commonplace. They will beguile you with the usages and customs and the ideas of the world.

"Following their advice you will live your lives at the end of your life's journey, probably comfortable, possibly prosperous, but stunted and bored and pathetic, with a sense somewhere of having been betrayed, of having been denied life's richest prize of having missed the real splendor and awe and romance of life."

He told the students to distinguish the new from the good. "Every age has its novelty seekers and its spokesmen knocking over the barriers and the Damocles and our own age is especially addicted to the novel."

Must Have Character

The speaker also stated in his discourse one education that intelligence is not enough, but intelligence plus character is the goal of true education.

Monday's commencement activities opened at noon with a senior breakfast at the University club in which President and Mrs. George F. Cook were host and hostess. After the breakfast, the seniors went to attend their last exercises at Central high auditorium. Principal event of this program was to be the annual Ashmun prize speaking contest. Contestants were to be Virginia Knecke, Laura Bowman, Addie Finney and Lester Caplan.

The annual alumni dinner to be held Monday night at the Portage Country club is expected to be the largest alumni affair of the year. Members of the graduating class, faculty alumni and former students will be guests.

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77. Jahrgang.

Cleveland, O., Montag, den 3. Juni 1929.

No. 251.

Feierliche Enthüllung der Lessing-Büste im Deutschen Dichter-Garten

Dedication of bust of Lessing
in German cultural gardens

Dem Goethe-Schiller-Denkmal, das dort jetzt den Ehrenplatz einnimmt, schließt sich als erstes der Standbilder anderer deutscher Geistesgrößen die Büste des Dichters der
Toleranz und Menschenliebe würdig an

Eindrucksvolle Rundgebung unter Teilnahme von Tausenden. — Gehaltreiche und begeisterte Reden des Stadtmanagers William R. Hopkins, des Mayors John D. Marshall, des Professors Robert W. Deering und des Rabbiners Abba Hillel Silver. — Niederlegung von Lorbeerkränzen zu Ehren von Lessing und Mendelssohn. — Das deutsche Lied verschönt in Rassenhören der Vereinigten deutschen Sänger das bei prächtigem Wetter verlaufene Fest. — Mitwirkung mehrerer Hochschulorchester. — Stimmungsvoller Abschluß der Festwoche, die Cleveland zu hoher Ehre gereicht.

Im östlichen Teile des Rockefeller Park, ungefähr in der Mitte zwischen der Superior und St. Clair Avenue, auf einer das Tal überblickenden Anhöhe, befindet sich ein liebliches Plätzchen, das in der Zukunft als „Deutscher Dichtergarten“ bekannt sein wird. Umstanden von verschiedenartigen Schattenbäumen, daran Laub in der feischen Grille des Frühsummers prangte, übergoßen von goldenen Sonnenstrahlen aus einem azurblauen, klaren Himmel, bot dies Fleckchen Erde gestern einem würdigen Hintergrund für die Feier, die sich am Nachmittag dort abspielte. Unten im Tale, auf den glattpolierten Asphaltwegen, rollten in ununterbrochener Reihe Automobile mit ihren Insassen, die sich das schöne, wenngleich etwas kühlen Wetters in Gottes freier Natur erfreuten, nach allen Richtungen dahin, aber oben, auf der kleinen Ebene herrschte eine weiche, feste Stimmung, galt es doch, nicht nur den deutschen Dichtergarten in feierlicher Weise seiner Bestimmung

Hopkins' Ansprache.

Wir sind heute hier, um einen Teil dieses schönen Parks der dauernden Anerkennung großer Dichter und Dramatiker zu widmen, deren Beiträge zur deutschen Literatur nicht nur den deutschen Geist ausdrücken, sondern die Gedanken der ganzen Welt bereichert haben. Wir haben den Mittelpunkt dieses Gartens dem wundervollen Monument gegeben, das vor Jahren schon von gemeinsamen deutschen Bürgern dem Volke Cleveland gestiftet wurde. Das Goethe-Schiller-Denkmal nimmt den Mittelpunkt dieses deutschen Dichtergartens ein. Und wir handeln gut, wenn wir in diesen Garten ein dauerndes Erinnerungszeichen Lessings bringen, der der Vorläufer in der Schöpfung der modernen Literatur war, die der Ruhm Deutschlands ist.

Im Drama und in seiner Poesie war Lessing der große Verkünder der Wahrheit. Er zeigte zuerst die Fähigkeit der deutschen Sprache, der Wahrheit in ihrer höchsten Form

Lessings eiserne Büste im Deutschen Dichtergarten.



Aufrichtigkeit erzählen, was Lessing für uns bedeutet.

In seiner Zeit war Lessing Deutschlands hervorragendster Schriftsteller, einer seiner tiefsten Denker und seiner größten und verständigsten Gelehrten. Als großer Reformator steht er Luther würdig zur Seite, denn während der eine die Religion reinigte, erschuf der andere das deutsche Drama und gründete die moderne Kritik. Nicht nur verdient er unsere höchste Wertschätzung, weil er, ein typischer Pionier, neue Geisteskräfte für uns eröffnete, sondern weil seine persönlichen Geisteskräfte und sein Einfluß noch heute tief gefühlt werden. Mehr als irgend ein anderer seiner Zeitgenossen spornete Lessing das deutsche Volk zum Denken an, und selbst heute noch sind die Ansichten kaum eines andern Mannes höher gewürdigt, als diejenigen Lessings. Heute noch ist es hochwichtig, daß in manchen unserer Fragen auf Lessing zu hören ist.

Ihn umgab eine doppelte Mauer des Vorurteils. Die Christen mißten ihn wie einen Außfälligen, während seine Stammesgenossen ihn verabscheuten, wenn er es wagte, mit Christen Freundschaft zu schließen oder sich für deren Geistesleben zu interessieren. Aber diese beiden jungen Männer, der eine der Sprößlinge eines armen jüdischen Lehrers, der andere Sohn eines armen christlichen Pastors, näherten sich in einer Freundschaft, die ebenso schön als pathetisch war. Rassenvorurteile waren beiden fremd. Sie boten Trost ihren engherzigen Vorfahren und wurden zusammengezogen, um sich gegenseitig zu helfen. Diese herrliche Freundschaft dauerte bis zu ihrem Lebensende und war ein Segen für ihre Stammesgenossen und die Menschheit im allgemeinen.

Der kranke Buchhalter wurde ein hochbedeutender Philosoph, der mehr als die meisten anderen dazu beitrug, sein Volk zu erheben; sein

zu übergeben, sondern auch die Wille des Mannes zu enthüllen, der den Anlaß zu der nun zum Abschluß gekommenen „Woche der Toleranz“ in Cleveland gegeben, Gotthold Ephraim Lessings.

Der Ort der festlichen Handlung war für diesen Zweck von dem Festauschuß, der die Behörden der Stadt in sich schloß, prächtig in Stand gesetzt worden. In vergangener Woche hatte das große Goethe-Schiller-Denkmal seine Stellung hinter dem Kunstmuseum nach dem deutschen Dichtergarten verlegt und nahm nun, umschattet von grünen Bäumen, einen Ehrenplatz im Vordergrund des Gartens, dicht im Abhange, ein, wo die beiden auf so hem granitem Sockel stehenden deutschen Dichterkürsten, Goethe und Schiller, von weiter Ferne aus gesehen werden können. Eine kurze Strecke davon entfernt, zur Linken, erhob sich, auf einem temporären Sockel, die goldig schimmernde Büste des großen Vorkämpfers der weltumfassenden Toleranz. Beide Denkmäler waren mit weißen Leinwandhüllen verhüllt. In vorzüglicher Weise, eine große Menge erwartend, hatte der städtische Manager, William H. Hopkins, das Park-Departement angewiesen, außer einer großen Plattform für die Festredner, das Festkomitee und die Vereinigten Sänger auch Bänke für die Orchester der East Cleveland und Glendale Hochschule, sowie für einige Tausend Besucher zu errichten.

Schon lange vor Beginn der Festlichkeit war jeder Sitz gefüllt, während viele hunderte anderer Teilnehmer die Denkmäler und Rednertribüne umstanden. Es war eine prächtige, echt deutsche Versammlung, in der alle Idiome des alten Vaterlandes gesprochen wurden. Männlein, Weiblein und Kinder im Festgewande. Einen prächtigen Eindruck machten die Mitglieder der beiden Schulorchester in ihren hübschen, reichverzierten Kostümen, mit in der Sonne glänzenden, glitzernden Instrumenten.

Zur angelegten Zeit nahm die Feier ihren Anfang mit der kurzen Begrüßungsansprache des Vorsitzenden, Richter Carl D. Friedholm, und zwei musikalischen Vorträgen der beiden Schulorchester, worauf die Vereinigten Sänger, unter ihrem Dirigenten J. Arthur Ruffer, mit dem heilevollen Liede „Das ist der Tag der Herrn“ die Teilnehmer in die rechte Feststimmung versetzten.

Nun wurde vom Vorsitzenden der städtische Manager William H. Hopkins als erster Redner vorgestellt, der in folgender Weise die Bedeutung der Festlichkeit erläuterte:

Ausdruck zu geben.

Schiller steht für alle Völker als der Verkünder der menschlichen Freiheit da. Er machte die deutsche Sprache zum Medium, durch welches mit neuer Schönheit und Kraft freihheitlichen Ideen Ausdruck gegeben wurde.

Und Goethe, der Exponent der Schönheit, machte die deutsche Sprache, die in der Vollkommenheit ihres Ausdrucks der Schönheit niemals übertroffen wurde, zu dem, was sie ist.

Dieser Garten wird uns daran erinnern, was diese drei großen Deutschen zur Literatur beigetragen, und wie sie unser Leben bereichert und die Menschheit gehoben haben.

Es ist ferner eine glückliche Tatsache, daß dieser deutsche Garten dem Shakespeare Garten und dem Shakespeare Waldtheater benachbart ist und beiseiten dem jüdischen Garten, der den großen Männern israelitischer Herkunft gewidmet ist.

Lessing, Goethe und Schiller waren die ersten unter den großen Deutschen, die den Genius Shakespeares erkannten. Sie gaben auch dem großen deutschen Juden Moses Mendelssohn Tribut, der so viel dazu beitrug, die Möglichkeiten der deutschen Sprache und des deutschen Charakters und Geistes dem Volke klarzulegen als eine Grundlage, auf der das moderne Deutschland aufzubauen.

Laßt uns hoffen, daß im Laufe der Zeit dieser Garten schöner und schöner wird und daß die Bildnisse anderer großer Deutscher den jetzigen hinzugefügt werden. Laßt uns hoffen, daß dieser Garten und seine Gedächtnisbilder nicht nur unsere Anerkennung der großen Schuld des amerikanischen Volkes an deutsche Kultur und die Bereicherung des Lebens dieses Landes ausdrücken, sondern daß er auch zu einer intelligenteren und aufrichtigeren Wertschätzung der Kultur in allen ihren Formen führt; daß er typisch für das Verlangen unseres Volkes wird, sein Leben reicher in der Wahrheit zu gestalten, für die Lessing eintrat, reicher in der Freiheit, die Schiller liebte und glorifizierte, und reicher in der Schönheit, die Goethe mit leuchtender Kraft und Grazie ausdrückte.

Und allen denen, die diesen Garten möglich machten, unseren Dank.

Raum hatte sich der diesen geschilderten Worten folgende Beifall gelöst, als Frau L. Schlather und Frau E. Weitz, Vorsitzende und Hilfs-Vorsitzende des permanenten Ausschusses des Memorial-Komitees, sowie Herr D. Janlan sich der Lessing-Büste näherten, dieselbe enthielten einen Lorbeerkranz sowie einige Blumenstücke am Sockel niederlegten. Im selben Augenblicke fiel



Frau L. Schlather, Frau E. Weitz und Herr D. Janlan

die Hülle von dem Goethe-Schiller-Denkmal, und beide Denkmäler zeigten sich im hellen Sonnenglanze dem Auge der tausende von Festteilnehmern.

Bürgermeister John D. Marshall trat nun vor und nahm, im Namen der Stadt, die Büste mit folgender Ansprache in Empfang:

Wegon Marshall's Ansprache.

Die letzte Woche ist eine sehr markante für Cleveland gewesen. Jeder Tag brachte eine besondere Erinnerung das Leben Lessings und Mendelssohns und lenkte die Aufmerksamkeit des Publikums auf die Grundlage, die sie vertraten. Es war meine angenehme Pflicht, diese Woche als „Toleranzwoche“ zu proklamieren. Und ich bin überzeugt, daß unsere Gemeinde neue Inspiration geschöpft und neuen Glauben an die Grundlagen der Freiheit und Brüderlichkeit aus den verschiedenen Feiern gewonnen hat. Es ist ein durchaus geeigneter Jubiläumspunkt, daß hier auf diesem schönen Stückchen Erde ein sichtbarer Beweis der Tatsache errichtet wird, daß unsere Gemeinde Gotthold Ephraim Lessing achtet und ehrt und seiner Philosophie zu folgen beabsichtigt.

Die amerikanische Regierung wurde auf die Basis gegründet, daß jeder Bürger politische und religiöse Freiheit haben solle. Aber Freiheit ist nicht ein Ideal, das unserem Lande allein eigen ist. Völker anderer Nationen und anderer Völker haben für sie gestritten und besonders in einer Zeitperiode, wo die Erreichung des Ziels unmöglich erschien.

Die großen Menschen auf der Erde sind die Führer des öffentlichen Denkens. Es ist der Pionier in der

Bildung der Menschheit, der die Erfolge der Freiheit sich macht, weil er sie nicht mehr als ein Ideal betrachtet, sondern als eine Tatsache, die sich erhält.

Es ist deshalb unsere Aufgabe, die Freiheit zu begreifen und sie in unserem Land eine Gruppe von Menschen zu bilden, die die Beiträge von Lessing und Mendelssohn zur Entwicklung der menschlichen und religiösen Freiheit, die Lessing und Mendelssohn am Geburtstage und der Lessing-Büste möglich machten.

Nachdem ich auf die Aufmerksamkeit der Gemeinde aufmerksam gemacht habe, möchte ich die Entwicklung Cleveland's brande ich auf die Zukunft der Stadt hinweisen. Die Gruppen der Stadt sind die Gruppen der Gemeinde. Die Bürger sind so tätig, daß sie die Beziehung, daß sie die Wohlfahrt der Gemeinde voranbringen, ist es nicht für notwendig, den hier zu prüfen, es für notwendig, daß denen Dank gebührt, die an den Zeremonien von vergangener Woche teilgenommen haben.

Es ist in der Tat, daß die Mayor der Stadt Cleveland diese Büste Lessings entgegenzunehmen in diesem deutschen Garten, suchen als ein Tribut für sein Leben und als eine Anerkennung der sie sieht, die aufrecht zu erhalten und sein Freund zu sein.



Die Jastan bringen Vorbeer- und Blumentribut dar.

...tlichen Meinung.
...der anderen mög-
...der Pionier oft-
...tenden Kredit nicht

...mit besonderer
...den, daß in Cleve-
...von Bürgern, die
...tungs und Wendels-
...altung der politi-
...ten Freiheit kann-
...gung ihres 200.
...die Errichtung
...in diesem Part

...auf die Rolle
...schen, die die Bür-
...kennung in der
...lands spielten, noch
...die Verdienste hin-
...Nirger jüdischer Her-
...schichten. Diese bei-
...nd so mit dem Leben
...verfaßt, und ihre
...tätig in jeder Lebens-
...wie ihr Interesse an
...der Gemeinde von
...zwischen. Ich halte
...wendig, ihre Tugen-
...den. Aber ich halte
...daß auf ihre Leistun-
...ingewiesen wird und
...gezeigt wird, die die
...beide und der ver-
...möglich machten.

...at für mich als
...dt und im Namen
...and ein Vergnügen,
...hold Ephraim bei-
...nehmen. Sie wird
...den Dichtergarten
...druck unseres Tri-
...en- und seine Werke
...derung an jeden.
...Adeale auch heute
...für die Vessing
...endelssohn lebten.

Der Vortrag des in Kussil ge-
...ten Vessingischen Gedichtes „Die drei
...Reiche der Natur“ durch die Verei-
...igten Sänger, ebenso wie die übrigen
...gesanglichen und oratorischen
...Leistungen durch Lautsprecher weit-
...hin vernehmlich gemacht und über
...den ganzen Dichtergarten getragen.
...schloß sich der Marzhauser Rede
...an.

Nun stellte Richter Friedolin den
...ersten der Hauptredner, Professor H.
...B. Doering, vor, dessen Ausführun-
...gen die Festteilnehmer mit gesamm-
...testem Interesse lauschten. Herr Do-
...ering war vor 22 Jahren bei Gele-
...genheit der Einweihung des Goethe-
...Schiller-Denkmal der Hauptredner
...gewesen, weshalb seine geistige Teil-
...nahme bei vielen der älteren Zuhö-
...rer liebe Erinnerungen aufwachte.
...Des öfteren wurde der Redner von
...Beifallsbezeugungen unterbrochen.
...Er behandelte sein Thema „Vessing,
...der Vorkämpfer der Tugendlichkeit“,
...wie folgt:

Professor Doerings Rede:

Nach einigen einleitenden Be-
...merkungen sprach Professor Doering,
...im Auszuge, wie folgt:

Es ist schwierig, ja unmöglich, in
...der kurzen Zeit von einer halben
...Stunde Ihnen vor Augen zu füh-
...ren, was Vessing und Wendelssohn
...waren, sind, und was sie für uns be-
...deuten. Ich kann deshalb nur auf
...einige wenige Punkte hinweisen und
...an Vessings eigene Worte erinnern,
...daß er „weniger erhaben, doch flei-
...ßiger gelesen sein möchte.“ Die Zeit
...gestattet mir nicht, Ihnen ein aus-
...führliches Lebensbild Vessings vor
...Augen zu führen, und wollte ich mich
...in hochfliehenden Redekünsten erge-
...ben, dann würde Vessings echtes
...Standbild vorurteilvoll auf mich
...bilden. Darum will ich ganz kurz,
...ganz einfach und mit seiner eigenen

24. 11. 1895 Nr. 150 Jahre
...tot, aber trotzdem haben wir noch
...lange nicht die Höhe seiner geistigen
...Einstellung, seiner selbstlosen Hoch-
...herzigkeit, seiner hohen Liebe der
...Wahrheit um ihrer selbst wegen, oder
...seines moralischen Ruts, furchtlos
...für die Wahrheit einzutreten, ohne
...Ansehen der Person, erreicht. Da-
...für legen unsere moderne politische
...Parteilichkeit, unsere nationalen Vor-
...urteile, internationalen Eifersüchtelei-
...en, Religions- und Rassenhaß und
...der niedrige Wohlstand, mit dem die
...Kunst, Musik und die Bühne bemet-
...sen werden, genügend Beweise ab.
...Vessing steht himmelhoch über dem
...Geschmack, der Hollywood erhält und
...Broadway zum Broadway gemacht
...hat.

Als hochbegabter Sohn eines ar-
...men Dorfpastors geboren, erhielt er,
...für die Kirche bestimmt und durch
...Stipendien unterstützt, die sorgfältigste
...Schulbildung, zuerst in Ro-
...men, und dann auf der Sparnamsch-
...tengens Jüdischen Schule St. Anna in
...Weihen. Und wo immer er seine
...Ausbildung genoss, zeigte er deut-
...liches Fleiß, daselbst bedeutende Ein-
...sachungsvermögen und dieselbe hoch-
...gradige Intelligenz, die ihn weit
...über seine Schulkameraden und Uni-
...versitätsgenossen in Leipzig, Berlin,
...Bitterberg und Breslau erhob.
...Unter seinen Freunden waren Schan-
...spieler, Künstler, Soldaten, Schrift-
...steller und Staatsmänner. Er in-
...teressierte die Künste, Literatur, Philo-
...logie und namentlich das Leben
...selbst, die Menschen und Dinge, mehr
...als die bloße Buchgelehrsamkeit.
...So legte er das Fundament für sein
...großes Wissen, und seine hohe Aus-
...tunft auf vielen Gebieten, die ihm in
...späteren Jahren so gut zu nutzen
...kamen. Seine überdauernende Le-
...benskraft, sein perlender Wit und
...seine einnehmende Persönlichkeit
...machten ihn zu einem lebenswürdi-
...gen Gesellschafter und inspirierenden
...Schriftsteller. — — —

Im jugendlichen Alter von nur 19
...Jahren begann er seine schriftstelli-
...rische Tätigkeit auf weitestem Gebie-
...te, wo immer sich ihm die Gelegen-
...heit dafür bot. Oft erlitt er schwere
...Enttäuschungen, sogar bittere Not.
...Der große Voltaire behandelte ihn
...schäblich, der große Friedrich sogar
...noch schlimmer — nur Freunde wie
...Moses Mendelssohn, den wir heute
...mit ihm feiern, retteten ihn von der
...Vergewissung.

Wir tun wohl daran, Mendelssohn
...zu ehren, denn er war ein großer
...Mensch und ein edler Freund — na-
...mentlich zu einer Zeit, wo solche
...Freundschaft gesellschaftlichen Selbst-
...mord für beide Teile bedeutete.

Das Schicksal des Juden war da-
...zumal ein äußerst entwürdigendes.

...ten
...I für religiöse Duldsam-
...ke von Deutschen erlassen
...we
...Ja, er ist mehr als dies.
...Rathen ist Vessings herrliche Vision
...einer künftigen Religion, die edler
...ist als irgend eine der bisherigen.
...Der Redner ließ dann einen Blick
...schweifen über die frühen Werke
...Vessings, „Die Juden“, in denen
...bereits die Reime seiner weltumfas-
...senden Toleranz kräftig emborspross-
...ten, „Rih Sara Sampson“, das
...„Faust-Fragment“ und seine, ihn als
...Kritiker ersten Ranges zeigenden
...„Literarischen Briefe“.

„Spröbling einer intelligenten,
...hardenkenden Familie,“ fuhr Pro-
...fessor Doering fort, „hochgebildet,
...mit weitstichtigem Urteil, erfüllt mit
...den höchsten Idealen des Lebens
...und Charakters, inspiriert durch eine
...leidenschaftliche Liebe für die Wahr-
...heit und dieselbe mit unablässiger
...Kritik verfolgend, die Schwächen sei-
...ner Zeit erkennend, Meister eines
...klassischen Stils, der in jedem Wort
...mit Gehalt gefüllt ist und mit einem
...Gedankenreichtum, dessen Vogl unan-
...schätzbar ist, gehört Vessing zu den
...größten Kritikern aller Zeiten. —
...Ein Beweis dafür ist seine „Dram-
...burger Dramaturgie“.

Moderne Kritiker sind allzu oft
...geneigt, an allem etwas anzuset-
...zen. Nicht so Vessing. Er wies
...auf das Fehlerhafte hin, aber er
...zeigte auch stets die Kur; er war
...kritisch, aber nicht weniger kon-
...struktiv; stets baute er wieder auf,
...was er niedergerissen, und immer
...neuer und besser, als es vorher ge-
...wesen. So sagte er den angesam-
...melten Schutt vergangener Zeitalter
...fort, vernichtete alle irdischen
...Ideen, und auf festestem Grunde
...errichtete er von neuem die Natur,
...die Geiste und höchsten Ideale der
...dramatischen Kunst. Gleichzeitig zer-
...schmetterte er Voltaires Einfluß und
...denjenigen der französischen Bühne
...und mehr, als es jemand vorher ge-
...tan, gab er dem deutschen Schauspiel
...neue Lebenskraft.“

Nachdem der Redner noch auf ein an-
...deres Vessingisches Meisterwerk auf-
...bauender Kritik, „Raftoon“, hinge-
...wiesen, in dem zum ersten Male
...scharfe Grenzen zwischen der Kunst
...des Dichters und derjenigen des
...Malers und Bildhauers gezogen
...worden, fuhr er fort:

„Aber nicht nur in Worten, son-
...dern auch in Taten war Vessing der
...Lehrer seines Volkes. Nachdem er
...gezeigt, was gut und schlecht auf der
...Bühne war, wurde Vessing selbst zum
...Dichter, und für alle Zeit werden
...seine Bühnenwerke beweisen, daß er
...die Wahrheit geiproden und gelehrt
...hat. — „Emilia Galotti“, das erste
...große deutsche Trauerspiel, und

(Fortsetzung auf Seite 2.)

Das Drei-Königen-Haus

Roman in zwei Abteilungen
und vier Bänden.

Von Graf Pasqua.

(Fortsetzung.)

„Nun gut, Willen, antwortete Hupperch, dem Manne die feiste, schweißige Hand zum Gruß reichend. Ist der Patron, Herr von Embden, im Haus?“

„Wie immer, Meister Hupperch, entgegnete der Richter. Doch wie sieht's auf dem Klosterhofe, was macht Frau Kettchen, ist sie gesund und munter?“

„Wohlauf und freudig wie immer — so weit wir Willen noch fassen können. Doch davon ein andermal. Sind auch die beiden fremden Passagiere, die Herr von Embden aus Italien mitgebracht hat, dabei?“

„Auch sie verlassen das Drei-Königen-Haus so gut wie nie. In ihren Stuben, dem früheren Comptoir, könnt Ihr sie treffen.“

„Was sind's für Leute? Sogar schön, Willen, damit ich weiß, woran ich bin, wenn ich mit ihnen rede.“

„Ein weißhaariger Alter, ebenso mager wie Ihr die seid, antwortete Willen lachend, der den ganzen Tag mit Richtigungen zubringt, und ein junger, recht netter Herr, der allerlei schäner, dunkle Bilder auf Leinwand malt, mit unserem Frühstück prisma, Glasier spielt und singt. Ich sag Euch, Meister Hupperch, da's was los. So lang es jetzt recht beschneit und geheimnisvoll. Wir Beide können noch viel erleben, auch das alte Drei-Königen-Haus einen neuen Herrn bekommt. Doch still, es ist nicht gut, davon zu reden.“

„Guttem! brummte der Alte in sich hinein. Dann wandte er sich wieder dem Richter zu und schloß seine Augenlider. „Wiso der Alte ihm nichts — er muß doch irgend etwas gesehen haben, früher, de?“

„Ich weiß von nichts. Der Alte ist und trinkt meistens mit dem jungen Herrn Daniel, seinem Sohne, allein unten in ihrem Zimmer, wo ihnen gedeckt wird, denn Herr von Embden hat ihnen einen eigenen Diener zugewiesen. Oft essen sie auch oben alle zusammen, bei der alten Frau Andra. Aber gelien hat der Alte gewiß in seinem ganzen Leben nichts anderes als höchstens getrunken am selben Tage.“

„Still! rief Hupperch, plötzlich aufstehend, denn in der Richtung vom Hause her erklangen die Töne einer Geige. Wer spielt da? herrschte er in sichtlich Aufregung Willen zu.“

„Dort stand recht vorlegen da, mit weit offenen Munde den Tönen nachkommend, die er jetzt noch nie im Hause vernommen. „Herr Richter, auf die Frage Hupperch's“

„Wie heißt der Alte?“

„Er hat einen sonderbaren Namen, entgegnete Willen mit sichtlich geringschätzung, wie ihn hier kein Christenmensch führt. Wir müssen ihn Herr Signor Pietro nennen.“

„Pietro! rief Hupperch, der immerfort mit einem Ohr den Geigenklängen horchte, mit jähem Aufschrei. „Pietro! sagte er nochmals und wie zu sich selbst, während die Reihe seines feinen Angesichts wie vor einem plötzlichen Schreck zurückwich und einer scheinbaren Blässe Platz machte. Doch schon im folgenden Augenblicke war er wieder der Alte. Will es ichomerle-“

HIGH PRESSURE PETE



We Don't

Bege den ihm wohlbekannten Knecht des Hauses, Willen, herankommen.

„Wer war der kleine dröhlige Mann, der mich so eigenhändig angeschaut hat?“ fragte er heftig.

„Der soll's anstandslos gewesen sein, als der alte Richter Hupperch vom Klosterhof, entgegnete der Richter lächelnd. Er hat nach Euch und Eurem Vater gefragt.“

„In diesem Augenblicke erstand im Hause der laute Aufschrei einer männlichen Stimme, die Daniel fremd war, und zugleich brach das Geigenpiel plötzlich ab. Der Zauber, welcher Daniel gefangen gehalten hatte, war gelöst und tiefausathmend enteilte der junge Mann dem Garten und dem Hofe, um durch rasche Bewegung in freier Luft sein wallendes Blut zu beschleunigen, nach Hesperung und Ruhe zu ringen, deren er jetzt mehr denn je bedürftig sein würde, wie er dies ahnend und immer deutlicher fühlte.“

Hupperch hatte den kochenden Aufschrei aufgefaßt.

Durch das offene Hofthor war er in den Hof gelangt und hatte sofort die Rinde der ehemaligen Comptoirthür erreicht, hinter der die Geigenklänge erklangen. Nur einen Augenblick zauderte er, dann rief er die Thür auf und stand vor dem Geiger, der mit großen Schritten, den mächtigen Kopf von dem langen weißen Haar umschattet, grinsend das Richter durchmaß. Hupperch schenkte die Gestalt schon von rüdenwärts wieder zu erkennen, und stieß dabei den Schrei aus, der das Geigenpiel plötzlich verstummen machte. „Augenblick wandte der Geiger überrascht sich um und schaute nun sein Antlitz dem Eingetretenen zu, den er staunend anstarrte.“

Herr — Pietro — riefte der Richter, der kaum noch zu atmen vermochte. Doch er kam nicht weiter, denn mit einem Sprunge hatte der alte Geiger sich dem Thore, den er nun rasch wiedererkannte, genähert; ihm die Hand auf den Mund legend, raunte er ihm mit flüsternden Augen und wilden verzerrten Zügen zu: „Nun, Herr Richter, was ist das?“

„Nun, Herr Richter, was ist das?“

„Ich versuche, entgegnete Hupperch zusammenstreichend, der Aufregung und dem Verbot des Geigers wohl eine ganz andere Deutung gebend.“

Pietro legte die Geige behutsam wieder in ihren Kasten und blickte schließend, murrend zu:

„Da ist das Unheil schon, die ersten Töne haben es herbeigeführt. Ich wußte, daß es so kommen würde.“

„Was Ihr sagen und fragen wollt, weiß ich, so wahr es dem aufstehenden Hupperch langsam und mit unheimlichem Hinstellen entgegen, denn ich habe Euch wiedererkannt, eben so gut wie Ihr mich. Ich erlaube mich nur zu gut unsern Aufschrei bei Euch, wo ich mein Weib in unseliger Verblendung bei ihm — dem Glenden — jurdisch. Doch von meinem Bruder, dem Glenden, weiß ich nichts, gar nichts!“

Ihr redet nicht die Wahrheit, Herr, sagte Hupperch jetzt mit einem Tone, der Willen erwidern mußte. Denn da Ihr Euren Bruder mit dem rechten Namen — da Ihr in einen Glenden genannt habt, so müßt Ihr von ihm wissen und was er an uns verbrochen — nachdem Ihr mit dem Ewigen fortgezogen.“

Pietro schrie sich ab und antwortete nichts, da fuhr Hupperch leiser und immer eindringlicher fort, während ihm die Thränen in die Augen traten:

Mein Kind, ein armes Weib, hat er unter die Erde gebracht, dann raubte er uns auch noch das Letzte, was uns geblieben: mit dem Ansehen unseres Knechts, das er heimlich bei Nacht, und nun waren wir allein auf der Welt, einsam und ganz allein. Zwanzig Jahre lang haben wir unser Elend getragen, da taucht mir plötzlich eine Hoffnung auf. Euch finde ich wieder und mit einem Worte: Ihr müßt auf's Neue Alles wissen! Nun, Herr, sagt mir noch einmal, wenn Ihr den Rath dazu habt, ob Ihr nichts von Eurem Bruder, von seinem — von unserem Ansehen wißt? Redet, Herr, erbarnt Euch!

Das dritte Opfer! murrte Pietro unhörbar vor sich hin. Es müßte seine Gerechtigkeit im Himmel und auf Erden nicht geben, wenn dem Glenden nicht eine Strafe widerfuhr, wie er so hundertfach an uns verdient hat!

Nun hob er den Kopf und den in banger Erwartung mit gefalteten Händen vor ihm stehenden Richter voll ansehend, sprach er langsam, jedes Wort betonend: „Wollt mich ich von meinem Bruder, Ihr sollt es erfahren, und wie unglücklich er mich gemacht hat — doch von seinem Ansehen weiß ich nichts. Den Glenden sah ich bei mir in Florenz, wohin er geflohen. Doch er kam allein — von seinem Ansehen weiß ich nichts.“

„Ich sah im Garten einen jungen Menschen, sagte Hupperch jaghaft und leise. War es Euer Sohn?“

„Es kann mein Sohn gewesen sein, schon seit Stunden weiß er dort.“

Er hatte das Köpfchen der Mutter, die Gräbchen ihrer Wangen, köpfte der Richter. „Ich höre schon — glaubte ich wiedergelesen zu haben!“

Nun weiß ich's bestimmt, es war mein Sohn Daniel, entgegnete der Geiger mit noch stärkerer Betonung.

Seine lange Weiße blieben die Männer beisammen sitzen, und als Pietro endlich mit dem Bericht seines hässlichen Angebots zu Ende war, da vermochte Hupperch, der sich tief ergriffen fühlte, ihm die Hand zu drücken und mit bewegter Stimme zuzurufen:

„Du armer, armer Mann! Auch Du hast wie wir — und noch ein Anderer — schwer gelitten durch ihn. Gleiches Unglück vereinigt uns. Ich lehre wieder beim so arm als ich gekommen, doch Eins müßt Ihr mir versprechen.“

„Redet! sagte der Geiger.“

„Redet mit Eurem Sohne, sobald es die Gelegenheit gestattet, bei uns auf dem Klosterhofe ein. Mein Kettchen muß ihn sehen — die Neugier ist zu groß, zu merkwürdig! Sein Anblick wird meiner Willen wohlthun. Verspricht Ihr mir dies?“

Pietro nickte mit der Antwort. Eine Zusage schien ihm unbedenklich zu sein. Endlich sagte er:

„Ich verspreche es Euch — doch nur, wenn Zeit und Gelegenheit dazu günstig ist. Herr von Embden hatte schon vor einiger Zeit die Absicht, mit den Kindern den Klosterhof zu besuchen, doch stets gab es Hindernisse.“

„Ich habe auf Euer Wort und werde warten, entgegnete Hupperch. Dann erob der Dämon, um nach kurzem Abschied, ohne sonst Jemand aufzusuchen, das Haus wieder zu verlassen.“

Langsam durchschritt er Hof und Garten, überall schief nach Daniel ausblickend, doch er sah den jungen Mann nicht mehr. Endlich schritt er mit einem tiefen Seufzer durch das Hofthor hinaus auf die Gasse, mit dem Nachschiff heimzufahren, dabei war sich hinmurmeln:

„Es war ihr Köpfchen — die Gräbchen ihrer Wangen waren es — und seiner Augen, sein Lächeln — das! Und trotzdem soll er der Sohn des Geigers und der glückseligen Italerin sein! Sonderbar — höchst sonderbar! Und wenn der Alte mich nun doch hinter das Gitter, denn —“

„Ich darf sie suchen, jappernd.“

5. Kapitel. — Hupperch und Frau Kettchen waren einsam.

Hupperch war von seiner Reife nach der Stadt in einer solchen Aufregung auf dem Klosterhofe angelangt, daß sein Kettchen, kaum so flegelhaft wie ihr Hanne, darauf in der größten Angst geriet und sich nicht eher beruhigen mochte, als bis Hupperch ihr seine Erlebnisse haarscharf mitgeteilt hatte. Nun war die Reihe an Frau Kettchen, außer sich zu geraten. Denn daß der Bruder lebend mit seinem Sohne im Drei-Königen-Haus weilte, dänkte die gute Frau wie ein Wunder, das eigens zu ihrem Besten bewirkt worden, damit sie endlich, nach manchen langen Jahren, etwas über das Find ihres Mannes erfahren sollte. Aber ihren kleinen Johannes, der jetzt ein großer stattlicher Mann sein mußte.

Nachdem Frau Kettchen sich die erste Ueberraschung und Aufregung vom Herzen weggeschoben hatte, wollte sie Kettchen über den Sohn des Geigers wissen, von dem Hupperch so gut wie gar nichts erzählt.

„Du wirst wissen, wie der Junge aussieht? sagte Hupperch in seiner dritten Weise. „Schnur dorthin!“

Frau Kettchen stand gerade vor dem Spiegel, in ihm erblickte sie ihr rundes, gerötetes Gesicht mit dem noch immer dunkeln — leider erborgten Haarschleier, von der rüchigen weißen Haube überlagert. Staunend hatte sie ihr wohl recht lustig, doch keineswegs schönes Gesicht einer ganzen Weile an, denn nur mit Mühe vermochte sie sich die Worte ihres Hanne zu erinnern. Endlich sagte sie recht geschmeichelt, doch noch immer etwas verärgert:

„Wie, mir soll der Sohn des Knechts ähnlich sehen — mir?“

Diese Einleitend platze Hupperch unter lautem Lachen heraus. „Ich sagte Dir doch, er sei ein sehr hübscher junger Mann, und Du bist doch nur — ein altes Weib!“

Und da ließ ein Grinsen: entgegnete Frau Kettchen, sich mit größter Enttäuschung von ihrem Altem abwendend.

Doch Hanne ließ nicht ab von ihr; auf's Neue fuhr sie die sich Sträubende, recht dach bei der Hand und geriet sie wieder vor den Spiegel. Auf ein Bild Kettchens über dem Spiegel deutend, rief er mit schmerzlicher Reue:

„Auf das Porträt hier sollst Du sehen, der Junge sieht aus — wie unser Knecht!“

(Fortsetzung folgt.)

— „Um welche Zeit erfolgte der Einbruch?“ fragte der Richter einen wichtigen Zeugen.

„Ich denke...“ beginnt der Zeuge unsicher.

„Ihre Gedanken sind uns gleichgültig“, schneidet der Richter ungehuldig ab. „Wir wünschen zu hören, was Sie wissen.“

„Es tut mir leid, Herr Richter,“ sagt schüchtern der Zeuge. „Ich kann nicht sprechen, ohne zu denken: ich habe nicht gewußt.“

Trot Prohibition in Amerika

Sind unsere diplomatischen Vertreter feucht

Die verdächtigen Trinkgläser.

(Gedruckt nach dem Richter und Angeiger.)

Washington, D. C., 1. Juni. Der britische Botschafter, Sir Esmé Corbett, hat durch die dem Prohibitionisten und Gollyhol-Besitzer James T. Carter in Danburg, Va., in einer Presse gegebene Versicherung, er würde gern auf das Privilegium geistiger Getränke verzichten, wenn die Regierung der Vereinigten Staaten einen derartigen Wunsch äußern sollte, wieder dem diplomatischen Corps in der Bundes-Hauptstadt nach dem Staats-Departement einen Gefallen getan. Man fürchtet, daß die Prohibitionisten im Kongreß die Forderung aufgreifen werden, um alle amerikanischen Botschafter und Gesandtschaften im Ausland trocken zu legen.

Rein Trinkverbot bisher für amerikanische Botschafter und Gesandtschaften.

Die Botschafter, Gesandtschaften und General-Konsulate (mit einem Residenten als Chef), welche die Vereinigten Staaten in vierundfünfzig ausländischen Ländern unterhalten, sind sämtlich feucht. Die Residenten sind ebenfalls feucht. Diese Feuchte ist nicht eine diplomatische Feuchte, sondern eine Champagner Feuchte, die nur ohne Champagner vorübergehen kann. Es wird dem Botschafter „Geduld“ eingegeben werden ist und die Feuchte sich den einzelnen Gängen angepaßt hat. Bisher hat kein Botschafter in amerikanischen Botschaften und Gesandtschaften im Ausland bestanden.

Amerikanische Botschaften befinden sich in Buenos Aires, Argentinien; in Brüssel, Belgien; in Rio de Janeiro, Brasilien; in Santiago, Chile; in Havanna, Kuba; in Paris, Frankreich; in Berlin, Deutschland; in London, Großbritannien; in Rom, Italien; in Tokio, Japan; in Mexiko, Mexiko; in Lima, Peru; in Madrid, Spanien; und in Santo Domingo, Haiti. Durch Gesandtschaften vertreten sind die Vereinigten Staaten in Trana, Albanien; in Wien, Österreich; in La Paz, Bolivien; in Sofia, Bulgarien; in Ottawa, Kanada; in Peking, China; in Bogota, Kolumbien; in San Jose, Costa Rica; in Prag, Tschechoslowakei; in Kopenhagen, Dänemark; in Santo Domingo, Dominikanische Republik; in Quito, Ecuador; in Kairo, Ägypten; in San Salvador, El Salvador; in Tallinn, Estland; in Wellington, Neuseeland; in Athen, Griechenland; in Guatemala, Guatemala; in Port au Prince, Haiti; in Tegucigalpa, Honduras; in Budapest, Ungarn; in Dablin, Irland; in Lissabon, Portugal; in Riga, Lettland; in Kopenhagen, Dänemark; in Stockholm, Schweden; in Bern, Schweiz; in Montevideo, Uruguay; und in Caracas, Venezuela. Durch einen Konsul vertreten sind die Vereinigten Staaten in der Freistadt Danzig; durch einen Konsul-Residenten und General-Konsul in Aden, Arabien; durch einen Konsul in Bagdad, Mesopotamien; durch einen Konsul in Jeddah, Arabien; durch einen Konsul in Kairo, Ägypten; durch einen Konsul in Kanton, China; durch einen Konsul in Hankow, China; durch einen Konsul in Harbin, China; durch einen Konsul in Hongkong, China; durch einen Konsul in Kobe, Japan; durch einen Konsul in London, Großbritannien; durch einen Konsul in Manila, Philippinen; durch einen Konsul in Peking, China; durch einen Konsul in Port-au-Prince, Haiti; durch einen Konsul in San Francisco, Kalifornien; durch einen Konsul in Shanghai, China; durch einen Konsul in Seoul, Korea; durch einen Konsul in Singapur, Malaya; durch einen Konsul in Sankt Petersburg, Russland; durch einen Konsul in Tokio, Japan; durch einen Konsul in Wien, Österreich.

RABBIS TO REVISE- A OLD PRAYER BOOK

With Few Dissenters, They Vote
for Committee to Report
Changes Next Year.

REVISION WILL BE DRASTIC

Dr. David Lefkowitz of Dallas is
Elected President at Final Ses-
sion of Detroit Meeting.

Special to The New York Times.
DETROIT, June 30.—The Central
Conference of American Rabbis went
on record at its closing session
as favoring a revision of the Prayer
Book used by more than 400 Reform
congregations throughout America.
The conference by a large vote
adopted a resolution calling for "a
thorough-going revision" and a pre-
liminary study before the changes
are reported for action by the next
conference.

Consideration of the resolution oc-
cupied the entire morning session.
Although a large majority approved
the resolution, a number of rabbis
opposed any "drastic" revision.

An amendment proposed by Dr.
Solomon Freshhof of Chicago was
adopted, that a committee be ap-
pointed "to circularize the members
of the conference and to ascertain
explicitly and in detail their opinion
as to details of revision of the pray-
er book, and that this committee should
make a study of the replies received
and report to the conference its find-
ings."

Dr. David Philipson of Cincinnati,
a member of the first graduating
class of the Hebrew Union College;
Dr. Abba Hillel Silver of Cleveland
and Dr. Edgar F. Magnin of Los An-
geles opposed a drastic revision,
while Rabbi Samuel Goldenson of
Pittsburgh and Rabbi James J. Hel-
ler of Cincinnati argued for a "thor-
ough-going" revision.

Several of the rabbis stated that
large portions of their congregations

come to services intentionally late to
avoid the religious part of the ser-
vices.

Rabbi Solomon Landman, who is
in charge of Jewish religious activi-
ties at the University of Wisconsin,
stated that he had received many
complaints from students because of
what they termed antiquated prayers
in the ritual.

A resolution calling upon Jewish
merchants throughout the country to
keep their places of business closed
on the high holidays was carried.
Another called upon the conference
to undertake excavations of histor-
ical value in Palestine under its own
auspices and in conjunction with the
Hebrew Union College.

Steps were taken to establish a
quarterly journal of Jewish religion
and ethics.

Officers Elected.

The following officers were elected:
President, RABBI DAVID LEFKOWITZ of
Dallas, Texas.

Vice president, RABBI MORRIS NEW-
FIELD of Birmingham, Ala.

Treasurer, RABBI FELIX A. LEVY of
Cincinnati, Ohio.

Recording secretary, RABBI ISAAC E.
BARGURON of Macon, Ga.

Elected to Executive Board.

DR. H. O. KNELOW of New York City.
RABBI EDWARD N. CALISH of Rich-
mond.

RABBI JULIUS RAFFAPORT of Radon,
Pa.

RABBI GEORGE FOX of Chicago.

RABBI SAMUEL MAYHEW of Kansas
City, Mo.

RABBI SOLOMON LANDMAN of the Uni-
versity of Wisconsin.

Rabbi Max Currier of Erie, Pa.,
and Rabbi David Lefkowitz were
elected to the executive board of the
Union of American Hebrew Congre-
gations, while Rabbi Eugene Mann-
heimer of Des Moines and Rabbi
Jerome Marks of Selma, Ala., were
named to the board of managers of
the synagogue and school extension
bureau of the Union of American
Hebrew Congregations.

College Alumni Elect Officers.

The Alumni Association of Hebrew
Union College at its annual meeting
today announced that it had raised
\$42,500 toward the college's \$5,000-
000 endowment fund. This sum has
been forwarded to Adolph S. Ochs
of New York City, chairman of the
endowment fund commission. Two
lay members were elected honorary

members of the association, Mr.
Ochs and Julius Rosenwald of Chi-
cago, making three lay members of
the organization, the first being
David A. Brown of Detroit, who was
honored last year.

The following officers were elected:

President, MARTIN KILONKA of El Paso,
Texas.

Vice President, EMIL LEITENBERG of New
Orleans.

Secretary, IRIS BANDERS of Little Rock,
Ark.

Treasurer, ALVIN LUCHES of New Rochelle,
N. Y.

Historian, L. WILSON GRAFMAN of Tampa,
Fla.

Executive Board.

DAVID A. BROWNE of Detroit.

DAVID BORNHART of Chicago.

MICHAEL AMSONBORN of Cincinnati.

ISRAEL KAPLAN of Jacksonville, Fla.

FREDERICK COHN of Omaha.

HARVEY FRANKLIN of Long Beach, Cal.

ABRAHAM REINSTEIN of Huntington,
W. Va.

ABRAHAM BIRSCHBERG of Chicago.

The alumni group in charge of
raising finances for the endowment
fund includes Isaac Landman, chair-
man, New York City; Alan J. Feld-
man of Hartford, Conn.; Edgar F.
Magnin of Los Angeles, Joseph
Fink of Buffalo, Louis L. Mann of
Chicago and Samuel Gup of Provi-
dence.

July 5 1929 AMERICAN
ISRAELITE

C.A.R. Favors Revision Of Prayer Book And Elects Rabbi Lefkowitz President

Precedent Seen For Religious Bodies When The
Social Justice Commission Recommends
Recognition Of Birth Control

Special to The American Israelite

DETROIT, MICH. — The Central
Conference of American Rabbis, in con-
vention here from Wednesday, June
26th, until Monday, July 1st, went on
record in favor of a revision of the
prayerbook that is in use in more than
400 Reform congregations throughout
America.

By a large vote, members attending
the fortieth annual convention at Tem-
ple Beth El, adopted a resolution call-
ing for "a thorough revision" of the
prayer book and the undertaking, pre-
liminary to a revision, "studies of the
various aspects of the problem of the
revision of the prayer book."

For Revision

The resolution providing for this ac-
tion is as follows:

"Resolved: that the time has come
for a thoroughgoing revision of both
volumes of the Union prayer-book
and that the Conference request the
Committee on Liturgy to take
this into consideration in its joint
meeting with the Committee to be
appointed by the Union of Ameri-
can Hebrew Congregations.

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mittee and the Committee suggests,
as a necessary preliminary to re-
vision that the incoming officers
appoint a number of members of
the Conference to make studies of
the various aspects of the problem
of the revision of the prayerbook
and to present the results of their
studies at the next meeting of the
Conference.

Included in the resolution was an
amendment proposed by Dr. Solomon
Freshhof of Chicago, that a committee
be appointed "to circularize the mem-
bers of the Conference and to ascertain
explicitly and in detail the opinion of
the various members of the Conference
as to details of revision of the pray-
erbook. That this committee should
make a study of the replies received
and report to the Conference its find-
ings."

Discuss Proposal

Dr. David Philipson of Cincinnati, of
the first graduating class of the He-
brew Union College, Dr. Abba Hillel
Silver, of Cleveland, and Dr. Edgar F.
Magnin of Los Angeles, took up the
fight against a drastic revision of the
prayer book, while Rabbi Samuel Gold-
enson, of Pittsburgh, and James J.
Heller of Cincinnati, argued in favor
of such a step.

A number of rabbis stated that large
portions of their congregations come
to services late, intentionally, to avoid
the religious part of the service. Rabbi
Solomon Landman, in charge of Jew-
ish religious activities at the University
of Wisconsin, stated that he received
many complaints from students re-
garding their non-attendance at ser-
vices because of what they termed an-
tiquated prayers in the ritual.

Opposes Drastic Changes

Rabbi Silver, while favoring a change

opposed to any thoroughgoing revision
of the book.

"On the subject of the prayer book,"
he said, "to which so many of us have
given considerable thought, it has oc-
curred to me in the first place that
we ought not to be, as a matter of
psychology, revising our prayerbooks
so frequently. One of the great values
of a ritual is the very fact that in the
course of time it gathers a host of
memories which are stimulating and
which surround the worshippers with
an emotional atmosphere which is gen-
erally to a soul's expression of prayer.
Otherwise why have a ritual?"

"What we should be concerned with
is the intensification of prayer. I have
seen whole crowds enter a church where
the service was in Latin, where they
did not understand a word, and yet
received more soul-food than many of
us receive from our perfectly proper,
intellectual, rational prayer books. You
are not going to save Reform Judaism,
or any other type of Judaism, by new
prayerbooks. I am in favor of elimin-
ating the patently objectionable por-
tions. The trouble is that we are liv-
ing in an age which is avid for change.
Any new prayer you will give them
they will tire of in ten years.

Against "Companionate Prayers"

"This is an age that is clamoring
for companionate marriage; let us not
clamor for companionate prayers.

"I should like to see a committee
of the best minds in this body ap-
pointed to study the question," he con-
cluded. "If as a result of these find-
ings, we shall then be in favor of a
revision, it will be time enough for the
Conference to go on record to that
effect."

Others who took part in the debate
were Rabbi Abraham J. Feldman, of
Hartford, Conn.; Rabbi Louis Witz, of
Dayton, Ohio; Rabbi Bernard Keller,
of Scranton, Pa.; Rabbi Solomon Fos-
ter, of Newark, N. J.; Rabbi Solomon
Fineberg, of New York, and Dr. Julian
Morgenstern, president of the Hebrew
Union College.

The Union prayer book was first is-
sued in 1894, and was revised in 1918
and 1921. Dr. David Philipson was
secretary of the committee which is-
sued the first edition of this book, and
was also chairman of the committee in
charge of its revision. The book is in
two volumes, the first being devoted to
Sabbath prayers, and the three high
feasts, Passover, Shabuoth, and Suc-
coth. The second volume deals with
Rosh Hashonah and Yom Kippur. The
first part had its first revision in 1918
and a second in 1921. This prayer book
is now in use in more than 400 Reform
congregations and institutions through-
out the country. More than 1,300,000
copies have been distributed.

RABBIS INDORSE JEWISH PRAYER BOOK REVISION

Silver Loses Fight Against
Further Changes at Con-
ference in Detroit

DETROIT, July 1.—The Jewish
prayer book, used in almost 500 Re-
form synagogues in the United States,
is to be revised once more. Despite
protests by Dr. David Philipson of
Cincinnati and Dr. Abba Hillel Sil-
ver of Cleveland, the Central Con-
ference of American Rabbis, con-
vening here, today advocated more
changes.

A committee appointed to confer
on the matter with the Union of
American Hebrew Congregations,
also Reform synagogues, will report on
revision proposals at the next an-
nual meeting. The plan to revise
the book was led by Rabbi Samuel
Goldenson of Pittsburgh and James
J. Heller of Cincinnati.

Rabbi Silver, who not opposed to
several changes, declared himself
unable to agree with his adversaries
in making a thorough revision of the
book. He declared that it was the
intensification of prayer and not
the wording that really counts.

Whether it would be to the great
interests of Palestine as the Jewish

national homeland to become a
dominion of the British Empire will
be discussed at the 39th annual con-
vention of the Zionist organization of
America which opened here yester-
day.

Discussion of the dominion plan is
expected to furnish a major topic of
controversy. Many American Jews
are opposed to taking Palestine out
of the jurisdiction of the League of
Nations.

Elihu D. Stone, assistant United
States attorney for Massachusetts
and chairman of the national execu-
tive committee of the organization,
is expected to lead opposition to the
dominion plan, which was put for-
ward originally by Col. Josiah
Wedgwood of the British House of

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Dr. Julius Morgenstern of Cincin-
nati, O., president of the Hebrew
Union College, told delegates he be-
lieved Zionists and non-Zionists
were not so far apart in their views
as they had imagined.

Last night's meeting was in the
nature of a memorial service, com-
memorating the 25th anniversary of
the death of Theodore Herzl, found-
er of the political Zionist move-
ment. A special memorial volume,
published for the occasion, was pre-
sented by Mrs. Archibald Silverman
of Providence, R. I., to Dr. Nathan
Sokolow, president of the World
Zionist Executive Council.

RABBIS TO REVISE A OLD PRAYER BOOK

With Few Dissenters, They Vote
for Committee to Report
Changes Next Year.

NY Times
REVISION WILL BE DRASTIC

Dr. David Lefkowitz of Dallas is
Elected President at First Ses-
sion of Detroit Meeting.

Special to The New York Times.
DETROIT, June 28.—The Central
Conference of American Rabbis was
in record at its closing session today
as favoring a revision of the Prayer
Book used by more than 400 reform
congregations throughout America.
The conference by a large vote
adopted a resolution calling for "a
thorough-going revision" and a pre-
liminary study before the changes
are reported for action by the next
conference.

Consideration of the resolution oc-
cupied the entire morning session.
Although a large majority approved
the resolution, a number of rabbis
opposed any "drastic" revision.

An amendment proposed by Dr.
Solomon Presof of Chicago was
adopted, that a committee be ap-
pointed "to circulate the members
of the conference and to ascertain
explicitly and in detail their opinion
as to details of revising the
book, and that this committee should
make a study of the various prayers
and report to the conference its find-
ings."

Dr. David Phillips of Cincinnati,
a member of the first graduating
class of the Hebrew Union College,
Dr. Abba Hiler Silver of Cleveland
and Dr. Isaac W. Silver of Los An-
geles opposed a drastic revision.
While Rabbi Samuel Goldenson of
Pittsburgh and Rabbi James J. Hel-
ler of Cincinnati argued for a "thor-
ough-going" revision.

Several of the rabbis stated that
large portions of their congregations

come to services occasionally late to
avoid the religious part of the ser-
vice.

Rabbi Solomon Landman, who is
in charge of Jewish religious activi-
ties at the University of Wisconsin,
stated that he had received many
complaints from students because of
what they termed antiquated prayers
in the ritual.

A resolution calling upon Jewish
merchants throughout the country to
keep their places of business closed
on the high holidays was carried.
Another called upon the conference
to undertake excavations of histor-
ical value in Palestine under its own
supervision and in conjunction with the
Hebrew Union College.

Steps were taken to establish a
quarterly journal of Jewish religion
and ethics.

Officers Elected.

The following officers were elected:

President, RABBI DAVID LEFKOWITZ of
Dallas, Texas.
Vice President, RABBI MORRIS KEN-
NELMAN of Birmingham, Ala.
Treasurer, RABBI FELIX A. LOFT of
Chicago.
Recording Secretary, JAMES J. HEL-
LER of Cincinnati.
Resolving Secretary, RABBI ISAAC W.
SILVERMAN of Boston, Pa.

Added to Executive Board.

DR. H. S. ENKLOW of New York City.
RABBI RICHARD N. CALVERT of Bos-
ton.
RABBI JULIUS RAPPAPORT of Boston,
Mass.
RABBI GEORGE FOX of Chicago.
RABBI MORRIS MAYERSON of Kansas
City, Mo.
RABBI SELIGMAN LANDMAN of the Uni-
versity of Wisconsin.

Rabbi Max Currier of Erie, Pa.,
and Rabbi David Lefkowitz were
elected to the executive board of the
Union of American Hebrew Congre-
gations, while Rabbi Eugene Mann-
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Jerome Marks of Selma, Ala., were
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cago, making three lay members of
the organization, the first being
David A. Brown of Detroit, who was
elected last year.

The following officers were elected:

President, MARTIN SINDOORA of St. Paul,
Minn.
Vice President, ERNEST LUTHERMAN of New
Orleans.
Secretary, IRA SANDERS of Little Rock,
Ark.
Treasurer, JAMES LAYTON of New Rochelle,
N. Y.
Executive, L. KELLOGG GRAYMAN of Tacoma,
Wash.

Executive Board.

DAVID A. BROWN of Detroit.
DAVID ROSENWALD of Chicago.
MORRIS A. ROSENWALD of Cincinnati.
FRANK H. STANLEY of Cincinnati, Pa.
STANLEY H. COHEN of Omaha.
HARVEY FRANKLIN of Little Rock, Cal.
ABRAHAM FRIEDMAN of Washington,
D. C.
ABRAHAM HIRSCHBERG of Chicago.

The alumni group in charge of
raising finances for the endowment
fund includes Isaac Landman, chair-
man, New York City; Alan J. Feld-
man of Hartford, Conn.; Edgar F.
Magnin of Los Angeles; Joseph
Fink of Buffalo; Louis L. Mann of
Chicago and James Guy of Port-
land.

RABBIS INDORSE JEWISH PRAYER BOOK REVISION

Silver Loses Fight Against
Further Changes at Con-
ference in Detroit

DETROIT, July 1.—The Jewish
Prayer Book, used in almost 500 re-
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is to be revised once more. Despite
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changes.

A committee appointed to confer
on the matter with the Union of
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nual meeting. The plan to revise
the book was led by Rabbi Samuel
Goldenson of Pittsburgh and James
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Rabbi Silver, the not opposed to
several changes, declared himself
unable to agree with his adversaries
in making a third revision of the
book. He declared that it was the
intimidation of prayer and not
the wording that really counts.

Weather it would be to the great
interests of Palestine as the Jewish

national homeland to become a
dominion of the British Empire will
be discussed at the 30th annual con-
vention of the Zionist organization
of America which opened here yester-
day.

Discussion of the dominion plan is
expected to furnish a major topic of
controversy. Many American Jews
are opposed to taking Palestine out
of the jurisdiction of the League of
Nations.

Ellis D. Stone, assistant United
States attorney for Massachusetts
and chairman of the national execu-
tive committee of the organization,
is expected to lead opposition to the
dominion plan, which was put for-
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Comments.

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nati, O., president of the Hebrew
Union College, told delegates he be-
lieved Zionists and non-Zionists
were not so far apart in their views
as they had imagined.

Last night's meeting was in the
nature of a memorial service, com-
memorating the 50th anniversary of
the death of Theodore Herzl, found-
er of the political Zionist move-
ment. A special memorial volume,
published for the occasion, was pre-
sented by Mrs. Archibald Silverman
of Providence, R. I., to Dr. Nahum
Kolko, president of the World
Zionist Executive Council.

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C.C.A.R. Favors Revision Of Prayer Book And Elects Rabbi Lefkowitz President

Precedent Seen For Religious Bodies When The Social Justice Commission Recommends Recognition Of Birth Control

Special To The American Israelite

DETROIT, MICH. — The Central Conference of American Rabbis, in convention here from Wednesday, June 28th, until Monday, July 1st, went on record in favor of a revision of the prayerbook that is in use in more than 400 Reform congregations throughout America.

By a large vote, members attending the fortieth annual convention at Temple Beth El, adopted a resolution calling for "a thorough revision" of the prayer book and the undertaking, preliminary to a revision, "studies of the various aspects of the problem of the revision of the prayer book."

For Revision

The resolution providing for this action is as follows:

"Resolved: that the time has come for a thoroughgoing revision of both volumes of the Union prayer-book and that the Conference request the Committee on Liturgy to take this into consideration in its joint meeting with the Committee to be appointed by the Union of American Hebrew Congregations.

"This resolution was unanimously concurred in by the Committee and the Committee suggests, as a necessary preliminary to revision that the incoming officers appoint a number of members of the Conference to make studies of the various aspects of the problem of the revision of the prayerbook and to present the results of their studies at the next meeting of the Conference.

Included in the resolution was an amendment proposed by Dr. Solomon Freehof of Chicago, that a committee be appointed "to circularize the members of the Conference and to ascertain explicitly and in detail the opinion of the various members of the Conference as to details of revision of the prayer-book. That this committee should make a study of the replies received and report to the Conference its findings."

Discuss Proposal

Dr. David Philipson of Cincinnati, of the first graduating class of the Hebrew Union College, Dr. Abba Hillel Silver, of Cleveland, and Dr. Nisan F. Magnin of Los Angeles, took up the fight against a drastic revision of the prayer book, while Rabbi Samuel Goldenson, of Pittsburgh, and James J. Heller of Cincinnati, argued in favor of such a step.

A number of rabbis stated that large portions of their congregations come to services late, intentionally, to avoid the religious part of the service. Rabbi Solomon Landman, in charge of Jewish religious activities at the University of Wisconsin, stated that he received many complaints from students regarding their non-attendance at services because of what they termed anti-astated prayers in the ritual.

Opposes Drastic Changes

Rabbi Silver, while favoring a change in the present prayer book, was strongly

opposed to any thoroughgoing revision of the book.

"On the subject of the prayer book," he said, "to which so many of us have given considerable thought, it has occurred to me in the first place that we ought not to be, as a matter of psychology, revising our prayerbooks so frequently. One of the great values of a ritual is the very fact that in the course of time it gathers a host of memories which are stimulating and which surround the worshippers with an emotional atmosphere which is congenial to a soul's expression of prayer. Otherwise why have a ritual?

"What we should be concerned with is the intensification of prayer. I have seen whole crowds enter a church where the service was in Latin, where they did not understand a word, and yet received more soul-food than many of us receive from our perfectly proper, intellectual, rational prayer books. You are not going to save Reform Judaism, or any other type of Judaism, by new prayerbooks. I am in favor of eliminating the patently objectionable portions. The trouble is that we are living in an age which is avid for change. Any new prayer you will give them they will use in ten years.

Against "Companionate Prayers"

"This is an age that is clamoring for companionate marriage; let us not clamor for companionate prayers.

"I would like to see a committee of the best minds in this body appointed to study the question," he concluded. "If as a result of these findings, we shall then be in favor of a revision, it will be time enough for the Conference to go on record to that effect."

Others who took part in the debate were Rabbi Abraham J. Feldman, of Hartford, Conn.; Rabbi Louis Witt, of Dayton, Ohio; Rabbi Bernard Heller, of Scranton, Pa.; Rabbi Solomon Foner, of Newark, N. J.; Rabbi Solomon Fineberg, of New York, and Dr. Julian Morgenstern, president of the Hebrew Union College.

The Union prayer book was first issued in 1894, and was revised in 1918 and 1921. Dr. David Philipson was secretary of the committee which issued the first edition of this book, and was also chairman of the committee in charge of its revision. The book is in two volumes, the first being devoted to Sabbath prayers, and the three high feasts, Passover, Shavuoth, and Succoth. The second volume deals with Rosh Hashanah and Yom Kippur. The first part had its first revision in 1919 and a second in 1921. This prayer book is now in use in more than 400 Reform congregations and institutions throughout the country. More than 1,350,000 copies have been distributed.

ZIONISTS FLAY SOVIETS' DRIVE AGAINST JEWS

Resolution Asks U. S. to Use Influence to Halt Persecutions

Special to The Press July 3, 1929
DETROIT, July 3—Condemnation of the terror and inquisition instituted in soviet Russia against Zionism, Judaism and the Hebrew language was voiced today in a resolution adopted at the 32d annual convention of the American Zionist Organization at Detroit, which was introduced by Rabbi Barnett Brickner of the Euclid Avenue Temple.

The resolution read in part: "In the name of elementary human justice, this convention of American Zionists places itself unanimously on record as condemning both the policy and the activities of the soviet government and its constituted agents for Jewish affairs, the Yevsektsia.

"We therefore call upon the incoming administration to present the case of our people in Russia to our government in Washington and to urge it to use its good offices in any dealings they may have, official or unofficial, with the soviet powers so that a stop may be put to the suppression of Zionism, Hebrew culture and the Jewish religion.

Exiled Zionists to Siberia
"The deliberate and expressed policy of this soviet government has been the complete suppression of the Hebrew language and culture, Judaism and the Zionist movement.

"Under the unwarranted pretext that Zionism is a counter-revolutionary movement and a blind for British imperialism and with a ruthlessness unparalleled in darkest days of pogroms and inquisitions, the Russian government has persecuted and suppressed the Zionist movement, hounded Zionists and exiled them to unspeakable Siberian dungeons.

"The teaching of our sacred tongue, the Hebrew language, is forbidden, the publication of Hebrew textbooks suppressed, our schools for the young have been proscribed, everything which the Jewish people holds as sacred and for which it has lived and died thru the ages under the policy of the soviet government must be deliberately destroyed.

"To our martyred Zionist brethren in Russia we say, 'Yours is a Kiddush Hashem. We trust that the day of your liberation will be soon at hand.'

Honor Seven Clevelanders

Seven Clevelanders were honored at the closing session of the convention when they were named to important positions in the new national administration.

Rabbi Abba Hillel Silver was named vice president of the organization and Rabbi Barnett R. Brickner and George J. Klein were named members of the administrative committee.

The national executive committee included Isaac Carmel, Ezra Z. Shapiro and Max Simon. Sam Katz was elected national vice president of the Avukah student Zionist organization. Katz is treasurer of the local chapter.

Louis Lipsky, of New York, was re-elected president of the organization. Lipsky is now in Switzerland.

CITIZEN GROUP OF 150 URGES DEFEAT OF 3-D

July 4, 1929
Business, Civic and Racial Leaders Join in Appeal to Voters to Rally for Charter Defense.

ASK FIGHT TO SAVE GAINS OF FIVE YEARS

Warn Failure Will Mean "Unsavorly Political Turmoil."

BY PHILIP W. FORTER.

Warning that rejection of the city manager plan would halt Cleveland's industrial growth and return the city to "unsavorly political turmoil," a citizens' committee of approximately 150 issued a call last night to Clevelanders to fight the proposed three-D charter amendment.

Next Tuesday night at 8 at Hotel Statler, the pro-manager plan forces will gather to choose officers, and make arrangements for headquarters, campaign funds and other requisites for an intensive campaign.

The announcement of the 150 names, including many of the city's industrial leaders as well as spokesmen for cosmopolitan and racial groups, indicated clearly that the pro-manager forces would strike back at the Davis-Downer-Danaceanu group with the weapon of business and civic pride.

Warns Against Politicians

The committee's first statement says simply and directly that the five and a half years of the manager plan have produced more beneficial results than the same period under any

mayor, and cautions against "similar political forces" and "political risks."

The statement hints that the committee will back Council candidates this fall who are "honestly sympathetic with this plan," so that the committee would appear to be more than a temporary organization to last until Aug. 20.

Best known members of the committee are:

- ROBERT A. BULKLEY, attorney, former congressman, county chairman of the South campaign last fall.
- CHARLES J. WOLFRAM, secretary of the Von Steuben Society.
- CONRAD KRUECK, leader of German-American thought.
- REV. J. W. GIFFIN, president of the Federated Churches.
- JOHN H. CLARK, former justice of the United States Supreme Court.

- RABBI A. H. SILVER of the Temple, who participated in two previous campaigns against the mayor-Council charter amendment.
- HARRIS CREECH, president of the Cleveland Trust Co.
- MRS. FERNICE S. PYKE, Democratic national committeewoman and women's leader.
- HENRY G. DALTON of Pekania Mather & Co.
- CORLISS E. SULLIVAN, president of the Central National Bank.
- J. ARTHUR HOUSE, president of the Guardian Trust Co.
- ALEX C. BROWN, president of the Brown Hotel Co.
- PROF. R. O. HUS of the Western Reserve University political science department.

Join Battle to Save Manager Plan

LEADING CITIZENS SIGN PETITION AGAINST D. D. D. PROPOSAL



MISS GRACE TREAT



SAMUEL MATHER



MRS. MALCOLM L. MCBRIDE



RABBI ABBA HILLEL SILVER



CORLISS E. SULLIVAN



ROBERT A. BULKLEY

UNANIMITY MARKS LIPSKY'S RE-ELECTION AT CONVENTION CLOSE

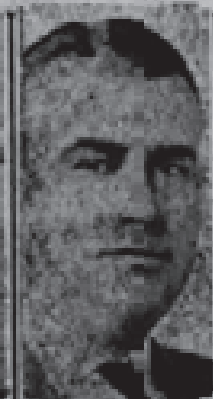
Several Changes in Constitution and Personnel; Invoke U. S. Interest in Russian Zionist Persecutions (Jewish Daily Bulletin)

Detroit, Mich., July 3—For the first time in many years a unanimous vote marked the election of officers of the Zionist Organization of America at the thirty-second annual convention which closed its sessions here yesterday afternoon. Louis Lipsky was re-elected president amid the singing of the Hatikvah. The election was greeted with an ovation by the audience.

A change in the new administration was the election of Rabbi James G. Heller of Cincinnati as chairman of the National Executive Committee to succeed Elihu D. Stone of Boston. By the vote of the convention earlier in the day the number of national vice-presidents was increased from three to six and the following were elected: Morris Rothenberg, Judge William M. Lewis, Max Shulman, Mrs. Archibald Silverman, Elihu D. Stone and Rabbi Abba Hillel Silver. Meyer W. Weissgal was elected secretary, Morris Weinberg, treasurer, and Harry P. Fierst, associate treasurer of the Organization.



LEONARD C. HANNA



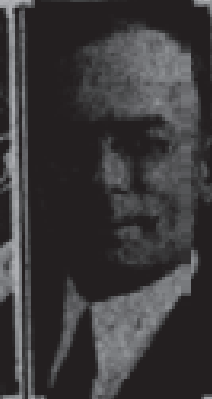
BASCOM LITTLE



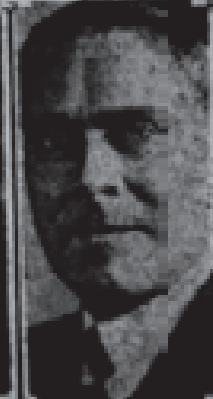
MISS OLIVE JOY WRIGHT



HARRIS CREECH



DR. ROBERT B. VINSON



J. A. HOUSE

Photos by News Staff Photographer.

WRITER ANALYZES SURVIVAL OF CLEVELAND'S MANAGER PLAN

FORWARD, NOT BACKWARD, CRY 1,000 3-D FOES

Rabbi Silver and Ex-Justice Clarke Spur Backers of Manager Plan to Fight On.

HOPKINS IS NOT ISSUE AS KEYNOTE IS SOUNDED

Neal Chosen to Lead Fight Against His Former Chief, Davis.

P.D. July 10 - 1929
BY PHILIP W. PORTER.

Spurred on by Rabbi A. H. Silver and former Justice John H. Clarke of the United States Supreme Court, more than 1,000 persons last night at Hotel Statler organized to fight the Three-D charter amendment.

Rabbi Silver condemned the "semi-annual tampering with the charter" and the "folly of trying to get rid of a man by wrecking a good system," and Justice Clarke described the Three-D document as one which left the way open for councilmen to enrich themselves legally.

Clarence J. Neal, who was city finance director when Harry L. Davis was mayor and state finance director when Davis was governor, was unanimously elected to head the group, which named itself the Progressive Government Committee. The choice of Neal is especially significant in view of Davis' connection with the opposition. Neal is a former president of the Citizens League.

Damon is Secretary.

Attorney Edward J. Damon, who has managed successful campaigns for Common Pleas Judges Homer G. Powell and James B. Ruhl, was chosen executive secretary, and Harry G. Dalton, partner in Pickands, Mather & Co., was made treasurer. Headquarters will open today at 1248 Engineers Bank Building.

The speakers' platform resembled that of any non-political civic drive. In addition to Rabbi Silver, Rev. Ferdinand Q. Blanchard of North Avenue Congregational Church, Rev. D. Ormonde Walker of St. James A. M. E. Church, and a Catholic churchman, Thomas K. Maher, had words of exhortation for the crowd, which overflowed from the hall room.

(Continued on Page 4, Column 4)

Call Manager Plan Backers to Arms and 1,000 Join Rank



CLARENCE J. NEAL
-CHAIRMAN

FORMER JUSTICE JOHN H. CLARKE
-SPEAKER

RABBI A. H. SILVER
-SPEAKER

filled the balcony, and broadcasted the use of loud speakers.

In contrast to the keynote of previous campaigns, which centered around the personality of City Manager William R. Hopkins, little mention was made of the manager at last night's meeting. No communication from him was read, as some had anticipated. The citizens' committee will devote most of its campaign thrusts to the attack on "predatory politicians" and the comparison of Cleveland today, after five years of the manager plan, with the Cleveland of 1921 and earlier.

All the diversified elements which are joining to fight the Three-D amendment were represented. Mrs. Bernice S. Pyke, head of the Democratic women's organization; Mrs. Malcolm L. McBride, power in the League of Women Voters; Charles J. Wolfram, leader in German circles; Robert J. Bulkeley, former Al Smith campaign chairman; Welfare Director Dudley S. Blossom (who also served in the Davis administration); Charles E. Sullivan, bank president; Andrew A. Meyer, P. R. enthusiast, and Ben F. Levin, assistant law director, were noted in the crowd.

The progressive government committee will henceforth supersede all the individual campaigns and function as a sort of general command for the groups opposing the amendment, just as former Gov. Davis is acting as "liberalization" for the groups favoring the amendment.

Rabbi Silver, regretting that he could make only one speech because he is leaving for Switzerland, declared that he had opposed the two previous charter amendments, and was opposing this because, "while the names on it may vary, the motives remain the same."

Cleveland's city manager plan and its defeat of three overthrow attempts is the subject of an article in the Sept. 4 issue of the Nation, written by Louis Browdy. The article headed "Cleveland's City Manager Survives" is here reprinted in part.

"Cleveland is no ordinary American city. Its industries are amazingly diversified. So is its population. Its more than a million people are in the main the second and third generation of good immigrant stock. Notably, there is a substantial leaven of Teutonic stock, who possess by social heredity something of that idealism and love of liberty which forced the rebellious Weltverbesserer to quit the fatherland. In 1924 Cleveland voted for La Follette for president. In 1928 it gave a large majority to Smith. During the war it gave Charles Ruthenberg, outspoken and jail-worn Communist, an enormous vote for mayor. Six years ago it scrapped its conventional municipal government, adopted a new and advanced charter written by a college professor, and soon afterward installed the first city manager of a truly metropolitan city.

As I sat in an office on Cleveland's Public square discussing the election which has just reaffirmed the city's adherence to the manager system, my eye fell upon a conspicuous statue just below us, a squatly edify in bronze of Tom L. Johnson, Cleveland's famous mayor of 20 years ago; and I was reminded that all political experiments in Cleveland stem from this singular civic leader on the one hand and from the German-bred liberals on the other. No one can understand the incurable penchant for progress in this city without going back to the opening decade of this century when Tom Johnson—ardent single-taxer, advocate of public ownership, uncompromising foe of "predatory privilege"—was creating a new kind of political atmosphere for an American city. Something of his influence still persists.

In Public square the 50-story tower of the Van Sweringen's new railway terminal casts its shadow. The street railways which Johnson's 3-cent fare made famous—strange symbol of a sincere idealism—are now controlled by the Van Sweringens, those fabulous brothers whose interests ramify through the city and its hinterland and spread out into the world, bound up with other railroad interests, on endless lines of steel. From City Hall on the shore of Lake Erie the tower looms up colossal and dominant, inescapable reminder of the power of the railroads in those dealings with City

Hall which are necessary for the realization of huge projects.

When the new charter was about to go into effect and William R. Hopkins, a Cleveland business man (brother of Arthur Hopkins, the theatrical producer), was announced as the new city manager, he was confronted by the fiery Peter Witt, leader of the Independents in the newly elected Council, who announced his conviction that Hopkins was going into office as the servant of the railroads. Hopkins had dabbled in railroads along with many other business ventures; he had had a main hand in building the Belt Line Railway, which he later sold to the New York Central. He had been designated as city manager as the result of an amicable arrangement between Maurice Maschke, Republican national committeeman and generalissimo of Cleveland's dominant political machine, and Burr Congwer, the local Democratic boss. "Both of them," said Hopkins, "told me I could run the city as I pleased, so I took the job." It is the common and much too plausible belief that the understanding between these two gentlemen and their henchmen was to the effect that all city jobs under the new regime were to be dealt out to good Republicans, and Democrats in the ratio of six to four. The many offices in the gift of the manager have, it now appears, been so appointed with something like scrupulous care.

Hopkins has been an able administrator and an executive of force and leadership. That he has been incomparably more competent than the series of nonentities who succeeded Johnson and his disciple, Newton D. Baker, in the office of mayor, no one seriously doubts. He has developed one of the finest airports in the country; he has completed and successfully operated one of the largest public auditoriums and made Cleveland one of the country's biggest convention cities; he has forwarded the project for a great civic mall on the lake shore; he has been the prime mover behind the great public stadium—perhaps a questionable honor since there are those who hold that it is being built largely for the benefit of the local baseball club, owned largely by Cleveland's biggest bank. He has spent, consequently, mountains of money, but he has dealt with budgets and finances with no little skill.

As Manager Hopkins has been an ever-prominent public figure with an enviable gift for keeping his chubby face in the limelight. The burden of banqueting, dedicating, welcoming and posing in behalf of the collective citizenry he has accepted with apparent alacrity. The shadow

Herzl Boys 25 Years After Club's Founding



When the Dr. Herzl Zion Club was founded 25 years ago by a group of Jewish boys of about Bar Mitzvah age, for the purpose of speaking the ancient Hebrew tongue at their meetings and aiding the Zionist cause, they didn't realize that a quarter of a century later, at a reunion, there would be in attendance some of the leading rabbis of the country, in addition to numerous professional and business men who also have reason to be proud.

Nevertheless that's just what happened on Wednesday evening when they held their 25th anniversary reunion at the Patrician Riverside Dr. and 108th St. Members arrived from all parts of the country. Among them was Dr. Abba Hillel Silver, of Cleveland (standing at rear center) who lived at 3 W. 117th St. before he went west. Silver and his brother, Maxwell, were two of the several founders of the club.

7-2-29
Home News

who, as presiding officer of Council, holds the title of mayor has been deftly deprived of all the ornamental duties which commonly appertain to that office.

There has inevitably been an amount of give and take between a city manager with a political flair and the thoroly political members of Council. These gentry, all good Republicans or tolerable Democrats, the former a solid majority generally obedient to Boss Maschke, number 25 in all, elected from four city districts under the Hare system of proportional representation.

The Council is the manager's employer, or, to use the customary business parallel, his board of directors; it is the good-will of the councilmen which assures him the continued tenure of his \$25,000-a-year job as well as the legislative acceptance of his pet measures. On the other hand, the manager has many jobs and favors at his command which are invaluable to practical ward politicians with many little fences to keep mended and precinct workers to keep happy. That a quiet and decent traffic in these favors has taken place no one questions or denies.

There have been flagrant scandals, however, in the last little while which have moved a kindly and oblivious public to raise an inquiring eyebrow. Within the past year the city purchased several pieces of land for park and playground purposes at prices which were patently and grossly in excess of their value. Repeated operation of this simple and profitable trick by political insiders with the help of a compliant Council finally caused a resounding explosion. As the result of the purchase of one playground sit at three or four times its worth, a prominent Republican member of Council and close friend of the manager is now serving a 5-to-15-year term in prison. But Hopkins emerged from the extreme unpleasantness of the land scandals with a fairly whole skin.

If in the newspapers the manager remained sans peur et sans reproche, in the byways of the city doubt and suspicion were turned upon him. Almost since the inception of the manager system a coterie of energetic politicians led by Harry L. Davis, sometime mayor and governor, a passe Republican leader, have made repeated efforts to overthrow the new order. Twice before in the last two years they have staged an unsuccessful referendum for the abolition of the managerial office. Pertinacious as only disgruntled politicians can be and

spurred by the memory of the scandals, they succeeded again a short time ago in attaching the requisite number of names to a petition for a referendum to amend the city charter. In the framing of the proposed amendment ex-Mayor and Governor Davis was associated with two obscure Democrats whose names have the inestimable virtue of alliteration with his, so that their proposal could be popularized as the "Three D" plan and could be promulgated as non-partisan. It provided for a complete return to the old order restoration of the office of mayor to its pristine glory and abolition of proportional representation.

The advocates of the Three-D plan professed that the appointment of the chief executive of the city by a handful of councilmen is scandalously undemocratic. They asserted that if a mayor had been at the head of the municipal government during the land scandals the opposition party would have moved him out at the next election as fast as a cat can eat sardines.

The Democratic organization of the city came out in support of the retention of the manager system. Mr. Maschke and the Republican organization aligned themselves with the Three-D amendment, deserting the manager plan for the first time since its adoption. Presumably Mr. Maschke, an astute, straight-shooting politician if ever there was one, has found the manager system a nuisance. Hopkins is probably too firmly in the saddle to suit his shrewd idea of good government.

The defenders of the manager plan organized a Progressive Government Committee of 150 prominent citizens which bore an imposing aura of respectability. It included such personages as John H. Coker, former associate justice of the United States Supreme Court, Rabb Abba Hillel Silver, and Cleveland's justly famed philanthropist, Samuel Mather. Even Bishop Joseph Schrembs of the Cleveland Catholic diocese added his earnest voice in behalf of the manager system. A score of Negro ministers came out against the Three-D amendment because the abolition of proportional representation would deprive the Negro community of its representative in Council. The three newspapers of the city, Republican, Democratic, and Scripps-Howard, vigorously supported the manager plan.

At the polls on Aug. 20 the people of Cleveland voted by a scant majority of 3000 in a total vote of 97,000 to continue the city manager system. The Progressive Government Committee, waging a vigorous house-to-house campaign to save

...man, in rallying the support of independent voters who, the sensible that new "manager" often looks like old "mayor" will large, saw nothing to gain in returning to the old order. The mass of the liberal German vote undoubtedly upheld the new system. That the vaunted Maschke machine failed to "deliver" has this happy purport for the immediate future: that the city manager can cease to take orders from the Republican national committeemen who put him into office.

But the fight over the city-manager system is by no means over. Moreover, in the background of city politics in Cleveland looms a figure, unique in the American political scene, who will yet stir unpredictable developments in the government of the city. Peter Witt, sometime ironmolder, later city traction commissioner, and more recently chief dissenter in City Council, has a large and enthusiastic following bent on making him, sooner or later, chief executive of the city.

It was he who led the triumphant campaign for La Follette in 1924 and the campaign for Al Smith in 1928. He is an old and ardent follower of Tom Johnson and the present outstanding representative of the Johnsonian tradition.

Once every year he holds a "town meeting" at which he ventilates with merciless candor any subject which arises for discussion, from local political thimble-rigging to the apostasy of Woodrow Wilson in entering the war.

Everybody knows, that were the manager plan abolished, Witt would make an eminently able and honest mayor and that his accession to office would make every cheap politician in the town squirm with discomfort.

Witt is the man, who, when he was traction commissioner, turned back a check of several thousand dollars sent him by the railway company as royalty for a new car he had invented, refusing the money on the ground that he had devised the car in his public capacity as traction commissioner. It was not a pose; that is just the kind of a person he is.

His presence in the city as an available mayor of the Johnsonian cast is, and will continue to be, a curious embarrassment to the stability of the manager system. Obviously he cannot be made city manager; no set of councilmen would imperil their political comfort by the appointment of such an executive.

'SITTING ROOM' CAMPAIGN IS 3-D FOES' PLAN

Press—July 19, 1934
Workers Organize for House-to-House Offensive to Aid Manager Plan

Defenders of the manager-P. R. charter will carry their offensive to the voter in a "sitting room" campaign, Clarence J. Neal and Edward J. Demmon, chairman and executive secretary respectively of the Progressive Government Committee, announced today.

Organization, the keynote of the initial nucleus of the present charter supporters last night at Hotel Statler, will be stressed in the 90 odd days remaining until the Aug. 20 election when Clevelanders must decide whether to retain the present system or return to the mayor-in ward councilman plan.

"Our workers simply will not go to the door with just a folder," said Neal and Demmon. "They will go into the homes, sit down with the voter and talk these matters over. It will be a heart-to-heart, shoulder-to-shoulder talk."

Warn of Old Guard

The warning of Rabbi A. H. Silver, chief speaker at the inaugural of the attack on the Davis-Danahy-Demmon amendment, that "the old guard sleepeth not, nor slumbereth, and is always organized," will be heeded, the leaders of the fight said.

"We will organize in every precinct and in every ward, working from the precinct up," said Neal and Demmon. "Our precinct workers will elect their ward heads, who will not be given the political name, ward leaders, but will be known as charter workers. Meetings of the charter workers will be called every two days at the headquarters, 1346 Engineers' National Bank Building."

That City Manager W. R. Hopkins is relegated to the background and will not be an issue in the campaign was seen in Neal's remark: "We desire to conduct a campaign along clean-cut, dignified lines, on principles instead of personalities."

Hopkins Not at Meeting

Hopkins neither appeared at the meeting nor sent any greeting. Today he commented on the committee's organization with the statement he has "no plans," and "is willing to do what is most helpful to the manager plan, the plan in which I am most interested."

The Progressive Government Committee was organized quickly and without a hitch in the heat of a mid-summer evening, 1000 men and women swarming as they packed the Statler ballroom to sound the battle cry against the 3-D amendment.

A permanent organization—patterned on doubt after the successful Cincinnati charter party—is planned, according to the brief platform of the committee. The only other officer beside Neal and Demmon named last night was H. O. Dalton of Pickands, Mather & Co., who becomes treasurer.

The platform, as drafted by an organization committee, headed by Charles J. Wolfram, magistrate of the local Von Shubert Society of America, follows:

"To conduct a vigorous campaign for the defeat of the proposed 3-D charter amendment.

"To support candidates this fall for City Council who are honestly sympathetic with this plan, and to conduct a campaign for their election so that the city manager charter may have the councilmanic cooperation necessary to its complete success."

Members of the committee drafting the nominations and drafting the platform were: Samuel Little, Mrs. E. E. Hill, Robert J. Bulkeley, Mrs. Jennie K. Zwick, Morris A. Black, Susan B. Nathan and the Rev. Dr. J. W. Griffin.

Rabbi Sounds Battle Call

Rabbi A. H. Silver of The Temple, 5, 109th street and Adel road, sounded the clarion call to battle for the meeting.

"It is regretful," he said, "that the citizens of Cleveland must submit to another charter campaign, the third in two years. I wonder how long these people whose names may vary, but whose purpose remain the same, will abuse the privilege."

"Tampering with our city government has become a sport with politicians, a sport which puts us in danger of making our fair city a byword."

"The same forces are again attempting to wreck a form of government that has served the city well and seeking to restore a form that would serve the politicians well."

To those who claim that Manager Hopkins has not given of the fullness the office demands of him, Rabbi Silver advised demanding the restoration of the manager.

"It is folly," he went on, "to try to get rid of the man by wrecking the system. But many of us are not persuaded that the present city manager has not given us of the fullness his office demands. We failed the very plan we voted in. We turned over the new engine to people who were quite ready to see it wrecked at the first curve in the road."

Old Guard Wide Awake

"The old guard sleepeth not, nor slumbereth. It is always organized, always watching, always waiting. Handcuffs of the old regime were carried over into the new. Since since have been initiated and convinced as corruptocrats. Bank of them the old political machine waited to overthrow the government, checked temporarily in their booty and plunder."

"Let this body sound the clarion call in our community not only to all good citizens to rally to defeat the proposed amendment, but to organize into a permanent institution to protect the city manager form of government in Cleveland and see that capable, honest men are elected to Council, which is the keystone in the arch, who will be sympathetic to the plan. Let Cleveland lead!"

John H. Clarke, gray-haired, dignified former member of that most august judicial body in the world, the U. S. Supreme Court, termed the 3-D character a "poorly written, patchwork of provisions which seem to have been gathered together from many unrelated sources, many wholly irrelevant to the subject at hand."

Friends Settle Support

Rev. D. O. Walker, pastor of St. James' A. M. E. Church, referred to the 3-D amendment as "Damned, Daring, Devil," requesting that reporters use the word of St. Paul—*anathema*—for first word of the alternative campaign.

He pledged the support of the "groups of intelligent, progressive Negro voters whose votes cannot be delivered."

Other speakers included: Thomas K. Maher, president of the Maher Cofferills Co.; the Rev. Ferdinand Q. Blanchard and Attorney H. M. Francisworth, who read the call of the meeting as temporary chairman.

Support for the charter committee came yesterday from the Democratic women's executive committee, fifty-four of the 61 committee members and ward leaders gathered at Hotel Statler to vote to oppose the 3-D charter.

Democrats Split on Plan

But from another Democratic source tonight the manager government will be condemned and the Davis charter approved. The anti-Governor Democrats, led by Attorney William J. Corliss and calling themselves the Federal Plan Committee, will meet at Hotel Statler to hear speakers plead the case of the amendment.

Cleveland Temple, First to Organize Extra-Pulpit Activities, Will Abandon Social Programs

CHALLENGING the usefulness of Temple Centers as a means of attracting young people to the synagogue, one of the largest liberal congregations outside of New York has decided to abolish the extra-pulpit activities which have no direct relation to the synagogue and religious service. The Cleveland Temple, of which Abba Hillel Silver is spiritual leader, was the first to establish the so-called institutional synagogue, about thirty-five years ago. At present it has a membership of 1500. As a result of an investigation among Temple Centers throughout the country, a committee of the congregation arrived at the conclusion which was submitted to the annual meeting.

The traditional point of view regards the synagogue as essentially a place of worship, religious inspiration and religious education. Only occasionally was the synagogue the scene of public gatherings. This view still prevails throughout Europe and among the majority of American congregations.

Recently there developed in the United States the idea of the Temple Center, backed by the philosophy that the whole of Jewish life ought to be integrated around the synagogue. The social life of the Jew ought not to be separated from his religious life, claimed leaders of the movement, but in the synagogue the individual ought to find full opportunities for his cultural, social, recreational and religious needs. In line with this policy, many temples were equipped with recreational halls, gymnasiums, dining halls, ball rooms and theatrical apparatus. Dancing classes, card parties, musical comedies and other purely secular activities were introduced. By attracting young people to the syna-



RABBI ABBA HILLEL SILVER Questions the Purpose of Temple Centers

gogue precincts, reasoned theorists, they would be won over to the specific religious program.

The committee of the Temple, equipped with a summary of its findings, has now come forward to refute these enthusiastic claims upon the basis of the following counts:

- (1) The center attracts principally to those within the immediate vicinity of the temple, most of whom are not attracted with the congregation. While not underrating the close parallel to a neighborhood settlement idea, not all the primary concerns of the temple.
- (2) Many congregations members being in social state of their own, the center can only urge upon them additional social activities for which they have no real need.
- (3) The value of the synagogue is drowned out by the crowded tumult and noise of many activities which can be carried on as well, perhaps better, elsewhere.
- (4) Young people are not attracted to worship and religious study through the introduction of dances, plays, athletics and parties. They select only that which appeals, and the appeal of the synagogue has not been heightened through the fact of amusement.
- (5) Large metropolitan temples no longer represent home-grown social groups, rather they rather all the social strata in a community. While all these elements will meet in religious service, they will not meet in social gatherings, leading a tendency to emphasize distinctions and separations opposed to fellowship within the congregation.
- (6) Time, money and energy expended, and the demands upon the rabbi, together with the stigmas required of the rabbi at the expense of his true function, are not compensated by results.

What Is the Synagogue's Function?

RABBI ABBA HILLEL SILVER of The Temple, Cleveland, possesses the courage to speak out where others who think as he does remain silent. Last week in a report to his congregation on its extra-religious activities, Dr. Silver declared that "the magnetism of dances, plays, athletics and parties" has failed to awaken the spiritual appeal of the synagogue among the young people. He analyzes the origin of and philosophy behind the Temple Center movement and finds that recreation halls, gymnasiums, dining halls, ball rooms, theatrical apparatus, the crowding of many secular activities into the life of the congregation, have drowned out the voice of the Synagogue "in the midst of the tumult and noise of many activities which can be carried on as well, if not better, elsewhere." The young people, he declares, cannot be induced into the spiritual place "through the bait of amusement." He did not recommend that social activities of a congregation shall be entirely denied, but that these shall not be made the major and continuous activity of the synagogue program. He is

the first to tell the truth concerning the popularity of the so-called Temple Centers and Synagogue Centers which have been the vogue during recent years to the sacrifice of the spiritual functions of the Temple and Synagogue. The dancing, swimming, billiard and pool, bowling alley and feeding functions of the social life of the community do not emanate from the Synagogue and should not center therein. The tremendous sums invested in these Centers, however, will no doubt delay in many instances the turn about face which The Temple in Cleveland, under the guidance of Dr. Silver, has made and intends to pursue. "The Temple," he urges "should in the future devote itself exclusively to the role which it alone can perform in a community, namely as a House of Prayer and a House of Religious Study." In other words, here is a courageous Rabbi, pleading for "the essential genius of the Synagogue" which ought to be not a social club and place of amusement but "a place of worship, religious inspiration and religious education."

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A Synagogue Abandons Its Amusements

A momentous action, nationwide in its interest, significance, and far-reaching effects, was recently taken by Congregation Tifereth Israel of Cleveland, Ohio, one of the largest congregations in this country, when it was decided to abandon all social activities—maintained by the congregation in its magnificent Center—which have no direct relation to the synagogue and its religious service. After a serious study conducted by the Activities Committee of the Congregation, under the leadership of Rabbi Abba Hillel Silver, it was found that "dances, parties, and athletics have failed as an inducement to spiritual life among young people" . . . "that the voice of the synagogue is drowned out in the midst of the tumult and noise of any activities which can be carried on as well, if not better, in another place."

The report of the committee enters into a thorough analysis of the entire Center idea—based on the principle that the synagogue should embrace all the cultural, social, athletic as well as religious activities which make up the Jewish "life" of its members—which has been operative for more than a decade in many communities, and in which American Jewry has invested millions of dollars for majestic buildings and finest equipment. When it is remembered that the Cleveland temple was the first in Jewry to organize the institutional activities within the synagogue, including in the congregational program a swimming pool, gymnasium, basketball teams, etcetera, it is a safe conclusion to reach that the present recognition of the mistake of former years is justified by experience, reflections and conditions that ought to be carefully considered by all Jewish communities.

That the whole of the Jewish life ought to be integrated around the synagogue, which supplies opportunities for the needs and diversions of the whole of life, may promise much, but the fact is that the young, although attracted to the synagogue to enjoy swimming and dancing, do not to any appreciable degree remain to pray. Indeed, they come to the dances, use the swimming pool and the gymnasium, often hear some famous orator or outstanding personality, enjoy a program of fine music, but remain away from the synagogue and its service, and take but a small share in the religious life and activities of the congregation. Their elders, also, have not given up their memberships in the clubs to which they formerly belonged, despite the fact that the synagogue has provided them with luxurious rooms and

all the means of entertainment furnished by the clubs. On the other hand, the tremendous expense connected with the erection of these buildings and their maintenance, and the time and energy required for their proper functioning sap the powers of the leaders of the congregation and are a great burden upon the Rabbi.

Without doubt, dances, entertainments, and various other diversions sponsored by the synagogue have been a medium of winning membership in great numbers to some congregations. The sudden cessation of such amusements in some congregational activities might cause a serious crimp in the roster of membership. Certainly, the experiment would be an acid test of the devotion of the remaining members to the more serious side of congregational existence.

The act of Rabbi Silver's congregation is bold, daring, and interesting. It implies the conviction that the synagogue is strong enough internally to live without the crutches of amusements to sustain it. With such a spiritual leader as Rabbi Silver, this may be a fact, but we wonder what would happen in those congregations where there is a lack of such high spiritual power in the pulpit.

Such an experiment compels serious thought and consideration. Just how closely can the spiritual and the frivolous be fused? Can the serious and the superficial be joined in one, or should they hold their separate spheres? Is it best to have a diversion of interests, leaving the social and recreational activities to other agencies, and concentrating in the synagogue mainly on the ideas of worship and religious study?

The consequences of this decision will no doubt be observed with keen interest. Will the congregation be obliged to return to the amusements to hold the interest of its members, or will it stand by its action bravely?

After all, the synagogue's aim should be, not to cater to the varied and conflicting tastes of its membership, but rather to devote itself to a dignified service that will be both elevating and attractive. It means nothing to Judaism or to the life of a Jewish community if the walls of a synagogue are crowded with people coming for entertainment which can be supplied to them as well, if not better, in theaters, moving picture places, dance halls, and social clubs. A few souls inspired in the temple to seek the higher things of life, a few Jews taught loyalty to the sacred ideals of Israel, a few men sent out into the community as representatives of the best in Jewish life, are a greater triumph by far for the synagogue than multitudes who may have been receiving entertainment and amusement.

POPULAR REACTION TO DR. SILVER'S STAND ON THE SYNAGOGUE

From many editorial and pulpit comments on the action of Congregation Tifereth Israel of Cleveland, it appears that there is much sound thinking in American Israel on the place and function of the Synagogue. The part played by Rabbi A. H. Silver, who is largely responsible for the determination to abandon all non-religious, non-cultural and recreational activities, of the congregation is greatly praised by most thinking Jews, because the decision is wise, courageous and serviceable.

The three-fold aspect of the traditional and historic Synagogue has often been invoked to justify the recreational activities of the present period. As the House of Assembly the Synagogue in the past was used for all sorts of discussions relating to Jewish welfare. And there is little doubt that it would be used again if the emergency or the need required. Why should we hesitate for a moment to assemble in our sanctuaries to consider any and all kinds of problems that must be faced and mastered in the preservation of Judaism and the Jew.

But there is manifestly no such need today in the department of recreation, gymnastics and frolic. Jewish men and women, boys and girls have access to many facilities to aid them develop their bodies, improve their health and divert themselves.

The outstanding needs of the Jewish people today are to be supplied by developing the other aspects of the synagogue known as the House of Prayer and the House of Study. Worship and systematic instruction are the indispensable functions of the Sanctuary that no transitory or secondary matters should hurt or hinder. The space, time and money given for swimming pool and gymnastic events and exercises tax both the moral and the financial resources of leaders and laymen too much, so that the legitimate opportunities and duties of the Synagogue are neglected or slighted.

Further study of the traditional synagogue will disclose that the House of Assembly as an aspect of the Sanctuary was merely an occasional and an incidental expression of its usefulness, in no way equal to the duties of organizing and stimulating prayer and study.

Some of our Jewish leaders today have made the House of Assembly not only a coordinate but a superior function of the Sanctuary, as far as actual practice goes. The experience and the action of the Cleveland congregation clear the air of fallacious arguments that beguiled some of our people into the belief that Judaism was to be saved by muscular superiority, natatorial contests and basket ball frothies.

Our ancestors were saved by the Strong Right Arm in battle and they walked to safety through the Red Sea as the Bible symbolically records, but these were incidental and accidental manifestations of a higher, stronger and more durable reality, namely the Jewish spirit, faith in God, confidence in the moral law, and the will to live in order to think and serve.

The Jewish Chronicle
June 21, 1929

Solomon Foster

THE Temple, Cleveland, Ohio, of which Abba Hillel Silver is Rabbi, has decided to abolish all extra-pulpit activities. Thirty-five years ago this Temple was the first to institute them. But a Temple committee recently made a study of Temple Centers throughout the United States, and it was upon this committee's recommendation that the action was taken.

The reasons which prompted the Temple to its latest move are as follows: It was found that in the larger congregations the Center does not attract the members of the Temple families. These people usually belong to other social clubs. The traditional point of view is that the Synagogue is essentially a place of worship, religious inspiration, and religious education. It was found impossible to mould a large, heterogenous congregation into a social club.

The Romance of an American Youth Movement

The Twenty-fifth Anniversary of the First Junior Zionist and Hebrew-Speaking Club Will be Celebrated Next Week

July 5, 1929

By SOL COHEN

IN our present day, we can hardly conceive of the head of a Yeshiva publicly denouncing a group of young boys, guilty of being interested in promoting Zionism and Hebrew language as apikorsim (infidels) because, forsooth, Zionism seemed to him to negate supernatural deliverance of Israel. Nor is it so easy to imagine a boys' club denied the privilege of assembly because they dared to present a Hebrew play, when *Little Lord Fauntleroy* was available in the King's English. These are specimens of the difficulties encountered many years ago by a group of New York youngsters of the East Side who formed the Herzl Zion Club.

Next Wednesday, July 10, will be the occasion for celebrating the twenty-fifth anniversary of that organization, which instituted the Jewish youth movement in America. These celebrants will include men who are standing at the helm of leadership, who are directing the course of events in this country which is shaping the Jewish future. Let us call the list of some of these names: Rabbi Abba Hillel Silver, Emanuel Neumann, Dr. E. M. Bluestone, Rabbi Barnett Brickner, Israel S. Chipkin, Abraham H. Friedland, Louis Hurwich, Rabbi Samuel J. Abrams, Rabbi Abraham J. Feldman, Rabbi Jesse Schwartz, Rabbi Benjamin Friedman, Reuben Grossman, Dr. Maxwell Silver, Dr. Reuben J. Holland, Nehemiah Sonnenschein and Bath Sheba Grabelsky.

These, and some others not named, who in their communities are leaders in Zionist and Jewish communal endeavor, will gather to celebrate the twenty-fifth anniversary of the founding of the Herzl Zion Club. But the claim to fame of this one-time Junior Zionist Club is more than the quantitative spiritual electricity it has generated for the Zionist cause. It boasts the distinction of having been the first junior Zionist club in the country.

They were the young Cheluzim of the American Zionist movement. I take it that one of the reasons why our admiration and our respect are given with so little reluctance to the Cheluzim is that they served their cause, despite the fact that it entailed great sacrifice.

If that be so, those youngsters who joined together in the Herzl Zion Club are entitled at least to a modest measure of the same appreciation. For, difficult as it is to imagine that any one would put obstacles in the path of them who were enthusiastic with the Zionist ideal, and seeking to advance its aims, the fact remains that those young Zionists actually found their way opposed at every step, and yet carried on.

The story of this club is worth telling for other reasons than its reminiscent quality or its historical connotation. The recital, I believe, has a further value; not only to tell a tale, but to point a moral—if in this age of sophistication one may still point to such a bourgeois concept.

To begin the story, it was, as I have said, a quarter of a century ago, on *erev Tisha-B'ab*, at the *Yiddishk Volokh* in New York, when three young boys, Abba Hillel Silver, his brother

THEY are deplorably mistaken who say that the Jewish youth of America is drifting loose from the anchorage of the past, says an observer. Let them be sure that the youth is not swimming away with the anchor, for here is an incident which should put certain elders into the sad predicament of saying, "Why mention that now?" A quarter of a century ago was founded the first Junior Zionist club in America. The welcome these young pioneers received was emphatic in the negative. The manner in which they survived opposition and criticism is interesting in itself; more interesting and quite logical is the fact that this young group gave birth to many of those who are now directing the forces of Zionism and communal activity in this country.

The writer of these bright reminiscences was formerly president of the Herzl Zion Club. He has been vice-chairman of the Keren Hayesod in Long Island and is now an active officer in the United Palestine Appeal movement.

Maxwell Silver, and Israel S. Chipkin, called together a group of other boys. The two addressed the others on the historic importance of that day in Jewish history and of the obligation of all to lend a hand in the restoration of *Eret Israel* as the Jewish homeland.

Only three weeks previously our leader, Theodor Herzl, had died. In our hearts "his soul went marching on," and when the group decided to organize it was inevitable that the club should be named after him. The object of the club, fixed in the constitution, was to implant the national spirit and to spread the knowledge of the Hebrew language among the Jewish youth. Boys between the ages of twelve to sixteen were eligible for membership. The dues were five cents a week, one cent of which was to go to the Jewish National Fund.

Our denunciation by ultra-orthodox representatives was accompanied simultaneously by blasts

by the ultra-American. But the unkindest cut of all was the indifference of the Zionists themselves, who assumed a posture of high and non-condescending indifference, based on the theory that little children were intended for visual and not for auditory purposes. I must make exception of a few staunch Zionists who had the vision to realize that "tomorrow is also a day" and that these youngsters would be the elders of the next generation. Among that noble band who stood by our side and gave us their support, let me mention the name of that veteran fighter for the cause, the Rev. Z. H. Massiansky, Dr. Adolph Radin, of blessed memory; Moses Silver, the father of Abba and Maxwell; Jacob Massel, Zvi Straus; the Yiddish actor, Leon Blank, who directed the Hebrew performances of the club, and "the father of the Jewish stage," Abraham Goldfaden, who was a staunch Zionist.

After attending several meetings of the club, Goldfaden was inspired to write a play for the club. It was the only Hebrew play he wrote, *David Ba-Milchomo*. In March, 1906, at Clinton Hall, the club presented this play. For the first time Hebrew was used as the medium for the presentation of a play in America. We have witnessed since then the Balfour Declaration and the Versailles Peace Conference, but I dare say American Jewry felt a thrill then, too, when these youngsters presented a play in Hebrew. It demonstrated, as no amount of theorizing could, the beauty and adaptability of the Hebrew tongue for usage in the modern world.

The presentation of the play manifestly gave great impetus to the club. Its membership began to grow by the proverbial leaps and bounds. But the club faced another dilemma. It suffered for want of a place to hold its meetings. Through the kindness of the late Dr. David Bluestein, then superintendent of the Educational Alliance, we were granted the privilege of one of the meeting rooms. But the directors of the Educational Alliance did

not feel as liberally disposed. At one of our initial meetings we were honored with a visit by two of the directors of the institution, who told us that we could continue use of the building only on the proviso that we drop the words *Herzl* and *Zion* from our name. They also generously advised that the club give up the idea of speaking a "foreign" language (Hebrew) at the meetings.

Those who were present at that meeting will never forget the tense dramatic moment that followed. One by one, the members arose and defiantly told the directors that under no consideration would they delete either *Herzl* or *Zion*, that they were Zionists, understood what Zionism stood for and did not intend to be cajoled, threatened nor swerved from that cause. The Hebrew language was equally dear to them and if that was treason the directors could, in the immortal words of Patrick Henry, "make the most of it."

And yet the youngsters were very much concerned. Meeting

Continued on Page 15



DR. HERZL ZION CLUB TAKEN AT ZIONIST PICNIC, SUMMER, 1904

Bottom Row: Left to right—First, Rabbi Benjamin Friedman of Syracuse; second, George Shkolaky, former editor of *Young Judaea*; third, Sol. Cohen, chairman United Palestine Appeal of Richmond Hill; fourth, Louis Hurwich, formerly educational director of Y. M. H. A. of Perth Amboy; fifth, Edward Coleman, bibliographer and first secretary of the Herzl Club; sixth, Dr. Abba Hillel Silver of Cleveland; seventh, Isaac Heckelman, active worker of the National Hebrew School, New York; eighth, Max Goodman, active in United Palestine Appeal of Jackson Heights.

Middle Row: First from left—Israel S. Chipkin, educational director, Jewish Education Association.

Top Row: Left to right—Second, Mayer Seltzer, field worker of Zionist organization; third, Ben M. Friedman, active in U. P. A. of Richmond Hill; eighth, Rabbi Samuel J. Abrams of Boston; ninth, Dr. Maxwell Silver, formerly Rabbi of Free Synagogue of Flushing; tenth, Rabbi Jesse Schwartz of Minneapolis.

See next page

25 יעריגער יובילעאום פון דעם "הערצל ציו קלאב"



דער באקאנטער לכבוד דעם יובילעאום. — ראבי דר. אבא הלל סילווער שטענדיג אין מיטן. לינקס צו איהם איז מרס. סילווער און לעבען איהר איז ראבי אייבראםס, סאל קאהען און דער אקטיאר לעאן בלאנק שטעהען רעכטס פון ראבי סילווער.

The Romance of a Youth Movement

CONCLUDED FROM PAGE 10



RABBI ABBA HILLEL SILVER
One of the Founders of the
Herzl Zion Club

The late Jacob Saperstein, publisher of the *Jewish Morning Journal*, saved the day for the club, when he personally went to see the authorities of the Educational Alliance and threatened them with an editorial broadside in the *Morning Journal* if the auditorium was not granted. After all, slum reformers needed the slums, as much as the latter may have needed them. What if the slums went on strike and refused to be reformed? Better peace, they concluded. The authorities capitulated, and the Hebrew play was presented. (In any inferences that may be drawn about the Educational Alliance, it must be remembered that this occurred a quarter of a century ago. The Educational Alliance of today must not be implicated.)

The presentation of Hebrew plays became an annual event in the club, and these productions actually became events which were anticipated by Zionists and Hebraists everywhere. Later, thousands of people would crowd the People's Theater, where the plays were presented.

On the occasion of its fifth anniversary, the club published a Hebrew and English magazine, *Besoro*, and later attempted the publication of a monthly Hebrew periodical, *Hazafir*.

On *Tisha-B'Av*, the members of the club would visit the synagogues on the East Side and address the congregants on the need for rebuilding Palestine. In many of the synagogues, Zionism was at that time on the *Index Expurgatorius*, and the tortatory eloquence of the young Zionists did effective propaganda for the cause.

Within five years after its establishment, the club had grown from one small organization to the point where it counted five branches in New York

and Jersey City, including a branch for the since emancipated sex.

When *Young Judaea* was organized, the Dr. Herzl Club, then the outstanding Junior Zionist club, took a leading part in its formation. Many of the Herzl boys steered the newborn *Young Judaea* through the uncertain circumstances of its early days. It is worth while noting, too, that it was at the insistence of Herzl Club representatives that *Young Judaea*, at its inception, adopted the Zionist program, despite the opposition of many who counselled a neutral stand on the subject of Zionism.

Numerous are the Jewish young people's clubs of today. *Young Judaea*, with its hundreds of branches; *Junior Hadassah*, the *Menorah* movement, the *Hillel Foundation*, the *Avukah*, *Young Israel*, *Council of Jewish Juniors*, *Young People's League*, *Mizrachi Hatzofe*, but the pioneer of them all was the Herzl Club.

א ווער אנגעזעהענעם פלאץ אין דעם עפענטליכעם אידישעם לעבען. ווי ראבי הלל סילווער פון סילוואנער, ישראל שייפער, דער דירעקטאר פון דער אייזשער בילדונגסגעזעלשאפט, אברהם פרידלאנד, איינער פון די בעסטע אידישע פעראנאמען אין אמעריקע, ס'פארק, א טיכטיגער ציוניסטישער סתור, און סילווערסווער.



Not only did that club, as I have stated, develop a group of men and women who are today playing a cardinal rôle in Zionist and Jewish affairs, but it served to convince the elders of that day of something about which they had grave doubts at the time: namely, that the appeal of Jewish life could find a deep-seated echo in the hearts of those reared in the newer tempo of America. It turned the hearts of the children to the fathers and the hearts of the fathers to the children.

But I have said that the story of this club would point a moral, and if it has not already done so I ask you to remember the fact that the early Zionists were indifferent to its success—were indifferent to what a youth's organization might bring forth. I ask of you: Are we, the youth of those days, now wiser than those elders?

Answer this question and you will have the moral.

דעם צענטנער יולי האט "דר. הערצל ציו קלאב" געפייערט דעם 25-יארהיי נען יובילעאום פון זיין עקזיסטענץ, און בלויז די, וואס זיינען באקאנט מיט דער טעטיגקייט פון דער ראזווער ארגאניזאציע און מיט דעם אייגענארטיגעם ארט וואס זי פארנעמט אין דער ניו יארק סיטי פון דער נאציאנאלער באוועגונג ביי די אמעריקאנער אידן. קענען איר שאפען די וויכטיגקייט פון דעם ראזווער נען יום טוב, דער יובילעאום אין דעם "פארשישען" וואל אין צווישען די אידן וועלכע זיינען געווען ראבי דר. סילי ווער, ראבי אייבראםס, סאל קאהען און די אנדערע דינער.

עס איז געווען א צייט ווען "דר. הערצל ציו קלאב" איז געווען די איינציגע העברעאיש-ציוניסטישע ארגאניזאציע אויף דער היינטיגער נאט. דאס איז געווען אין די יארען ווען דער ציוניזם איז נאך געווען וועגניג פילער ביי די אידן, סאמען און ווען בלויז א הייסעלע אידאליסטישע האבען געארבייט מיט אלע קרעכטע צו פארשפרייטען דאס ציוניסטישע געדאנק און די ליבע צו דער העברעאישער טול, סוף ביי דעם היינטיגן אידישעם עולם. בלויז די, וואס האבען אליין וויכטיגקייט סאכט דעם ראזווער שטרייכר און געווען סאכט און געליסט פון די אפטע שווערען קאמפען וואס טען האט געטוהן אנפירערע מיט אלעוויי גענעטע, ווייסע וואס די ראזווער ארבייט האט געמיינט און וויסלי סטירט וואס און ס'רעכט ווי האט געמאכט.

דער "דר. הערצל ציו קלאב" איז נע ווען א יונג-ראזווער-אידע איז צו איר האבען באלאנגט עקזיסטענץ, וואס ווי נען געקומען סטערסענס פון דער איסט סייד.

דער קלאב פלעגט-אפהאלטען ווייניג סארוואלונגען אין דער "ערוויקיש-נאט עלייטעס" און עס וועלט אויך דארטען אראנזשירט ווערען פארשיידענע פארטראגען אין העברעאיש, סטאטערסאר שטעלונגען, דיסקוסיעס און פארלעזונגן.

אינטערעסאנט איז, אז נאך אירער כען האט אסילי געהאלטן פון א העברעאישען סטאטער, האט דער "דר. הערצל ציו קלאב" געזענען אין נחישטע סטאטערס עטליכע ווער דערפאלגרייך בע העברעאישע פארשטעלונגען. די פארשטעלונגען ווייניג געשפילט געווארען אונטער דער ליטונג פון דעם בער דיהמסטע אידישן אקטיאר לעאן בלאנק. וועלכער האט געטוהן א וואונדער איינער סענער אין דער נאכע, ער האט איינער געזאגט.

WARNS OF DECLINE OF JEWISH CULTURE

Dr. Ruppin Tells Zionist Congress Intermarriage and Fall in Birth-Rate Are Menaces.

PUTS HOPE IN PALESTINE

Weizmann Appeals to Zionists Not to Add to Agency Reservations—Praises Americans' Attitude.

ZURICH, July 29 (Jewish Telegraphic Agency)—Congregation to other faiths, intermarriage, a decreasing birth rate and an unchanged mortality rate were cited by Dr. Arthur Ruppin of Tel Aviv, Palestine, Zionist statistician and agricultural expert, in an address to the second session of the fifteenth biennial Zionist Congress here, as disintegrating forces menacing the continued existence of the Jews as a people.

Dr. Ruppin argued that although the rights of Jews as equal citizens have been recognized in a majority of countries, and that although the last three decades had witnessed an unprecedented growth of Jewish groups throughout the world, they were in danger of extinction.

Warns Culture Is Dying.

Reading a paper on the "Importance of Palestine for the Future of the Jews," Dr. Ruppin said that in the last three decades the number of Jews throughout the world had grown from 10,500,000 to 16,000,000 as against 4,500,000 in the times of antiquity and 2,500,000 at the beginning of the nineteenth century. America, which had a Jewish population of 1,000,000 in 1900, had a Jewish population of about 4,500,000 in 1928. The increase was due to immigration from Eastern Europe. Although the situation of the Jew had improved considerably with the abolition of their legal disabilities and with the international recognition of minority rights in the peace treaties, their situation was not as rosy as might appear.

A process of disintegration of Jewish culture and Jewish religion, particularly in Russia and other East European countries, was under way, Dr. Ruppin said. Palestine constituted the only exception. In Palestine the Jewish birth rate exceeded the death rate, and although that country contained only 1 per cent of the Jewish population throughout the world, it had shown itself capable of revivifying the Jewish religion and the Hebrew language. Zionism, though it did not destroy anti-Semitism, was bound to deal it a severe blow. The entire world, he declared, would experience a beneficial influence from Zionism when Palestine became an important bulwark.

Weizmann Pleads for Pact.

A plea to Zionists not to impose any further reservations before accepting his pact, concluded with the group of American non-Zionists for the extension of the Jewish Agency for Palestine, was made by Dr. Chaim Weizmann, president of the World Zionist Organization, in his report on the political situation submitted to the Congress today.

The Congress was sovereign and could adopt any decision it liked, the Zionist leader told the 322 delegates, but he warned them against imposing further reservations in the negotiations, which already had lasted six years. He praised the attitude of the American non-Zionists as being generous and statesmanlike. His plea was directed principally against the insistence on the provision, contained in a previous resolution of the Zionist Congress, that the extended Jewish Agency should be formed only for a trial period of three years. He wanted them to rescind that resolution in favor of a permanent arrangement.

The British Government, he said, which holds the mandate over Palestine, had agreed to restore to the Zionist Organization the status and rights of the recognized Jewish Agency in case the new body, with the non-Zionists as partners, dissolved.

The three-year trial period was not necessary as it was not acceptable to the American non-Zionists, he said.

Reporting on the political situation, Dr. Weizmann stated that he did not expect any material change in the Palestine policy as a result of the coming into power in Great Britain of the Labor Government.

"The Zionist Organization continues its policy of friendly understanding with the mandatory power," he said.

Sokolow Chosen President.

At the morning session the protest of Jacob de Haas of New York, representing the American opposition group against the result of the Zionist elections in the United States, was rejected by the Congress Court on the ground that it had been submitted too late.

The presidium for the plenary session, was elected by acclamation on the recommendation of a special committee of the Zionist general council.

Nahum Sokolow was chosen president of the Congress, and among the vice-presidents were Rabbi A. H. Silver of Cleveland, Ohio, and Rabbi Isaac Weizman of Ottawa, Canada.

Included among the members of the presidium were Abraham Goldberger of New York, Archibald Silverman of Providence, R. I., and Rabbi Isaac Rosenberg and Rabbi Remick of New York.

The omission of Dr. Stephen S. Wise of New York from the list of officers for the Congress was noted.

Jacob Fishman of New York and Mr. Siegel were the two Americans elected on the secretariat of the Congress, which includes eight European members as well.

הקונגרס הציוני הששה עשר תרפ"ט
XVI. ZIONISTENKONGRESS ZÜRICH
XVI. ZIONIST CONGRESS ZURICH

DELEGATE'S TICKET

תעודת ציר

DELEGIERTENKARTEN

No. 23

FOR
ADMITTING

Dr. Abba Hillel Silver,
Cleveland

AUS
OF

GEWÄHLT INNERHALB DES
LANDES-SCHERKELVERBANDES
EINGETRAGEN IN DIE
NATIONAL SHERKEL UNION

Member General Council

מבחר בתאחדות
שוקלים ארצית

מזכיר המסמכים
SEKRETÄR DER SEKRETIVAT
SECRETARY OF THE EXECUTIVE

KONGRESS-GERICHT

DER ZIONISTISCHEN ORGANISATION

יו"ר בית דין הקונגרס
VORSITZENDER
DES KONGRESS-GERICHTES
CHAIRMAN
OF THE CONGRESS COURT



הקונגרס 16. הציוני
ZIONISTENKONGRESS
CONGRES SIONISTE
ZIONIST CONGRESS
Z U R I C H

KONGRESS-LEGITIMATION — CONGRESS CERTIFICATE.

Es wird hiedurch bestätigt, | This is to certify that Mr.,
daß Herr, Frau, Fräulein | Mrs., Miss

Rabbi A. H. Silver

aus | of
Cleveland Ohio U.S.A.

zum 16. Zionistenkongress | is going to Zurich for the
nach Zürich reist. | 16th Zionist Congress.

Bureau des 16.
Office of the 16th



Zionistenkongress:
Zionist Congress:

Dr. Franz Kahn

Dr. Hugo Herrmann

Der (der) Obenbenannte ist Mitglied | The above mentioned is a member
der Zionistischen Organisation. | of the Zionist Organisation.

Stempel und Unterschrift der Zionistischen Landesorganisation:
Seal and signature of the Zionist Federation.

[Signature]

Datum, date: July 8, 1929

SECTION

Zionists and Jewish Agency.

By Rabbi Abba Hillel Silver (Cleveland).

This is a distinguished Congress. It is a remarkable concentration of intellect and idealism. It will compare more than favorably with any Parliamentary body in the world. The discussions have been on a high plane, free of sentimentalisms and verbosity, incisive, analytical and altogether impressive.

Everyone seems to be aware of the momentous character of this Congress. All thought centres in hope or fear on the extended Jewish Agency which is soon to become a fact. Many delegates are frankly perplexed. We cannot draw confidence from past experiences for this is a totally new venture. We are in the dark; and in the dark it is not difficult to imagine ghosts and apparitions...

But the needs of Palestine are so great that the Zionists, relying on their strength and morale, and on the power of Palestine to make zealous converts even of the most indifferent Jews, will be found ready to enter the new Agency. The man-power and moneypower which the extended Agency will make available, will, it is hoped, quicken and intensify the rehabilitation of the Jewish National Home.

Enemies of Palestine and the Balfour Declaration will not enter the Agency. Anti-Zionists will have nothing to do with it. Non-Zionists will come in, and closer contact with the Palestinian problem, and closer association with Zionists and Zionist institutions will undoubtedly give them a more sympathetic understanding of the Zionist ideology. The Balfour Declaration has in the past ten years made



Rabbi Abba Hillel Silver (Cleveland).

non-Zionists out of anti-Zionists. The Agency will in the next ten years make Zionists out of many non-Zionists.

There will be need of much tolerance and patience on both sides in the next few formative years of the Agency. Adjustments will be difficult. No one underestimates them. But it will be another great by-product of the Palestinian movement if this tolerance will be learnt by all the elements of Israel. Heretofore only catastrophes and tragedies united us and taught us cooperation. Now let the promise and hope of Palestine unite us in faithful and fraternal cooperation.

AMERICAN ZIONISTS ASK 44 COUNCIL SEATS

Lipsky's Demand for Equality
With Non-Zionists Threatens
a Deadlock at Zurich.

ZURICH, Aug. 6 (Jewish Telegraphic Agency).—A crisis threatening to block the progress of the proceedings of the Sixteenth Zionist Congress in session here and endangering the ratification of the pact between the Zionists and non-Zionists for the extension of the Jewish Agency arose in the Congress when Louis Lipsky, president of the Zionist Organization of America, presented an ultimatum on behalf of the American Zionist delegation.

Addressing the committee on resolutions, the American Zionist leader stated that the American delegation decided to insist that American Zionists have representation on the council of the Jewish Agency, to be created on Aug. 11 at Zurich, equal in number with the American non-Zionists.

Under the agreement between Louis Marshall, representing the American non-Zionists, and Dr. Chaim Weizmann, representing the World Zionist Organization, the American non-Zionists received forty-four seats on the council, while the American Zionists were represented on the council by only ten delegates.

The difference is due to the circumstance that the Zionists' representation is to be divided on the basis of a party key, taking into consideration Zionist parties in all countries. Since the total Zionist representation on the Jewish Agency Council is not to exceed 110, the American Zionists' share must be in proportion to the others, if the party key is adhered to.

Mr. Lipsky declared, however, that the application of the party key would be an unfair method as the American Zionists were responsible for raising the largest part of the funds placed at the disposal of the Zionist Organization for its Palestine work.

If the number of the American Zionist representatives is to be increased to forty-four the number from European countries must be reduced, to which the delegations of those countries object.

Rabbi Abba Hillel Silver of Cleveland and Dr. Joseph Weissman, Mr. Lewis of Philadelphia supported Mr. Lipsky's demand. The opponents of the proposal charged it was an attempt against the principle of democracy, since "a poor Polish Zionist has the same value for the movement as a rich American Zionist."

ה'שיבה המיסדת של הסוכנות היהודית בשביל ארץ ישראל INAUGURAL MEETING OF THE JEWISH AGENCY FOR PALESTINE GRÜNDUNGSTAGUNG DER JEWISH AGENCY FÜR PALÄSTINA

No. 116

Admit
Für

Rabbi A. H. Silver

נח
נח

M
Aus

Cleveland

Representative of
Vertreter für

Zionist - Organization

נח
נח

SEKRETARIAT

SEKRETARIAT

ROLL CALL VOTE GIVES ZIONISTS' FINAL APPROVAL OF JEWISH AGENCY PACT

Vote is 230 to 20 in Final Reading, 94 to 21 in Second Reading; Parties State Views in Declarations Before Vote; Americans Hope Greatest Good Will Result; Revisionists See "Destruction and Dissolution" of Zionism; Congress Insistence on Right to Elect Half of Executive Council as New Issue

(Jewish Telegraphic Agency)

Zurich, Aug. 9.—By a final vote, the Sixteenth Zionist Congress in session here ratified the compact between the Zionists and non-Zionists for the formation of a joint Jewish Agency for Palestine, when the text of the constitution for this Agency was passed in its second and third readings, the vote being taken by roll call. In the second reading, 94 delegates voted for and 21 against the constitution. In the third and final reading, which took place in the early hours of Friday morning, the vote cast was 230 for and 20 against. Four members, including the presiding chairman, Dr. Leo Motzkin, abstained from voting. Twenty-six delegates were absent during the final roll call.

Dr. Stephen S. Wise, who declared his readiness to approve of the plan provided certain stipulations are made, voted in the negative. The delegation representing the American Zionists

voted in a body for the Jewish Agency plan.

Party Leaders Make Declarations

Before the roll call was taken, the discussion which was in progress on the amendment of Dr. Max Selowsky, which that the Zionist Congress should always elect the Zionist part of the Jewish Agency Executive was interrupted to allow the party leaders to read declarations on behalf of their groups in regard to the general resolution ratifying the Jewish Agency constitution. It was two o'clock in the morning when the declarations were made. The statements in favor of the Jewish Agency were not without in doubts and misgivings. Rabbi Abba Hillel Silver of Cleveland read the declaration in behalf of the American Zionist delegation. Rabbi Meyer Berlin in behalf of the Mirachi, Berl Locker for the Poale Zion, Joseph

Sprink for the Hirschfeld, and I. Schichtman in behalf of the Zionist Revisionists.

Americans' Point of View

"Time will dissipate the doubts and fears," declared Rabbi Silver. "Within a few days our new friends and allies will be here. Let us bear in mind that they come as friends and fellow Jews, as men to whom the appeal of Palestine has finally proved irresistible, as men who wish to assume with us complete national responsibility. We have not been precipitated into this historic moment. Rarely has a matured, so earnest a consideration and as prolonged and searching a discussion. With this act there begins a new era. I speak for the American Zionists who are anxious that this step should culminate in the greatest good. That will be accomplished, provided we here and those who come bring to his compact an earnest understanding and a willingness to bridge the gulfs and not to widen them," Rabbi Silver stated.

Laborites Lead Support with Misgivings

"We realize the difficulty. The acceptance of the Jewish Agency constitutes a great hardship for us who are aware of the anti-democratic form of the Agency. We go, however, prepared to face bitter struggles," declared Berl Locker in behalf of the Poale Zion, labor party. "Since the Fourteenth Congress, reactionary forces have appeared in the Zionist movement, but we rely on the thousands of Chabutim (Palestine pioneers), who are determined to battle for the rights of Jewish labor," he said.

Aug. 21-1929

ZURICH CONGRESS UNITES ALL JEWS

Dr. Silver Of Cleveland Says Rivalry Ends

"The Zionist Congress which has just closed in Zurich, has been a historic event of tremendous importance for Jews all over the world. For the first time, Jewry has united in one common aim—the development of the Zionist movement in Palestine."

This statement was made yesterday to *The Tribune* by Dr. Abba Hillel Silver of Cleveland, O., vice-president of the American Zionist organization, and member of the Zionist international committee of Action, who has just returned from the Zurich meeting, and is staying a few days in Paris, at the Hotel Lott, prior to returning to the States.

"The importance of the Zurich congress," Dr. Silver said, "may be judged from the fact that such notable Zionists as Albert Einstein, Lord Melchett, Sir Herbert Samuel, M. Leon Krum, Herr Otto Wasserman, Mr. Felix Warburg and Dr. Chaim Weizmann, were present. The striking achievement of the conference was that political Zionists, those who regard the movement as a political end, and non-political Zionists, who consider it an ideal, have united for the first time and created an organization or agency which will collect funds, train colonists, and send them to Palestine. The two groups will have an equal share in the work of the new organization. Already, the funds of the organization have benefited by two very large contributions of \$500,000 each, from Mr. Felix Warburg and Lord Melchett."

Questioned as to the future of the Zionist movement in Palestine, Dr. Silver, who has been elected to the council of the new organization, declared that he was very optimistic.

"I believe," he stated, "that the last 10 years of Zionism have justified its aims. I saw Palestine immediately after the war as the Turks had left it, a barren wilderness. Ten years later, Zionism had established 100,000 settlers in 100 colonies, numerous towns, villages, schools of all grades, hospitals and a

Hebrew university. Malaria, once a deadly scourge in the country, has been almost stamped out. A hydro-electric scheme, which will harness the Jordan, and give cheap power to all Palestine, will shortly be completed, while the improvement of Haifa harbor which the English government is helping, will make it one of the most important Eastern ports. All this shows what Zionism has done, and is capable of doing."

In Dr. Silver's opinion, Palestine will not draw many settlers from the United States. "The Jews in America are prosperous, and the Zionist movement is mainly for poor Jews in Poland, Russia and other countries of the Near East, where Jews generally suffer under many disabilities. Still many Americans, to whom the Palestine movement is an ideal, are going there. I know many engineers, doctors and businessmen who have settled there. Most important of all, however, is that American parents are sending their children there, for two or three years, to be educated."

Questioned as to the spiritual future of Zionism in Palestine, Dr. Silver replied, "I believe that some day a new note, a new spirit will come out of Palestine, the cradle of so many great religions, which will catch up the imagination of Jews of all nations, and make itself felt throughout the entire world."

Rabbi Silver Voices Critical View of Zionist Congress, American Delegation Lost Prestige

Rabbi Abba Hillel Silver declared: "There were great Congresses, but this was not one of them. Seldom was a Congress faced with graver issues, but it failed to rise to the intellectual and spiritual exigencies of the hour. The

JOB Aug 24, 1929

Congress had its dramatic moments and in its early stages was noble and dignified, but it slowly degenerated into a tedious spectacle of political pettifoggery, obstructionism and verbiage. The manner in which the Zionist Executive was finally elected fairly approximated a moral debacle. The Congress suffers from excessive fractionalism, from cumbersome parliamentary procedure, which is adopted for continental congresses sessioning for months at a time, but is altogether unsuited for the Zionist Congress which can meet only for a short time. It is also handicapped by the presence in its midst of too many leaders, brilliant people who all wish to be spokesmen. They are argumentative in the extreme and amazingly longwinded.

"There were not new faces at the Congress. It was not a Congress of youth, freshness and enthusiasm, but of wearied men, long in service, who have become set, ingrown and pedestrian. The Congress gave one the impression of an army long on the march, exhausted but marching on because it could not stop. Occasionally a flame leaped out, occasionally a great word was uttered, but through the long dreary days and nights one had to fight against an overpowering sense of disillusionment."

"The coming of the non-Zionists to Zurich was like the coming of a fresh breath of spring. One's hopes were revived at the sight of new faces, the sound of new voices, at evidences of trained leadership with real competence, scope and vision. The sessions of the Agency did far greater justice to the Palestine cause than the Congress. There was an element of greatness about them. Men rose to the occasion of an heroic moment and evoked an heroic response."

"I will regard the Congress as an indispensable institution of the Zionist movement," Rabbi Silver continued. "It served as the magnificent tribunal of our national aspirations for over thirty years, but a new, and in a sense rival, institution has now come into existence, namely, the Agency Council. If the Congress is to retain its position of prestige and authority in Jewish life, it must radically re-orientate itself, do something quite drastic and thoroughgoing."

"The American Zionist delegation played a very insignificant role at the Congress and the Council. It was numerically weak and poorly led and was simply ignored. This Congress was a dead disillusionment to those recalling the position of authority which the American delegation held at previous Congresses. The coming to Zurich of the American non-Zionists, men of national and international reputations, of acknowledged ability and leadership completed the eclipse of the Zionist delegation. One wonders whether the same situation will not be repeated in America."

"The Agency has begun most auspiciously, but the results done will demonstrate whether it will realize the high hopes it has inspired. I believe the Agency will in a very large measure succeed," Rabbi Silver concluded.

GOVERNMENTS BLAMED FOR STRIFE IN HOLY LAND

Rabbi Silver Says Trouble Could Have Been Averted; British Mandate Is Cited

Press Aug. 30, 1929

The present riots in Palestine can be attributed largely to the unwillingness of the Palestinian government to carry out the letter and spirit of the Balfour declaration and mandate.

This statement was made today by Rabbi Abba Hillel Silver of the Temple, E. 100th street and Ansel road, who returned today from the World Zionist Congress in Zurich, Switzerland.

Rabbi Silver was appointed a member of the executive committee of the World Congress and a member of the Council of Jewish Agencies.

"Had the government acted forcefully when the Walling Wall case first arose, it would not have aggravated the situation and the whole matter would have been liquidated within 24 hours," Rabbi Silver said.

"The British administration has been unfriendly to the legitimate aspirations of the Jewish people in Palestine, guaranteed to them by Great Britain and the League of

Nations.

"The non-co-operation of these officials and their covert hostility has encouraged the extremists among the Arabs and the evasive policy of the British officials in Palestine has made it important for Jews to adopt a policy of co-operation."

"If the British can not maintain order it should permit the Jewish inhabitants to organize in self defense."

"The Jews of the world will not tolerate the use of the present riot as another excuse for still further emasculating the mandate. We brought to Palestine teachers, nurses, doctors, and not soldiers. We brought health to a land which had been abused for centuries by the Turks."

"The Arabs were given full privileges, much better than were ever accorded them under Turkish rule," Rabbi Silver explained. "The Jews of the world will not be intimidated by this outrage."

SILVER JOINS IN JEWS' PROTEST

Rabbi, Back From Zurich, Blames British.

Agitated by reports of the Islamic uprising against the Jews in Palestine, Rabbi Silver returned home yesterday from the meeting in Zurich, Switzerland, of the World Zionist Congress, of which he is an executive committee member.

"I first learned of the Palestinian disaster as I sailed home aboard the *Mauretania*," Rabbi Silver said.

He learned upon his arrival in New York that his parents, living in Palestine three years, were safe.

Silver corroborated Rabbi Brickner's statements that the trouble in Palestine should be attributed to British underofficials who were unwilling to carry out the spirit of the Balfour declaration and the mandate.

"Great Britain made a solemn pledge in the Balfour declaration that it would help in the upbuilding of the Jewish National Home. That is the prime reason why Great Britain obtained the mandate," Rabbi Silver said.

Rabbi Silver arrived in New York Thursday night. Yesterday he resumed work in his office here.

World Leaders Join Protest Against Attacks on Jews

News Aug 30/44



PRESIDENT
HERBERT HOOVER.



SENATOR WILLIAM E.
BORAH



GOV. FRANKLIN
D. ROOSEVELT



RABBI STEPHEN
S. WISE



RABBI
ABRAHAM NOWAK



SAMUEL E.
UNTERMYER



RABBI
ABBA HILLEL SILVER



RABBI
BARNETT
R. BRICKNER



EZRA SHAPIRO

NAME GROUP FOR JEWISH AID

Clevelanders to Raise Fund for Use
in Palestine. 9-12

Personnel of the committee of leading Cleveland citizens which will raise funds for the relief of the Jewish people in Palestine who have suffered at the hands of the Arabs was announced yesterday.

Chairman I. F. Freiburger will be aided by E. M. Barker, who will act as treasurer, and D. I. Simon, who will be associate treasurer.

The committee follows:

Mrs. Fred Babin, A. A. Benasch, Maurice Bernon, S. J. Bialosky, Dr. M. Blahd, Rabbi B. Brickner, Isadore Budin, Isaac Carmel, Mrs. Sam Cohn, Rabbi Epstein, Mrs. H. Frankel, Dr. M. Garber, Rabbi Gittelsohn, Marc Grossman, Maurice Gusman, S. Goldhamer, Eugene Halle, Ralph David Hertz.

Mrs. Sigmund Herzog, George J. Klein, David S. Kohn, Nathan Looser, Dr. A. S. Maschke, Joseph Neshkes, Mrs. A. Peiser, Rabbi Porath, Max Rosenblum, S. Rejker, Max Simon, Ezra Shapiro, Rabbi Abba Hillel Silver, Sam D. Wise, Eugene Wolf, Meyer Weintraub and Harry Weintraub.

Committee to Raise Funds in Cleveland

A committee of leading Cleveland citizens, headed by I. F. Freiburger, vice president of the Cleveland Trust Co., was being formed Friday to raise funds for the relief of the Jewish people in Palestine who have suffered at the hands of the Arab hosts in their latest attacks in Jerusalem and in neighboring cities.

Silver Talks of Situation.

While the committee was being named, Rabbi Abba Hillel Silver of the Temple returned to Cleveland from a trip to Europe with fresh views on the outrages in Palestine. Rabbi Silver declared that the "Palestine disaster was to be attributed largely to the unwillingness of the Palestinian government to carry out the letter and the spirit of the Balfour declaration and of the mandate."

"Had the government acted forcefully when the Wailing Wall issue first arose and had it not aggravated the situation at the last day of the Atonement, the whole matter would have been liquidated in 24 hours," Rabbi Silver continued. In an interview with The Cleveland News.

Calls British Unfriendly.

"The British government has been unfriendly to the legitimate aspirations of the Jewish people in Palestine, guaranteed to them by Great Britain and the League of Nations. The non-co-operation of these officials and their covert hostility has encouraged the extremist among the Arabs."

"Officially the British government is in Palestine to carry out the purpose of the Balfour declaration. It is conducted to help in the upbuilding of the Jewish National home. But it has not helped. Frequently it is hindered."

Assails Policy.

"The policy of the British officials in Palestine has made it impossible for the Jews to adopt a definite policy of co-operation with the Arabs. If the British cannot maintain peace and order in Palestine it should permit the Jewish inhabitants to organize for self defense. The armed colonists were not attacked, only the Jewish town folk in Hebron, Jerusalem and elsewhere who counted upon British police protection were promised. The Palestine government was found to be unprepared."

"The riots which took place in 1939 in Jaffa were responsible for the Churchill White book which whittled down the clear implication of the Balfour declaration. The Jews of the world will not tolerate the use of the present riot as another excuse for still further emasculating the mandate."

Will Pay Great Price.

"The Jews are prepared to pay a great price for the upbuilding of the Jewish National Homeland—an even greater price than they are paying now."

"We shall not be intimidated. We came to Palestine with the instruments of peace, not war. We sent there colonists, teachers, doctors, engineers—not soldiers."

"We have raised the cultural and economic level of the entire country. We have brought health, civilization and a degree of prosperity to a land which for centuries in the hands of the Arabs and Turks had been neglected and abused."

"The Arabs have been deprived of no political rights which they possessed. They have fully the same privileges in Palestine as the Jews. Certainly they are more free now and more prosperous than they were under the Turks."

"They are being incited by chauvinists and propagandists and by other sinister and hidden influences."

"We shall, however, carry on. We shall in the future be more prepared. While we shall not court trouble we shall anticipate it. But we must know where the mandatory government stands. Is it with us or

CALL JEWISH RALLIES HERE

Two Cleveland Meetings This
Week to Protest Outrages.

SEPT 2-1944

Two great mass meetings in protest against the Bedouin outrages in Palestine will come as the high points this week of Cleveland Jewry's campaign to raise funds for the sufferers.

The first meeting will be held in the Jewish Council Educational alliance at 13312 Kinshman rd., Tuesday night.

Speakers will be Abraham H. Friedland, superintendent of the city's Hebrew schools, Attorney Aaron Garber and Isador Epstein, a brother of Rabbi Mordecai M. Epstein of the Hebron college in Palestine.

In the second gathering at the Jewish Center, Thursday night, Rabbi Abba Hillel Silver, who last week returned from the Zionist congress in Zurich, Switzerland, will tell of what he knows of conditions in the Jewish homeland.

First reports of the campaign being advanced by the emergency committee, organized several days ago, will be read at that time.

Jewish women of the city will start a drive of their own for funds at a meeting of the Hadassah at 2 o'clock Wednesday afternoon in Hotel Statler. George J. Klein, chairman of the United Palestine appeal, will be the principal speaker.

LOCAL JEWS ON U. S. COMMITTEE

Chosen in N. Y. to Help Raise
Palestine Relief Fund.

Appointment of nine Clevelanders to membership on the executive committee of the National Palestine Emergency Fund, new organization to provide relief for Jews in Palestine who are victims of the Arab revolt, was announced Monday by David A. Brown of New York, chairman of the fund.

The Clevelanders are Rabbi Barnett R. Brickner and Rabbi Abba Hillel Silver, Mrs. M. J. Lewis, I. F. Freiburger, Eugene S. Halle, George J. Klein, Ezra Shapiro, Edward M. Baker and Isaac Carmel.

The fund is sending \$50,000 weekly to Palestine. The Cleveland post, for which 300 volunteer workers began a canvass Sunday, is not less than \$75,000. Of that amount approximately \$10,000 has been raised.

Dr. Charles L. DeBow, pastor of the First Methodist Episcopal church, called upon Christians to shoulder part of the financial burden of relief of the destitute Jews in Palestine during his Sunday-night sermon.

"We make a very grave mistake when we think of those bitter experiences of the Palestinian Jews as being a thing that concerns the Jew alone," Dr. DeBow asserted. "Money should go for the relief of those suffering people, but it will be a blight upon Christendom if we allow the Jews to pay it alone."

ענגלאנד שוודין - זאגט רבי אבא הילל סילווער

נעמאכט צווישן פארוואנדלט און דער רע...

וועגן דער אירישער אנגעזאגט האט...

אירישער אנגעזאגט האט דער רבי סילווער...

דער רבי סילווער האט דאס געזאגט...

SILVER VISIONS JEWISH UNITY Work in Rebuilding Palestine Goes Forward Despite Riots, He Says

Work in the rebuilding of Palestine will go forward despite the present riots between Arabs and Jews...

The results of the conference are far reaching, Rabbi Silver explained. "And a new era is seen in the upbuilding of Palestine..."

And now, after many negotiations, that group is represented on an equal basis in the effort to build Palestine.

On Aug. 12, in the presence of such outstanding men as Albert Einstein, Louis Marshall, Felix Warburg, Leon Blum and Lord Milchet, the Agency was inaugurated.

ליכט פאליטיק צו אירען און אירען אירען...

ס'דער האט דאס געזאגט...

דער רבי סילווער האט דאס געזאגט...

פארלעזט די הייליגסטע אירישע, רעזי...

שטארק דערבייטערט איר רבי סילווער...

סילווער, און וואלסטן אפער די אפער...

פאריהסטער ראביי און ניוקפיהדער...

פון לעאן ווערנעסער

אירישער רעזירונג וועט מאכען א שטאר...



רבי אבא הילל סילווער

מאנאט. רבי סילווער גלויבט פילע...

ס'דער האט דאס געזאגט...

סילווער, און וואלסטן אפער די אפער...

עס פארגענוגט און ווייזט ארויסנע...

און דער אראבער, וועלכען רבי סיל...

די ענגלישע פאלאנאליע-מאכסט...

עס וועט נישט זיין קיין איבערזאשונ...

פאר די לעצטע צעהן יארה, זאגט רבי...

נעמענען, איז נעמנען ערשט נאך שטאר...

עס ווייזט ארויס, זיין דארטען האבען...

די ענגלישע באאכטע אין אירען אירען...

די ענגלישע פאלאנאליע-מאכסט...

עס וועט נישט זיין קיין איבערזאשונ...

פאר די לעצטע צעהן יארה, זאגט רבי...

נעמענען, איז נעמנען ערשט נאך שטאר...

וועגן די טראנישע פאסירונגען אין...

דער איינדרוק פון די ערשטע מורא'...

וועגן די בלוטיגע נעשענענישען...

די האט זיך נישט געמאכט וויסנדיג...

האלט רבי סילווער - ווייל עס...

נאך אין ציריך, בעט דאס ווערענע...

fewer words 9-19-29

אויסער און דער פרעזידענט פון
סעוואוואסיווען ראכנער סעמינאר
נאמען אַקטאָר אַקסילע ישיבות צו
רעכטן. רבי ראובן אַוויגאָוויץ האָט
ענטפּוירט אלע סעמינאַריסטן פון
ארטאָדאָקסענע פּרעזידענט און האָט
אָפּגעשטעלט צו זיין גרויסער
צו אידען און אייגענטומ.
אלס קרייזלער, דער ווייס פּרע-
זידענט און אַנטשטעלונגסמאַן ליי-
אָרענטס וואָרעטערס יונגן, האָט
האַט ווי מאַרשאַל דער קאָפיטאַ-
און נאָמען שטאַלס מאַראַינסקי
און די אידען, האָט זיינען גע-
קויט אַפּעריואָ אין די ערשטע
אויסגאָאָוועיאָווע, וואָס זיך
זייען אין יונגס און וואָס זיך
זען עקספּלאָאָטירן אין סטעיט
ער האָט אויך דערזעהט ווי

of Religion in the Average American Community." Miss Katharine D. Hardwick, newly appointed director of the Boston School of Social Work of Simmons College, will preside.

NEW TEMPLE HOUSE DEDICATED IN KINGS

Charles E. Hughes and Dr. Silver Urge Religious Training at \$750,000 Edifice.

PUBLIC OFFICIALS ATTEND

Borough President Byrne, Jurists and Other Prominent Men Among 2,000 Present.

Charles Evans Hughes and (Dr. Abba Hillel Silver, rabbi of the Temple, Cleveland, Ohio, spoke on the importance of religious education in addresses yesterday at the dedication of the \$750,000 Temple House of the Congregation Beth El, 1000 Avenue and Garfield Sts.

Approximately 1,500 persons were present at the exercises in the synagogue, and more than 500 persons listened to the broadcast of the exercises from loud-speakers in the Temple House. Many public officials and leaders in Jewish activities attended.

To bring out the importance of religious education, Mr. Hughes endeavored to show that the functioning of the World Court depends in no small degree on this education. He contended that the establishment of the court depends on the peaceful disposition of the nations; the peaceful disposition of a nation depends on the general desire of the citizens to maintain law and order; the individual citizen becomes an upholder of law and order through religious education.

Tells Court's Significance.

Speaking of the World Court, Mr. Hughes said:

"Its significance lies in the fact that behind the court are approximately fifty nations which have thus given effective expression to a common conviction that they cannot be judges in their own cases; that they have controversies of a class which admit of decision in accordance with generally accepted principles; that men of learning and impartiality can be found to apply those principles in an acceptable manner, so that with all the imperfections of human instrumentalities as close an approximation as possible shall be made to the achievement of international justice.

"The establishment of the World Court is the expression of confidence in international justice, in the existence of sufficient reserves of learning and fairness to secure final determinations which governments may respect, even when they are defeated. Even as our States of the Union respect the opinions of the Supreme Court of the United States when that court decides against them. We have no illusions with respect to the human fallibility of judges or others.

"But, happily, with respect to the domain of international law, and the application of commonly accepted principles to the interpretation of treaties between nations, there is a dominant opinion that judicial settlement is better than strife and that the disposition of such controversies through a permanent court of international justice is an essential method of maintaining the peace of the world."

Fute Sacred Activities First.

Dr. Silver pointed out the danger of emphasizing in the Temple House secular activities at the expense of sacred. "The success of the Temple House," he said, "should not be measured by the quantity of its secular activities, but by the quality of its religious instruction. If this instruction inspires the development of only a few Jewish leaders it will have accomplished its purpose."

He declared that Jews will make contributions to the culture of the world only so long as they assimilate their own cultural heritage. "If our children," he said, "are to continue to have a creative Jewish mind they must receive a Jewish education."

Other speakers were:

Forum Speaker Boston Herald



Dr. Abba Hillel Silver, who will speak at Ford hall tomorrow.

FORD HALL FORUM WILL OPEN TOMORROW

Tomorrow evening the Ford Hall Forum opens its 22d season with an address by Dr. Abba Hillel Silver of Cleveland, on "The Faith of an Untired Liberal."

Dr. Silver changed his originally scheduled address for Ford Hall Forum, which was "The Meaning of an Education," because he felt that it was especially important at this time for liberal-minded persons to submit themselves to a self-examination when there is so much talk of suppression and censorship.

Dr. Silver has been rabbi of the Temple, Cleveland, the largest liberal synagogue in America, since 1917, and is a graduate of the University of Cincinnati. He is a brilliant orator and will be glad to submit to a cross-examination by members of the audience on the subject matter of his address.

Preceding the address, Russell Cook, the forum musical director, will present the University double quartet in a half-hour musical program. George W. Coleman will preside. Doors open at 7 o'clock. Meeting starts promptly at 7:30. Public invited to attend.



ABBA HILLEL SILVER, D. D., of Cleveland, who opens the Ford Hall Forum's twenty-second season this Sunday evening, October 20, with "The Faith of an Untired Liberal."

Rabbi Silver of Cleveland Opens Ford Hall Forum

"The Faith of an Untired Liberal" was the topic chosen by Rabbi Abba H. Silver of Cleveland, O., for his Sunday evening address, which opened the Ford Hall Forum for the first time as an organization, independent of the Baptist Social Union. George W. Coleman presided, and explained that friends of this movement must realize that they must now meet all the obligations, including rent of the hall. He also announced that the Barn on Joy street has been engaged for activities of a dramatic group directed by Miss Kay C. Price, under the auspices of the Forum officials.

"Liberalism," Rabbi Silver said, "has three enemies in modern society, the usurping State; the usurping class, and the usurping machine. The State is always greedy to encroach on man's domain to over-govern him in laws and regulations, to coerce him into doing things which it conceives to be for his good, and in periods of emergency, such as war, the State ruthlessly proceeds to take complete charge of a man's life, his possessions and his opinions. All over the world today the State is in the ascendancy."

"Yet, the State is nothing more than the political machinery set up by a people in order that they might live in security and orderly fashion," said the speaker. "The ideal State is one that rules with moderation and serves without meddling. Men are coming to think primarily of jobs, careers, professions, success and not of the great adventure of living. The rich sap of life is being drained to oil the wheels of industry. Men carry over into their social and cultural life this passion for uniformity and organization. They grow to dislike and to distrust any manifestation of individualism. Thus our human values are becoming machine values, our judgments—mass judgments, and our reactions mechanical. The ideas of men are becoming stereotyped. Their religion, their politics, their amusements, their tastes are becoming all of a kind—drab and monotonous."

Boston Herald
Oct 20-29

FORD HALL SEASON IS NOW OPEN

Several Surprises for Audiences at the

Inaugural 1929
Boston Post Oct 21

Ford Hall Forum opened its 22d season and its first year of complete independence of the Boston Baptist Social Union, last night, with several surprises for the audience which filled every seat and stood 10 deep in the rear of the hall.

RENT BARN FOR THEATRE

The announcement that the Barn, the little theatre on Beacon Hill that has undergone many experiences at the hands of the Bohemian crowd that once made it a centre, has been rented as a workshop for the Ford Hall Forum Dramatic Society was one of the first of the surprises. George W. Coleman, president of the Forum and presiding officer, stated that the Dramatic Society would make of the Barn an active little theatre for experimental purposes, under the leadership of Miss Kay C. Price as president.

To a Ford Hall Forum audience, usually considered a radical group, Rabbi Abba Hillel Silver of Cleveland was a surprising speaker on the subject of "The Faith of an Untired Liberal." During the question period, when someone asked Rabbi Silver where there was a country that treated its working people better than Russia, the speaker replied, "The United States government. We are infinitely more liberal than Russia. In Russia, a workman is shot down when he strikes because to strike is counter-revolutionary. Russia doesn't miss liberalism because it never had liberalism. But you and I, my friend, would never live in Russia."

"Socialism, Fascism, Liberal"

"Both socialism, which is proletarian state idolatry, and Fascism, which is bourgeois state idolatry, are reactionary and illiberal," Dr. Silver declared in his address. "And it is quite consistent with their philosophies that Marx, the theorist of socialism, and Lenin, the pragmatist, hailed liberals quite as vindictively as the Czar, and that a Mussolini could pass without any mental wrench from the role of a socialist agitator to that of spokesman and prophet of Fascism."

"The second foe of liberalism is the usurping class. In older days, it was the dynasties, the feudal lords, the military cliques, the priestly hierarchies which usurped power over the lives and fortunes of other men. More recently it has been the capitalist class. In Bolshevik Russia, it is now the proletarian class which is playing the game of usurpation. They all do it, of course, for the benefit of mankind. But mankind is seemingly so stupid that they must all resort to the bloody arguments of force, terror and intimidation to persuade mankind that it is all meant for its good."

Machine Age Menace to Real Life

In speaking of the third menace of Liberalism, the machine-age, Dr. Silver said, "The machine also calls for a machine-type of education which trains men to become efficient producers but not well-rounded, full-orbed human beings. Men are coming to think primarily of jobs, careers, professions, success, and not of the great adventure of living. The rich sap of life is being drained to oil the wheels of industry. Men carry over into their social and cultural life this machine discipline—the passion for uniformity and organization. They grow to dislike and to distrust any manifestation of individualism. Thus our human values are becoming machine values, our judgments—mass judgments, and our reactions mechanical. The ideas of men are becoming stereotyped. Their religion, their politics, their amusements, their tastes are becoming all of a kind—drab and monotonous."

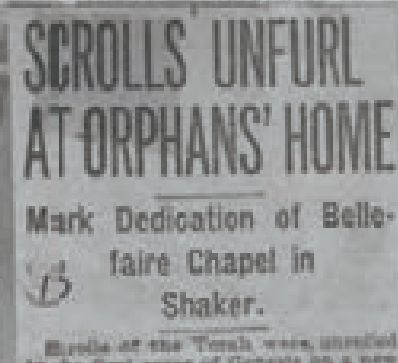
A testimonial dinner honoring Schwarzenberg for his services as chairman of the building committee will be given by the local board of the home tomorrow night at the Elks Club.

the program for the coming year. On Sunday evening, Nov. 10, a concert recital for George Calvan and Gilbert Beaume is sponsored by the club. On Jan. 7, Rabbi Aimee Palliere of Paris, author of "The Unknown Sanctuary," will speak on "How I Found My Way to Judaism." Father and Son Night will be observed Feb. 11. On March 12 James Waterman Wise will speak on "Race and Religious Conflict." April 8 will be Open Forum night and on May 6 anniversary night will be featured by a debate between Rabbi Leon Fram and Rabbi Solomon Goldman of Chicago. Election of officers will also



3. No. 1—Rabbi Abba Hillel Silver after his address in the dedication of St. Joseph Orphan Home yesterday, stood up with Sylvia Hoffman, 9, and Tania Schwartz, 9, to get his picture taken. Maurice Rabinowitz, who ran the campaign for funds in Cleveland, collected Lorraine Levine and Marion Hartman, who sit on his left, and agreed to pose, too. Alfred M. Cohen, of Cincinnati, international president of the Independent Order of B'nai B'rith, stands on the right.

(Story on P. 1)



Words of the Torah were, recited in the first verse of Genesis as a new altar yesterday in the heart of Belleville, the new Jewish Orphan Home at Fairmount and Bayview Boulevards, Shaker Heights.

Dedication of the chapel opened two days of recreational which will be alternated with exercises at 3 this afternoon in Alameda Hall, the recreation building which graduates of the 21-year-old institution gave in the most useful manner today.

Isaac Barnett R. Belknap of 25 and Avenue Temple delivered the concluding address following the reading of the Sabbath ritual by children of the house. He expressed hope that religion would be the means of redeeming humanity for all who come to believe.

Rabbi Hirsander led a procession from the administration building to the chapel with Adolph Freund of Detroit, oldest trustee of the house, and Louis Bernstein carrying the ark and scrolls. Formal presentation of the key to the chapel followed after Michael Shadriff, superintendent, had pronounced the blessing over the new building. He descended from the pulpit after ascending from the altar.

In a setting brilliant with ferns and flowers and the personally befitting lights that shined through the stained glass windows, Milton Green, president of the children's council, handed the key from Louis I. Silverstein, chairman of the building committee which supervised erection of the \$1,800,000 Institute. Mayor William J. Van Alden, Shaker Heights participated in the riding exercises following the shop service.

Free Lazarus, Jr. of Columbia president of the home which also for more than 20 years at 5000 Woodland Avenue S. E., delivered its principal address at an alumni banquet in the recreation hall last night. Four hundred graduates of the home, many of whom are now among citizens and home-makers, attended the reunion. Many came from various sections of the country, bringing their families to join in the celebration.

City Manager William R. Heph-
and Robert A. M. adverb of the Te-
ade will be principal speakers at a
dedication service today, at 10
-lfrd M. Cohen of Cincinnati, in-
national president of the Independ-
-nder of Texas Branch, which an-
-lshed the honor, will preside.

David Abraham, owner of the Temple on the Heights, Rabbi H. L. Davidson of the Jewish Center and choir of the Temple and the 1000 Avenue Temple will participate. A quarterly meeting of directors of the homes, which is supported by a large Jewish contribution in various states, will precede the service.

**HOME DEDICATED,
ORPHANS PLAY ON**
★ Lorraine, Tillie and Sylvia
Watch "Grownup Talkie"
With Wide Eyes.

**Jewish Leaders Hear Silver
and Hopkins in Heights
House Warming.**

Lorraine Levine, who will be 49 next Sunday, and Tilda Schwartz who already is, and Sylvia Goffman, Tilda's closest friend, spent yesterday afternoon under November skies, and drove all at the new Jewish Orphan Home, at Fairmount Road and Belmont Boulevard, B'nai B'rith.

One said: "An urban home? This looks like a prep school." Whereas Tina's blue eyes sparkled and Syd's black ones stanned.

Thine and Lucienne and Sylvia were hooked a bit, for this was a great day, one they would remember.

Photo on Picture Page.

always. Inside the Alameda Hall every alameda hall doesn't have a swimming pool and a gymnasium. There's a lot of big men, some of them wearing wheelchairs and others of them wearing very black shiny coats, and women in very beautiful clothing.

Tulla had asked, seeing a gentle man in striped trousers, "Is this the school?" But it wasn't Dr. Abbe. It was City Manager William H. Hughes. Tulla was just a bit disappointed. She did want to see Dr. Abbe. But none of the little children in the building

Robert Silver said to those who had helped: "In demolishing these buildings, just what are you demolishing?"

"In the first place you are dedicating a group of buildings, simple and artistically constructed, in spacious surroundings, perfectly equipped and artistically decorated. Both competence and love have gone into the planning. There is evidence at every turn of skilful craftsmanship, prudent management and a solicitude on the part of those who believe that things which are good should also be beautiful.

"Our kids have not only protection for the care, comfort and well being of the children who will live here, but of a charm, grace and atmosphere in which the children may unfold beautiful souls. A **glimpse** these buildings you are placing the seal of accomplishment on a great task. And in erecting these buildings you are adding something of outstanding significance to the life of our community."

*To purchase: 1-800-848-8888, 8:00 a.m. to 5:00 p.m. Eastern Time.

"A great city, my friends, is great not only because of its size, wealth, prosperity, but also because of its public institutions, its cultural and social agencies. It is great because a proper balance is kept between the things of private interest and things of public interest. Things of taste and culture protect the mind and ennobles the soul."

"Of course his father will do his work with this stimulating environment. I hope and pray that I will continue to guide itself by close contact with children not by the domestic system evolved in a Swiss school."

Time and Leverage and Sylvia was playing. It was a lovely day but it is a girl to stay. Campers, if you please, and from and they had no less. Wonderful too. The road stands

on the walls, and everybody coming by said: "Nice job, Joe," and "great job, Joe," and Mr. Weinberg, this place is simply beautiful. Joseph L. Weinberg, Tilden learned.

used to belong to the home. Used to be a little boy without a father and mother, too. Grew up, became a great architect. Built the home they were now dedicating. The firm name was Morris & Weisberg. Joe told something. It wasn't his job alone. It was the firm's job.

"I watched it like no other job that ever left me alone."

The rabbit of the Temple went on, standing very straight and tall and serious, looking into the eyes before him.

All-Hearts Threshold

"And you are dedicating today your love of children. There is an human passion on tender, an enthusiasm. The more children they are, the more we love them. The very sight of children gladdens the heart. Have you ever seen a little child carried in a stroller car where everyone is going, smiling quietly, carrying his own burden? When the babe smiled, the car smiled. When the babe grieved, the car grieved. The smile of childhood has stirred within each one the most treasured qualities of life.

"There are many things, my friends, which divide us in life. There is one unifying life which draws all men together—the little hand of a child. And so today you are re-dedicating this eternal devotion."

Through an open window came laughter. Somebody was chasing somebody and somebody had been caught.

"And finally," said Dr. Silver, "you are rededicating your faith. Our Jewish Union has always expressed itself in ethical mandates. We never laid so much emphasis on what we believe as on what we should do. One of the commandments stressed in our texts is the protection of the weak, more particularly the widow and the orphan."

The judge's eyes were kinder. He said in Hebrew, then translated:

We shall not allow the widow and the fatherless.

The Father of the Fatherless and
the Judge of the Widow

¹¹In Thoreau, the orphan finds company.

Manager Hopkins had spoken. Had

"As I have seen these new buildings and have seen the machines streaming through the windows here, I believe we could get without in

reference that this is a cover when God may smile, and thus smile. Yet is the best answer to many disagreeing things. We know that after all in the hearts of all the people there is something true and exalted.

... Human beings when they are free, are no free. . . . We have a right to hope for the day when the will all be really free. Today, the crown of 60 years' labor, is the promise of their freedom . . .

"What public institution could do what is done here?" they said.

And Alfred M. Cohen of Chesham, International president of the Independent Order of Elks' 1776, which he established in 1880, is the speaker. He traced the history of the order from the beginning. Fred a description of the old home.

" * * * * * decked by a beautiful
 mass of natural timber " * * * *
 and copious and never-failing spring
 " * * * * * numerous kinds of beautiful
 " * * * * *

The translation was pronounced by Rabbi Israel Klein of Chicago. When asked what his home city was, he said: "I am an attorney of the old plain home. Say that. That is enough."

One saw, walking quietly along the walks, Maurice Rothblum, the man who ran the campaign for funds for the home in Cleveland. Just walking and drinking it in. And one saw Louis H. Schwarzenberg, chairman of the building committee, an engineer himself. Joe Weinberg and over a hundred to be approved. Joe got them back the same day. Joe was over a glad Louis wasn't a member.

Impact: Cutting on...

The job was done. They were through the cottages, where the boys and girls lived. Next, just for a sample, into Cottage No. 18. Now the wash room where the girls in the cottages were supposed to wash their hands, immediately on coming in from pay the little study room where they may keep their new books. Over of the little road "Hans in Boots." About: "Hans, Brown and his sister live on Grandpa's Farm." "Dave and Beld." Alger. Now their bed rooms and the dining room, and the very elegant kitchen which commands the girls' cottage and the boys' side, the bath, appliances and entrance to both.

1997

סילווער אפערירט פאר אידיש-ארב- נישער פריינדשאפט אין פאלעסטינע

Nov 4, 1929

ווער נעמט, וועלכע האט דעם מאנדאט איבער דעם לאנד, דארף זיך שטעלען די אויסנאמע פלאנע צו כאטשן צו די אראב פאר, אז קיינער וויל זיי נישט פארשטייען, און אז זיי האבען דאס וועלכע דעם אראב פאלעסטינע וואס די אידן, ער האט אָנעוויזען אראפ דעם שווייץ און סאנאדע, וואו צוויי פלעסער לעבען צו זאכען און זיינען גלייך פאלאנסטער פירט אין דעם וואוילזיין פון די לעבן דער.

דאסוועלכע, האט ער נעמט קאן אויך און סוף זיין אין ארץ ישראל, דא אידן און אראב פאלעסטינע לעבען זייס זייס צוואשען און אויסאבען זייערע ביזנעס דעם פאר דעם בעסטען פון לאנד.

רבי אבא הילל סילווער האט נעכטען נעמאלטען זיין ערשטען, "סוועטען" פון סיוואן אין סעפטעמבער און האט אפערירט צו דער ענגלישער רעגירונג צו נעמטען א וועג דורך וועלכען סענאט צו כאטשן א פריינדליך צוזאמענלעבען צווישען איי דעם און אראבער אין ארץ ישראל. די נעכטיגע לערע אין נעמען די ער שטע, וואס רבי סילווער האט נעמאלטען וועטען די נעשנישען אין ארץ ישראל. ער האט אָנעוויזען, אז די אידן אין דער נאנער וועלט וועלען זיך נישט לאזן אפערעטען פון די אראבישע פאנאדע סען און וועלען נישט אויסנעמען זייערע פארענדונגען אויף פאלעסטינע. די ענגלישע רעגירונג, האט דעם פיל

SILVER CALLS FOR PALESTINE PEACE

Arab-Jewish Amity Possible,
He Says, but Britain
Has Done Nothing

Rabbi A. H. Silver of the Temple in the first of his Sunday lectures of the season yesterday morning, called upon the mandatory government of Palestine to find a way to a Jewish-Arab accord. Speaking on "The Present Situation in Palestine," he declared the Arabs can develop their national life in Palestine side by side with the Jews. The address was his first public utterance on Palestine since the recent uprising.

"The outstanding problem the riots in Palestine raise is future relations between Arabs and Jews," Rabbi Silver said.

"The riots must have convinced the most fanatic of Arab propagandists that the Palestine Jews cannot be intimidated and that the Jews of the world will not retreat from the historic task of establishing the Jewish homeland in Palestine because of any display of force. It is also clear that the Arabs will not retire from Palestine, for it is their homeland, too. A way of reconciliation and peace must be found.

Rejects Balance of Power.

"The mandatory government of Palestine should take the initiative in finding the way to a Jewish-Arab accord. In the past its policy was based on the old colonial tradition of maintaining a balance of power between two contending factions. This has proved fatal to Arab-Jewish relationships. The Palestinian government has, as yet, done nothing of a constructive nature.

"It is possible and feasible to develop the Jewish national homeland in Palestine in such a political form as will recognize the existence of two nations in the one territory. Switzerland and Canada are cases in point.

"Unfortunately the Arabs have been misled by political agitators in believing the Jews wish to deprive them of their country. The Jewish people, which for centuries has known the tragedy of national homelessness, is the last to wish to deprive any people of its home.

Respect All Religions.

"The Jews respect the religious sanctities of all peoples. They ask from others only the same respect for their sanctities. The Jews have had an immemorial right to worship undisturbed at the Western Wall. Even under the old Turkish regime this right was not denied them. They claim no more than this right today.

"The Jews in Palestine today possess no rights which the Arabs do not. They have received no grants of free land from the government. They have had to buy every foot of ground and pay well for it. No Arab has been compelled through the coming of new Jewish settlers to emigrate from Palestine. They have brought a large measure of prosperity to the country, in which the Arab fully shares. The wages and standard of living of the Arab workmen have risen as a result of the coming of new industry and of Jewish workmen.

"The Jews have established hospitals and clinics throughout the country which, in every instance, are open to Arab, Christian and Jew alike. They have introduced the standards of western civilization to a backward and neglected land."

URGES PEACE IN PALESTINE

Rabbi Silver Calls Jewish-Arab
Accord Necessary.
Nov. 4, 1929

In his first public utterance on the subject since the recent uprising in Palestine, Rabbi Abba Hillel Silver, Sunday told a congregation in the Temple, Ansel rd and E. 108th st., that neither the Jews nor the Arabs will leave Palestine as it is the homeland of each, and therefore the mandatory government must find a way of peaceful reconciliation.

"The mandatory government of Palestine," Rabbi Silver said, "should take the initiative in finding the way to a Jewish-Arab accord. In the past its policy was based on the old colonial tradition of maintaining a balance of power between two contending section. This has proved fatal to Jewish-Arab relations. The Palestine government has done nothing, as yet, of a constructive nature.

"Unfortunately the Arabs have been misled by political agitators into believing the Jews wish to deprive them of their country. The Jewish race, which for centuries has known the tragedy of national homelessness, would be the last to wish to deprive any people of its home.

"The Jews respect the religious sanctities of all peoples. They ask from others only the same respect for their sanctities. The Jews have had an immemorial right to worship undisturbed at the Western wall. Even under the old Turkish regime this right was not denied them. They claim no more than this right today."

SAYS JEWS AID ARABS PROSPER

Rabbi Silver Calls Future of
Palestine Big Problem
After Riots

"The outstanding problem the riots in Palestine raise is future relations between Arabs and Jews," said Rabbi A. H. Silver of the Temple on the Heights in yesterday morning's lecture. He spoke on "The Present Situation in Palestine."

Rabbi Silver said that the mandatory government of Palestine should take the initiative in finding the way to Jewish-Arabian accord.

"The Jews respect the religious sanctities of all peoples," said Rabbi Silver. "They ask from others only the same respect for their sanctities. The Jews have had an immemorial right to worship undisturbed at the Western Wall. Even under the Turkish regime this was not denied them."

Pointing to Switzerland as a model, he said there was no reason why a Jewish national homeland could not be established in Palestine in such a political form as would recognize the existence of both nations in the same territory.

The Rabbi asserted that both the Arabs and their country has already benefited largely by the work of Jews there.

"They have brought a large measure of prosperity to the country, in which the Arab fully shares. Wages and standards of living of the Arab workmen have risen as a result of the coming of new industry and of Jewish workmen."

Richmond Times-Dispatch: Friday, November 8, 1929.

Richmond's Annual Community Fund Campaign Starts Tonight

Cleveland Rabbi Will Be
Principal Speaker at
Opening Rally at Armory

Richmond's annual Community Fund campaign will get under way tonight when the officers and workers will meet at the Grays' Armory for the official start on the drive to raise \$559,148.57 to carry on the social and health work of the city during 1930.

Rabbi Abba Hillel Silver, of Cleveland, one of the country's foremost orators, will be the principal speaker and other numbers on the program, which will be broadcast over WRVA, will include songs by the Jackson Brothers' Quartet, the story of "The City On the Hill," by Miss Marion Olans, and talks by Judge John E. Ingram, president of the fund; by Tazewell Carrington, fund general, and by O. Jeter Jones, colonel of the solicitation division.

August M. Nolde, chairman of the committee on arrangements, has reported that everything is in readiness for tonight's dinner which is being planned by Mrs. W. S. Rhoads, assisted by Mrs. I. R. Curry.

The first report of campaign progress will be made at the noon meeting on



RABBI ABBA HILLEL SILVER.

Monday when all teams will report to the armory.

The campaign organization has been completed and is stronger than those of former years, according to General Tazewell Carrington. The

special gifts division is led by Colonel Lewis Williams, with A. H. Licity as secretary; general solicitation, Colonel O. Jeter Jones with Adjutant Charles L. Weaver; railroads are headed by Colonel I. J. Marcuse and E. C. Foster, secretary, with Lieutenant-Colonel W. J. Harahan in charge of Division No. 1 and Lieutenant-Colonel Eppe Hunton, Jr., leading Division No. 2; Colonel William Schwarzschild leads the special corporations division, with Miss Katherine K. Klagherty as secretary; salvage committee is headed by Colonel Mrs. Edmund Strodwick, Jr.; spots and assignments, Waller Holladay, chairman; J. H. Montgomery, secretary; supplies Mrs. Lawrence T. Pace, chairman; speakers' bureau, Rev. Churchill J. Gibson, chairman; June P. Gould, secretary; dramatics, Vaughan Gary, chairman; Claire McCarthy, secretary; information service, Mrs. Minna T. Livingstone, chairmans; Nora Spencer Hamner, secretary; exhibit committee, Mrs. H. S. Oberdorfer; auditing, C. S. Goldston, chairman; H. W. Little, secretary.

The employees' division, a unit of the general solicitation, is headed by Lieutenant-Colonel A. H. Hermann and Majors Ed. C. Schefer and O. C. West.

The fourteen divisions of the General Solicitation are led by Majors L. W. Hoffman, Belling H. Handy, Walter Robertson, Edgar Kaufman, LeGrand O. Galles, Mrs. Leroy Cohen,

Noted Speaker Here for Fund Campaign Opening

Front page News Leader

NOV 8, 1937



Shown above in the center is Rabbi Abba Hillel Silver, of Cleveland, noted Jewish leader and nationally known orator, snapped shortly after his arrival in Richmond this afternoon to speak at the opening of the community fund campaign tonight. On the left is T. M. Carrington, campaign chairman, and on the right Judge John L. Ingram, president of the community fund. [News Leader photo by Desmett]

MISS STARK SINGS AT ARMORY MEET

Drive Will Be Launched by Gathering of Workers; Rabbi Speaks.

The appeal of the thirty-nine member agencies of the Richmond Community Fund for \$553,149.37 for operating expenses in 1938 will be launched tonight when 1,500 men and women gather at the Grays' armory at 4 o'clock for the opening meeting of the ten-day campaign.

The meeting will be featured by inspirational addresses, with Rabbi Abba Hillel Silver, one of the leaders in Jewish religious circles in America and nationally known, as an orator, delivering the principal address and Georgia Stark, coloratura soprano of the Pennsylvania Grand Opera Company, contributing several vocal numbers to the musical program. The meeting will be broadcast over WMAR from 7 o'clock to 8 P. M.

Judge John L. Ingram, president of the Community Fund, will preside and Colonel Tazewell M. Carrington, campaign chairman, and G. Jeter Jones, leader of the general solicitation division, will be among those who will address the workers. (N.C.)



Shown above at the left is Rabbi Abba Hillel Silver, of Cleveland, with Rabbi Edward N. Calich, of Richmond. The former came to Richmond

Teams Canvass City For Community Fund

Workers Inspired by Rabbi Silver to Enter "Holy War Against Poverty."

Enthusiastic with a new conception of the work of the community fund and inspired by the exhortation of Rabbi Silver to go forth and "engage in the greatest and holiest of all wars—the war against poverty," 1,500 men and women started out today to enlist the support of Richmond in the work of the thirty-nine social agencies engaged in solving the complex social problems of the community.

Throughout today and tomorrow the city-wide canvass for pledges to the community fund will continue. On Monday at noon the workers will gather at Grays' armory to submit their first reports to the campaign leaders. The goal is \$553,149.37—the needs of the member agencies for 1938.

The campaign was formally launched at Grays' armory last night when Rabbi Abba Hillel Silver, one of the greatest of the Jewish leaders, thrilled the great audience, reaching deep into their hearts with the most inspiring address ever delivered here on a similar occasion.

Fund in Cleveland

Rabbi Silver told his hearers what the community fund has meant to his own city of Cleveland, stating that it makes for greater efficiency and eliminates waste and duplication. It is the product of a modern day designed to meet the vastly different social needs of modern life, he said.

"In the highly involved life of today the old formulas for charity are no longer sufficient. It is no longer enough merely to provide food, clothes and shelter for those in need. Life is more complex and the complexities of human beings cannot be solved by merely supplying food and shelter. We dare not wait until the human wreckage comes drifting to our door. We must anticipate them. The social problems of today are pressing problems of prevention and adjustment. By providing recreation and health-building agencies are simply anticipating social disaster."

"Social problems of today require the capacity and intelligence and the experience of the best minds in a community, and these the community fund conscripts," said Rabbi Silver. "It provides each of us each year with a real lesson in what it means to have a part in a progressive community life."

Aid to Friendless

"In these hard cities of concrete and one where everyone is bowed down by his task, the one who is in need of

a friend feels desperately alone. The community fund fills this need, throwing a living stream of love around all who come within its confines," said Rabbi Silver, who added that real religion, consists in the actual doing: "in loving justly and in being merciful."

"There is little of romance or poetry in the actual work of the community fund solicitors in going from door to door throughout the city, but in the great scheme of being, nothing is insignificant and all things tend somewhere," the speaker said. "Don't underestimate the work you are doing. Your work tends somewhere; tends towards the holiest of all ends, that of bringing the imprisoned out of prison, taking the shackles from those held down by poverty and despair. If you think of the community fund as a ministry, God's ministry, you will catch some of the exaltation you will need in your work."

Tomorrow afternoon at 2:30 o'clock the Richmond public is invited to attend the community fund pageant at the Mosque and hear a critical program that will be contributed by the artists and orchestra of the Pennsylvania Grand Opera Company, who are doing their bit for the Richmond community fund campaign.

The program to be offered by the visiting artists will be broadcast over WMAR from 2:30 to 3:30 P. M. and is as follows:

Carrington Asks Individual Help

T. M. CARRINGTON, general chairman of the community fund campaign, issued an appeal today to the "individual people of Richmond" to support the collection. It follows:

"As general chairman of the community fund campaign, I wish to call your attention to the great cause which is now in the midst of the general campaign.

"If each one of us will stop and consider that there is a very large percentage, as reports show, of our people who are in one way or another dependent on the community fund, I feel that the subscriptions that should be secured would reach the amount necessary.

"As an indication of what these agencies accomplish, I will give examples of the leading work of the outstanding agencies:

"There are over 11,000 poor and indigent and helpless to be served and 2,500 families to be looked after.

"There are over 10,000 sick and dependent absolutely dependent upon this fund for their relief, and these organizations paid around 60,000 visits to those who needed attention.

"There are over 70,000 youth of our city who are taking advantage of the agencies established for their benefit, and these agencies with trained leaders are giving places for the youth of our city to spend in safe moral surroundings, administered in a most efficient way to make sure rather than many of them becoming a burden on our city.

"Everyone of the thirty-nine agencies is helping some one who needs this help for their necessity or benefit.

"The budget committee is composed of the leading men and women of our city who have thoroughly investigated the merits of these agencies, and the amounts allotted to them are the least upon which they can properly function.

"If everyone would appreciate the absolute necessity of carrying on the work of these agencies, administered economically and efficiently through the community fund, and everyone would subscribe to their ability, the success of this campaign would be assured in which work there are now 1,500 of our foremost men and women engaged.

"Please do your part to relieve and help."

"Symphony," from "Barber of Seville," orchestra; "Cavatina," from "Barber of Seville," Mr. DeBussis; "Vox La sapientia e Mazon" (Cavatina), Miss Branca; "A la Genta Rosaria" (Giacca), Miss Brancati; "Calunnia," from "Barber of Seville," Mr. Patten; "Il Rascio," Miss Park; "Vox la Vanna," from "Trovatore," Miss Hoepfel; "Vox la Guita," from "Pagliacci," Mr. Cassano; "Bella Bella," Miss Ross, and "Prayer Cavaliers."

Drama League Pageant

"The Span of Life," a two-act pageant created by the Richmond Drama League will illustrate the effect the work of Richmond social agencies have had in increasing the life-span of Richmond since 1871. Many of the original founders of local social agencies will take part, the cast including hundreds of Richmond men and women. John Archer Carter will interpret the pageant as it progresses.

Final instructions were given to the campaign workers last night by Tazewell M. Carrington, campaign chairman. Before the meeting was closed it was announced that E. C. Ermer, Sons, Inc., was the first firm to go over the top with 100 per cent. of its employees subscribing more than \$100.

John L. Ingram, president of the community fund, presided at the opening meeting, and Rev. W. L. Hill delivered the invocation. Rabbi Silver was introduced by John Stewart Bryan and the program included a number of songs by Georgia Stark and chorus singing by members of the opera company.

War On Poverty Starts

Annual Community Fund Campaign Is Launched Here; Rabbi Silver Calls City to Arms

The Richmond Community Fund, having "conscripted the best in intelligence and leadership" in the city for its membership, last night launched its 1929 campaign for a fund of \$558,140.57, and began "the greatest and holiest of wars—the war upon human poverty."

Thus did Rabbi Abba Hillel Silver, of Cleveland, Ohio, who was the chief speaker at the opening meeting, characterize the effort of the hundreds of workers gathered in the Grays' Armory last night for the opening dinner of the campaign.

Their "task will be a protracted one," the workers were told by the Rabbi, and there will be "little of romance and poetry in it—the solicitation of funds. But it is a means to the holiest ends in human existence—removing the shackles of poverty, comforting the sick and forlorn, caring for the orphan and generally taking part in the vast effort which, despite the bars of race or creed, knits the scattered parts of community life," he continued.

Problems Pressing.

In addition, he said, "working in the interests of the fund provides a generous education in practical humanitarianism. It trains tens of thousands of persons in positive brotherliness and neighborliness each year."

Citing the complex nature of life in large urban communities today, the Rabbi pointed out that the old forms of charity are no longer sufficient. "It is not sufficient today to provide food, raiment and shelter" for those in need. Many of the people who appeal to the several agencies of the Community Fund "neither seek nor receive material things," he said; "they seek aid in unraveling the many problems of their lives."

"The problems of organized charity today are pressing ones of prevention and adjustment," he declared.

Fifteen hundred persons seated on the main drill hall floor of the armory and hundreds more filling the gallery of the great auditorium last night, thrilled in silence as Georgia Starke, coloratura soprano of the Pennsylvania Grand Opera Company, presented several solos. She then joined the entire opera company in singing with the great crowd the campaign song, "They're a Right to Be Happy."

The song was composed by John



JUDGE JOHN L. INGRAM

Archer Carter and presented to the Community Fund.

One of the surprises of the evening was the announcement that one

Please Turn to Page Three.

The Community Fund

IN the Community Fund Richmond, in common with other cities of the country, has found genuine relief from the old haphazard methods of dispensing charity. Overlapping of activities, excessive organization costs, unwise distribution of gifts—all these have been done away with in the plan adopted several years ago. The Community Fund is a Richmond policy which the city will never discard.

The 1929 campaign for contributions to the fund now is in full swing. Every citizen, after the experience of other years, understands the plan and appreciates the importance of the work. Solicitors should find their canvass comparatively easy. They will be called upon to explain nothing; they should not find it necessary to voice an appeal. By this time the majority of Richmonders have included the Community Fund in their household budgets as a necessary expenditure of the year.

business concern had already subscribed its quota to the fund. It was the E. C. Brinker Sons, Inc., which was the first firm to "go over the top." It contributed \$200.

Judge John L. Ingram, of the Hustings Court, president of the campaign this year, opened the function last night by introducing Miss Clarke, and later following the singing, presented John Stewart Bryan, one of the chiefs of the fund. He in turn introduced the Rabbi Silver, noted orator, who at present is the head of The Temple, Cleveland.

Other distinguished Richmonders who were seated at the guest table last night included Tazewell M. Carrington, general chairman of the fund, who brought the proceedings to a close with a short address; I. J. Marcuse, who is colonel of the railroad division of the drive; Eggs Hunter, Jr., a lieutenant of Marcuse; W. J. Harahan, another lieutenant of Marcuse; William Schwarzschild, colonel of special corporations division; Jeter Jones, of the general solicitation division; A. H. Herman, of employees division, and Lewis C. Williams, the leader of special gifts division.

There are in the city more than 11,000 persons or about 2,500 families, who are dependent for their food and clothing and for medical aid, when that is necessary, upon public charity. There was a time when this charity was provided by various organizations, each of them appealing for funds with which to carry on its work and each of them administering such funds as they collected. This work now is concentrated in a single, central organization, representing thirty-nine separate agencies. There is no overlapping of activity, no useless expenditure of money. Every dollar and every cent are strictly accounted for and economically used. Dependent persons are better cared for than they ever were before in the history of the city.

Help for the poor, however, is not all the Community Fund provides. Its work is preventive, as well as remedial.

"In the highly involved life of today," Rabbi Silver told the Community Fund workers at their meeting Friday night, "the old formulas for charity are no longer sufficient. It is no longer enough merely to provide food, clothes and shelter for those in need. Life is more complex and the complexities of human beings cannot be solved merely by providing food and shelter. We dare not wait until the human wreckage comes drifting to our door. We must anticipate them. The social problems of today are the pressing problems of prevention and adjustment. By providing recreation and health-building agencies we are simply forestalling social disaster."

This is what the Community Fund does in addition to providing food and shelter for the poor and indigent. The money is used for character building to the end that there may not be in the future so many of the poor and helpless. The youth of the city are trained in the way they should go, with the purpose in view of making them useful citizens. The community fund is an investment in citizenship. There should be no doubt of a quick, full response to the appeal this year, and there is no doubt of it.

Armistice Day

LAST Monday was Armistice Day. The signing of the peace pact ending the Great War was celebrated by Cleveland, in junction with the rest of the world, with meetings of every kind. Religious services, meetings of patriotic and veterans' organizations, and military displays constituted the day's program. The high spots of the thanksgiving festivals were Mr. Newton D. Baker's address on "Preparedness for War and for Peace," the services in B. F. Keith's Palace Theater, under the direction of Rabbi A. H. Silver, W. B. Davis, and Rev. A. J. Wright, the luncheon of the American Legion and various civic organizations in the Hotel Statler, and the military pageant and ball in the Public Hall.

CREEDS TO UNITE ON ARMISTICE DAY

Theater Service Monday to Bring Together All City's Sects.

BY GUY CLEMMITT, Religious Editor.

Cleveland churches will turn, tomorrow and Monday, to the observance of Armistice Day. Almost every church in the city will make some recognition of the signing of the armistice tomorrow, while on Monday at 11:45, Catholics, Protestants and Jews will join in a celebration of the anniversary in B. F. Keith's Palace Theater.

The theater meeting Monday is being held under the auspices of a committee representing the various religious groups. Rabbi A. H. Silver of the Temple is chairman of this committee and will make the introductory remarks. Dr. Charles F. Thwing, president of the Federated Churches, will preside.

Newton D. Baker will deliver the address, speaking on "Preparedness for War and for Peace." The Glenville Choral Club will sing. Dr. Philip Smead Bird, pastor of the Church of the Covenant, will give an invocation and Mgr. James A. McFadden, representing the Catholic Diocese of Cleveland, will pronounce the benediction.

Tomorrow morning at 11 public memorial services in honor of the late Ambassador Myron T. Herrick will be held in Trinity Episcopal Cathedral. George Wharton Pepper, former United States senator from Pennsylvania, will make the address.

ALL CLEVELAND OBSERVES 11TH ARMISTICE DAY

Joint Religious Services, Meetings, Military Ball Feature City Events

The 11th anniversary of the signing of the document which ended the greatest conflict of all time was being celebrated today in Cleveland and throughout the civilized world.

A joint religious service, at which people of all faiths will bow in thanksgiving for world peace, group meetings, luncheons and dinners of patriotic and veterans' organizations, and a military ball at Public Hall were some of the events on the Armistice Day program.

Jews, Catholics and Protestants were to unite at 11:45 a. m. in B. F. Keith's Palace Theater, where Rabbi A. H. Silver of the Temple, W. B. Davis and Rev. A. J. Wright of the Federated Churches will direct services.

Newton D. Baker, secretary of war in Woodrow Wilson's war cabinet, will speak on "Preparedness for War and Peace." Special music will be furnished by the Glenville High Choral Club.

Plan Joint Armistice Service

Catholics, Jews and Protestants Will Conduct Program Monday Noon at Palace Theater.

The religious celebration of Armistice day will be conducted in B. F. Keith's Palace theater Monday noon from 11:45 to 12:45 o'clock, under the joint auspices of the Catholic, Jewish and Protestant churches of Greater Cleveland.

Newton D. Baker, former secretary of war, will make an address on "Preparedness for War and for Peace." Dr. Charles F. Thwing, president of the Federated Churches, will preside. The program follows:

1. Introductory remarks—Rabbi Abba Hillel Silver, chairman of committee on arrangements.
2. Music—"Awake the Arabian Love" (A. Cappella); John Dwyer (11:57-11:58); The Glenville Choral club; Mr. Griffith J. Jones, director.
3. Hymn—"Faith of Our Fathers, Living Still."
4. Invocation—Rev. Philip Smead Bird, D. D., pastor Church of the Covenant.
5. Music—"The Long Day Closes" (A. Cappella); Arthur Sullivan (11:59-12:00); The Glenville Choral club.
6. Address—"Preparedness for War and for Peace," Newton D. Baker.
7. Hymn—"O Beautiful for Spacious Skies."
8. Closing prayer—Mgr. James A. McFadden, of the Catholic Diocese of Cleveland.

"This is the fourth observance of Armistice day in Cleveland under the joint auspices of our Catholic, Jewish and Protestant congregations," said Dr. Thwing Saturday. "We believe that there is a great religious significance in the observance of Armistice day and that this historic event can be observed most impressively by such a celebration as has been planned for the Palace theater next Monday noon."

COMMUNITY FUND CONCERT AND FESTIVAL

Public Music Hall

St. Clair Avenue and E. 6th Street

Sunday, November 17, 3 P. M.

ORGAN RECITAL—1:30 to 3 P. M.

Vincent H. Perry, Organist.

THE CLEVELAND ORCHESTRA

Rudolph Ringwall, Conductor.

ORPHEUS MALE CHORUS

Charles D. Dawe, Conductor.

Addresses by:

RT. REV. WARREN L. ROGERS

RT. REV. JOSEPH SCHREIBS

RABBI ABBA HILLEL SILVER

NO SOLICITATIONS OF FUNDS

PUBLIC ADMITTED AT 2:15 P. M.

FUND WORKERS TO HEAR RALLY LEADERS CALLS

News-11-16-29
**Samuel Mather Dinner Will
Be First of Series of Meet-
ings This Week.**

SENATOR PEPPER TO TALK

**Industrial Division Will Attend Its
Annual Session Tuesday
Night.**

In preparation for the eleventh annual Community Fund campaign, which will begin next Monday, hundreds of volunteer workers will attend rally meetings this week.

The initial event on the program will be the Samuel Mather dinner tomorrow evening in the Mid-Day club. Since the inception of the united system of charity more than a decade ago this dinner has become a tradition.

Guests will be members of division A, those who secure approximately 85 per cent of the total yearly contributions from the wealthy men and women of Greater Cleveland, and leaders of the industrial and metropolitan and schools' divisions.

The guest speaker will be former United States Senator Wharton Pepper of Philadelphia.

Baxter to Preside.

Members of the industrial division hold their annual dinner meeting Tuesday evening in the ballroom of public hall. Eight hundred workers, section chairmen and company representatives will be present.

CHURCH HEADS SOUND INITIAL CALL FOR HELP

**Bishops Rogers, Schrembs
and Rabbi Silver Talk
at Festival.**

NEW GOAL IS \$4,650,000

**Percy, Ringwall and Dawes Take
Part in Program; Opening
9-Day Campaign.**

Goal \$4,650,000
Amount Pledged
Campaign Days.....Nine

By William G. E. Millhous.
"Give as a Mother Gives."
With that slogan as an inspirational motive for giving, the eleventh annual nine-day Community Fund campaign opened this morning.

Eight thousand men and women volunteers at dawn began a solicitation of Greater Cleveland citizens for \$4,650,000—the amount needed to support sufficiently the 110 agencies of the Community Fund during the coming year.

Edwin Baxter, division chairman will preside, and William Ganson Rose, Randolph Ride and Charles E. Adams will speak.

Division A will hold its business meeting at noon Friday in the ballroom of the public hall music room. Three to five meetings an evening will be conducted by section groups of the metropolitan division, which will have 4,000 door-to-door workers this year.

In the 240 public, private and parochial schools, the study of the Community Fund work will be made and money boxes and school-campaign buttons will be passed out.

One of the outstanding features on the program will be the annual concert and festival which will take place at 3 p. m. next Sunday in public hall. This is the big mass meeting where the 8,000 volunteer Community Fund workers will receive their instructions for the drive for \$4,650,000 for welfare work.

Organist to Play.

The program includes an organ recital by Vincent Percy, selections by the Cleveland orchestra under direction of Rudolph Ringwall, selections by the Orpheus Male chorus under the direction of Charles D. Dawes and brief talks by Bishop Coadjutor Warren Lincoln Rogers of the Ohio Episcopal diocese, Bishop Joseph Schrembs of the Cleveland Catholic diocese and Rabbi Abba Hillel Silver of the Temple.

WTAM TO OFFER COMMUNITY FUND FESTIVAL TODAY

11-17-29
**Broadcasts by Opera Stars,
Football Offerings and
Time Changes Noted
in Week's List.**

BY ROBERT E. STEPHAN.

Opening of Cleveland's 1929 Community Fund drive, broadcasts by opera stars, the usual quota of football offerings and time shifts of familiar programs are noted in this week's list.

The Community Fund Festival, which is to inaugurate Cleveland's campaign, will be on the air from Public Music Hall through WTAM this afternoon at 3 with a two-hour program.

Selections by the Cleveland Orchestra, Rudolph Ringwall conducting, and numbers by the Orpheus Male Choir, directed by Charles D. Dawes, will be interspersed with addresses by three prominent religious leaders. The speakers will be Coadjutor Bishop Warren L. Rogers, Bishop Joseph Schrembs and Rabbi A. H. Silver. General chairman Charles E. Adams will preside.

Charity and mercy, health and a bit of happiness . . . for the tens of thousands of destitute men and women and little children in this great metropolitan center of the middle west . . . are objectives of the drive.

Cast Creeds Aside.

Incited to fulfillment of the goal by addresses by a Protestant Episcopal bishop coadjutor, by a Roman Catholic bishop and by a Jewish rabbi, delivered yesterday afternoon at a Community Fund festival in public music hall, the volunteer workers started out this morning.

The speakers, in the order of their appearance on the platform, were Coadjutor Bishop Warren Lincoln Rogers of the Ohio Episcopal diocese, Bishop Joseph Schrembs of the Cleveland Catholic diocese, and Rabbi Abba Hillel Silver of The Temple.

The first two appealed for success in the eleventh annual campaign on broad humanitarian grounds, while Rabbi Silver based his call for aid and sympathy on the basis of the mission of the reputation of the city.

An organ recital by Vincent H. Percy, public hall organist, opened the fund festival program. There were selections by the Cleveland orchestra, under direction of Rudolph Ringwall, assistant conductor, and numbers by the Orpheus Male chorus, conducted by Charles D. Dawes.

Present on the stage, in addition to the three speakers, were Charles E. Adams, general chairman; Randolph Ride, campaign chairman; Fred W. Ramsey, vice chairman; Edwin Baxter, chairman of the in-

SUNDAY, NOVEMBER 17, 1929

PRELUDE TO FUND FILLS HALL TODAY

**Free Music Festival With
Orchestra and Chorus
Begins at 2:30.**

The prelude to Cleveland's eleventh great co-operative adventure—the 1929 Community Fund—will be sound today.

The Cleveland Orchestra, the Orpheus Male Chorus and three outstanding religious leaders, Coadjutor Bishop Warren Lincoln Rogers, Bishop Joseph Schrembs and Rabbi Abba Hillel Silver, will unite in the clarion call to Cleveland given at a big pre-campaign festival rally in Public Music Hall at 3 p. m.

The campaign proper will open tomorrow when Cleveland, the mother of the Community Fund idea, will be asked to "Give as a Mother Gives." The goal this year is \$4,650,000—\$50,000 more than last year. Every penny will count from the schoolchild's dime to the multimillionaire's \$100,000.

The 8,000 campaign workers—busy men and women who are making real sacrifices in giving their time—are setting out confident that the Cleveland that oversubscribed its first campaign by \$501,000 will have a heart bigger than any reverence in the stock market.

Believe It Best Investment.

For these men and women, who are "sold" on the Community Fund idea, believe it is the best investment you can possibly make when you consider that out of every dollar you give, 25.5 cents goes to the hospitals and dispensaries, which not only give tender care to the sick, but stop the spread of infection in the community.

The great character-building agencies of the city such as the Boy and Girl Scouts, the Y. M. C. A. and the Y. W. C. A. and the social settlements—on which your children may depend for healthful recreation—receive the next 17.7 cents.

A thing very near every thoughtful person's heart—child welfare—is allotted 17 per cent. Needy families who would be actually cold and hungry without the money from the Fund, receive 14.3 per cent.

The campaign cost and the annual sum necessary for the administration of the fund each equal only 1.9 per cent of the total.

The festival this afternoon is free to everyone who gets there in time to get one of the 5,000 seats. The doors will open at 2:15 p. m. and from 2:30 to 3 p. m., Vincent H. Percy will give an organ recital.

Program for Festival.

The complete program is as follows:

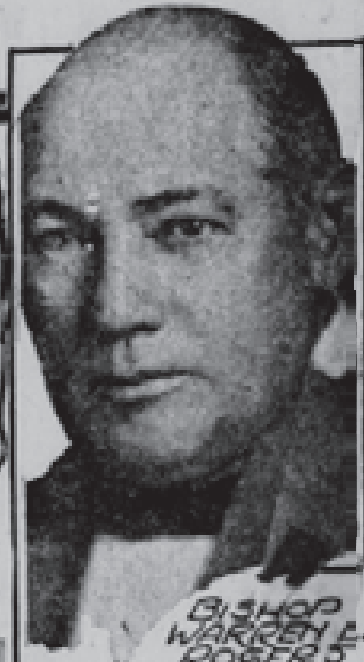
Organ Recital, 2:30 to 3 p. m.
Vincent H. Percy, organist.
Overture to "The Secret of Success"
Rudolph Ringwall, from "Hairs Spanish Dance"

The Cleveland Orchestra
Rudolph Ringwall, conducting
"Thou Knewest About the Stars"
Thorne, from "Hairs"
The Orpheus Male Chorus
Charles D. Dawes, conducting
Schubert, "The Shepherd's Apprehension"

Represent Three Creeds at Fund Music Festival Today



BISHOP
JOSEPH
SCHREMB'S
- STANFORD -



BISHOP
WARREN L.
ROGERS



RABBI A. H. SILVER

GOAL OF 1929 CAMPAIGN SET AT \$4,650,000

**Solicitation in Eleventh An-
nual Drive Will Start
Tomorrow.**

BENEFITS 110 AGENCIES

**8,000 Volunteer Services in
Canvass That Needy May
Receive Help.**

By William G. E. Millhous.

A Community Fund festival this afternoon at 3 o'clock in music hall of public auditorium will inaugurate the eleventh annual Community Fund campaign in the cause of charity . . . and health . . . and happiness . . . and mercy.

The goal is \$4,650,000—the minimum deemed necessary to adequately maintain the 110 agencies of the Community Fund during 1930.

Actual solicitation of contributions will not begin until early tomorrow morning when 8,000 men and women, who have volunteered their services, many to the sacrifice of their businesses and offices, will begin a nine-day canvass of Greater Cleveland.

The festival program is typical of

Community Fund Annual Festival

Music Hall, Public Hall
St. Clair Ave. and E. 6th St.
3:00 p. m. Today.

ORGAN RECITAL
3:30 to 3:00 p. m.

Vincent H. Percy at the Organ.

THE CLEVELAND ORCHESTRA
Rudolph Ringwall, Conductor.

ORPHEUS MALE CHORUS
Charles D. Dawes, Conductor.

ADDRESSES
by

Rev. Warren Lincoln Rogers,
Rabbi Abba Hillel Silver
Rev. Joseph Schrembs

No Solicitation of Funds
Public Admitted at 2:15 p. m.

the city's co-operative spirit in behalf of the Community Fund. Not an individual or an organization will appear on it will receive

ARMY OF 8000 MOVES ON CITY FOR AID TODAY

Nov. 18, 1929
\$4,650,000 Is Goal of 1929

Campaign; Rally Spurs
Thousands On

A great humanitarian drive started its sweep over the city today.

Leaders in the city's business, social and professional activities laid aside their routine tasks to aid the Community Fund in raising \$4,650,000 to banish misery, suffering, hunger and loneliness from the poor for another year.

Facing a difficult task, an army of 8000 moved on the city, determined to reach their goal.

A crowd of 3000 packed Music Hall yesterday afternoon for the sendoff, a large, restless audience that signified its wholehearted approval of the fund.

The speakers were Rt. Rev. Warren L. Rogers, bishop of the Episcopal diocese of Ohio; Rt. Rev. Joseph Schrembs, bishop of Cleveland, and Rabbi Abba Hillel Silver of the Temple.

"Giving Means Life"

"We have many people in this community who need our help," shot out Bishop Rogers, the first speaker, "but we cannot face the problem with 'tear-dropping'; we must face the problem squarely and give our help in the same loving way in which a mother gives."

"True, the stock market has gone to smash, but we'll not have a harder next year than we have it now. A mother gives sacrificially. Giving to the Fund this year may mean giving some of our luxuries—but it means life for somebody else."

Bishop Schrembs, his face serious with the thought of the task ahead, spoke next into the microphone.

He urged his listeners to reflect for a moment on their own comforts—a plentiful table, a pleasant home, the best in education for their children.

"Nobody means to be selfish or thoughtless," he said.

"Common Welfare"

"Nobody means to be indifferent to others and their needs. Nobody means to be blind or recreant to duty toward the common welfare of the city. But are we not in danger of growing thoughtless, of becoming indifferent, of failing in civic duty simply because we are so wrapped up in what concerns us and ours?"

"As you go on your way to your business, think for a moment of those who live in want, in depression, perhaps even in vice, and in the name of our common humanity give generously to the agency that will give cheer, blessing and consolation and healing to those who need it."

"A cry goes forth in Cleveland," came the voice of Bishop Schrembs. "It is the cry of need, of poverty, and of suffering. I feel that I can answer that cry. I can tell the needy and the poor and the sorrowing that we, who have been more blessed in our lives and who have enjoyed richer opportunities, will think kindly of them and will give with unbounded generosity to this common Community Fund."

The Community Fund is the expression of the soul of Cleveland.

This was the keynote of a talk delivered by Rabbi Silver.

"A city has a soul just like an individual, and as the soul seeks to express itself, so a great city seeks expression of its highest purposes. The Community Fund is the expression of the soul of Cleveland."

"A city with that soul will be a beacon light to the rest of the world," he concluded.

Sketched at Community Fund Rally

11-18 CLEVELAND'S LEADERS TAKE UP TASK OF PROVIDING FOR NEEDY News Nov. 18



FUND NEARING MILLION MARK ON SECOND DAY

Nov. 17
Mather's Large Pledge Spurs
Army of 8000; Coiffers

Hold \$925,642

FUND FIGURES

Goal	\$4,650,000
Pledged	925,642
Still needed	3,724,358
Days left	

By DAVID DIRTZ

Inspired by the example of Samuel Mather's gift of \$150,000, the Community Fund army of 8000 workers was approaching the million-dollar mark at an early hour today, the second day of the drive.

The fund now stands at \$925,642, with the probability of going much higher by nightfall.

If the fund passes the million-dollar mark, the lights on the Terminal Tower will be changed from white to blue tonight. They will remain blue until the \$2,000,000 mark is passed, when they will be changed to green.

Victory for the drive was predicted today by Randolph Eide, campaign chairman.

"Our campaign organization is in good fighting condition," he said. "The first day's results prove that beyond any doubt."

Army Realizes Task

"We have known right along that to win this campaign will require the best efforts of everyone from start to finish. It does not look any easier after the first day than it did before the campaign. The important thing is that we know now the organization realizes its task and gives promise of a real achievement in the coming days of the campaign."

"Samuel Mather's great example of generosity in pledging \$150,000 yesterday, will, I hope, be the incentive that is needed to produce proportionate increases wherever they can be reasonably expected."

"One important obstacle confronting us this year to a greater extent than last year, is the contribution loss incurred thru death or removal of large givers of the 1928 campaign."

"Others must take their places by supporting the fund with liberality."

SILVER ATTACKS STOCK MARKET

News. Nov. 18
Rabbi Urges Inquiry Into 'Wall Street Monte Carlo.'

Rabbi Abba Hillel Silver denounced the Stock Exchange, designed to help business and industry, as having become a huge Monte Carlo, in a lecture at The Temple yesterday based on the recent Wall Street market collapse.

He declared that when such an agency has become such a "stupendous gambling institution," it should be "ready for the scrap heap."

Dr. Silver declared that no nation ever had grown great or prosperous through speculation. He endorsed proposals for an investigation of stock gambling on a national scale as having a tendency to "undermine the national character, cheapen the worth of work and industry, and make the virtue of thrift contemptible in the eyes of the people."

"Clearly, an economic system which makes possible such pyramiding of fictitious values, such an exploitation of the national will to get rich quick, and such a collapse, is something radically wrong and vicious in its structure."

Importance of Fund

Rabbi Abba Hillel Silver of The Temple today called attention to the importance of the Community Fund in the life of Cleveland.

"Some American cities already are emerging from the pioneering stage where they possess no personality, and are developing into true cities," he said. "Cleveland is one of them."

"Throughout the country, wherever cities are discussed, Cleveland is singled out for especial comment because of a certain distinctive quality or excellence which it seems to possess."

"This quality is sufficiently marked for thoughtful men to take note of it and to point to it as an example worthy of emulation. This distinctive, selective quality is a social one, evident in the enterprising social spirit of our people. Our Community Fund is at once a symbol and the cause of this collective social sympathy of Cleveland."

"It is not that we have among us a number of kindly philanthropic people. Every community has them."

"It is not that we have hospitals, orphanages and recreation centers. No modern city is without them."

Expresses Civic Character

"It is that we have made constructive social planning and action and organized community effort, an integral part of our civic life, an expression of our essential group character."

"We have made philanthropy as universal in our midst as industry and education. It has been woven into the pattern of our common life. It is no longer the enterprise of a few choice spirits. It is the city's enterprise."

"This is a signal and radical departure. There are many cities famous for a few outstanding philanthropists. Ours is famed for the wide-spread social-mindedness of the totality of its citizenry."

"With us, philanthropy has become a civic project and a civic ideal. In the Community Fund, Cleveland is seen at its highest point of civic self-expression."

Mather's gift of \$150,000 is the

SILVER LASHES AT WALL STREET RUIN

System Brings Contempt on Thrift, He Says; Headed for Scrap Heap.

BY GUY CLEMMITT, Religious Editor.

Describing the stock exchange as "a huge Monte Carlo—a stupendous gambling institution," Rabbi A. H. Silver of the Temple yesterday declared that "it should be ready for the scrap heap."

Dr. Silver endorsed proposals for an investigation of stock gambling on a national scale as having a tendency to "undermine the national character, cheapen the worth of work and industry and make the virtue of thrift contemptible in the eyes of people."

"No nation has ever grown great or prosperous through speculation," Rabbi Silver declared. "Though gambling on the stock exchange has still an air of respectability about it."

Dr. Silver spoke on "The National Get-Rich-Quick Debate," discussing the recent stock market crash. He declared: "Clearly an economic system which makes possible such pyramiding of fictitious values, such an exploitation of the national will to get rich quick and such a collapse has something radically wrong and vicious in its structure."

"Thousands Impoverished."

"It has reached into hundreds of thousands of American homes. It has impoverished many and swept away savings of a lifetime. It may lead to severe unemployment and hardships. It may affect wages and standards of living. Surely one is warranted in asking whether such an upheaval was inevitable, whether in peace time and in the midst of normal prosperity such an economic catastrophe was unavoidable."

"Assuredly no corresponding upheaval took place within the last month or six months in our industry and commerce to justify the wild rise and plunge in the stock market. The real wealth of America as expressed in its material and financial resources, in its production, in its exports and imports remained fairly steady and even during the periods of wild inflation and deflation."

"A thorough investigation of our entire national financial setup is seemingly in order to discover why such a thing is possible."

"In the long run it will destroy itself. The events of the past few years in Wall Street have made more people suspicious of and disgusted with our economic system than all the propaganda of Bolsheviks and Reds. When an agency like the stock exchange, designed to be a help to business and industry, becomes a huge Monte Carlo—a stupendous gambling institution—then it should be ready for the scrap heap."

רבי א. ה. סילווער טרעט ארויס געגען דר. מאגנעס אבער ראטה צו באשראכטען זיינע פארשלאגען

רבי אבא הייל סילווער האט געטעטען איר געזען ווינשענשאפט.

אבער רבי סילווער נישט אויך צו, און אויב דר. מאגנעס האט די אידען און פון זיין זעקסען דעם פאליטישען באזיס פון זיין און אויסשליסליכען קולטור־פאקטאָר, דאן איז זיין ראטה נישט פערד ווי אן עצה זיך אונטערצוגעבן און צו אפער קענען, אז ס'זיין וויינען פאזיציעס.

„ס'זיין דעם אויפגעבן פון אונזער פאליטישער פאזיציע אין פאלעסטינא, האט דר. מאגנעס צו פאזיצירטן די אראבער, — זאגט רבי סילווער, —

אבער וועלכע זיכערקייט האט ער, אז דאן וועלען די אראבער שוין זיין צו פירען? פארשטאנדט פאליטישע שוואכקייט פון דער סינאגאגיסטן האט נאך סינאגאל נישט געפראכט די הערשערס פאזיציעס צו טהאן נוסח, און „אם דאן אויך נישט ערווארטעט ווערן פון די אראבער אין ארץ ישראל, אזוי ערל-טויטן וועלען זיי נישט זיין.“

„אידישער פאלעסטינאס אפגעטוירן, אין דער פראגע פון דר. מאגנעס פארענטאן, אז ארץ ישראל זאל ערקלערט ווערן אלס א שטאט פון צוויי נעלעכער.

„א געזעצט צואל צונויטשטען, אין אסעקיא און אין אויסלאגט, — האט רבי סילווער געזאגט, — דענקען, אז די אידעאלע פאליטישע רעזירונגספאקטאָר אין ארץ ישראל וואלט פווען, דיוועלכע ווי אין שוויצאריע און קאנאדע, אין וועלכע די צוויי אידען פערד געווען, וואס וואוינען אויף דעזעלבער טעריטאריע, קרינען די סענאטקייט צו דער פילען די ווייזע נאציאנאלע אפצירא ציעס אין פירען און קאפערציעס.

„ס'זיין אן ענטשפערענדען קאנסטיטוציאנעלן צוזאמנשטעל און ס'זיין נעגאטיווע פאנסטיטוציאנעלע נאראטיוועס, — וואלט דער געדאנק פון א פארלאמענט אין ארץ

Nov. 25-29 JDB

JEWISH CONGRESS REPUDIATES VIEWS EXPRESSED BY MAGNES

(Continued from Page 3) Magnes's intentions are doubtless excellent, but his judgment is execrable, as far as one can judge at this distance. His statement was ill-advised in the extreme and is bound to make more difficult the task of Jewish work in Palestine.

"How can there be Jewish culture in Palestine without Jews? Our right to peaceful settlement in Palestine is still as strong as ever and as little directed against the Arabs. As ever, one of the primary duties of the Zionists at such a time is to maintain discipline and not to issue such statements as that of Dr. Magnes."

Rabbi Abba Hillel Silver of Cleveland, member of the Administrative Committee of the Zionist Organization of America—"It is difficult on the basis of the incomplete reports of Dr. Magnes's statement and attitude to form any judgment. If Dr. Magnes, facing the realities of the situation in Palestine squarely recommends that a decisive political action shall be taken and adequate political machinery set up which shall recognize the existence in Palestine of two nations, his suggestion should receive calm and deliberate consideration, not abuse. Quite a number of Zionists, both here and abroad, believe that the ideal political form for Palestine is one which obtains in countries like Switzerland and Canada by which two or more distinctive groups, living in one territory are enabled to fulfill their national aspirations in peace and in cooperation. Under proper constitutional set up and adequate constitutional guarantees, the idea of a Parliament for Palestine is feasible and may be desirable."

"Clearly the status quo is unbearable. With the Mandatory Government willingly playing one group against the other, with an Arab population becoming yearly more politically self-conscious and resentful and with a Jewish population beguiled by a vague and variously interpreted Balfour Declaration, the situation in Palestine is bound to become worse and not better. Only a decisive political arrangement which will not do violence to the legitimate national aspirations of both Arabs and Jews can clear the air."

"If Dr. Magnes counsels the Jews to surrender the political basis of Zionism and content themselves with an exclusively cultural program, then his counsel is one of defeat and surrender. It is a violation even of Achiad Ha'Amam. By surrendering our political position in Palestine, Dr. Magnes hopes to pacify the Arabs. What guarantee has he for that? Political weakness on the part of a minority has never inspired the dominant majority to generosity or good-will. "As regards the tactical opportuneness of Dr. Magnes's utterances, I am too far removed from the scene of action to pass judgment."

MAGNES CRITICIZED BY JEWISH LEADERS

NY Times Nov 28
J. G. Heller Calls Statement Ill-Advised and Likely to Add to Task of Zionism.
1929
RABBI URGES NO SURRENDER

Giving Up Political Position Means Defeat, Says Silver—Dr. Jacob Katz Defends University Head.

Criticism of Dr. Judah L. Magnes, chancellor of the Hebrew University in Jerusalem, for his statement interpreting Jewish aspirations in Palestine and giving his views on conciliation with the Arabs was expressed by Jewish leaders in this country yesterday.

Among the comments, however, which were made to the Jewish Telegraphic Agency, there was also repeated an appeal for calmness and withholding of judgment. James M. Rosenberg, New York attorney, who is prominent in Jewish welfare work, said: "Too many people are making too many statements. It should be left to Felix M. Warburg as chairman of the administrative committee of the Jewish agency. Let us stop all conversation and have peace, industry and prosperity in Palestine."

James G. Heller, chairman of the administrative committee of the Zionist Organization in America, said: "Dr. Magnes's intentions are doubtless excellent, but his judgment is execrable, as far as one can judge at this distance. His statement was ill-advised in the extreme and is bound to make more difficult the task of Jewish work in Palestine."

"How can there be Jewish culture in Palestine without Jews? Our right to peaceful settlement in Palestine is still as strong as ever and as little directed against the Arabs as ever; one of the primary duties of the Zionists at such a time is to maintain discipline and not to issue such statements as that of Dr. Magnes."

Silver Urges Consideration.

Rabbi Abba Hillel Silver of Cleveland, member of the administrative committee of the Zionist Organization of America, said that Dr. Magnes's suggestions should receive deliberate consideration and not abuse if he was recommending decisive political action to set up political machinery which would recognize in Palestine the existence of two nations.

"Quite a number of Zionists both here and abroad," he continued, "believe that the ideal political form of Palestine is one which obtains in countries like Switzerland and Canada by which two or more distinctive groups living in one territory are enabled to fulfill their national aspirations in peace and cooperation. Under proper constitutional set-up and adequate constitutional guarantees the idea of a Parliament for Palestine is feasible and may be desirable."

But Rabbi Silver added that "if Dr. Magnes counsels the Jews to surrender the political basis of Zionism and content themselves with an exclusively cultural program, then his counsel is one of defeat and surrender."

"By surrendering our political position in Palestine Dr. Magnes hopes to pacify the Arabs," he said. "What guarantee has he for that? Political weakness on the part of a minority has never inspired the dominant majority to generosity or good-will. Declaring that Dr. Magnes was disturbing British and Jewish attitudes toward Palestine and affording the Arabs "cause for jubilation," Jacob de Haas, former secretary of the Zionist Organization, said:

"The undertaking on the part of any one to write a constitution out of hand for Palestine takes my breath away. England has been laboring with that kind of a problem in Egypt since the 80's and in India for twenty years, and the English have centuries of practical experience with the evolution of democracy."

Seen Full Discussion Needed.

William M. Lewis, national chairman of the United Palestine Appeal, said that Dr. Magnes was entitled to his opinion but what is needed "is not the formulation of opinions but encouragement of the fullest inquiry and discussion."

A vigorous defense of Dr. Magnes was given by the Rev. Dr. Jacob Katz, rabbi of the Montefiore Congregation, Hewitt and Mary Flaces, the Bronx, when he said at the synagogue yesterday that the chancellor rightfully emphasized the hospitality of the Jewish National Home to Christian and Arab alike.

"Here was a man," he added, "through whom the Jewish tradition spoke as through a prophet annihilating space and time, an Einstein, a Landberg in the domain of the spirit. Let us American Jews look at the situation calmly for it is good to know that even when the Jew is hurt he will express harm to no one, let alone do wrong or violence."

Dr. Joseph Krinsky, Brooklyn physician, sounded another note also when he said of the Balfour Declaration:

"England has made a vague, equivocal promise which politically and juridically it can never fulfill. It is biologically and economically impossible for the Jews ever to form a majority in Palestine."

Ask "Disciplinary Action."

The Zionist Revisionists of America, in an official statement issued by H. Epstein, executive secretary, entered the controversy aroused by the remarks of Dr. Magnes by calling upon the executive committee of the World Zionist Organization and the board of governors of the Jerusalem University to take "disciplinary action against one who through irresponsible utterances has carelessly jeopardized Jewish hopes and Jewish constructive efforts in Palestine."

"Only the deplorable publicity and widespread consideration given to the statement of Dr. Magnes raise it to the dignity of an issue," the statement said. "But having received that attention, the world press and public they demand vigorous reprobation by those who view the conditions of Palestinian life clearly and fairly."

"The question of a Parliament has been raised by Arab agitators who under the screen of a democratic principle have sought to establish this means of further oppressing the Jewish minority and of preventing the establishment of the Jewish national home in Palestine."

Join in Thanksgiving Service

Catholics, Jews and Protestants Co-operate in Palace Theater Ceremony. *News 11-22-29*

Catholic, Jewish and Protestant faiths will unite in their annual Thanksgiving day celebration Thursday morning in B. F. Keith's Palace theater, Euclid ave. and E. 17th st., under the auspices of a citizens' committee of which Rabbi Abba Hillel Silver is chairman, W. B. Davis is treasurer and the Rev. A. J. Wright is secretary.

The combined choirs of Calvary Presbyterian church, the Euclid Avenue Temple and The Temple, under the direction of Paul Allen Beymer, will furnish special music.

Rabbi Silver will preside. The program is as follows: Hymn, "Faith of our Fathers Living Still"

Invocation, Rabbi Harry Davidowitz of the Jewish Center

Musical, "Hallelujah" Lewandowski

The President's Proclamation, Rev. Ralph C. Walker, pastor

Euclid Avenue Baptist church

Musical, "Bless the Lord"—Ippoliti-Ivanoff.

Announcements and Offering

Address, "Peace Through Friendship," Bishop Warren Lincoln

Rogers of the Ohio Episcopal Diocese

Hymn, "America the Beautiful"

Closing prayer, Mgr. James A. McFadden, chancellor of the

Cleveland Catholic Diocese.

CLEVELAND RABBI SERVICE SPEAKER

Buffalo Times
Abba Hillel Silver to Conduct Commemorative Program

for Dead Members

Elks who attend the memorial service for dead members Sunday, December 1, will hear Rabbi Abba Hillel Silver, Cleveland, a noted speaker.

There will be a musical program and an altar service conducted by officers of the Buffalo lodge.

The memorial committee is composed of the following Elks: Daniel J. O'Neil, chairman; Henry C. Price, John M. Bogard, Daniel J. Riordan, Frank E. Judson, Louis N. Drinkwine, William R. Cullen, George F. Wannemacher, Alexander L. Bedner, William L. Kasting, Harold W. Cary, John M. Green, Frank G. Oddo, Joseph M. Rogers and Frank L. Spoerl.

Elks to Be Commemorated

Those who have died within the last year in whose memory the service will be held are: Joseph G. Liley, Albert A. Hartzell, John A. Weisbeck, Charles J. Pix, Edward J. Hussey, John J. Crowley, Henry C. Sauter, James F. Connery, Michael Fischer, Frank H. McCarthy, John J. Boyce, Reuben Spears, John J. Perkins, Charles Fenote, Byron S. Gillette, Leon T. Barron, Charles F. Ericka, Samuel Lutwack, Benjamin Clark, Thomas J. Flynn, Fred German, Charles A. Salisbury, James Middleton, Matthew Sullivan, Giuseppe Dillenedetto, John E. Carney, Arthur J. Boutet, Edward J. Deane, George H. Chambers, Julius A. Britz, Frank D. Crane, Jr., Frank R. Selbert, Louis Schen, Michael G. North, William F. Felton, Herman A. Reinhardt.

Adolphus Busch, Christ G. Democoulis, George A. Keating, Thomas A. Sherwood, Henry J. Muskopf, William J. Filari, Eugene G. Kulp, Orlin A. Domedion, Harry J. Ernst, Edward J. Ryan, Hugo E. Slack, John Dalton, William J. Shultz, John L. Schwartz, Walter J. Hildebrandt, George O. Shickler, Casimer Adamczak, Charles J. Ball, Thomas R. McDonough, Hal Lane, James Rosaney, David J. Nugent, Joseph A. Carrell, Thomas H. McDonough, Robert C. Arnold, William J. Connors, sr., John Honecker, Joseph H. Weber, Percival Megginson, John F. Flynn, Henry S. Steul, sr., John Garberino, Frederick S. Fries, John E. Balbierz, Hubbard W. Larkin, William E. Boyne, John J. Nowak, and George A. Bouchard.

Test of Character.

Thanksgiving Day should bring to a sense of the divine in all the actions of life. Thanksgiving is the test of the character of the American people. It is the combination of our religious and social heritage which have made us what we are, and we should thank God for them.

Rabbi A. H. Silver of the Temple, chairman of the committee in charge of the service, presided. Special musical selections were provided by the combined choirs of the Temple, Euclid Avenue Temple and Calvary Presbyterian Church.

A number of individual churches, including Trinity Episcopal Cath-

SPEAKER



Rabbi Abba Hillel Silver, Cleveland will speak at the coming memorial service to be held by Buffalo Elks Sunday, December 1.

ELKS PAY TRIBUTE AT MEMORIAL RITES

Buffalo Evening News
Inspiring Program Marks Annual Ceremony for 74 "Absent Brothers."

Music, ritual and prayer, climaxed by the masterful oratory of Rabbi Abba Hillel Silver, D.D., of Cleveland, combined to make the annual service in memory of departed members of Buffalo lodge 23, B. P. O. Elks, more impressive than ever, as friends, relatives and brothers in Elksdom, totaling close to 1000 in number, gathered Sunday evening in the Delaware avenue Elks temple.

"How then, shall we measure life—our life? Not by time, not by things, not by happiness, not by success. By what? Why, by growth!" Dr. Silver said, at the height of his address, in which he elected to speak, not of death, but of life.

From the moment Secretary William R. Cullen, a past exalted ruler, started to read the names of brothers who have died during the past year, 74 in number, at the direction of Exalted Ruler George E. Morgan, who presided, a hush fell on the room, that was only deepened as the service progressed, step by step, through its mass of tribute and appreciation to those whose names were called.

Lights Are Dimmed.

As each name was read, that name became a dark space on the large, electrically lighted roster on the auditorium stage, on which each of the 74 names was inscribed. As the lights behind those names faded, the auditorium, which had been lighted only by their glow, grew more dim. Complete darkness held for an instant, then was broken gradually as light stole back into the room and Bryan J. Boyle, past exalted ruler, pronounced the invocation.

Calling of the roll followed a music service, in which a stringed trio, comprised of Martha Gompf, harpist; Cecile Steiner, violinist, and Agnes Millhouse, cellist, opened with "The Swan," by Saint-Saens. "No Shadows Yonder," Gaul, was sung by a quartet comprising Charles E. Mott, Edward D. Bollinger, James Aspinall and Herman F. Gahwe.

Exalted Ruler Morgan, Esquire William L. Kasting and Chaplain Daniel J. Riordan then joined in the altar service, in which the Elks' oath was renewed.



Buffalo Dec 2-1929—Evening News Staff Photo.
Absent brothers of Buffalo lodge 23, B. P. O. E., were honored Sunday evening in the Delaware avenue Elks temple. Seated, left to right: Rabbi Abba Hillel Silver, Cleveland, principal speaker, and George E. Morgan, Buffalo, past exalted ruler.

Floral Dedication.

Following the invocation by Mr. Boyle, "I Have Trusted in Thy Mercy," bass solo, was offered by Mr. Gahwe. Officers of the lodge then joined in the floral dedication to the memory of the departed brothers, with, in addition to those previously named, the following participating: Daniel J. O'Neil, esteemed leading knight; George W. Wolke, esteemed loyal knight; Elmo V. East, esteemed lecturing knight; Louis N. Drinkwine, past exalted ruler and treasurer; Leon C. Wilson, tiller; George F. Wannemacher, inner guard, and John M. Green.

Yousseroff's "Elegie," played by the stringed trio, was followed by the quartet's singing of "The Lord Is My Shepherd," with Henry H. Jacy accompanying the four male voices, and then Dr. Silver was introduced.

Enlarging on his assertion that life is measured by growth, the doctor said: "Growth! Mind and soul growth! How much have we grown since yesterday, since yesterday, since yesterday? By how much have we bettered our yesterday's best?"

Marks of Growth.

"Are we able to find any beauty today, where a while ago we could see none? Are we a little more reverent of truth today than ever before? Do we love those about us more profoundly now because we have learned to understand them more? Does human sorrow and human joy and all the sweet, sad music of humanity move us more deeply now because we have attained our souls more truly and more accurately? Were there any fears, which darkened our days in the past, any hates or bitterness, any selfishness or self-deceptions, which we have now sloughed off and cast aside? If so, we have grown and we have lived."

Continuing, Dr. Silver said: "To live is to feel continuously the team and thrust of expanding life with the surge of new purposes, the stir of revelation and new insight. Some plants live longer than others, some are harder than others, some are more colorful and fragrant than others, some bear fruit while others do not, but there is one ineffable glory which they all share—they grow, they fulfill their destiny."

Real Test Is Growth.

"Some men live longer than others, are richer, happier, more successful. That is interesting, but not important, not the crucial test. The real test is growth. Do they grow? are their fulfilling their heroic destiny of endless spiritual and mental inflorescence?"

"This measure of life is a hard measure, for it does not preclude pain and suffering. All birth and all growth in sentient creatures are attended by pain. This is the law of the physical world. And no one can attain to the compensations of maturity, to the satisfactions of abundant life, physical or spiritual, without these growing pains. We must be ready and willing to pay the price."

"If then, my friend, you have made of your life a developing romance, a legend of budding and blossoms, if you have made your past fruitful and your present a seed-bed for future growth, then you are alive."

The Test of Success.

If you are striving ever upward and sun-ward, even though it be through labor and pain and struggle, if every year you feel that an added measure of mind and soul ripening has come to you—keener perceptions, finer discriminations, sounder judgments, deeper loyalties—if you feel that you are growing, then you are alive, my friend, and the greatness and the glory of life are yours, and you are to be called blessed among the children of men."

CHURCHES JOIN IN THANKS SERVICE

Bishop Rogers Pleads That Day Bring Sense of Divine in Life. *PD 11-22-29*

Clevelanders of all creeds gathered yesterday in their houses of worship and in a union service for Protestants, Jews and Catholics in B. F. Keith's Palace Theater for their annual celebration of Thanksgiving.

A number of neighborhood services in which the congregations of several churches united were largely attended. Members of the Cleveland district Epworth League held their sunrise service in First Methodist Church.

Coadjutor Bishop Warren Lincoln Rogers of the Episcopal diocese of Ohio addressed the citizens' service at the theater, speaking on "Can We Still Keep Thanksgiving Day?"

Thanksgiving Not Ours.

Bishop Rogers said Americans seemed to have the idea that Thanksgiving Day was an institution which had come to the people of the United States "almost by divine right," while in reality "the idea belongs to no one nation or religion."

"Thanksgiving Day is not peculiar to us," Bishop Rogers said. "Are we only trying to keep up a laudable tradition? Have the divine overtones of the real significance of the day been lost to us?"

"Our thanks seem always to have been for material blessings and for peace at home and abroad. It is difficult not to imply at least a certain degree of pride and smugness. Is difficult not to give thanks that 'we are not as other men.' Are the outer compulsion and the inner meanings of Thanksgiving Day gone?"

"Thanksgiving in the sense of a family day and harvest festival seems gone. We are no longer pioneers or men of the frontier. We are no longer home dwellers. Family life, to a great extent, has departed. We are city dwellers. Half of us know nothing at all of seed time or harvest.

Campaigners Swing Into Action at City Club

RABBI SILVER WAS ONE OF THE CANDIDATES

P.D. 12-1-29



TED ROBINSON'S "MANAGER" SAID THAT THE SELF-MADE MAN IS GOING BACK TO HIS WORKER FOR REPAIRS.

ED DOTY, PRESIDENT OF THE CLUB, INTRODUCED ALL OF THE CANDIDATES

JUDGE KEOUGH

BRADLEY HULL MADE A MISTAKE IN HIS CANDIDATE

CITY CLUB CHOICES HIDE IN WHISKERS

Unmasked, Though, by Aspiration to Office in Live-ly Campaign. 12-1-29

With the aid of a few pieces of machinery, a radio hookup, a couple of folding screens, a piano, a guitar, two or three Ed Wynn hats, a red bandanna and some false whiskers, eight candidates for the City Club board of directors yesterday afternoon waged their campaigns all over the Hotel Statler ball room.

Four of the eight will be counted in when the club board of elections (a somewhat secret organization) tallies the ballots Thursday morning. Thursday noon, at the first annual meeting in the club's new quarters on Vincent Avenue N. E., the new board will be installed.

Carl W. Brand, president and treasurer of the American Pickle Co., the Wilder Co. and the W. C. Pressing Co., was the first candidate to take the stand. He promptly excused himself, explaining he had to dash down to County Jail to bail out one of the club members. Instead, he slunk into an ante-room—possibly the kitchen—where Earle Ferris, his campaign manager, was waiting with a microphone, a lot of tangled wires and smiling Ed McConnell, radio singer.

Help, Help!

Ferris, as announcer, addressed the club members through a large loud speaker hanging on the wall. McConnell sang "God Save the City Club of Cleveland." Brand spoke at length on his admirable qualities and the number of jails and public institutions he had built or caused to be built.

Charles Ryan, secretary of the club, developed this theme a bit further. It was during Ryan's speech that Louis B. Seltzer, editor of the Cleveland Press, leaned too far back in his chair and fell off the speaker's stand with a loud crash.

Albert Cornsweet, political

Cornsweet and Stashower stood up, impersonating strap-hangers in a street car, and unfolded copies of the Cleveland Press. One copy carried an eight-column headline, "HOPKINS WILL RESIGN." The other carried the line, "HOPKINS WON'T RESIGN."

STASHOWER—I see where Hopkins is going to quit.

CORNSWEET—Oh, yeah?

STASHOWER—That's what Al Cornsweet says here in the paper.

CORNSWEET—The hell with Al Cornsweet.

STASHOWER—You wouldn't say that if you knew him. You don't know him, do you?

CORNSWEET—No, but my wife does. She says he isn't half so smart as he thinks he is.

STASHOWER—If he was half as smart as he thinks he is he'd be pretty damned smart.

CORNSWEET—Well, I still say the hell with Al Cornsweet.

STASHOWER—Did you write this about Al Cornsweet?

CORNSWEET—That's the bridge player. Al Cornsweet says he's the leading bridge expert of Cleveland.

CORNSWEET—The hell with Al Cornsweet. The leading bridge expert of Cleveland County is Henry Beckerman.

Herbert, removing a cap that had apparently been salvaged from the French Revolution, sang a home made song, the theme of which was that Cornsweet wouldn't stand a chance of being elected if it were not for the fact that all the opposition candidates were a lot of rums.

Gerhard A. Gezell, clerk-treasurer of the Board of Education, was the next candidate. He and his campaign manager, Marcellus De Vaughn, attorney, presented "Strange Interlude," a play in two acts with a three-hour intermission for dinner, in which De Vaughn ate part of a hard roll and a small steak of celery.

The opening scene, staged with the aid of scenery furnished by the hotel and two toy telephones De Vaughn apparently carries around in his coat pocket, shows Gezell taking De Vaughn to act as his manager, and De Vaughn, who accepts, dictating a speech for Gezell to deliver.

The second scene is the same as the first, but 43 years later. De Vaughn now has a remarkable curly white wig and speaks in a thin voice. He is dictating a speech he intends to make at the City Club, advocating Gezell's election to the board of directors. He dictates smoothly, this being the 43th time he has done it.

Vive Morgan!

Russell V. Morgan, directing supervisor of public schools, was the fourth candidate to launch his campaign. He was managed by the Cosmopolitan Opera Company, which proved to be Dr. Emile B. De Saule, Russell Wiser, Samuel Roberts and William Scher.

Dr. De Saule made a stirring political speech in French, the gist of it being that Morgan, if elected, it would favor the establishment of a home for indigent calliope players,

and the installation of radio receiving sets in street cars, men to be privileged to share head phones with young ladies to whom they had surrendered their seats (the idea being to encourage courtesy).

Wise sang an operatic selection, partly in Italian, partly in English, which conceivably had something to do with the election. Roberts sang a song in Welsh, which may have been about almost anything. Scher, with a red handkerchief knotted about his neck, sang a parody on "Tiptoe Through the Tulips." Wise and Roberts joined in the choruses. Ted Robinson, Plain Dealer columnist, managed his own campaign after donning a false nose, a lopsided mustache and a pair of wire-rimmed spectacles. He decryd the passing of the club billiard room.

Deeds Hired.

Louis B. Seltzer, through his manager, William C. Keough, attorney, said he was running for office in answer to the challenge of A. J. (Gus) Hirschman, who, after the date for filing was safely passed, challenged the Cleveland newspaper editors to declare themselves candidates for the Council "if they know so much about running the government."

Seltzer answered questions which Keough said had been asked by several members of the audience (none of whom were actually present).

Rabbi A. H. Silver was the seventh candidate to take the floor. Rev. Joel B. Hayden was Rabbi Silver's manager.

Mr. Hayden said he thought the board needed a member who could tell the other members where to go "with his eyes shut." He said the rabbi advocated the knocking of a hole in the rear wall of the new club house to serve as a kosher entrance to Childs' Euclid Avenue restaurant.

Rabbi Silver repudiated the platform proposed by Mr. Hayden. He said he wanted a City Club that would "make marriage and morals respectable, even if intolerable;" that he favored the exchange of guest privileges with the Union Club, the members of the Union Club to use the City Club lounge and the members of the City Club to eat the Union Club food.

Dr. W. R. Tuckerman was the last of the candidates. Municipal Judge Bradley Hull was his manager. Dr. Tuckerman's platform called for the distribution of more liquor prescriptions among club members and for the establishment of a Bertillon bureau to keep finger print records of all members and applicants for membership.

Henry Boynton appeared as Police Chief Jacob Gaul to take sample finger prints of the doctor. It then developed that Judge Hull had brought the wrong candidate. Dr. Tuckerman was discovered in the audience and dragged to the speaker's table. The man Judge Hull had been inadvertently campaigning for proved to be Dr. Tuckerman's twin brother.

DIG UP "DIRT" ON CANDIDATES

City Club Members Enjoy Annual Field Day. 12-1-29

BUT IT WAS ALL IN FUN

Candidates for Club Directorate Are Well Roasted.

By I. H. McNally.

Managers of candidates so bold as to run for election to the City club directorate dug enough dirt about their respective aspirants at the Field day yesterday to ostracize them from respectable company and cover up any contemplated retreats from town.

(VOICE FROM THE CITY ROOM THRONE: "Take care, young man. Don't say libelous things about respectable citizens.")

Meek reply of the reporter: "Oh, that's all right, boss, if what their managers said about the candidates is true, they are beyond libel."

THAT SAME VOICE: "Bear in mind that the whole thing was in fun.")

The whole thing was in fun, as the VOICE said, and anything said here is by way of faithful reporting.

Eight Candidates Presented.

There were eight candidates presented to the club electorate, four of whom were to be elected to the board.

Carl W. Brand, eminent builder of jails, roaster of coffee, merchandiser of pickles was managed by Earle Ferris, who accepted no responsibility for his candidate's performance of duties, once elected. He was assisted by "Smiling Ed" McConnell and Charles B. Ryan, club secretary, the latter saying the unsaid things and the former singing plaudits.

The bogus police chief said he was highly in favor of taking the finger prints of candidates for any office, particularly that of councilman. "We have," he added, "already made a modest start in that direction."

Brand was described as able to "pickle" the other board members and run the club to suit himself. This tribute came after McConnell sang "God Save the City Club of Cleveland." Ryan, in the midst of his plea for the election of Brand deliberately got his tongue twisted and called for the "electro—"

"Not electrocution," quoth Brand, aghast.

"Yes, electrocution," Ryan said mercilessly.

Albert I. Cornsweet and Fred P. Stashower, his manager, got along so dilmally that Frank Herbert tried to sing their way through to victory.

Marcellus De Vaughn, managing the candidacy of Gerhard A. Gezell, read in sonorous tones this excerpt from the "Creed of the City Club":

"...and strangers need no introduction."

Recalling a recent order that the practice of permitting non-members to be present at forum meetings was therewith discontinued, De Vaughn said his candidate would not suffer the club to be caught in such a dilemma.

Pleads "Tearfully."

"My candidate wanted to go to college but being unfortunate in this regard matriculated at the University of Wisconsin," De Vaughn said, tearfully pleading for votes.

Expounding the cause of Russell V. Morgan, the "Cosmopolitan Opera company" gave voice to this and one may choose any tune:

"Tiptoe to the voting booth, to the ballot box is where we'll go.

"Come, tiptoe out the front door, 'round the clubhouse in the back.

"And tiptoe to the voting booth once more."

It was the only hint of fraud in the whole election.

Campaigns on Pool Tables.

Ted Robinson, represented by Alter Ego, his good friend, campaigned on the promise to bring back pool tables to the clubrooms. Robinson skipped the principal part of his qualifications or the office which brought him down to June, 1928, when he is alleged to have found quarters for the club, then newly evicted from The Hollenden.

Attorney William C. Keough managed Louis B. Seltzer's campaign and the Rev. Joel B. Hayden went to bat for Rabbi Abba Hillel Silver.

"Like his illustrious ancestor," Dr. Hayden said, "My candidate can go to the mountain, talk with God and return to you saying, 'You can take it from me, boys.' You need the Rabbi Silver on the board."

The rabbi repudiated his manager's plea saying he feared it might elect him and added:

"I am in favor of exchanging guest privileges with the Union club so they can use our palatial club rooms and we can eat their good food."

of the Press, was the second candidate to appear. He produced two managers, one more than he was allowed. His managers were Fred B. Stashower and Frank P. Herbert. A man suspected of being a third manager sneaked in behind the speakers' chairs from time to time and played a few notes on a guitar. He crouched low, however, and could not be seen, as he didn't count.

New City Club Directors, A Their Florid Oratory Won



RABBI
A. H.
SILVER

G. A.
GEZELL

FRANK
MAGNUS
PHOTO



CARL
W.
BRAND

TED
ROBINSON

The florid oratory of the City Club's political meeting Saturday culminated yesterday in the election of four members to the board of directors.

Successful candidates are: Carl W. Brand, president of the Widlar Co.; G. A. Gezell, clerk-treasurer of the Board of Education; Ted Robinson, the Plain Dealer Philosopher of Folly, and Rabbi A. H. Silver of the Temple.

At a meeting tomorrow morning the full membership of the directors will choose the new president and treasurer from their ranks.

Officials-elect will be installed at the noon luncheon meeting tomorrow.

PICK CITY CLUB DIRECTORS AND GIVE BURLESQUE

8 — *Nov 11, 30-31*
Members Wave Planks in Rabbi Silver's Platform to Consider Today

"Kosherization of Childs' restaurants, inclusion of Peter and his Wife in both the old and new testaments, Zionism and the colonization of the Dead Sea with members of the Sanhedrin and Soviet tables, and making the town safe for marriage or morals and Bertrand and Bora Russell!"

These are planks from the platform of Rabbi Abba Hillel Silver, one of the candidates for director of the City Club, advanced by his manager, the Rev. Dr. Joel B. Hayden, in the annual Candidates' Field Day at Hotel Statler, today.

Stage Annual Burlesque

The annual burlesque, following an "old Spanish custom" was to be staged for the benefit of members of the club as the eight candidates characterized as "unqualifiedly preferred" personally and thru their respective managers, presented reasons why they should be elected.

Other candidates for director, described in the "Cityzens' Bush League report," are:

Carl W. Brand, "emeritus coffee man with other grounds for support."

Albert I. Cornsweet, "writes politics and should prove a pushover at the final count."

Gerhard A. Oseell, "clerk-treasurer and figure juggler for the Cleveland School Board."



GRATE ON CLEVELAND

CITYZENS' BUSH LEAGUE REPORT

THE VOTERS' DIRECTORY

Recommendations on Director Candidates

In accordance with an old Spanish custom, the Cityzens' Bush League submits for your indignation its recommendations of candidates.

We list them as qualified or preferred. The mere fact that we do not qualify or prefer them does not necessarily mean that they will be elected—not necessarily.

The League has been impressed by the evidence of widespread demand on the part of the voters—at least two—well, maybe one or even less—for a thorough housecleaning in the directorate. The recent scandals, making this city a mere playground on the hill, have resulted in a well suppressed desire by the voters for something.

These recommendations are offered in the hope that they will be of service in the voters' perplexity, by diverting their attention from the real issues in this depressed market and concentrating their attention upon prosperity preferred.

Carl W. Brand: Emeritus coffee man, with other grounds for support; age, not evident; one of famous family of Brands plucked from the burning; resides in Cleveland Heights, where he is a member of city council composed of Mayor Frank C. Cain; his hobbies are prize fights and jail buildings and with luck he'll make them all. Has good reputation, and if you want a man with a handsome profile, he has it. **Unqualifiedly Preferred**

Albert I. Cornsweet: Known by his enemies as "I, Albert" but they don't rate in political circles; age, quite young for an old newspaperman; writes politics and should prove a push-over at the final count; much exposed to office holders but still bears reputation for believing in democracy. Has acted in City Club shows without losing faith in human nature or his life. He should prove a shining light of tremendous scandal power in a directorate that suffers from overweight but needs light and power. **Unqualifiedly Preferred**

Gerhard A. Gosell: Clerk-treasurer and figure juggler for Cleveland school board; has solved the problem of spending taxes in a way to make the people like it; unmarried and a bachelor, a rare combination; a man of low blood pressure in a bull market; has had unusual training at golf, and also above par in other forms of elocution; if the City Club were a mashie, Gerry could handle it alone; his long and commendable experience in high public office as well as in the Kohler administration should make him a winner by a wide margin in any market. **Unqualifiedly Preferred**

Russell V. Morgan: Musical tycoon; age, the present; early in life hitched his Wagner to a star and became famous as a leader of City Club chorus. A fortissimo of energy, coupled with an andante temper. Has a reputation for independence and would be no mere jazz man on the directorate. We believe he would prevent discord among the directors and bring harmony to the club which after all is nothing to be desired. **Unqualifiedly Preferred**

Ted Robinson: Not related to the Swiss family; poet and columnist with standard gear shift; has best named column in his paper; writes faultless English although educated at

college; slightly touched by genius but not in habit forming quantities; a sincere advocate of reform but doesn't take it to heart; has a reputation for culture which he has earned by painstaking effort of numerous contributors, many of whose quips are worth throwing away. At present an interim member of the board and running for vindication on his record. **Unqualifiedly Preferred**

Louis B. Seltzer: Newspaperman until the blight of wisdom descended on him and made him an editor; before the war was junior member of famous partnership: Rheinwein & Seltzer and still has habit of saying "We" when writing. Has no delusions of grandeur but a few others, notably freedom of the press. Has reputation for perspicacity, but has difficulty at times in distinguishing a label from a libel. You can't go wrong by giving him a vote, even if it's not a first or last choice. **Unqualifiedly Preferred**

Abba Hillel Silver: Clergyman, but with many mitigations. Public school college education and other impediments which he has overcome; an orator cerebral as well as cardiac; author of famous song: "Threads Among the Gold." To hear him is to forget Demosthenes. In an election where a director, like the tariff, is a vocal issue, his worth should be determined by the length of his hair. It won't be long now. **Unqualifiedly Preferred**

Dr. W. H. Tuckerman: Physician, specialist, but not of Chick Sale variety. Public and other education. Never held public office but insists strictly on working only in office hours. One of famous Brothers Tuckerman whom you discover coming and going at the same time. Has a civic conscience highly developed for one of his profession. Would, we believe, treat any malady afflicting the directorate, including rackets, and promote the healthy growth of the club in any way he needed it. **Unqualifiedly Preferred**

THE CITYZENS' BUSH LEAGUE

By O. HUMPF, President

KAYO MESLER, Director

MAN CAN'T LIVE ON FACT, SAYS SILVER

Rabbi Declares Religion Was Created for That Reason.

Factual truth is not enough of a basis for men to live on and for that reason they have religion, Rabbi A. H. Silver of the Temple said in his sermon yesterday morning on "Shall We Have a Religion Without God?"

"The humanists who would rule God out of their creeds do so not because they would easily relinquish their belief in God," Dr. Silver said. "Many do so reluctantly. They believe that science has destroyed divinity, and, being honest men, they feel constrained to follow science whithersoever it may lead them."

"They believe that science has demonstrated that all life is at bottom physical and that mind and personality may be explained in terms of subtle matter in motion. They believe that science has proved that there is no intelligence, or will, or purpose in the universe—nothing but aimless agitation of force manifested in matter."

On Own Resources.

"There being no God, man is thrown back upon his own resources. There being no intelligence in the universe, man is thrown back on his own intelligence—although one is at a loss to understand how man came to have intelligence if there is none in the universe."

"I rather suspect that all this is comfortable bourgeois philosophy. It is notorious that when people get rich they become extremely liberal to the point of indifference in matters of religion and extremely conservative to the point of reaction in matters of economics. Having found security in money, they need no philosophic or religious security. They can ignore the eternal problems of the human quest."

"But the man who is struggling against great odds, who is in the arena of life fighting for human ideals and suffering and bleeding for them, cannot be indifferent. He needs the security of a tremendous conviction which links up his purpose with the universal purpose of all existence."

"Why do men have religion? Because factual truth is not enough of a basis for men to live on. Truth has an eternity in which to unfold itself."

"When man found prose inadequate to express his profoundest emotions he created poetry. When man found common speech insufficient for the deepest melodies of the soul he created music. And when man found knowable truth inadequate for the deepest needs of life, their spiritual life, they create religion."

Jersey Social Workers to Confer.

Special to The New York Times.
TRENTON, N. J., Dec. 2.—The New Jersey Conference of Social Work will hold a three-day session here Dec. 3, 4 and 5. Speakers will include Rabbi Abba Hillel Silver of Cleveland, Paul U. Kellogg, editor of The Survey; Mrs. Elizabeth Wyatt of the State Department of Institutions and Agencies, Dr. Emil Frankel, research director of the same department; Dr. Charles Johnson of Fisk University, and Dr. George E. Vincent, president of the Rockefeller Foundation.

Rabbi Silver Will Give Lakewood High Lecture

Other Parent-Teacher Associations of Suburb Arranging Pleasant Events.

By the Club Editor

THE Parent-Teacher Association of Lakewood High school occupies an important place in the calendar of the week by presenting to its members at a meeting Tuesday evening, Rabbi Hillel Silver of the Temple. The event will take place at 8 o'clock, under the direction of the membership committee, of which Mrs. J. D. Baker is the chairman.

FEISS AND HAYES CLASH OVER JOBS

Individual Plants Cannot Relieve Unemployment, Says Clothing Maker.

Solution of Cleveland's unemployment situation cannot be brought about by individual plants or by a committee, said Paul L. Feiss, president of the Joseph & Feiss Co., clothing manufacturers, yesterday in a statement that clashed with a declaration by Max S. Hayes, editor of the Cleveland Citizen, weekly labor paper, that the employers should not wait until labor forced them to do something to remedy the situation.

The discussion was held at a continued symposium on the unemployment situation sponsored by the Adult Education Association at the Chamber of Commerce.

"Individuals or groups can help alleviate unemployment only as they back city, county, state and federal authorities in putting through public improvements," Feiss said.

He expressed approval of the five-day week, but said the length of the working day would depend on the cost of production.

"Hours of labor must be decreased to correspond with increased production," Hayes said. "Every organized movement to balance consumption and production has been made by labor and it should not be necessary for labor always to make the sacrifice."

Establishment of unemployment insurance, such as in use in England and Germany, was advocated by Rabbi A. H. Silver. The drift of workers from city to city where they are apt to remain out of work might be regulated, he said, by a state or federal labor exchange by which workers would be advised to remain away from certain localities in which their field of work was filled.

William H. Connor, director of the Negro Welfare Association, pointed out that the unskilled laborer suffered most from unemployment and that many could not make enough money to support themselves by working a full ten-hour day.

SILVER URGES MORE TRAINING IN RELIGION

Toledo Blade 12-14-29
Cleveland Rabbi Speaks to Large Audience at Collingwood Temple.

Dire need of Jewish education was stressed Friday night by Dr. Abba H. Silver, rabbi of Cleveland Temple, Cleveland, O., before a large audience in the Collingwood Avenue Temple, Collingwood and Acklin avenues.

Dr. Silver, who was introduced by Dr. Joseph H. Kornfeld, of the Collingwood Avenue Temple, as the "genius rabbi" of Cleveland, spoke under the auspices of the Union of American-Hebrew congregations, of which the Toledo temple is a member.

Points to Menace

A situation fraught with menace confronts the Jewish people today, when two-thirds of the juvenile Jewish population receives no religious education whatsoever, Dr. Silver declared. They are reared without a knowledge of their people and are doomed to be strangers and aliens to the traditions of their race, he said.

The speaker argued that if Judaism wants to continue to exist, it can only do so on the basis of Jewish education. The appeal of Judaism must be made on a foundation of enlightenment, logic and reason, rather than on prosperity, he charged.

Asks Better Schools

Appealing for more and better Jewish schools, teachers and textbooks, Dr. Silver pointed out that education has always been an axiom of Jewish life. Fathers and mothers, he said, have stunted themselves so that their children might receive a thorough Jewish education.

Dr. Silver said every Jewish community is adequately provided with philanthropic needs, but that there is a distressing need for schools and Jewish education.

Needed by Children

Jewish education is essential because Jewish children need it, Dr. Silver held. Based on all sides by racial and religious prejudice and anti-Semitism, many Jewish children become saddened and, often, embittered, because they lack a feeling of satisfaction in their race.

"Through Jewish history and learning, we must educate our children to develop a set of ideas which will completely compensate them for all that of which society deprives them," the rabbi said. "We must educate them with Jewish literature, poetry and traditions." Dr. Silver concluded.

America Wants Judaism

America wants Judaism, the speaker said. America, like a beautiful mosaic, does not ask superficial uniformity, but seeks to absorb the culture, habits and refinement of classes and races, and place them on the altar of humanity for the common good, the rabbi declared. Dr. Silver held that America wants the Jewish people collectively as a great historical group, which has a latent potency to create new values. "You will be the best kind of an American," he said "when your perfect your Jewish ideals."

Dr. Silver told Jewish people not to worry about anti-Semitism, but rather to worry about Jewish literacy, and ignorance of Jewish values. The true Jewish ideal, he said, is to conquer evil and clear the path for the coming of the new order.

12-15-29 CLEVELAND PLAIN DEALER Dec. 15,

CHILD LABOR BODY WILL HEAR SILVER

On Program With Gov. Roosevelt at 25th Anniversary Dinner in New York.

NEW YORK, Dec. 14.—Rabbi Abba Hillel Silver of Cleveland will be one of the speakers Monday evening at the silver anniversary dinner of the National Child Labor Committee here. The dinner will occur on the first night of the 25th anniversary conference of the organization.

Other speakers on the program are Gov. Franklin D. Roosevelt of New York and Miss Grace Abbott, chief of the federal children's bureau.

Interest in this conference is heightened because of its being interlinked with the coming White House conference on child health and protection.

Achievement of Committee.

According to Samuel McCune Lindsay, chairman of the committee, some of the most important gains

during the 25 years existence of the organization are:

1.—Every state in the Union now regulates to some extent the hours of work for children.

2.—Every state has some kind of a fourteen-year age limit for entering industry, at least during school hours.

3.—The restriction of night work for children is the general practice. In two-thirds of the states the closing hour is 6 or 7 p. m.

4.—Over twice as many states prohibit industrial employment of children under 14, as was the case in 1904. Then seventeen states forbade it, while now it is prohibited in 37.

5.—Now eighteen times as many states have an eight-hour day for children under 16 in factories as was the case in 1904.

6.—Over seven times as many states now prohibit employment of children under 16 in factories after 7 at night.

7.—According to the last available census, the percentage of gainfully employed children between the ages of 10 and 15, inclusive, has dropped from 18.2 in 1900 to 8.3.

8.—In 31 states children must complete the sixth grade of school before entering industry. In 27 states they are required to have completed work in elementary grades.

9.—In 37 states a physician's certificate of physical fitness is required before a child of 14 can go to work.

10.—In eight additional states the officer issuing work permits is un-

powered to require a health certificate if he sees fit.

But much still remains to be done, the committee points out. There are loopholes whereby children under 14 can work in some states even in factories. The eight-hour day is not universal. Night work, especially outside of factories, is still possible. Health and education standards for entering industry are not written into the law of all states nor are they enforced in some.

The problem of child labor is far from solved in certain fields of employment—canaries, street trades, tenement home work and agriculture.

HOLDS JUDAISM IS ADEQUATE TODAY

Silver Says No Religion Can Win Youth in Large Numbers.

Rabbi A. H. Silver of The Temple in his sermon yesterday morning on "Is Judaism Adequate for the Modern Man?" maintained that in the experiences, institutions, wisdom and teachings of Judaism modern man could find his religion.

Dr. Silver held that there was not a "fold or crease in the human soul" with which Judaism had not been acquainted.

"From time to time one hears the statement that mankind needs a new religion," Dr. Silver said. "It is maintained that the study of comparative religion, of biblical criticism, of the origin of dogmas, of the psychology of religious experiences and most particularly a closer acquaintance with the operations of what we call the laws of nature have shaken men's unquestioning adherence to the old religions."

"It is particularly emphasized that the young people of today are no longer impressed with the mandates and sanctions of the old faiths and no longer respond to their intellectual or emotional appeal. A new religion is needed which will win them over."

"Not a Religious Age."

"It is assumed that such a religion can be evolved, and, once evolved, the youth of the world will rush to it and eagerly embrace it."

"I question whether any truth needs to be submitted for the approval of any particular age group. The test of the truth is not whether young men and women of 18 or 20 or 25 approve of it. The test of a spiritual truth is whether it functions helpfully in the life of the race and whether it does not run counter to demonstrated knowledge."

"Our young people will not be attracted in very large numbers to any religion, however broad and liberal and modern. They live in the same intellectual milieu as the older people. Their tastes and attitudes are pretty much the same. By and large ours is not a religious age. This age is primarily interested in technology and in the exploitation of power for the increase of wealth and possessions. To speculative problems and to the needs of the spirit it devotes a minimum of attention. It is not hostile to them, only indifferent."

"The best of the ancients wrestled with the problems of man's spiritual life as courageously as the best of the moderns. They faced as frankly as we do the challenge of human destiny—of fate, of pain, of evil, of justice, of mortality. And we have not improved upon the manner in which they stated these problems, nor upon the solutions which they offered. I am therefore not impressed with the present-day flourish announcing the advent of new solutions."

MACHINERY IS FOE OF SOCIETY—SILVER

A. C. P. D. Dec. 7, 1929
Rabbi Tells Child Labor Body of Industrialization of Life by 'Blessing.'

NEW YORK, Dec. 16.—Machinery has brought the laboring man the highest standard of living in history, but it is an enemy of liberal culture and standardizes men as well as industrial production, declared Rabbi Abba Hillel Silver of Cleveland in an address at the silver anniversary dinner of the National Child Labor Committee in the Hotel Roosevelt here tonight.

"Why the Liberal Carries On" was his subject.

"One of the foes of modern liberalism is the usurping machine," said Dr. Silver. "The rapid industrialization of society has not only surrounded man with machines, but has given the machine terrible power over his physical, intellectual and social life.

"It is folly to rail at the machine age and to think that the machine has not brought great blessings to mankind. It has given working men a standard of living higher than that possessed by his brothers in toil at any time in human history—shorter hours, higher wages and better conditions of employment.

"But the machine also comes to

standardize the producer. The machine demands a rigid, machine-like organization of human servitors around it.

"Men carry over into their social and cultural life this machine discipline—the passion for uniformity and organization. They grow to dislike and distrust any manifestation of individualism. Their religion, their politics, their amusements, their tastes are becoming all of a kind—drab and monotonous."

Live Letters From Post Readers

Free expression of opinion from Post readers is invited. Letters must be signed with correct name and address but name will be kept confidential if desired. Letters exceeding 200 words in length will be reduced in size at the discretion of the editors. No attention paid to anonymous communications.

THE STRANGE U. S. A.

Visitor from Mars Would Find Many Puzzles in Our Successes and Failures

To the Editor:

If some stranger from Mars should visit this planet of ours he would see nations pledging themselves to enduring friendship, vowing in solemn pacts never to resort to war, setting up adequate agencies for the adjustment of their differences, and at the same time arming themselves to the teeth.

He would see a nation on the Western Hemisphere, fair and spacious, where treasure troves were filled with the glittering gold of half the world. He would see fields stretching endlessly across a vast continent glorious with the plentiful harvest of golden grain. He would see cotton fields rich in their white splendor of their abundant crop. He would see wells pouring out the precious oil in torrential streams from the dark caverns of the earth. He would see the most skillful machines, of strange power and efficacy, capable of producing commodities adequate for the needs of everybody. And not being acquainted with our strange human ways he would be tempted to say: "How blessed and how fortunate we must be."

Until he looked a little closer and sees the dark, troubled faces of men, women and children and hears their bitter complaints. Until he hears of mass hunger, and underfed children and sees the millions tramping the streets of our marvelous cities seeking in vain for a chance to work and earn a living. Until he hears of food being destroyed because there is too much of it while the poor go hungry and starve.

The United States planned to greet the disarmament conference of 1932 with eleven new cruisers, and only our staggering national deficit compelled the president to reduce that number to five. But why five new cruisers if we are going to disarm?

We don't want the role in the United States, because the role would demoralize the American working man, and so we feed him on charity, which is the most demoralizing and humiliating way of helping a man tide over a period of enforced idleness.

We chatter a good deal about the rugged individualism of the American people, but what becomes of the rugged individualism of the worker who is paid loose of his job, and for six months or a year or two years can't earn a living for himself and his children and is driven to the bread line?

A. H. SILVER,

Rabbi, The Temple, Cleveland, O.

HOLDS U. S. JEW IS TO KEEP IDENTITY

Silver Says Race Will Participate Fully in American Life.

While the Jew in modern America will participate fully in the common life of the American people and strive for the highest type of citizenship he will not destroy his identity, said Rabbi A. H. Silver of the Temple yesterday in his sermon on "Our Way as American Jews."

The service was in keeping with the Chanukah season and was attended by members of the Temple alumni and college and university students of the congregation who were home for the vacation.

"The Festival of Lights (Chanukah) which Jews throughout the world are celebrating at this season illustrates most vividly one of the oldest problems in Jewish life, that of adjustment to other peoples and other cultures," Dr. Silver said.

"At the time of the Maccabees the Jews, while still on their land, were no longer an independent people. They had been engulfed in the great Greek empire which Alexander had founded. For nearly two centuries they had been subjected to the cultural influences of Hellenic civilization—the most brilliant civilization known to antiquity. The Jews were religiously and morally superior to the Greeks but culturally inferior.

Culture Was Relish.

Judea was inhabited by simple, hardy, plain-living, God-fearing folk to whom the culture of the Greeks came as a sharp relish, an exotic and tantalizing thing. They could not match the philosophers, artists, dramatists, poets, theaters or circuses of Hellas.

"But they were no barbarians, either. They, too, had a noble civilization fashioned through more than ten centuries by heroes, patriarchy, prophets, priests and sages. They were in possession of the most advanced religion known to mankind and the noblest code of ethics. The two cultures met. How was the Jew to adjust himself to the Greek culture?"

"Some counseled assimilation, complete submergence in the great Greek melting pot which was being formed around the shores of the Mediterranean. Others counseled isolation.

"The Greeks were heathens and idolaters, and therefore everything about them was anathema. The men of vision, however, counseled harmonious adjustment. The Jews can learn much from the Greeks. Let the Jews eat the meat of the fowl of their culture and cast away the rind. The Jews have much to teach the Greek world in religious truth and moral idealism. Let the two civilizations therefore interact. But let the Jew resist religious submergence and national annihilation.

"The third solution was largely favored, with the result that Judaism was saved. Greek thought penetrated Jewish thought, and Jewish religious values penetrated and transformed the Hellenic world.

"The Jew is facing the same problem of adjustment today. And it is likely that the third solution of harmonious adjustment will prevail as far as the people as a whole are concerned. In America the Jew will participate fully in the common life of the American people and will strive for the attainment of the highest type of citizenship. He will not, however, destroy his identity.

"Our ways as Americans and Jews are not divergent but convergent. There is no conflict between the spirit of Israel, the oldest revolutionary people that struck out for freedom, and America, one of the youngest. Americans will never resent our Jewish loyalties. It will and must resent our Jewish disloyalties."

16 Louisville, Ky. DR. ABBA H. SILVER Dec. 1929
THE large audience that came to hear Dr. Silver's address on "WHAT IS HAPPENING TO THE AMERICAN HOME", or, as it might have been more correctly phrased, "What is Happening to The American Jewish Home", was rewarded with a message of rare force, lucidity and inspiring dignity. If we do not include the eloquence which is among the speaker's gifts it is only because with him this is never more than a beautiful means to a noble end. His forte is deep spirituality. He moves us by the contents of his message. All else is frame work.

It is timely to take stock of the potentialities of the Jewish home, Jewish education Jewish spiritual and cultural possibilities. In too many places there do not receive the attention they merit. There are too many people in our midst who neglect the best that is in them and are exchanging their noble heritage for a mess of pottage. They do not realize that their best is found in what they are as Jews and what they can be through Jewishness. Their finest realization of themselves can never be in alien fields and in strange surroundings. What of grandeur we have brought to light has always been done when we were conscious of our distinct Jewish endowment. This the world has recognized. When it speaks of our share in the world's big tasks it always mentions Jews who were Jews in the fullest sense. Its respect has invariably been reserved for the loyal and heroic in our midst. This is still true today.

The Lecture Committee, Mrs. Isidor Rosenbaum, Chairman, had this in mind when it invited Dr. Silver to bring his message. The large and representative audience that welcomed the speaker and the hearty manner in which the address was received proved the wisdom of the Lecture Committee's choice. It is not only Adath Israel that was served but the entire Jewish community. Such an educational program which we have so far received from the Sisterhood raises the entire level of Jewish life.