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148

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52

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154

Jews: Spanish, German, and Polish, 1923.

One People - One Reich.

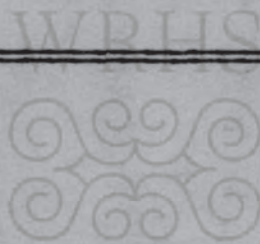
114

LECTURE BY RABBI ABBA H. SILVER.

SUBJECT: JEWS--SPANISH, GERMAN & POLISH.

AT THE TEMPLE - SUNDAY MORNING,

MARCH 4, 1923 - CLEVELAND, OHIO.



JOSEPH T. KRAUS
Shorthand
Reporter
CLEVELAND

There has been such a dreadful monotony in the writings of anti-Semites in recent years, such a discouraging repetition, that I am tempted to suggest that we Jews publish an Encyclopedia Anti-Semitica, in which all that has been said by Jew-haters and Jew-baiters in the past twenty-five centuries may be gathered. I believe that it would be of great service to all anti-Semites; I believe it would save them much mental exertion and prove less of a strain upon their imagination; because, after all, what is now being said, less forcibly and less cunningly by our enemies, has already been said more forcibly and more cunningly and more interestingly in the past.

One seldom meets a novel thought, and, in a sense, one is grateful when one meets that novel thought amongst anti-Semites; and one such novel thought I met with in the last two or three months. In a series of articles published in one of our national magazines a writer by the name of Hendrick--Burton J. Hendrick--sets out to establish a new thesis which is startlingly novel and refreshing.

I would not speak of it this morning, because, as you know, I have deliberately refrained from discussing in the pulpit and from laying undue emphasis upon anti-Semitic propaganda; I believe it is a waste of time in the main; I believe most of these writers are after publicity and circulation. The American editor has in the last few years

become convinced of this fact: that the Jew is a good reader and that the Jew is interested to read what his neighbor has to say about him; so that American editors have set about to capitalizing this two-fold eagerness of the Jew. He publishes a complimentary article about the Jew. A Jew reads it and then tells his friend about it--"Did you see that loving article that appeared in this and this paper about us Jews?" Written by a Gentile, too. And then he follows that up the following month or a few months later with what he calls the other side of the story. He publishes an article not as complimentary, and the Jew reads it and gets "hot under the collar," and tells his friend about it--"Did you see what that rishas ponim had to say about us?" And his friend buys it because he wants to have a passionately furious time reading it.

And so the circulation jumps by leaps and bounds; and if one Jew does not happen to see the article, and if another Jew does not happen to see the article, if the article happens to be published in an out of the way newspaper or periodical, then we have in every community so-called Jewish weeklies that make it a point to collect every luscious bit of anti-Semitism within range and serve it up to the reading public. It seems that our Jewish weeklies and information gazettes have nothing else to publish today but anti-Semitism and weddings and funerals.

Mr. Norman Hapgood, a friend of the Jew, editor of one of our great national magazines, sets out to serve the

cause of truth by publishing a series of articles on the Jew mania, exposing Mr. Ford. He does it very well, and every Jew reads that magazine. But then Mr. Hapgood perhaps thinks he has been a bit too generous; perhaps some of his more orthodox non-Jewish readers might have objected to this series of articles, so he follows that series up immediately, without leaving a month to intervene, with another series on "The Real Mr. Ford." In the one series Mr. Ford is a black-guard; in the other series he is actually good timber for the presidency.

The same Mr. Hapgood and friend of the Jews is now beginning a new series about our Jewish students in the universities. The first one will be an attack upon the Jewish students, but lest that might anger some of his Jewish readers, he promises to follow up next month with an article in favor of Jewish students at universities. The policy is general: kick him one month, pat him on the back the next month. Keep him interested, keep him guessing and get their shekels. We are being victimized.

Now this particular man, this Mr. Hendrick, has even a more ingenious way of accomplishing this same thing. He combines the attack and the defense in one series of articles. He kicks you in one column and pats you on the back in the next column, and you don't know where you are at until the very end of the article, when you realize that all he has been after is to kick you right along.

Mr. Hendrick, of course, poses as a friend of the

Jews. Think of it! Some of their best friends are Jews! And that is almost revolting. A Cossack, a Pole, a Hun will stand up as a man and tell you he does not like you, he has no use you you, he would like to put you out of the way, and will send you to perdition. But these suave sychophants of the more enlightened lands tell you that they love you, that they are interested in your welfare, that they are out for your own good, that you have a great past, and you have a great literature, and then in very dignified and correct English they will tell you to go to perdition.

One can fight even an infuriated liar; one has great difficulty in scotching a writing snake. And in English lands it is the second form of attack that has been adopted. Mr. Belloc poses as a friend of the Jews, and Mr. Chesterton poses as a friend of the Jews, and so does this writer.

Why do I make an exception in his case and discuss him? Why do I devote this Sunday morning to an anti-Semite, clearly a waste of time? Not because I hope to convince him but because I hope to convince the non-Jewish readers of that magazine, though they may not be here. I speak of it because there is an attempt made, a very dastardly and cunning attempt made in that series of articles which would turn Jew against Jew, not Gentile against Jew.

The author aims to accomplish what two thousand years of dispersion and separation and a variety of fortunes and circumstances failed to accomplish. The author desires

to weed out of the Jewish fold two-thirds of the less fortunate and the less successful Jews; the author endeavors to shift the responsibility for Jew-hating upon the shoulders of those who have suffered most from it. Therein lies a tremendous danger for us Jews, because there are among us those, I believe, who would like to believe that; there are those among us who would like to lend a welcome ear to just such a doctrine. And you know the rich man never likes his poor relations, and very often the rich man tried to buy for himself a family tree, with all the inglorious branches of that tree carefully cut away.

I can readily conceive that there are weak sons and daughters in American Israel who challenge that second or third generation of immigrants, who have had the advantages of wealth and opportunity and therefore of culture and refinement, who are somewhat disconcerted by these toiling, crowding hosts of newly arrived immigrants, who lack the opportunities of wealth and culture and refinement, and who would gladly welcome a theory which would establish an impassable gulf between them and between these, which would vindicate them, which would absolve them of all responsibilities for these--and which would tear the house of Israel asunder.

It is because of this danger that I choose to speak of the subject this morning. The purpose of this series of three articles is quite clear. The mighty finale, the climax, at the end of the article shows it. He wants the

three per cent immigration law applied drastically, and he would like even more drastic immigration laws applied. But his approach partakes of the finesse and the polish and the charming manner of the traditional hypocrite. He sets out first to allay the fear of the Christians; he tries to show them that the Jews do not yet own the world; he goes into great detail to establish this fact. The great American financiers are not Jews, he says; Mr. Schiff was a successful money lender, but the real, ideal banker, the great organizer and statesman--that is J. P. Morgan.

"Look at the list of bank trustees and directors of banks in New York City; you do not find any Jewish names among them," comforts Mr. Hendrick to his Christian friends. "Look at your large corporations and trusts--the Standard Oil, the United States Steel Trust--there are no Jews among them. The money bags are still in the hands of the Christians. Not only that, but our great American newspapers are still in the hands of non-Jews." Of course there is Mr. Ochs, but, then, he is only one. Mr. Pulitzer is put down in the foot note. Mr. Pulitzer, says Mr. Hendrick, did not regard himself as a Jew; and so he is put down in the foot note.

Even as merchants the Jews do not really excel. The great merchant princes are non-Jews; and this talk about the superiority of the Jewish mind, says Mr. Hendrick, is also a fiction. And he brings in that old anti-Semitic hoax about the Jews being a talented people but never producing real genius. He very gaily and trippingly passes over the

few names that seem to shock his theory. Spinoza is a stumbling block, Einstein is a stumbling block, Heine is a stumbling block, and Jesus is a stumbling block. But, then, what are a few facts when you are trying to establish a theory.

He does a very clever thing to show that the Jews are not superior intellectually, a very brilliant thing: he puts all the Gentiles on one side--one billion of them--and he puts all the Jews on the other side--a handful of them--
more
and says, "See how many geniuses there are among the Gentiles than there are among the Jews?" He says the Jews lack two things, that's all. They have no creative faculty--which means they cannot originate anything, they cannot produce anything new; and they have no organizing ability; they cannot think in big terms. Only these two things they lack; otherwise they are all right.

And having allayed the fears and the suspicions of his Christian friends, and having shown them that there was really no need to fear them, he ~~then~~ proceeds with his second thesis: while you do not have to fear them, you really do not have to like them, either. There are some Jews whom you may like--principally those who are dead. "The Spanish Jews, they are a very likable lot; they are no longer in the way. But four-fifths of American Israel, those who come from Eastern Europe, they are a bad lot, and I want to warn you against them." And then Mr. Hendrick sets out courageously to lay before a threatened world a new

revelation. There are different kinds of Jews--not good Jews or bad Jews--but different kinds of races among Jews. There is a Spanish race of Jews, and a German race of Jews, and a Polish race of Jews, and that the Polish Jew, by racial, innate, inborn qualities of mind and soul and character, is unfit for American citizenship.

He begins with the Spanish Jew. He likes the Spanish Jew. He likes them also because the Spanish Jew disdained his fellow Jews. He dwells with great gusto upon the fact that the Spanish Jew never liked the German Jew and never liked the Polish Jew. That, of course, established the aristocracy of the Spanish Jew. He says that certain authorities regard the Spanish Jew as belonging to an entirely different race, having nothing in common with the sons of Israel except the Jewish religion; but he scrupulously avoids naming these authorities.

The Spanish Jews were fine people; they were not miserable pawn-brokers and peddlers like their German brothers; ~~but in religion only~~. They were the bankers and the merchants; and Mr. Hendrick has great veneration and great reverence for bankers and merchants and trusts. Now, he says, these fine, well-mannered, soft-spoken aristocratic looking Spanish Jews, they never created any problem of anti-Semitism; there was no Jewish problem in their time. He does not mention that there were all together, in the whole of the United States, up to the middle of the nineteenth century, probably no more than two thousand

Spanish Jews in America. And even then he fails to draw the implication from this fact, that when twenty-four of them landed in 1654 on these shores, in New Amsterdam, which is now New York, old Peter Stuyvesant, who did not know Mr. Hendrick's theory about Spanish Jews being aristocratic and refined, refused to permit them to land, and it was only when the order came from Holland, from the company in which Jews were stockholders, commanding Stuyvesant to permit them to land, that these refugees, who came from Brazil, from which, too, these fine, aristocratic Jews had been expelled, were permitted to land.

And then he passes on to the German Jew. The German Jews are not so good. Physically they are not as good looking. Those of you who are rather discouraged by this fact, I would urge to visit Tunis, Algiers, Tripoli, the Levant and Palestine, where the real Spanish Jew still lives, and you will become very proud of your looks. In intellect, in adaptability, the German Jew was inferior to the Spanish Jew, but he did not create a problem of anti-Semitism. Of course he even mentions a few instances of anti-Semitism against the German Jew, too; he speaks of occasional outbreaks of anti-Semitic feeling, and he intimates that these must be attributed to the ragged or sharp dealings of some German Jews. Of course he sees to the fact that even German Jews were never admitted to social clubs, and many of them were excluded from hotels; but, he says, you cannot make too much of that. "My contention

remains true, that the German Jew did not create a problem of anti-Semitism in America."

But the Polish Jew, that is four-fifths of American Israel, he is the real cause of everything. The Christian is not at all responsible; the non-Jew is not at all to be accused of anti-Semitism; it is that Polish Jew that is responsible for it all.

And why? Well, in the first place, the Polish Jew is not a Jew at all. The Polish Jew used to call the German Jew a goy. Mr. Hendrick turns the tables. The Polish Jew is no Jew at all; he is a Slav. Writing in his first article in December, Mr. Hendrick says that the Polish Jew seems almost to belong to an entirely different race than the German Jew. He was not so sure in December, but in February he was absolutely certain, and between December and February the Polish Jew changed races.

In December he says: "The brunette type, the Jew of coal black eyes and raven hair, is perhaps the most commonly met amongst Polish Jews." That was in December. In February he says: "It is necessary only to look at a typical Polish Jew, with his blonde hair and his blue-green eyes." Now between December and February the Polish Jew also changed color.

And Mr. Hendrick knows just where the Polish Jew came from and what Slavic peoples he is derived from--the Khazars. Who were the Khazars? Originally a Phoenician Turkish tribe that came into Europe with the migration of the

nations during the early centuries of the common era, and ~~they~~ settled at the mouth of the Volga and in Crimea. In the eighth century, in 740, the king of the Khazars, who had no religion of his own, wanted to adopt a religion, and he invited, so legend says, a Mohammedan and a Christian and a Jew to come and explain their respective religions to him, and he will accept the one he likes best. And so this king, after listening to these three representatives of the faiths, decided to adopt Judaism, ~~strange to say~~, and he and the royal court and the nobility became proselytes to Judaism.

We do not know how many of the common people changed their faith. This kingdom of the Khazars, which was never very extensive, flourished for about two hundred years, until the close of the tenth century, when the Slavic prince of Kieff destroyed the Khazar kingdom, dispersed the Khazars throughout southern Russia and drove them into Crimea, and that was the end of the Khazar kingdom.

Dubno, the great Jewish historian of the Polish-Russian Jews, says the Khazar nation was scattered and subsequently lost among the other nations. The majority of them settled in the Crimea, and it is problematic whether even a small number of Khazarite Jews ever found their way north to Poland.

But this fact, swathed in legend, concerning which we have but the fancy legendary testimony, becomes the one important, dominant truth ~~from~~ Mr. Hendrick. That is where the Polish Jew came from; all these Khazars, after they were

destroyed by the Slavic prince, migrated to Poland and settled there, and that is where the Polish Jews come from. He even publishes a map in his magazine to prove it.

What are the facts concerning Polish Jewry? Where did they come from? What does history say about them?

There was a small handful of Jews in Poland before the ninth and the tenth centuries; they came to Poland as they came to all other lands of Europe--in quest of economic opportunity; and they came from the Roman Empire, they came from Italy, and they came from Asia Minor, and they came from Babylonia, and they came from Palestine, and they came from Southern Russia, and they came from Crimea. ~~But a small handful of them,~~ the real migration of Jews into Poland began in the eleventh century, when the Crusades, the first of which took place in 1096, began a career of extermination and annihilation. In 1096, you will recall, the Crusaders marched down the Rhine cities and destroyed one Jewish community after another; Worms, Mainz and Cologne were exterminated and the Jews destroyed, their property robbed, and there began an era of massacre for the Jews of Germany; and so they began as the Jews, of necessity and at all times, have been compelled to do--to migrate; and the land they migrated to in large numbers, in ever increasing numbers, was Poland, because Poland at the time welcomed the Jew, just as America welcomed the Jews when Russia began to massacre them.

Poland needed a middle-class; Poland had only a nobility and a peasant class; they did not have the merchant

and the trader and the small banker; they needed a group of people that would stimulate commerce and industry. And so the German Jew fled from persecution and massacre and came to Poland; he came in still larger numbers in the fourteenth century, when the Black Plague swept over Europe, destroying half of the peoples of Europe, and when the massacres of the Jews became common, as a result of the charge that was frequently made then--that the Jews were poisoning the wells. The German Jews came in large numbers into Poland in the fifteenth century when the Hussite wars began. The wars against these heretics also resulted, as all wars do, in wars upon Jews. And so from the eleventh to the fifteenth century Poland became settled with an overwhelmingly large number of Jews from Germany, and these Jews brought with them their speech, the Yiddish spoken today by Jews of Poland and Russia, with middle high German, medieval German brought by German immigrants to Poland. In the course of time this medieval German of the Polish Jew became in a slight degree altered--we call it corrupted--because it was isolated from the mother tongue in Germany, and in the course of time Slavic words and Hebrew words were incorporated in the language, so that today Yiddish is 70 percent German, 20 percent Hebrew and 10 percent Slavic, and the construction of the language is altogether German.

This stupid writer speaks of Yiddish as an "outlandish jargon." Only an ignoramus can speak of a language spoken by seven millions of people, a language that

has produced in the last forty years a ~~most~~ ^{fine} marvelous literature, a language in which hundreds of daily newspapers and literature ~~magazines~~ ^{magazines} are published, a language which has created in the United States at least twelve Jewish theaters,-- only an ignoramus can speak of such a language as an outlandish jargon. The only theater in New York City which is leading in art today is the Yiddish Art Theater.

Now these Polish Jews, racially, of course, one with German Jews and one with Spanish Jews--one stock--these Polish Jews were not always the impoverished, down-beaten crushed Jews that you see today in the immigrants that come over here. And that is a fact that I would like to have you know. The Polish Jew, once upon a time, was a very prosperous Jew. Poland, once upon a time, was the one haven of refuge for European Jewry. When the German Jew, living in dirty ghettos, a huckster and a peddler and a hawker, sought opportunities, he went to Poland, where the Jew had developed a beautiful civilization of his own, a cultural autonomy, where his life was highly organized. Every Jewish community had its Kahal, its organization, and every province had its Vaad, and the four major provinces had their Vaad Arba Arazoth, who supervised the civil, cultural and religious life of the Jew. The Polish Jew was wealthy, prosperous, successful and cultured, and his life was highly organized, while in Western lands the Jew was compelled to ^{live} a very miserable sort of existence.

Many Polish Jews traveled and studied in Italian

universities and became eminent physicians in the Middle Ages, and a great Hebrew literature was developed by the Polish Jews.

When did this end, and how did it end? Why is the Polish Jew today the poorest of universal Israel? Not because of any innate quality of character. In 1648 there took place in Poland the greatest tragedy that ever befell our people in exile. The Cossacks from the Eukraine, under the leadership of their unscrupulous and blood-thirsty Chmielnicki, swept over Poland killing the Poles, destroying their cities, but principally centering his venom, his attack, his ~~hatred~~, upon Jews and Jewish communities; so that in the space of four years two-thirds of Polish Jewry was literally killed off; four-fifths of the Jewish communities in Poland were literally wiped out of existence, and the back-bone of Jewish life in Poland was crushed and it has not recovered yet.

Just what happened to the Spanish Jew? The author speaks of the refined and the polished Spanish Jews who came to America--two thousand of them. The few, those that went to Holland and lands of favor, the enlightened lands, grew to increasing affluence; but he says nothing of those tens of thousands of Jews who, after they were expelled from Spain in 1492, went to northern Africa, Asia Minor and Turkey, and up to this day are leading miserable, poverty-stricken lives of ignorance and want, because Christian civilizations destroyed time and again all the Jewish enterprise and Jewish devotion built up through the centuries.

And this Polish Jew that came to the United States beginning in 1882, why did he come here? For the same reason that the German Jew came, and for the same reason that the Spanish Jew came. The Spanish Jew fled from persecution; the German Jew fled from the reaction that set in in 1848; the Polish and Russian Jews came here because of the massacres and pogroms that were set in motion by deliberate government policy in 1882. Pobdieninostzer said that he was going to solve the Jewish problem in Russia in three ways: one-third of them will be baptized, one-third he will drive out of the country, and one-third of them he will kill off; and the one-third that he drove out of his country came to the United States.

No one will deny that there are cultural differences between groups of Jews; we need not deny that many of the recent immigrants from Poland lack that culture and refinement and charm and manner that their brothers, who have resided in these lands for fifty, sixty and seventy years, possess; but then that is a matter of opportunity and not of race. The German Jew has been emancipated for over a hundred years. The Polish Jew, if he is emancipated at all, has been emancipated in the last five years. Please do not overlook that up to 1917 Poland was part of Russia, and that the czar still ruled in Russia, and that the Jew was crowded into a pale of settlement surrounded by disabilities, prohibited from owning land, prohibited from living out into the country, crowded into ghettos, prohibited from sending his children to

school above a certain ~~normal~~ percentage.

Now, these are perhaps today, in this freer land of opportunity, trying to rehabilitate their lives and get new lives for old lives, and it is men of this type of Hendrick that are making the task so much more difficult. If I had the time I would take up the statements one by one. But what is the use? He seems to have two criticisms to make of the Polish Jew, and he makes them also of the German Jew, but not so forcibly. The Polish Jew is an individualist, and the Polish Jew is a shoe-string capitalist. Mr. Hendrick likes trusts, I said, and bankers; he likes the Standard Oil and the United States Steel Trust; and he hates the Polish Jew, this poor immigrant, because of this fact: that when he comes to these shores he opens up a little clothing shop or clothing factory instead of organizing at once a United States Steel Trust.

He talks of the sweat shop which the Polish Jew established. He does not mention at all the sweat shops of the steel industry, where men to this very day are sweating twelve hours a day in this highly American Gentile industry. He speaks of the sweat shop built by Polish Jews, but he does not speak of these same Polish Jews, through their labor organization, through their own initiative, destroying these sweat shops.

He speaks of the Jews corrupting the theater. He is somewhat scrupulous about making this statement. He says, "Why, look in France, look in England; the Jews do not control

the theater there." They are just as rotten in France and England as in the United States, but, anyhow, he says, "Do not make too much of this fact; my theory still holds good: the Jews corrupt the American theater. He says not a word--and this is the sin of omission--about Jewish artists, Jewish musicians, from Poland, who are today giving the American people their first taste of musical art. He does not read to them a list such as this, of Polish Jews, these inferior racial Polish Jews (These are all Polish Jews, some of them in America, some of them in other lands):

Henri Bergson, Israel Zangwill, Haym Solomon. Do you know Haym Solomon? He is the man who gave his entire fortune to George Washington during the dark period of Valley Forge, to enable him to pay his soldiers. Mr. Ford was paid for his Eagle boats; Haym Solomon nor his descendents have never been paid the money he advanced to George Washington. The philosopher, Morris Cohen; the great Russian thinker, Chevolson; Professor Wiener, the great poet, perhaps one of the greatest poets of the world; I. L. Peretz, the great Yiddish writer; Sholom Aleichem, David Pinski, Simeon Struḡsky, Anton Rubenstein, Jascha Heifetz, Mischa Elman, Efrem Zimbalist, Toscha Seidel, Joseph Achron, Leopold Godowsky, Arthur Rubenstein, Mischa Levitzki, Rosa Raisa, Ida Rubenstein, Jacob Ben-Ami, Olga Nazimova, Bertha Kalich, Jacob Adler, Victor D. Brenner---all of an inferior racial Slavic tribe!

But my object is, in reaching my fellow Jews, not in reaching these millionaires of my people. The one thought

that is uppermost in my mind this morning is this: that we must stand today as we have stood right through the ages--one and indivisible. The more fortunate must continue to bear the burdens and the handicap of the less fortunate, as our people, thank God, have borne their responsibility right through the ages. In the face of a world arrayed in solid phalanxes of hostility against us, we must continue to present a solid front.

No open attacks of anti-Semites and no veiled attacks aimed at turning brother from brother must swerve us one iota from our God appointed tasks and responsibilities.

Israel remains one as his God remains one.



2. Econ - Justice - ~~we will in short but alone we shall~~
 expand as a law - workers in life, & wanting
 not discrimination & oppression - ~~just~~
 law & justice in Bible - ~~אבא דמלך אבא דמלך~~ - Jubile
 speaking - striving to reject wrong & Econ. Struggle -

3. Natural Justice

1. No master - no slave - ~~אבא דמלך אבא דמלך~~
2. The no demand. ~~אבא דמלך אבא דמלך~~

4. Justice War

6. How the exploiters & wanton hate proper. fear liberals -
 fear to edged sword & people in hands, on people -

1. Who are our enemies - Justices in fear - the wages in the
 - the American Empire is law - the decadent Rockefeller Chest
 & others in England - their colleges in Am - They fear
 very tide & liberals in world - new wine must
 old bottles, make liberal unhappy by policy it just
 Jewish Conspiracy -

1. American, Wage - Punish -

7. Shall we be intimidated? Shall we surrender
 our heritage - Shall we abandon our for - affiliated
 mission - If we do - Then would be lost ~~to~~
~~what~~ path prode -

1. World needs us to day. We are not what
 we are not - Yes -

1- Race -

- ① no pure race.
- ② no superior race
- ③ no human superiority.

- ④ Nationality & Race
- ⑤ Race as staple unhappy

1. It is gratifying to behold this theory summoned here by ^{fake and realization of the} appeal, B.B. -
as a Jew from city to city, by my brother - I find similar about
Jew ^{quaint} ~~quaint~~ ^{a new religious belief} ~~quaint~~ of interest great in commercial, science, rel. philan.
and great breaking purposes for com. interest - a ver. renaissance
in Jew. life - we are at the beg. of a new epoch in Jew. life.

2. He was banned as - unreported - But did not curb his spirit
rather did it purge it, established it & directed it. Persecution
does that - like for like - In that regard we are as
great a friend, the Jew as the anti-semit.

3. He was a Gent. for us modern Jew morale abroad or at
home - It has made some timid - others markedly sensitive - still others
apologetic - still others cowardly - But the overwhelmingly big ones -
remained steadfast - nay confronted & confronted with advancing
hosts & pouring as by a proxy - they did not retreat nor ret
surrender - They did in! They embarked things in
and spent themselves - & they defied the hosts of barbarians -

4. he was not deceived - We know the same purpose &
these concerted attacks - We are not wores in the field
of that simple as suffering - We have encountered every form
of specie drainage of Jew. back from Haman to modern from
Shushan to Windsor - and we know the hidden motives
which activate them. Not as wealth nor our poverty -
our strength nor our weakness - our virtue nor our vices - our
intell. science or obscureness - our loyalty or disloyalty -
were we all angles strumming the harp - the antagonism unleashed -
it still complains the truth! -

5. They are afraid - not your economic corruption -
- intellect superiority - Our Spirit - When Haman Com -

to him - he gave many plausible reasons for his decision to
 exile you - bar bar - alien - scatter - But the real
 reason his people hated - was the fact that you the
 Jew - were not born to him! - He Jew never
 bowed down to granny - to justice - to convention - he
 repeated wrong - That's been his own - his own
 fault -

1 - We were liberals - Emancipators - freedom for whites
 & colored - down the ages - Abraham - Moses - Isaac - David -
Isaiah - Sacred Scripture - Jerusalem - Temple - A Sun
of righteousness - Is - on ever lasting field - human existence in
 the western world - Jew has shattered idols & broken
Chains

2 - > of 1811 to 1816 -

3. By Temple - that - Monarch - judges - King -
 repeating Samuel - Rebels - king Samuel Ab - Rebels up
of Israel - from disturbance - Temple in 586
to 165 - as king at all - Harsh dynasty
lasts less > 100 years - In Exile no central
authority - no king - but great academies where
authorities of spiritual - not temporal -

4. In 16C. revolt against Islamic republic - just
O.T. American Colonists joined Repub. Govt bec
part steeped in O.T. principles

5. Being an under he was in the mind of the people

1. Rel. 2. Econ. 3. Pol.

1 - Inst. Rel. + its struggle th Temple Sacr.
challenged by Prophets - Synag. the deceit
not Rel. - supplant Temple spirit

