



Abba Hillel Silver Collection Digitization Project

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Series IV: Sermons, 1914-1963, undated.

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18

Anti-Semitism, 1917.

NOV. 18, 1917

Auth. Lewis 115



I Series - Problems of Jewish Life

Wheat & Sarsaparilla.

Zionism.

Solution - (b) (19)

solution - (p. 369)
 ① by saying ultimate
disappearance of law. But
 that doesn't solve my problem not
 solving it. Begging question

(2) Decline & resign, Chr. & Jud
will not job opportunity.

③ Ethnic nationalism — progress
with nationalism bound to bring
about decline of anti-

⑦ Economic - Socialism
will wipe out capitalism.
Hence J. who is hated as cap.
will no longer be hated.

One Religion? No.
Why? —

One Nation? No.
Why? —

One Economic Order. No.
Why? —



Sept. 27, 1791 - Court Thinks
Consequently in the decision
that you are entitled

from the Court, and that
your procedure was not
advised

Theory of the Ch. State Laws
to Act: This is the

country

The West. Library Act
in East. Tregue Act

Even. You were then prepared
in capitalistic system when
it came out the most beautiful

The Nationalist

Eugenics

Ethnologic Nationalism
Doctrine of Races - German

Gained headway in 1890-98

due to Nationalist Movement

* Nation must be one all must
be of same race. State should
reduce all inferior elements - just
not Aryan has not same liberal
social & intellectual concept as
Aryan. Must be eliminated

Von Treischke, Adolph Wagner
Marr.

I. Christian

II. Economic (Capitalist)

III. Ethnologic (Modern)

Inequality of nations is
correct. Not unequal
unequal. but historical
 Some nations goz. Christ
 hist. more fortunate. Not
 that they had better discipline
 & better formed brain. Certain
 white nations up to yellow
 & vice versa.

Scientific appearance
Earth Sea.

A. H. Silver, Rabbi
 M. Sonnebarn, Pres.
 E. M. Baer, Vice-Pres.
 H. O. Baer, Treas.
 A. Duga, Secy.

All that is good & big in
 Civilization is in struggle with
 Sea. & they are. All peoples
 given were big men.

color just 5th. Spacing
from synagone.

Rel. ante. just preceded
Sonal ante. just.

Constantine in 323
just + discrimination
against Jews Continued
after dissolution of Empire
#during just 7 Cent.
ante. just preceded exclusion
from ul. causes & was
led by the clergy

m to this - Public Disputations

The Church, persecuted became
persecutor as soon as
it gained power. -

Ch. Originally anti-Judaism
was physical & harsh
as soon as it became phys-
ically strong it used phys-
ical weapons. - Both & working
gave way to laws, 5 Cent
from desire to convince
they turned to hatred &
decides - Tried to make
world forget that of scripture

There was no antisemitism
before Exile. First signs
of it in post exile Hama.
There is a people... whose
customs differ etc" - strange
idea - that's the cause of
antis.

Alexandria - Philo
pined to defend Jews. Cicero
in Rome "they should contempt for
the splendor of the Roman power" so
to others, Juvenal - "they have
particular cult & particular laws;
they despise the Roman laws"
Living, Gentonius, Seneca

Offered personally which
was extensive.

At Auburn, Genes, before
Alexander, Penn.

Coats of arms from

past a year - why? they
are now changing ^{with}



Hei eides.

may be you + Co began
in 1851 Century Co. Co.
make out making +

Auth. names to. Theologic
documents saved in their name

then the unfortunate position
Is. as a conquered people &
minority in "Johannes" that
forced it into this strained
attitude to things. Its
Religion was its treasure. It
had to be defended at all
costs. It did not possess
the physical strength, numbers,
independence to do so. It
had to build bulwarks
of disciplinary laws
around itself. Hence
the so-called exclusiveness.
What to a nation leading
a normal life on its own
land, autonomous having
its own customs etc., & able
to propagate them undisturbed
is considered natural, with
the Jews, among strangers

His Uterinary laws would
prevent him from eating
with fertile. etc.

Intercourse with strangers
e.g. Hellenes, Sadducean
teachings & superstitions
had not led to the verge
of annihilation. Neglect
of legal jud. had paved
way for Ch. So Rabbis
had to "build a fence
about the Torah"

Exalted law. Prohibition
against study of profane science
& foreign languages. It was

their own civil advantages. Civil
laws which applied to Indians.
few would not abandon.

Requested exemption from following
customs of people among whom they
lived. Their life & governing
themselves. Had their own chiefs
senate & council & were not
subject to general municipal
authority. Considered itself
above other people. - This was a
necessity because laws of people among
whom they lived were not as fully
developed as Q. They were superior
Pride & Jew.

Law of Pharisees which premen-
ted intercourse with strangers
7701 7 XP10 etc. All disciplinary
measures which were essential
at the time - Contamination
of people was a great people
It had to be chary of contamination
then.

THE
JEWISH COMMUNITY
BULLETIN

RABBI A. H. SILVER, EDITOR-IN-CHIEF
EUGENE M. BAER, ASSOCIATE EDITOR
J. E. MOSS, BUSINESS MANAGER
SAM ORENSTEIN, SECRETARY

WHEELING, W. VA..

Anti Semitism is ill-chosen word.
As useless to supply strife bet. Jew
& Christian with a philosophy and
a metaphysics - rather than with
material reasons.

Anti Sem. is universal.

Causes.

WRHS
AMERICAN JEWISH
ARCHIVES
1880-1912
not alone artificial. ~~for~~ polythe

#2 kinds -
anti Judaism.
anti Jews

Main Cause

I was universal, exclusive
held fast to his own pol. & religious
cult. Jews did not submit to
enquiry even in matters of law
they had their own code for it even
considered divine

A. H. Silver, Rabbi
 M. Sonnebarn, Pres.
 E. M. Baer, Vice-Pres.
 H. O. Baer, Treas.
 A. Duga, Secy.

Koff Street Temple

Wheeling, W. Va.

Princes used Jew partition to avoid
 responsibility & to get money
tax collectors -

Religious Jews to be persecuted as
 Street business of what befalls Jew
 makes of Chas. I. Abraham, says with
 be built - Bridge, Wash. D.C. Expression
 1286, 1394, 1492 — Crusades
 inundation of Jews. Black Paper

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Economic False Theory, Aryan semin San semin
Jew as Merchant. Orig. an
agriculturalist. Had merchant & laboring
classes. Roman & Greek cupidity. After
dispersion devoted to commerce.
Formed by peculiar circumstance &
common law. Also by act of legislation.
Also church forbade loans of interest
but people had to borrow. So Jews
supplied a demand. Social order made
this possible. Also uncertainty of future
pushed them into money changing &
banking. Forced to become usurers
persecutions. Guilds in 13 Century
kept him out. Shut him out of all
industry & commerce. Except in order
to save, in old clothes. Jew was
noted because he was proximate cause
of money & peasant

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Loeff Street Temple

Wheeling, W. Va.

Oct. 31 - Wednesday

Oct. 19 - Thursday

Clark's bar

The Jews + Modern Papi laters

Werner Sombart.

Jews aptitude for
his religious. Contract bet.
God. Jud. Nat. no mysticism
Abraham - "Jew. Mysticism"

Covenant - All rel. ceremonial + worship
is a cov. man expects God to perform
duties toward them. Esp. sacrifices. is
a cov. bet. man + God Esp. when animal up
God. Totemism - where men worship objects

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anti-semites
kulo-semites
Koff Street Temple

Wheeling, W. Va.

German
Goth
Roman / Croquets empared nations. Once

When was enormous emblems, nation

but are your pure race. Originally mingled.
Croquets, precisely from -

Race hatred is really national hatred.
There are peoples what matter a people &
unity of origin but unity of history.
In are are literatures, Ideas of nations for races

Since I've visited upon many. I'm in
Ben Jochai - But even the best of us
Pope Urban II in his bull, Every body is
allowed to kill an excommunicant if
it is done from zeal for the church

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Koff Street Temple

Wheeling, W. Va.

Art. ch. ant. - g. Prophet were inspired + Semite
Ch. ant. - g. safe Aryan

Any an Civil - great Sem. element.

10 P. before Era. Polician cities of M. ~~not~~ strong
Greece, ^{mythology} Italy, Spain, France. Pho. but alphas
led to piece also art + sculpture. When
forced to the wall they say 2 lines; Semite
+ Jew belongs to superior kind, unproductive
no aptitude for the plastic arts, but no sculptors
or painters but poets, menabols, prophets. Jew too
is element in Aryan. Formed first Christians.
nucleus of Church in Alexandria, Antioch + Rome
+ were later absorbed. during middle ages whole
ab conversions numerous. Spanish families

One the one hand Tr. convert Jews + pollute Aryan
Then - Jew should not be converted

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Koff Street Temple

Wheeling, W. Va.

hat. movements in Europe seeking unity
attacked Jew who is a people

Jew the apert & change. revolution,
transition in the hatred of Conservatives
Jew as stranger should not have
wealth.



Race - false theory of race & nation (Cause
of undesirable change - political)
Religion - narrow conception of it.
Economic - Jew as capitalist is suffering more
intensely animosity & classes.

Cause of Modern anti-Semitism - False
Conception of Race & nation

9529

merit upon the Israel, He therefore gave them an ever increasing number of laws and commandments". And what 70 laws and commandments are none else but so many problems of self-adjustment of elevating one's life to a higher plane and a wider sphere. -

I have chosen for discussion this morning the problem of Anti-Semitism: not because it is of primary importance but because it thrusts itself upon us so much more boldly and so much more frequently than all others. I shall spend no time in deploring the fact, deplorable as it undoubtedly is. Nor will I dwell in apologies. I shall but endeavor to discover the causes of Anti-Semitism, trace its history and point out its cure, if there be.

II. I use the term Anti-Semitism for lack of a more convenient term. The term is essentially modern and is restricted to in its meaning to mere racial antipathy. We shall discuss that later. But for convenience sake we shall use the term to embrace all forms of antagonism racial, religious, ^{social} ethnic and economic. By analysis these 4 are found to be the chief causes of Anti-Semitism. At times all four are operative. At times one or the other is more dominant. But all

varieties may be reduced to these four - which
after all we may find are after all facts
the same reducible to one basic auto-
nomism.

- III. Religion. In earliest days anti-Semitism was chiefly
anti-Judaism. It was a religious animosity
a. ~~The conflict began with~~ at first it was a
purely theological controversy. The protagonists
of Chr. endeavoring to point out the weakness
of Jew. & the strength of Christ. The first 3
centuries are full of rel. polemics, fierce
and furious - but as yet full of rancor
but intellectual arguments.
b. With conversion of Constantine & Christiani-
zation of Rome this ^{religious} ^{hate} ^{became}
assuming material form. Persecutions
suppressions. The Church persecuted & li-
censed the Church persecuting. Instead of
trying to convince the Jew they began to
despise him. Failing in argument, they
would use force.
c. This policy was adhered to throughout the
centuries, as long as the Church was
powerful. Added to desire to crush rival
was that of making Jew an object of
cont. So the various enactments of the
Councils, the rules, the ^{canons} ^{of the} ^{body}, the
burnings & Talmud etc. were expressions

IV. Social. - Anti Sem. is not in evidence before the exile. It is a product, the exile, of the anomaly of Jewish presence by the existence of the Jew as a distinct group within another group. The presence of the Jew did not lose himself among the peoples with whom he dwelt. He preserved his racial, religious and social identity by his language, his laws, his community life. In fact he was superior in many respects. This was bound to excite suspicion and hate. A foreigner is always an object of contempt. Already in the early anti Sem. complaints. The same sentiment is echoed by Roman writers, Cicero, Tacitus, Juvenal - How to account for it.

- a. Jewish Exclusiveness - How to account for it.
1. Because his social life, moral code etc. was more fully developed than that of the people.
 2. Secondly, he preserved his faith, was unwavering, his discipline, his laws, his life was against him. He had to creep within his shell.
 - b. When people speak of Jew. Exclusiveness or Chauvinism, attribute it not to their spirit of pride or arrogance, but to the experience of their life.
 - c. The stranger, who is suspected, is always the scapegoat. So Jews were accused of Mark's plague, & well poisoning etc.

V. Economic. Econ. is factor in all hist. movements.

Also in this:-

- a. The Jew was the capitalist of the middle ages. How he came to be it is easily explained.
- b. Some have in characteristically German fashion tried to find metaphys. + racial

reasons for it. Herodotus - "The Jews & modern Capitalism" - does it, says it is in the religion. Give-
hand was matters of barter, give & take. Extraordinary
stupidities. Unrefutable stupidity.

c. Jew orig. agriculturists. Lost to become Commerce.
Phoenicians far excelled him. After desperation
removed from his soil engaged in Commerce.

(Greasers) He was successful in it, because he was
international Commerce. Laid his people.
His commercial pursuits were confirmed
by anti-J legislation. No real property
could be held by him. Again - his wealth
was to be easily convertible due to ex-
pansions. Also Church forbade loans at
interest but people had to borrow. Funds
in 13 Cent. shut them out of Commerce and
industry. Hence money lending was one
last resort.

d. Money Money lending leads to abuse.
Also abuse was made inevitable to con-
sider repudiations of debts.

e. As Money lender. Jew was hated by

(1) nobility - always in debt

(2) Peasantry - looked upon them as exploiters
proximate cause for their misery

(3) Merchant class - hated them as usurers

f. With the break-down of Feudalism in the 18th
+ the increase of the power of the Capitalist
class - the Jew became more powerful
+ wealthier. The landed aristocracy who
saw power slipping from them
turned against Jews. So that Jew-haters
+ landed aristocrats are pleaded Jew
haters. —

VI. Racial. Theory & Race. Roman -

- a - National unity and racial unity ideal of Europe after Napoleonic chaos. Homogeneity. Jew is an unanimous but foreign ingredient. He is ∴ dangerous to national well being. His.
- b. As a Semite he is also inferior to the Aryan. The Semite is "brutal, incapable, & without power, devoid of ideas. The Aryan is perfect. And human history is struggle bet. Aryanism + Semitism -

a - whatever is pure in Sem, Jesus, prophets is assumed as Aryan. Whatever is barbaric in Aryan is Semitic. Science, progress, civilization, etc. - all this is Aryan.

C. Theory of

VII. Underlying cause. Strauss. (Read)

The Jew is a stranger. The Jew possessing an historical unity, an intellectual, religious unity - a community of kindred sentiments + others. And because people want unity - they hate the Jew. In fact that is different.

VIII. Cure -

1. Assimilation? That would be the question, alerting problem not solve it.
2. Zionism? No cure for antisemitism. Jew destined to remain in diaspora + cause will still be antisemitism.
3. Perhaps Cosmopolitanism or a universal Religion is the cure. In the Econom. Racial causes for it are bound to disappear. The latter because of its logical unsoundness, the former because Jews are far from being the to-day the capitalists of the world. The inputs of Jewry which society has spent them is spreading the energy of the Jew in all directions in professions, in agriculture, in industry etc. - in Mechanical art & sciences - + in handicrafts.

pride. It was made in Germany. Again the Superman Idea.

a. Absolutely false. There are no pure races

1. First of all there are no superior and inferior races. There are nations who gained very climatically & in other ways have produced higher civilization. But this is due to history or physical circumstances, not to original endowments. These higher civil. are peculiar to the people & no one race. No are they constant!

2. There is no pure race. a. Semites & Aryans have ~~not~~ ^{mingled} since 1000 B.C. American peoples the world.

1. Greek Civil. is deeply infl. by Semitic Civil. Greek Art & especially Rel.

2. The great migrations of people in prehistoric times & in the early centuries since the fall of Rome composed all races. Asiatic blood running in veins of purest Germans.

E. But neither cosmopolit, and ^{religion} universalism
is to my mind possible. ~~Internationalism~~
and religions not will always last.
Men will differ. As we advance we become
deeper. - The Jews must retain identity
of heart to live. -

4. My faith and care. When men become
spiritually clear and intellectually
honest when - - -



When men learn to differ without passion, to dissent without hate, when men will look for unity ^{and not} without uniformity, ~~and~~ harmony without and not monstony; when men will temper convictions with tolerance and zeal with love, when men will agree to disagree, then will anti-Semitism end, for then will the Kingdom of God have been established on earth, until that day comes we shall expenture it in one way or another. If not in legal discrimination as there is intellectual discrimination, if not in this then in social ostracism, or aloofness.

But let us not hewail over ~~let be~~ ^{this} ~~let us not~~ ^{or} become morbidly sentimental because of it. Let us not, above all, become wildly apologetic or desperately ~~WRITERS~~ ^{condemnatory}. It weakens our greatest strength, ^{our backbone}. It humbates moral fibres, - our backbone. It weakens our and debases some to the point of self-denial and self-accusation. It's the Jews' own fault! Some of our men say. He is either too aggressive, or too claimant; too rude or too partidious; too idealistic or too pessimistic, too poor or too rich, too radical or too conservative. No my friend, that is not the cause of anti-Semitism! It may be a local aggravation; an accidental factor. It's not basic. The basic thing is self uniqueness, separateness,

And is it too much to hope that this great war-
will in a large measure ^{happen this day} bring about a truer ~~mutual~~ ^{mutual} ~~relationship~~ ^{relationship}
appreciation, a deeper ^{mutual} respect, a closer spiritual ~~approach~~ ^{relationship}
between Jew and non-Jew. Will not the great suffering
of peoples teach them to purge them of the dross of
prejudice ~~of the accumulated~~ the dark and ugly
heritage of their yesterdays? Surely, their tear-washed
eyes ^{will} ^{see} more clearly. Surely the mists of suspicion
and the clouds of hate must fly before the victorious
march of coming of the hosts of light. In the community
of suffering, in the fraternity of sacrifice, in the fellowship
of national devotions and loyalties did they not find the Jew?
Did not his blood mingle with theirs? Did not
he offer his sacrifice for the healing of the world
was he too, ^{not} wounded that the world may be
healed? Did not his sons too sleep in their
nameless graves on the plains of Flanders, in
the waste lands of Eastern Russia and in the
far distant Mesopotamia? Before such ^{mountain} ~~mountain~~
testimonies of greatness and nobility, will not
prejudice ^{and distrust and jealousy} hide ~~themselves~~ in shame, and ~~the Jew~~ ^{the Jew and the non-Jew}
will not the great dawn find ~~their~~ ^{the Jew and the non-Jew} linked arms
as arms prepared to set forth for the great ~~future~~ ^{new}
which leads to the land of brotherhood and peace?
Is this a fond wish? A vain hope? A dreamer's
dream? ^{After} it is a wish, a hope, a dream, but
it is more, it is a prayer.